unfoldingWord® Translation Notes

v91

Deuteronomy

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unfoldingWord® Translation Notes - Deuteronomy

Introduction to Deuteronomy

Part 1: General Introduction

Outline of Deuteronomy

1. The author's introduction of Moses' speech (1:1–5)
2. Moses' first speech (1:6–4:40)
3. Cities of refuge selected for the Reubenites, Gadites, and Manassites (4:41–43)
4. The author's introduction of the Law (4:44–49)
5. Moses' second speech (5:1–26:19)
6. Moses' third speech (27:1–28:68)
7. The author's summary (29:1)
8. The covenant renewed (29:2–30:20)
9. Last words of Moses, the Song of Moses, and his death (31:1–34:12)

What is the book of Deuteronomy about?

In the book of Deuteronomy, Moses repeats the laws of the covenant that God made with the people of Israel. The people of Israel are about to go into the land that Yahweh had promised them. Before they enter the land, Moses reminds them of what Yahweh did for them and what he expects from them. Moses warns the people about worshiping idols and no longer trusting Yahweh once they settle in the land. Yahweh promises to judge those who disobey him and to bless those who obey his law. (See: covenant)

How should the title of this book be translated?

The name “Deuteronomy” means “Second Law” or “the retelling of the Law.” Translators may decide on a title such as “A Repeat of the Law” or “Moses Explains the Law Again.” (See: How to Translate Names)

Who wrote the book of Deuteronomy?

The writers of both the Old and New Testament present Moses as being very involved with writing the book of Deuteronomy. However, many scholars think that Joshua wrote chapter 34, which tells how Moses died.

What are the important features of the book of Deuteronomy?

The book contains a series of speeches that Moses gave to Israel before he died. He spoke these things just before the people entered the land that Yahweh had promised them. (See: Promised Land)

Part 2: Important Religious and Cultural Concepts

Why does Yahweh command the Israelites to completely destroy the Canaanite people who live in the land that Yahweh had promised them?

As Yahweh prepares the Israelites to enter the land that Yahweh had promised them, he commands them to completely destroy the Canaanite people who live there. The Israelites will then not be tempted to join them in worship of their false gods.

Part 3: Important Translation Issues

“the place that Yahweh your God will choose to make his name stay,” and “the place that Yahweh your God chooses to put his name”

The author uses these two phrases, and several other very similar phrases, in Deuteronomy chapters 12, 14, 16, and 26. In them God’s name represents his reputation and presence. These phrases indicate that God would choose a place and make his presence and reputation stay there. That place would be the future temple. (See: Metonymy)

Can this book be translated before the rest of the Pentateuch?

The books of Genesis and Exodus help to explain what happens in Deuteronomy. For this reason, those books should be translated before the book of Deuteronomy.

One direct quotation inside another

Since this book consists of Moses' speeches, many parts of this book are direct quotations. Within his speeches, Moses directly quotes what others said. If it would be clearer in your language, you could translate or format these passages so that there are not quotations within a quotation. (See Quotes within Quotes)

Introducing direct quotations

The author of Deuteronomy often uses the word "saying" or "said" to introduce direct quotations even when there is another word describing speaking or commanding. Some languages do not use a word like this. Consider natural ways of introducing direct quotations in your language. (See Quotations and Quote Margins)

Speaking about a future event using the past tense

In Deuteronomy, Moses and Yahweh often speak of a future event using the past tense. For example, speaking of the land that Yahweh had promised them, Yahweh tells the Israelites in 1:8 "I have given the land to" you. In 1:21 Moses tells the Israelites "Yahweh your God has given the land to" you. At the time Yahweh and Moses said these things to the Israelites they had not yet occupied the land that Yahweh had promised them. Moses and Yahweh are using the past tense in order to refer to something that will happen in the future. They are doing this to show that the event will certainly happen. Another example is 2:24, where Moses quotes Yahweh's words "I have given into your hand Sihon the Amorite, king of Heshbon, and his land." Yahweh is using the past tense to emphasize that, in the future, he will certainly enable the Israelites to conquer Sihon and his land. If it would be helpful in your language, you could use the future tense, instead of the past tense, in these three passages and in the other passages in Deuteronomy where the past tense is used to refer to a future event.

(See: Promised Land; and Irregular Use of Tenses)

“your God,” “my God,” and “our God”

Throughout this book, Moses refers to Yahweh with possessive forms such as “your God,” “my God,” and “our God” when he speaks to the Israelites. By using these possessive forms, Moses is not saying that the Israelites possess or control Yahweh. Rather Moses is using these words to indicate that Yahweh is the God whom the Israelites worship. Also, when Moses says, “your God,” he is referring to the same God that he also worships. He is not distinguishing between the God of the Israelites and his own God. (See Possession)

Moses’ audience

In his speeches, Moses speaks to the Israelites who will enter into the land that Yahweh promised to give to them. Moses reminds them about events that happened to their ancestors and to them. If it would be helpful for your readers, you could state explicitly that Moses is talking about their ancestors even when he directly addresses the living Israelites as “you.” (See Pronouns — When to Use Them)

“you” and “your” singular and plural

Although Moses is speaking to all the Israelites, he often addresses them as “you” singular. Moses wants each of the individual Israelites to think about what he is saying. If it would not be natural in your language to address a group with a singular pronoun, you can use the plural “you” when Moses is speaking to all the Israelites. (See Pronouns — When to Use Them; and Singular Pronouns that refer to Groups)

“to the face of”

Often the author or character use the expression “to the face of” to mean “before,” “in front of,” or “in the presence of” a person or thing. This is by association with the way one can see the face of a person who is present and the way people typically face forward, toward what is before or in front of them. (See: Metonymy)

“in the eyes of” and “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, Moses speaks of the Israelites doing “evil in the eyes of Yahweh” in 4:25, meaning doing what Yahweh considered wrong. (See: Idiom)

“seed”

12 times in Deuteronomy the term **seed** is used with the meaning “offspring” or “descendants.” This use is a word picture. Just as plants produce seeds that grow into more plants, so people can have offspring. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. In Deuteronomy all uses of the word “seed” refer to descendants except in where this term refers to literal seed that is planted in the ground. (See: seed; and Metaphor)

“listen”

In this book the term “listen” normally, but not always, means complying with what someone has said. When humans “listen” in this sense, the term means “obey,” as when the Moses says to the Israelites in 1:43 “I spoke to you, but you did not listen.” Moses means, “I spoke to you what Yahweh had commanded me to tell you, but you did not obey.” When Yahweh “listens” in this sense, it means that he does what someone asks in prayer. For example, when Moses says regarding his prayer to Yahweh in 3:26 in which he requested that Yahweh let him cross the Jordan and see the land that Yahweh had promised them, Moses says “But Yahweh was angry with me because of you, and he did not listen to me.” Moses means that Yahweh was angry with him and did not comply with his request to enter land. (See: Assumed Knowledge and Implicit Information)

“voice”

In this book the word “voice” is often used by association to mean what God or a person said by using their voice. For example, in 8:20 Moses said to the Israelites, “because you would not listen to the voice of Yahweh your God” by which he meant “because you would not listen to what Yahweh your God said to you” or “because you would not listen to the commands that Yahweh your God gave you.” (See: Metonymy)

“go up,” “went up,” “went down,” and “brought 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 34:1 the author records that “Moses went up from the plains of Moab to Mount Nebo.” In 1:41, the Israelites say “We ourselves shall go up and fight” by which they mean “We ourselves shall go up to the hill country to fight.” If your

language does not mark travel for change in elevation, you can translate instances such as these simply as “go” or “went” instead of “go up” or “went up” or “went down.”

“to this day” or “until this day”

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

Deuteronomy 1

Deuteronomy 1 Chapter Introduction

Structure and Formatting

This chapter forms a continuation with the last chapter of the book of Numbers. In this chapter is Moses' first speech to the Israelites.

1. The author's introduction of Moses' speech (1–5)
2. Moses reminds the Israelites of Yahweh's instructions at Mount Horeb to leave Mount Horeb and begin possessing the land that Yahweh had promised them (6–8)
3. Moses chooses judges and military leaders (9–18)
4. Moses recounts the Israelites leaving Mount Horeb and traveling through the wilderness and coming to the hill country of the Amorites and sending out spies to survey the land (19–25)
5. The Israelites unbelief and fear (26–28)
6. Moses' encourages the Israelites and they persist in their unbelief (29–33)
7. Yahweh's response (34–40)
8. The response of the Israelites (41–45)
9. Moses' summary statement (46)

Religious and Cultural Concepts in This Chapter

Possessing the land

Moses reminds the Israelites of Yahweh's command at Mount Horeb to enter and possess the land that Yahweh had promised them. He reminds the Israelites that Yahweh promised he would give them the land of Canaan if they obeyed him. Other people lived in the land, but Yahweh promised to give the Israelites victory over them. (See: faithful, faithfulness, trustworthy; and Promised Land)

Translation Issues in This Chapter

One direct quotation inside another

In this chapter, Moses gives a speech in which he quotes what others have said. If it would be clearer in your language, you could translate or format this passage so that there are no quotations within quotations. (See Quotes within Quotes)

Time background

In his speech, Moses reminds the Israelites about what happened to their ancestors when they were camping at Mount Horeb. Throughout his speech, Moses repeats the phrase “at that time” to refer to new topics that occurred during that time period. If it would be helpful for your readers, you could state this information explicitly. (See: Introduction of a New Event)

Deuteronomy 1:1

ULT	UST
These {are} the words that Moses spoke to all Israel across the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and between Tophel and Laban and Hazeroth and Di Zahab.	*In this book are speeches that Moses said to all the Israelites. He spoke to them after they had set up their tents east of the Jordan River. They were in the desert plain along the Jordan near a place named Suph. Suph is between the desert of Paran {on one side of the Jordan River} and the towns of Tophel, Laban, Hazeroth, and Di Zahab {on the other side of the river}.*

ULT **Suph**
UST a place named Suph. Suph is
(סוּף)

Both the identity and location of **Suph** are unknown. Because of this is it best to simply translate this word as **Suph** without describing it, as both the ULT and UST have done.

Support Reference: How to Translate Names

ULT **between … and between**
UST between … {on one side of the Jordan River} and … on the other side of the river
(בֵּין & וּבֵין)

Here the text repeats **between** to describe the relative positions of cities. If it is unnatural in your language to repeat a preposition, you could use a form that identifies an area between cities. Alternate translation: [between … and]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Israel	the Israelites
the Jordan	the Jordan River
in the wilderness	They were in the desert plain along the Jordan
in the Arabah	They were in the desert plain along the Jordan
Paran	the desert of Paran
and Laban	Laban

Deuteronomy 1:2

ULT	UST
({It is} 11 days from Horeb by the way of Mount Seir to Kadesh Barnea.)	*It usually takes 11 days to walk from Mount Horeb to Kadesh Barnea. People go by way of Mount Seir.*

ULT {It is} 11 days
UST It usually takes 11 days to walk
(אַחַד עָשָׂר יוֹם)

The implication is that the journey takes **11 days**. You could include this information if that would be helpful to your readers. Alternate translation: [It is a journey of 11 days]

Support Reference: Assumed Knowledge and Implicit Information

ULT from Horeb
UST from Mount Horeb
(מֵחֹרֵב)

Horeb is the name of a mountain that is also known as Mount Sinai.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Horeb	from Mount Horeb
Mount Seir	Mount Seir
Kadesh Barnea	Kadesh Barnea

Deuteronomy 1:3

ULT	UST
And it happened, in the fortieth year, in the eleventh month, on {day} one of the month, Moses spoke to the sons of Israel according to all that Yahweh commanded him concerning them,	*Forty years had passed since the Israelites had left Egypt, and it was the first day of the eleventh month. Moses told the Israelite people everything that Yahweh had commanded him to tell them.*

ULT **And it happened**
UST had passed since the Israelites had left Egypt
(וַיְהִי)

Moses is using the word translated **And it happened** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [And it came to pass]

Support Reference: Introduction of a New Event

ULT **in the fortieth year, in the eleventh month**
UST Forty years … of the eleventh month
(בְּאַרְבָּעִים שָׁנָה בְּעַשְׁתֵּי־עָשָׂר חֹדֶשׁ)

If your language would not represent a number in a form such as **in the fortieth year** or **in the eleventh month**, you could represent these numbers in a form that your language would use. Alternate translation: [after 40 years, in month 11]

Support Reference: Ordinal Numbers

ULT **in the eleventh month**
UST of the eleventh month
(בְּעַשְׁתֵּי־עָשָׂר חֹדֶשׁ)

The **eleventh** month of the Hebrew calendar includes January on Western calendars. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may wish instead to give the number of the day and the name of the month on the Hebrew calendar and say in a footnote approximately what time of year that is on your calendar.

Support Reference: Hebrew Months

ULT **the sons of Israel**
UST the Israelite people
(בְּנֵי יִשְׂרָאֵל)

Here, **sons** means "descendants." Moses is identifying the Israelites as descendants of their ancestor Jacob, who was also known as Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the descendants of Israel] or [the people of Israel]

Support Reference: Metaphor

ULT **the sons of**
UST the … people
(בְּנֵי)

Although the term **sons** is masculine, the author is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the children of]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Israel	Israelite
Yahweh	Yahweh

Deuteronomy 1:4

ULT	UST
after he defeated Sihon, the king of the Amorites, who lived in Heshbon, and Og, the king of Bashan, who lived in Ashtaroth, in Edrei.	*He did this after they had defeated Sihon and Og. Sihon, the king of the Amorite people, lived in the city of Heshbon. Og, the king of the region of Bashan, ruled in the towns of Ashtaroth and Edrei.*

ULT **he defeated**
UST had defeated
(הַכֹּתוֹ)

The implication is that Yahweh caused the Israelites to defeat Sihon and Og under Moses' command. You could include this information if that would be helpful to your readers. Alternate translation: [Yahweh caused the Israelites to defeat]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he defeated**
UST had defeated
(הַכֹּתוֹ)

Here the pronoun **he** refers back to Moses in verse 3. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Moses defeated]

Support Reference: Pronouns — When to Use Them

ULT **who lived in Ashtaroth, in Edrei**
UST ruled in the towns of Ashtaroth and Edrei
(אֲשֶׁר־יוֹשֵׁב בְּעַשְׁתָּרֹת בְּאֶדְרֶעִי)

The implication is that King Og ruled from both **Ashtaroth** and **Edrei**. **Ashtaroth** and **Edrei** were towns that were close to each other and he lived in both places. You could include this information if that would be helpful to your readers. Alternate translation: [who ruled from Ashtaroth and Edrei]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sihon	Sihon … Sihon
the king of	the king of
the Amorites	the Amorite people
in Heshbon	in the city of Heshbon
Og	and Og … Og
the king of	the king of

ULT	UST
Bashan	the region of Bashan

Deuteronomy 1:5

ULT	UST
Across the Jordan, in the land of Moab, Moses began explaining this law, saying,	*The people were in Moab, on the east side of the Jordan River. There, Moses explained to them God's instructions, saying,*

ULT **Moses began explaining this law, saying … Yahweh our God spoke to us at Horeb, saying**

UST There, Moses explained to them God's instructions, saying … Yahweh our God said to our ancestors at Mount Horeb … for a very long time

(הוֹאִיל מֹשֶׁה בֵּאֵר אֶת־הַתּוֹרָה הַזֹּאת לֵאמֹר: יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֹרֵב לֵאמֹר) (1:5-6)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Moses began explaining the law that Yahweh spoke at Horeb. Yahweh said,]

Support Reference: Quotes within Quotes

ULT **saying**

UST saying

(לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
in the land of	The people were in Moab
Moab	The people were in Moab
Moses	There, Moses
law	God's instructions

Deuteronomy 1:6

ULT	UST
“Yahweh our God spoke to us at Horeb, saying, ‘Too long you have stayed in this mountain.	*“Yahweh our God said to our ancestors at Mount Horeb, ‘You have stayed for a very long time at the base of this mountain.*

ULT Yahweh our God
UST Yahweh our God
(יְהוָה אֱלֹהֵינוּ)

By using this possessive form, **our God**, Moses is not saying that the Israelites possess or control Yahweh. Rather Moses is using these words to indicate that Yahweh is the God whom the Israelites worship. Alternate translation: [Yahweh, the God whom we worship]

Support Reference: Possession

ULT at Horeb
UST at Mount Horeb
(בְּחֹרֵב)

Horeb is the name of the mountain which is also known as Mount Sinai. You could add a footnote to show that this refers to the events described in Exodus 32.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
our God	our God
at Horeb	at Mount Horeb

Deuteronomy 1:7

ULT	UST
Turn and journey yourselves and go {to} the hill {country} of the Amorites and to all their neighbors in the Arabah {and} in the hill {country} and in the lowland and in the Negev and by the shore of the sea, {to} the land of the Canaanites and the Lebanon as far as the great river, the river of Euphrates.	*Now you must continue traveling. Go to the hilly area where the Amorite people live and go to the nearby areas. These areas include the plain along the Jordan, the hilly area, the smaller hills in the west, the wilderness in the south, the coast of the Great Sea, the land of Canaan, the Lebanon mountains, and northeast to the great Euphrates River.*

ULT **Turn and journey yourselves**
UST Now you must continue traveling
(פְּנוּ ו וּסְעוּ לָכֶם)

Yahweh is using **Turn** as a common expression of his culture to mean to “start” or “begin” an action. He is not telling them to change directions. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Start your journey]

Support Reference: Idiom

ULT **and journey yourselves**
UST Now you must continue traveling
(וּסְעוּ לָכֶם)

The expression **and journey yourselves** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [and journey]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **their neighbors**
UST the nearby areas. These areas include
(שְׁכֵנֶיהָ)

Here, **neighbors** refers to any people groups in the nearby areas. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people groups near them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Amorites	where the Amorite people
their neighbors	the nearby areas. These areas include

ULT	UST
in the Arabah	the plain along the Jordan
and in the Negev	the wilderness in the south, the
the sea	coast of the Great Sea
{to} the land of	the land of
the Canaanites	Canaan
and the Lebanon	the Lebanon mountains
the … river	the great
Euphrates	Euphrates

Deuteronomy 1:8

ULT	UST
Look, I have given the land to your faces. Go and possess the land that Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their seed after them.'	*Know that I will give that land to you. I, Yahweh, promised the land to your ancestors Abraham, Isaac, and Jacob. I promised that I would give it to them and to their descendants. So go and occupy it.'*

ULT **Look**
UST Know that
(רְאֵה)

Yahweh is using the term **Look** to focus the Israelites' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Do not forget]

Support Reference: Metaphor

ULT **to your faces**
UST to you
(לִפְנֵיכֶם)

Here, **faces** represents what is in front of the Israelites. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [to you that is before you]

Support Reference: Metonymy

ULT **Yahweh swore**
UST I, Yahweh, promised the land
(נִשְׁבַּע יְהוָה)

Yahweh is speaking about himself in the third person. If this would not be natural in your language, you could use the first person form. Alternate translation: [I swore]

Support Reference: First, Second or Third Person

ULT **to your fathers**
UST to your ancestors
(לַאֲבֹתֵיכֶם)

Yahweh is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to your predecessors]

Support Reference: Metaphor

ULT **and to their seed**
UST and to their descendants
(וּלְזַרְעָם)

Here Moses is speaking as if the Israelites' offspring were **seed**. See the Introduction to Deuteronomy for a discussion of this use of the term "seed." Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and to their offspring]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and possess	and occupy
Yahweh	I, Yahweh
swore	promised the land
to Abraham	Abraham
to Isaac	Isaac
and to Jacob	and Jacob
and to their seed	and to their descendants

Deuteronomy 1:9

ULT	UST
And I said to you at that time, saying, 'I am not able to carry you by myself.	*I said to your ancestors during that time, 'I am not able to govern all of you by myself.*

ULT And I said
UST I said
(וָאֹמַר)

Here, **I** refers back to Moses in verse 5. If it would be helpful in your language, you could repeat the name "Moses" here. Alternate translation: [I, Moses, said]

Support Reference: Pronouns — When to Use Them

ULT to carry
UST to govern
(שְׂאֵת)

Here, **to carry** means "to lead" or "to govern." If this phrase does not have that meaning in your language, you could state the meaning plainly. Alternate translation: [to lead]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to carry	to govern

Deuteronomy 1:10

ULT	UST
Yahweh your God has multiplied you, and behold, you {are} today as the stars of the heavens in number.	*Yahweh our God has caused us Israelites to become numerous. Today we are as numerous as the stars in the sky.*

ULT Yahweh your God
UST Yahweh our God
(יְהוָה אֱלֹהֵיכֶם)

Moses is not using this possessive form **your God** to indicate that the Israelites possess or control Yahweh but rather to emphasize that Yahweh is the God that the Israelites worship, including himself. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh, the God whom we worship]

Support Reference: Possession

ULT as the stars of the heavens in number
UST as numerous as the stars in the sky
(כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב)

Here Moses says **as the stars of the heavens in number** as a generalization for emphasis. He means that God has greatly increased the number of Israelites. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [almost as numerous as the stars of the heavens]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
has multiplied	has caused … to become numerous
the heavens	in the sky

Deuteronomy 1:11

ULT	UST
Yahweh, the God of your fathers, may he add to you, as you {are}, a thousand times, and may he bless you, just as he spoke to you!	*I pray that Yahweh, the God whom our ancestors worshiped, will cause us to become a great many times more numerous than we are now. I pray that he will bless us just as he promised to do.*

ULT **Yahweh, the God of your fathers, may he add to you, as you {are}, a thousand times, and may he bless you, just as he spoke to you**
UST I pray that Yahweh, the God whom our ancestors worshiped, will cause us to become a great many times more numerous than we are now. I pray that he will bless us just as he promised to do
(יְהֹוָ֔ה אֱלֹהֵ֣י אֲבֹתֵכֶ֗ם יֹסֵ֣ף עֲלֵיכֶ֛ם כָּכֶ֖ם אֶ֣לֶף פְּעָמִ֑ים וִיבָ֣רֵךְ אֶתְכֶ֔ם כַּאֲשֶׁ֖ר דִּבֶּ֥ר לָכֶֽם)

Moses is asking God to bless the Israelites. You could express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: [I hope that Yahweh, the God of your fathers, will add to you, as you are, a thousand times, and I hope that he will bless you, just as he spoke to you]

Support Reference: Blessings

ULT **your fathers**
UST whom our ancestors worshiped
(אֲבֹתֵכֶ֗ם)

See how you translated the phrase “your fathers” in 1:8.

Support Reference: Metaphor

ULT **may he add to you**
UST will cause us to become … more numerous
(יֹסֵ֣ף עֲלֵיכֶ֛ם)

The implication is that God will **add** to the number of Israelites by births. You could include this information if that would be helpful to your readers. Alternate translation: [may he add to your population]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a thousand times**
UST a great many times
(אֶ֫לֶף פְּעָמִ֥ים)

Here, **a thousand** is a customary way of saying “very many.” If it would be helpful in your language, you could use a different number or another phrase that indicates that something happens many times. Alternate translation: [many times more than you are now]

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	I pray that Yahweh
the God of	the God
and may he bless	I pray that he will bless

Deuteronomy 1:12

ULT	UST
How will I carry by myself your loads and your burdens and your disputes?	*But I cannot solve all of your problems by myself.*

ULT **How will I carry by myself your loads and your burdens and your disputes**
UST But I cannot solve all of your problems by myself
(אֵיכָה אֶשָּׂא לְבַדִּי טָרְחֲכֶם וּמַשַּׂאֲכֶם וְרִיבְכֶם)

Moses uses a question to emphasize that he cannot solve all of the Israelites' problems by himself. If it would be helpful in your language, you could express this question as a statement and use the appropriate punctuation at the end of the sentence. Alternate translation: [By myself, I cannot carry your loads and your burdens and your disputes.] or [I cannot carry your loads and your burdens and your disputes while working alone.]

Support Reference: Rhetorical Question

ULT **will I carry by myself your loads and your burdens**
UST solve all of your problems by myself
(אֶשָּׂא לְבַדִּי טָרְחֲכֶם וּמַשַּׂאֲכֶם)

Here Moses speaks of the people's problems and complaints that he needed to solve as if they were heavy physical **loads** and **burdens** that he needed to **carry**. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [will I make decisions by myself to solve your issues and your concerns]

Support Reference: Metaphor

ULT **your loads and your burdens**
UST all of your problems
(טָרְחֲכֶם וּמַשַּׂאֲכֶם)

The terms **loads** and **burdens** mean similar things. Moses is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [your heavy burdens]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will I carry	solve
and your disputes	all of your problems

Deuteronomy 1:13

ULT	UST
Nominate for yourselves wise and understanding and well-known men from your tribes, and I will appoint them as your heads.'	*So choose some men from your tribes who are wise and who have good sense and whom people respect. Then I will assign them to be your leaders.'*

ULT **wise and understanding**
UST who are wise and who have good sense
(חֲכָמִים וּנְבֹנִים)

The terms **wise** and **understanding** mean similar things. Moses is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [very wise]

Support Reference: Doublet

ULT **and well-known**
UST and whom people respect
(וִידֻעִים)

Here, **well-known** could mean (1) someone who is well known in the community he lives in and has a good reputation as being trustworthy. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [and reputable] and [and respected]. Or it could mean (2) someone who is knowledgeable. Alternate translation: [and knowledgeable]

Support Reference: Metonymy

ULT **as your heads**
UST to be your leaders
(בְּרָאשֵׁיכֶם)

Here, **heads** means "leaders." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as your leaders]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	who are wise
and understanding	and who have good sense
from your tribes	from your tribes

ULT	UST
and I will appoint them	Then I will assign them

Deuteronomy 1:14

ULT	UST
And you answered me and said, ‘The thing that you have spoken {is} good to do.’	*Your parents replied, ‘We agree with what you have suggested.’*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} good	We agree

Deuteronomy 1:15

ULT	UST
And I took the heads of your tribes, wise and well-known men, and gave them {as} heads over you, leaders of thousands and leaders of hundreds and leaders of fifties and leaders of tens and officials for your tribes.	*So I took the wise men, those whom people respected and whom your families chose from your tribes, and I appointed them to be your leaders. I appointed some to lead groups of 1, 000 people, some to lead groups of 100 people, some to lead groups of 50 people, and some to lead groups of 10 people. I also appointed other officers from throughout your tribes.*

ULT **the heads of … {as} heads**
UST the … men, those … and whom your families chose … to be … leaders
(אֶת־רָאשֵׁי & רָאשִׁים)

See how you translated “heads” in 1:13.

Support Reference: Metaphor

ULT **and well-known**
UST whom people respected
(וִידֻעִים)

See how you translated “well-known” in 1:13.

Support Reference: Metonymy

ULT **thousands … hundreds … fifties … tens**
UST groups of 1, 000 people … groups of 100 people … groups of 50 people … groups of 10 people
(אֲלָפִים & מֵאוֹת & חֲמִשִּׁים & עֲשָׂרֹת)

Alternate translation: [groups of 1,000 … groups of 100 … groups of 50 … groups of 10]

Support Reference: Numbers

ULT **for your tribes**
UST from throughout your tribes
(לְשִׁבְטֵיכֶם)

The implication is that Moses appointed leaders for each of the tribes of Israel. You could include this information if that would be helpful to your readers. Alternate translation: [from each of your tribes]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your tribes	from your tribes

ULT	UST
wise	wise
leaders of	I appointed some to lead
and leaders of	some to lead
and leaders of	some to lead
and leaders of	and some to lead
and officials	I also appointed other officers
for your tribes	from throughout your tribes

Deuteronomy 1:16

ULT	UST
And I commanded your judges at that time, saying, 'Listen in between your brothers, and you should judge righteously between a man and between his brother, and between his foreigner.	*Then, I instructed your leaders, 'Listen when your people are quarreling. Consider each case fairly, including cases where Israelites quarrel with each other. Also consider cases where an Israelite quarrels with someone from another land who lives among you.*

ULT **Listen in between your brothers**
UST Listen when your people are quarreling
(שָׁמֹעַ בֵּין־אֲחֵיכֶם)

Here, **Listen in between your brothers** means that the judge should hear and take into consideration the evidence given by each party involved in a legal case. You could include this information if that would be helpful to your readers. Alternate translation: [Pay attention to the evidence from both sides of the legal case]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your brothers … his brother**
UST when your people are quarreling … including cases where Israelites quarrel with each other
(אֲחֵיכֶם & אָחִיו)

Here Moses is using the terms **brothers** and **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: [your fellow Israelites … his fellow Israelite]

Support Reference: Metaphor

ULT **between a man and between his brother, and between his foreigner**
UST including cases where Israelites quarrel with each other. Also consider cases where an Israelite quarrels with someone from another land who lives among you
(בֵּין־אִישׁ וּבֵין־אָחִיו וּבֵין גֵּרוֹ)

Here Moses repeats **between** to describe different types of relationships that could require judgment among the Israelites. The first relationship involves two Israelites. The second relationship involves an Israelite and a non-Israelite. If it would be helpful in your language, you could use a form that describes relationships between individuals. Alternate translation: [between a man and a fellow Israelite, and also between a man and a foreigner]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **a man**
UST including cases where Israelites quarrel with each other
(אִישׁ)

The word **man** represents any Israelite in general, not one particular Israelite. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [any Israelite]

Support Reference: Generic Noun Phrases

ULT **and between his foreigner**
UST Also consider cases where an Israelite quarrels with someone from another land who lives among you
(וּבֵין גֵּרוֹ)

The word **foreigner** represents foreigners living among the Israelites in general, not one particular foreigner. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [and between an Israelite and any foreigner]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your judges	your leaders
and you should judge	Consider each case
his foreigner	Also consider cases where an Israelite quarrels with someone from another land who lives among you

Deuteronomy 1:17

ULT	UST
Do not recognize a face in the judgment; you shall hear as the small and the great alike. Do not be afraid from the face of a man, for the judgment, it {belongs} to God. And the matter which is too difficult for you, you shall bring to me, and I shall hear it.'	*You must not favor one person more than another. You must treat unimportant people and important people equally. You must not worry about what anyone will think, because you will decide matters as God wants you to decide them. If you are not sure what to decide when people are quarreling, tell me, and I will decide.'*

ULT Do not recognize a face
UST You must not favor one person more than another
(לֹא־תַכִּירוּ פָנִים)

Moses is using **recognize a face** as a common expression of his culture to mean "to show partiality." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [You shall not play favorites] or [You shall not show partiality]

Support Reference: Idiom

ULT in the judgment … the judgment
UST You must … favor one person more than another … you will decide matters
(בַּמִּשְׁפָּט & הַמִּשְׁפָּט)

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

Support Reference: Abstract Nouns

ULT you shall hear
UST You must treat
(תִּשְׁמָעוּן)

The implication is that the judges will **hear** legal cases. You could include this information if that would be helpful to your readers. Alternate translation: [you should hear legal cases]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as the small and the great alike**
UST unimportant people and important people equally
(כַּקָּטָן כַּגָּדֹל)

Moses is using the adjective **small** to describe people who are considered unimportant in society, who are often equated with the poor, and the adjective **great** to describe people who are considered important or rich. Alternate translation: [as the poor people and rich people alike]

Support Reference: Metaphor

ULT **as the small and the great alike**
UST unimportant people and important people equally
(כַּקָּטָן כַּגָּדֹל)

Here, **small** and **great** refer to all of the Israelites by naming the parts that are at the extreme ends of Israelite society. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all Israelites alike]

Support Reference: Merism

ULT **Do not be afraid from the face of a man, for the judgment, it {belongs} to God**
UST You must not worry about what anyone will think, because you will decide matters as God wants you to decide them
(לֹא תָגֻורוּ מִפְּנֵי־אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא)

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: [The judgment, it belongs to God, so do not be afraid from the face of a man]

Support Reference: Connect — Reason-and-Result Relationship

ULT **from the face of a man**
UST about what anyone will think
(מִפְּנֵי־אִישׁ)

Moses is using **from the face of** as a common expression of his culture to mean “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 a man]

Support Reference: Idiom

ULT **a man**
UST about what anyone will think
(אִישׁ)

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: [any person]

Support Reference: When Masculine Words Include Women

ULT **the judgment, it {belongs} to God**
UST you will decide matters as God wants you to decide them
(הַמִּשְׁפָּט לֵאלֹהִים הוּא)

Moses is speaking of a **judgment** as if it were an object that **belongs to God**. Moses means that God decides what is right and wrong. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God knows which decision is right or wrong]

Support Reference: Metaphor

ULT **you shall bring**
UST tell
(תַּקְרִבוּן)

Moses is speaking of legal cases as if they were objects that the Israelites could physically **bring** to him. Moses means that the Israelites should tell him the details and let him decide the case. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you can explain]

Support Reference: Metaphor

ULT **and I shall hear it**
UST and I will decide
(וּשְׁמַעְתִּיו)

The implication is that Moses will not only **hear** the legal case, but also decide on a solution. You could include this information if it would be helpful to your readers. Alternate translation: [and I shall hear it and choose a solution]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the judgment	You must … favor one person more than another
Do … be afraid	You must … worry
the judgment	you will decide matters

ULT	UST
{belongs} to God	as God wants you to decide them

Deuteronomy 1:18

ULT	UST
And I commanded you at that time all the things that you should do.	*At that time I also told you other things that you should do.*

(There are no notes for this verse)

Deuteronomy 1:19

ULT	UST
And we journeyed from Horeb and went through all that great and terrible wilderness that you saw on the way to the hill {country} of the Amorites, as Yahweh our God had commanded us; and we came to Kadesh Barnea.	*Then, just as Yahweh our God told us to do, we left Horeb. We went through a huge and dangerous wilderness. The wilderness was on the road to the hilly area where the Amorite people live. We arrived at Kadesh Barnea.*

ULT **from Horeb**
UST Horeb
(מֵחֹרֵב)

Horeb is the name of the mountain which is also known as Mount Sinai.

Support Reference: How to Translate Names

ULT **and terrible**
UST and dangerous
(וְהַנּוֹרָא)

The implication is that the wilderness is **terrible** because it causes terror from being so dangerous. You could include this information if that would be helpful to your readers. Alternate translation: [and unsafe]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Horeb	Horeb
wilderness	a … wilderness
the Amorites	where the Amorite people live
Yahweh	Yahweh
our God	our God
Kadesh Barnea	Kadesh Barnea

Deuteronomy 1:20

ULT	UST
And I said to you, 'You have come to the hill {country} of the Amorites, which Yahweh our God is giving to us.	*I said to your parents, 'You have now come to the hilly area where the Amorite people live. This is part of the area that Yahweh our God is giving to us.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Amorites	where the Amorite people live
Yahweh	Yahweh
our God	our God

Deuteronomy 1:21

ULT	UST
Look, Yahweh your God has given the land to your face; go up, take possession, as Yahweh, the God of your fathers, has spoken to you. You shall not be afraid, and you shall not be discouraged.'	*Know that Yahweh our God is giving this land to us. So go and occupy it as he commanded. Yahweh is the God whom your ancestors worshiped. Do not be at all afraid.'*

ULT **Look**
UST Know that
(רְאֵה)

Yahweh is using the term **Look** to focus the Israelites' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Surely]

Support Reference: Metaphor

ULT **Look … your God … to your face; go up, take possession … your fathers … to you. You shall not be afraid, and you shall not be discouraged**
UST Know that … our God … to us. So go and occupy it … he commanded … whom your ancestors worshiped. Do not be at all afraid
(רְאֵה & אֱלֹהֶיךָ לְפָנֶיךָ & עֲלֵה רַשׁ & אֲבֹתֶיךָ לְךָ אַל־תִּירָא וְאַל־תֵּחָת)

Even though Moses is speaking to a group of people, **you**, **your**, and the command forms are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **to your face**
UST to us
(לְפָנֶיךָ)

See how you translated the similar phrase "Look, I have given the land to your faces" in verse 8.

Support Reference: Metonymy

ULT **go up**
UST So go
(עֲלֵה)

By **go up** Moses implies “go up and fight.” You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [go up and attack] or [go up and fight]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your fathers**
UST whom your ancestors worshiped
(אֲבֹתֶיךָ)

See how you translated the phrase “your fathers” in 1:8.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
take possession	and occupy it
Yahweh	Yahweh
the God of	is the God
You shall … be afraid	be … afraid
you shall … be discouraged	be … afraid

Deuteronomy 1:22

ULT	UST
And you drew near to me, all of you, and you said, 'Let us send men to our faces, and they shall spy out the land for us, and return to us a word {about} the way which we will go up into and the cities which we will come to.'	*But your fathers all came to me and said, 'We should first send some men ahead of us to explore the land. Then, they can return and tell us which will be the best road to go there and what kind of towns are there.'*

ULT **to our faces**
UST ahead of us
(לְפָנֵינוּ)

Here the word **faces** represents going in front. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [before us]

Support Reference: Metonymy

ULT **and return to us a word {about}**
UST Then, they can return and tell us
(וְיָשֻׁבוּ אֹתָנוּ דָּבָר)

Moses is speaking of bringing back a report or **word** about **the land** as if it were a physical object that the spies could **return** to the others. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and report back to us about]

Support Reference: Metaphor

ULT **a word {about}**
UST and tell
(דָּבָר)

Here, **word** represents the report that the Israelite spies would give using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [a report about]

Support Reference: Metonymy

ULT **which we will go up into**
UST to go there
(אֲשֶׁר נַעֲלֶה־בָּהּ)

In keeping with what is usual for his language and culture, Moses is marking travel for change in elevation. If this expression contains extra information that would not be natural to express in your language, you can shorten it. See the Introduction to Deuteronomy for a discussion of the phrase “go up.” Alternate translation: [which we should go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **we will come**
UST are there
(נָבֹא)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [we will go]

Support Reference: Go and Come

Deuteronomy 1:23

ULT	UST
And the word was good in my eyes, and I took from you 12 men, one man per tribe.	*I thought that what they had planned was good, so I chose 12 men, one man from each tribe.*

ULT **the word**
UST what they had planned
(הַדָּבָר)

Here Moses is using the term **word** to represent the request that the Israelites made using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what they said]

Support Reference: Metonymy

ULT **in my eyes**
UST I thought that
(בְּעֵינַי)

Moses is using **in my eyes** as a common expression of his culture to mean “in my judgment” or “in my opinion.” See the Introduction to Deuteronomy for a discussion of the phrase “in the eyes 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 my opinion] or [in my assessment]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … was good	was good
per tribe	from each tribe

Deuteronomy 1:24

ULT	UST
And they turned and went up into the hill {country}, and they came to the Valley of Eshkol, and scouted it.	*They went into the hilly area as far as the Valley of Eshkol, and they explored the area.*

ULT And they turned
UST They went
(וַיִּפְנוּ)

Here, **they** refers back to the "12 men" whom Moses chose in verse 23. If it would be helpful for your readers, you could clarify this information. Alternate translation: [And the 12 men turned]

Support Reference: Pronouns — When to Use Them

ULT and they came
UST They went
(וַיָּבֹאוּ)

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

Support Reference: Go and Come

ULT the Valley of Eshkol
UST the Valley of Eshkol
(נַחַל אֶשְׁכֹּל)

Here, **the Valley of Eshkol** is the name of a valley in the Hebron region, which is south of Jerusalem.

Support Reference: How to Translate Names

Deuteronomy 1:25

ULT	UST
And they took with their hands from the fruit of the land and brought {it} down to us. And they returned to us a word and said, 'Good {is} the land that Yahweh our God is giving to us.'	*They picked some of the fruit that they found there and brought it to us. They reported that the land that Yahweh our God was giving to us was very good.*

ULT **And they took with their hands**
UST They picked
(וַיִּקְחוּ בְיָדָם)

The expression **they took with their hands** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [And they took]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **from the fruit of**
UST some of the fruit
(מִפְּרִי)

In this verse, the word **fruit** is singular in form, but it refers to any fruit that grows in the land. If it would be helpful in your language, you could say this plainly. Alternate translation: [a bit of fruit from]

Support Reference: Collective Nouns

ULT **and brought {it} down to us**
UST and brought it to us
(וַיּוֹרִדוּ אֵלֵינוּ)

See the section in the Introduction to Deuteronomy for a discussion of the use of the phrase "brought down." Alternate translation: [and brought it to us]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **And they returned to us a word**
UST They reported that
(וַיָּשִׁבוּ אִתָּנוּ דָּבָר)

Moses is speaking of news (**a word**) as if it were a physical object that someone could **return** to someone else. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and report back to us about]

Support Reference: Metaphor

ULT **a word**
UST They reported that
(דָּבָר)

See how you translated the term “word” in 1:22 where it is used with the same meaning. Alternate translation: [a report]

Support Reference: Metonymy

ULT **and said, ‘Good {is} the land that Yahweh our God is giving to us**
UST They reported that the land that Yahweh our God was giving to us was very good
(וַיֹּאמְרוּ טוֹבָה הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ)

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 said that the land that Yahweh our God is giving to us is good]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the fruit of	some of the fruit
Good	was very good
Yahweh	Yahweh
our God	our God

Deuteronomy 1:26

ULT	UST
But you were not willing to go up, and you rebelled {against} the mouth of Yahweh your God.	*But your parents refused to go and conquer that land. They rebelled against what Yahweh our God had commanded them to do.*

ULT **to go up**
UST to go and conquer that land
(לַעֲלֹת)

See how you translated “go up” in verse 21. Alternate translation: [to go and fight]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the mouth of**
UST what … had commanded them to do
(אֶת־פִּי)

Here, **mouth** refers to Yahweh’s commands and what he says to do. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the commands of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you rebelled {against}	They rebelled against
Yahweh	Yahweh
your God	our God

Deuteronomy 1:27

ULT	UST
And you grumbled in your tents and said, 'In the hatred of Yahweh against us he brought us from the land of Egypt to give us into the hand of the Amorites to destroy us.	*Your parents stayed in their tents and complained. They said, 'Yahweh hates us, so he has brought us here from Egypt to allow the Amorite people to destroy us.*

ULT **And you grumbled in your tents and said, 'In the hatred of Yahweh against us he brought us from the land of Egypt to give us into the hand of the Amorites to destroy us … Where {can} we go up? Our brothers have caused our heart to melt**
UST Your parents stayed in their tents and complained. They said, 'Yahweh hates us, so he has brought us here from Egypt to allow the Amorite people to destroy us … We do not want to go there. The men whom we sent there have caused us to become very afraid. They have told us
(וַתַּרְגְּנוּ בְאָהֳלֵיכֶם וַתֹּאמְרוּ בְּשִׂנְאַת יְהוָה אֹתָנוּ הוֹצִיאָנוּ מֵאֶרֶץ מִצְרַיִם לָתֵת אֹתָנוּ בְּיַד הָאֱמֹרִי לְהַשְׁמִידֵנוּ: אָנָה ׀ אֲנַחְנוּ עֹלִים אַחֵינוּ הֵמַסּוּ (1:27-28) אֶת־לְבָבֵנוּ)

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 grumbled in your tents. You claimed that Yahweh hates you and brought you from the land of Egypt to give you into the hand of the Amorites. You asked me how you could go up, and you told me that your brothers had caused your heart to melt]

Support Reference: Quotes within Quotes

ULT **And you grumbled in your tents and said**
UST Your parents stayed in their tents and complained. They said
(וַתַּרְגְּנוּ בְאָהֳלֵיכֶם וַתֹּאמְרוּ)

The phrase **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly. Alternate translation: [And you grumbled in your tents]

Support Reference: Quotations and Quote Margins

ULT **In the hatred of Yahweh against us**
UST Yahweh hates us, so
(בְּשִׂנְאַת יְהוָה אֹתָנוּ)

Here the Israelites are using the possessive form to describe the **hatred** that they believe Yahweh is showing towards them. If your language would not use the possessive form for this, you could use a verb to show how **hatred** and **Yahweh** are related. Alternate translation: [Since Yahweh hates us,]

Support Reference: Possession

ULT **In the hatred of Yahweh against us**
UST Yahweh hates us, so
(בְּשִׂנְאַ֣ת יְהוָ֔ה אֹתָ֑נוּ)

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

Support Reference: Abstract Nouns

ULT **into the hand of the Amorites**
UST the Amorite people
(בְּיַ֣ד הָֽאֱמֹרִ֔י)

Here, **hand** represents by association the power of the owner of the hand, **the Amorites**. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [into the power of the Amorites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in your tents	Your parents stayed in their tents
Yahweh	Yahweh
from the land of	from Egypt
Egypt	from Egypt
the Amorites	the Amorite people
to destroy us	to destroy

Deuteronomy 1:28

ULT	UST
Where {can} we go up? Our brothers have caused our heart to melt, saying, "The people {are} greater and taller than us, {with} cities great and fortified to the heavens; and also, we have seen the sons of the Anakites there."'	*We do not want to go there. The men whom we sent there have caused us to become very afraid. They have told us that the people there are stronger and bigger than we are. They said that there are very high walls around their towns. They also said that they saw giants there that are descendants of Anak.'*

ULT **Where {can} we go up**
UST We do not want to go there
(אָנָה ׀ אֲנַחְנוּ עֹלִים)

The Israelites use a question to emphasize that they are afraid of the Amorites and do not want to go near them. If it would be helpful in your language, you could express this question as a statement. Alternate translation: [We have nowhere safe to go.]

Support Reference: Rhetorical Question

ULT **Where {can} we go up**
UST We do not want to go there
(אָנָה ׀ אֲנַחְנוּ עֹלִים)

See the Introduction to Deuteronomy for a discussion of the phrase "go up." Alternate translation: [Where can we go from this valley]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Our brothers**
UST The men whom we sent there
(אַחֵינוּ)

Here the term **Our brothers** refers back to the "12 men" in verse 23 who scouted the land. You could include this information if that would be helpful to your readers. Alternate translation: [Our 12 brothers who scouted the land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Our brothers**
UST The men whom we sent there
(אַחֵינוּ)

The Israelites are using the term **brothers** to describe people who are descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Our fellow Israelites]

Support Reference: Metaphor

ULT **have caused our heart to melt**
UST have caused us to become very afraid. They have told us
(הֵמַסּוּ אֶת־לְבָבֵנוּ)

The speakers are using **have caused our heart to melt** as a common expression of his culture to mean "to feel weak and afraid." It is saying that the 12 men who had spied out the land made the rest of the Israelites feel weak and afraid. If it would be helpful in your language, you could use a similar expression or state the meaning plainly. Alternate translation: [have made my heart skip a beat] or [have made us very fearful]

Support Reference: Idiom

ULT **our heart**
UST have caused us to become very afraid. They have told us
(אֶת־לְבָבֵנוּ)

In this verse, the word **heart** is singular in form, but it refers to all the hearts of the Israelites. If it would be more natural in your language, you could use the plural form. Alternate translation: [our hearts]

Support Reference: Collective Nouns

ULT **saying, "The people {are} greater and taller**
UST They have told us that the people there are stronger and bigger
(לֵאמֹר עַם גָּדוֹל וָרָם)

There are three levels of quotation here. Moses is speaking (level 1) and quoting the people (level 2) who are quoting the spies (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation. Alternate translation: [when they said that the people are greater and taller]

Support Reference: Quote Markings

ULT **saying, “The people {are} greater and taller than us, {with} cities great and fortified to the heavens; and also, we have seen the sons of the Anakites there**
UST They have told us that the people there are stronger and bigger than we are. They said that there are very high walls around their towns. They also said that they saw giants there that are descendants of Anak
(לֵאמֹר עַם גָּדוֹל וָרָם מִמֶּנּוּ עָרִים גְּדֹלֹת וּבְצוּרֹת בַּשָּׁמָיִם וְגַם־בְּנֵי עֲנָקִים רָאִינוּ שָׁם)

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 saying that the people are greater and taller than us, with cities great and fortified to the heavens, and also, that they have seen the sons of the Anakim there]

Support Reference: Quotes within Quotes

ULT **{are} greater and taller**
UST are stronger and bigger
(גָּדוֹל וָרָם)

Here the term **greater** could mean: (1) “more powerful,” Alternate translation: [are stronger and taller] or [are more powerful and are taller] or (2) [greater in size.] In this case, the terms **greater** and **taller** mean similar things. The Israelites are using the two terms together for emphasis. Alternate translation: [are much bigger]

Support Reference: Doublet

ULT **and fortified to the heavens**
UST They said that there are very high walls
(וּבְצוּרֹת בַּשָּׁמָיִם)

The Israelites say **fortified to the heavens** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [and extremely well-fortified]

Support Reference: Hyperbole

ULT **the sons of**
UST giants … that are descendants of Anak
(בְּנֵי)

Here, **sons** means “descendants.” If it would be helpful in your language, you could state the meaning plainly as is modeled in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and fortified	They said that there are very high walls
to the heavens	They said that there are very high walls

ULT	UST
the Anakites	giants … that are descendants of Anak

Deuteronomy 1:29

ULT	UST
And I said to you, ‘Do not tremble, and do not be afraid of them.	*Then I said to your fathers, ‘Do not be even a little bit afraid of those people!*

ULT **Do not tremble, and do not be afraid of them**
UST Do not be even a little bit afraid of those people
(לֹא־תַעַרְצוּן וְלֹא־תִירְאוּן מֵהֶם)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could 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: [Do not tremble, indeed do not be afraid of them]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … tremble	Do … be even a little bit afraid
do … be afraid	Do … be even a little bit afraid

Deuteronomy 1:30

ULT	UST
Yahweh your God, who walks to your faces, he will fight for you like everything that he did for you in Egypt before your eyes,	*Yahweh our God will go before you. He will fight for you just as you saw him do for you in Egypt*

ULT who walks to your faces
UST will go before you
(הַהֹלֵךְ לִפְנֵיכֶם)

When Moses says that Yahweh **walks** to the faces of the Israelites, he is describing how Yahweh goes in front of them to lead them. Military commanders would go in front of their troops and lead them into battle and this is the mental image that Moses is expressing here. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who guides you]

Support Reference: Metaphor

ULT to your faces
UST will go before you
(לִפְנֵיכֶם)

See the Introduction to Deuteronomy for a discussion of the similar phrase “to the face of.” See how you translated “to your faces” in 1:8. Alternate translation: [in front of you]

Support Reference: Metonymy

ULT before your eyes
UST you saw
(לְעֵינֵיכֶם)

Here, **eyes** represents the act of seeing. The Israelites could see physical proof that Yahweh fought for them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in your sight]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
in Egypt	in Egypt

Deuteronomy 1:31

ULT	UST
and in the wilderness, where you have seen how Yahweh your God carried you, as a man carries his son, in all the way that you went until you came to this place.'	*and in the wilderness. You saw how he brought you safely here, just like a man holds and protects his son.'*

ULT **you have seen … your God carried you**
UST You saw … he brought you
(רָאִ֗יתָ & נְשָׂאֲךָ֙ & אֱלֹהֶ֔יךָ)

Even though Moses is speaking to a group of people, **you** and **your** are singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **carried you**
UST brought you
(נְשָׂאֲךָ֙)

Here, **carried** means to be led and protected. If this word does not have that meaning in your language, you could state the meaning plainly. Alternate translation: [protected you] or [took care of you]

Support Reference: Metaphor

ULT **as a man carries his son**
UST just like a man holds and protects his son
(כַּאֲשֶׁ֤ר יִשָּׂא־אִישׁ֙ אֶת־בְּנ֔וֹ)

Moses is saying that Yahweh guiding and protecting the Israelites compares to how **a man carries his son**, because a father will help his son when the son is unable to do something by himself. A father will hold his son, protect his son, and help his son go where he needs to go. If it would be helpful in your language, you could state that explicitly. Alternate translation: [as a father carries his child who is too weak to walk]

Support Reference: Simile

ULT **this place**
UST here
(הַמָּקוֹם הַזֶּה)

Here, **this place** refers to the Moab where the Israelites were currently camped. See 1:5. You could include this information if that would be helpful to your readers. Alternate translation: [to Moab where you are camping]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and in the wilderness	and in the wilderness
Yahweh	he
your God	he
carried you	brought you
carries	holds and protects

Deuteronomy 1:32

ULT	UST
But in this word you did not believe Yahweh your God,	*Your parents would not trust Yahweh our God, even though I reminded them of what Yahweh had done.*

ULT But in this word you did not believe
UST Your parents would not trust … even though I reminded them of what Yahweh had done
(וּבַדָּבָר הַזֶּה אֵינְכֶם מַאֲמִינִם)

Here, **this word** represents what Moses had to the Israelites encouraging them that Yahweh would be with them and fight for them and help them defeat the inhabitants of Canaan and possess it. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [But regarding what I said to you, you did not believe]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believe	would … trust
Yahweh	Yahweh
your God	our God

Deuteronomy 1:33

ULT	UST
the one who went to your faces on the way to seek out a place for you to make your camp, in fire {by} night to show you the way that you should go in it, and in a cloud {by} day.	*He always went ahead of them while they traveled in the desert. He showed them places to set up their tents. He directed them with the fire during the night and with the cloud during the day.*

ULT **to your faces**
UST ahead of them
(לִפְנֵיכֶם)

See the Introduction to Deuteronomy for a discussion of the similar phrase “to the face of.” See how you translated “to your faces” in 1:8. Alternate translation: [before you] or [in front of you]

Support Reference: Metonymy

ULT **in fire {by} night to show you the way that you should go in it, and in a cloud {by} day**
UST He directed them with the fire during the night and with the cloud during the day
(בָּאֵשׁ ׀ לַיְלָה לַרְאֹתְכֶם בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ וּבֶעָנָן יוֹמָם)

These phrases refer to Exodus 13:21–22, which explains how Yahweh led the Israelites with a pillar of fire and pillar of cloud. After the Israelites left Egypt, they did not know in which direction to go. They needed Yahweh to guide them, and Yahweh chose to guide them through the physical signs of fire and cloud.

Support Reference: Assumed Knowledge and Implicit Information

ULT **that you should go in it**
UST He directed them
(אֲשֶׁר תֵּלְכוּ־בָהּ)

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: [that you should go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to seek out	He showed

Deuteronomy 1:34

ULT	UST
And Yahweh heard the sound of your words and was angry. And he swore, saying,	*Yahweh heard your parents complaining, and he became angry. He solemnly declared,*

ULT **And he swore, saying … Not {one} man of these men of this evil generation shall see the good land that I swore to give to your fathers … except Caleb, the son of Jephunneh; he, he shall see it. And to him I will give the land that he has stepped on, and to his sons, because {he is} wholly after Yahweh**

UST He solemnly declared … None of the rest of these evil people will ever live in that good land that I solemnly promised to give to your ancestors … Only Caleb son of Jephunneh will enter the land. He has obeyed me completely. So I will give to him and to his descendants some of the land that he explored

(וַיִּשָּׁבַע לֵאמֹר׃ אִם־יִרְאֶה אִישׁ בָּאֲנָשִׁים הָאֵלֶּה הַדּוֹר הָרָע הַזֶּה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר נִשְׁבַּעְתִּי לָתֵת לַאֲבֹתֵיכֶם׃ זוּלָתִי כָּלֵב בֶּן־יְפֻנֶּה הוּא יִרְאֶנָּה וְלוֹ־אֶתֵּן אֶת־הָאָרֶץ אֲשֶׁר דָּרַךְ־בָּהּ וּלְבָנָיו יַעַן אֲשֶׁר מִלֵּא אַחֲרֵי יְהוָה) (1:34-36)

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 swore that no one from your parents' generation would see the good land that he swore to give to your fathers except Caleb, the son of Jephunneh. He swore to give him the land that he steps on, and to his sons, because Caleb is wholly after him]

Support Reference: Quotes within Quotes

ULT **the sound of your words**

UST your parents complaining

(אֶת־קוֹל דִּבְרֵיכֶם)

Here the phrase **the sound of your words** refers to what they were saying. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [what you were saying] or [what you said]

Support Reference: Metonymy

ULT **saying**

UST He solemnly declared

(לֵאמֹר)

Here the word **saying** introduces direct speech. Consider natural ways of introducing direct quotations in your language.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

ULT	UST
And he swore	He solemnly declared

Deuteronomy 1:35

ULT	UST
‘Not {one} man of these men of this evil generation shall see the good land that I swore to give to your fathers	*‘Only Caleb son of Jephunneh will enter the land. He has obeyed me completely. So I will give to him and to his descendants some of the land that he explored. None of the rest of these evil people will ever live in that good land that I solemnly promised to give to your ancestors.’ (vv35-36)*

ULT **{one} man of these men of**
UST None of the rest of these … people
(אִישׁ בָּאֲנָשִׁים הָאֵלֶּה)

Although the words **man** and **men** are masculine, Yahweh is using these words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [one person of these people of]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	evil
generation	the rest of … people
good	good
I swore	I solemnly promised

Deuteronomy 1:36

ULT	UST
except Caleb, the son of Jephunneh; he, he shall see it. And to him I will give the land that he has stepped on, and to his sons, because {he is} wholly after Yahweh.'	*'Only Caleb son of Jephunneh will enter the land. He has obeyed me completely. So I will give to him and to his descendants some of the land that he explored. None of the rest of these evil people will ever live in that good land that I solemnly promised to give to your ancestors.' (vv35-36)*

ULT **Jephunneh**
UST Jephunneh
(יְפֻנֶּה)

The word **Jephunneh** is the name of Caleb's father.

Support Reference: How to Translate Names

ULT **he, he shall see it**
UST will enter the land
(הוּא יִרְאֶנָּה)

Yahweh is stating the pronoun **he** separately, even though the verb translated as **he shall see** already includes this meaning. He is doing that to emphasize that he will see it and not the others. 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 that emphasis. Alternate translation: [he is the one who shall see it] or [only he shall see it]

Support Reference: Pronouns — When to Use Them

ULT **And to him I will give the land that he has stepped on, and to his sons, because {he is} wholly after Yahweh**
UST He has obeyed me completely. So I will give to him and to his descendants some of the land that he explored
(וְלוֹ־אֶתֵּן אֶת־הָאָרֶץ אֲשֶׁר דָּרַךְ־בָּהּ וּלְבָנָיו יַ֗עַן אֲשֶׁר מִלֵּא אַחֲרֵי יְהוָה)

If it would be more natural in your language, you could move the last phrase to the beginning, since the last phrase gives the reason for the result that the beginning of the sentence describes. Alternate translation: [He is wholly after Yahweh, so to him I will give the land that he has stepped on, and to his sons]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and to his sons**
UST and to his descendants
(וּלְבָנָיו)

Here, **sons** means "descendants." If it would be helpful in your language, you could state the meaning plainly as is modeled in the UST.

Support Reference: Metaphor

ULT **{he is} wholly after Yahweh**
UST He has obeyed me completely
(אֲשֶׁר מִלֵּא אַחֲרֵי יְהוָה)

Yahweh is speaking of obedience as if it were a path that one could follow **after**. You could include this information if that would be helpful to your readers. Alternate translation: [he wholly obeys Yahweh's commands]

Support Reference: Metaphor

ULT **after Yahweh**
UST He has obeyed me completely
(אַחֲרֵי יְהוָה)

Yahweh is speaking about himself in the third person. If this would not be natural in your language, you could use the first person form. Alternate translation: [after me, Yahweh]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caleb	Caleb
Yahweh	He has obeyed me completely

Deuteronomy 1:37

ULT	UST
Also Yahweh was angry with me because of you, saying, 'You also will not go in there;	*But because of what your fathers did, Yahweh was also angry with me. He said to me, 'You also will not enter that land.*

ULT Also Yahweh was angry with me because of you

UST But because of what your fathers did, Yahweh was also angry with me

(גַּם־בִּי֙ הִתְאַנַּ֣ף יְהוָ֔ה בִּגְלַלְכֶ֖ם)

You could add a footnote to show that this refers to the events described in Numbers 20:1–13

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Deuteronomy 1:38

ULT	UST
Joshua, the son of Nun, who stands to your face, he will go in there; encourage him, for he will cause Israel to inherit it.	*Joshua son of Nun, who is your helper, will enter it. Support him, because he will enable the Israelite people to occupy that land.'*

ULT **Nun**
UST Nun
(נוּן)

The word **Nun** is the name of Joshua's father.

Support Reference: How to Translate Names

ULT **who stands**
UST who is your helper
(הָעֹמֵד)

The implication is that Joshua **stands** before the Israelites as a servant before their master. You could include this information if that would be helpful to your readers. Alternate translation: [who stands as your servant]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to your face**
UST who is your helper
(לְפָנֶיךָ)

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: [before you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
encourage	Support
Israel	the Israelite people
will cause … to inherit it	will enable … to occupy that land

Deuteronomy 1:39

ULT	UST
And your children that you said would be plunder, and your sons who today do not know good or evil, they will go in there. And to them I will give it, and they will possess it.	*Yahweh continued to declare, 'You said that your enemies would capture your children, {but this did not happen}. Your children are very young, so they do not yet know what is good and what is evil. However, they are the ones who will enter that land. I will give them the land, and they will occupy it.*

ULT **And your children that you said would be plunder**
UST Yahweh continued to declare, 'You said that your enemies would capture your children, {but this did not happen}
(וְטַפְּכֶם֙ אֲשֶׁר֙ אֲמַרְתֶּ֔ם לָבַ֖ז יִהְיֶ֑ה)

The implication is that the Israelites thought that they would lose the battles against the Amorites, and so their **children** would be captured as **plunder**. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [And your children, whom you said would be plunder when you lost the battle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and your sons**
UST Your children are very young
(וּבְנֵיכֶ֗ם)

Although the term **sons** is masculine, Yahweh is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [and your children]

Support Reference: When Masculine Words Include Women

ULT **today do not know good or evil**
UST they do not yet know what is good and what is evil
(לֹא־יָדְעוּ֙ הַיּ֣וֹם טֹ֔וב וָרָ֖ע)

Moses is using **do not know good or evil** as a common expression of his culture to mean "are too young to be responsible." 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: [are still young and innocent] or [cannot yet make responsible choices]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
plunder	enemies … capture your

ULT	UST
do … know	they do … know
good	what is good
or evil	and what is evil
will possess it	will occupy it

Deuteronomy 1:40

ULT	UST
But you, turn yourselves and journey into the wilderness on the way to the Sea of Reeds.'	*As for you, turn around and go back into the desert, toward the Sea of Reeds.'*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into the wilderness	into the desert
the Sea of Reeds	the Sea of Reeds

Deuteronomy 1:41

ULT	UST
And you answered and said to me, 'We have sinned against Yahweh. We, we shall go up and fight, according to all that Yahweh our God has commanded us.' And {every} man girded on his weapons of war and regarded it as easy to go up to the hill {country}.	*Then your fathers replied, 'We have sinned by disobeying Yahweh. We promise now that we will go and attack the people who live in that land, just as Yahweh our God has told us to do.' Then each of their men equipped himself with weapons. They thought that it would be easy to invade the hill country.*

ULT **And you answered and said to me**
UST Then your fathers replied
(וַתַּעֲנוּ ו וַתֹּאמְרוּ אֵלָי)

The two words **answered** and **said** express a single idea. The word **answered** indicates that the Israelites **said** the following quote in response to Yahweh's anger. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And you answered me]

Support Reference: Hendiadys

ULT **We, we shall go up and fight**
UST We promise now that we will go and attack the people who live in that land
(אֲנַחְנוּ נַעֲלֶה וְנִלְחַמְנוּ)

Moses is quoting the people as stating the pronoun **We** separately, even though the verb translated as **we shall go up** already includes this meaning. They said that to emphasize that they had changed their minds and were now committing themselves to go up and fight. 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 that emphasis. Alternate translation: [We now commit ourselves to go up and fight]

Support Reference: Pronouns — When to Use Them

ULT **to go up to the hill {country}**
UST to invade the hill country
(לַעֲלֹת הָהָרָה)

See how you translated the phrase "go up" in 1:26 where it is used with the same meaning. Alternate translation: [to go up to attack the hill country]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We have sinned	We have sinned by disobeying
against Yahweh	Yahweh
Yahweh	Yahweh
our God	our God
And … girded on	Then … equipped himself

Deuteronomy 1:42

ULT	UST
And Yahweh said to me, ‘Say to them, “Do not go up and do not fight, and you will not be defeated to the face of your enemies, because I will not be among you.”’	*But Yahweh said to me, ‘Tell them not to go there and attack those people, because I will not help them. If they go, their enemy will certainly defeat them.’*

ULT **And Yahweh said to me, ‘Say to them, “Do not go up**
UST But Yahweh said to me, ‘Tell them not to go there
(וַיֹּאמֶר יְהוָה אֵלַי אֱמֹר לָהֶם לֹא תַעֲלוּ)

There are three levels of quotation here. Moses is speaking (level 1) and quoting Yahweh (level 2) telling Moses what to say to the people (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation. Alternate translation: [And Yahweh told me to tell them, ‘Do not go up]

Support Reference: Quote Markings

ULT **Say to them, “Do not go up and do not fight, and you will not be defeated to the face of your enemies, because I will not be among you**
UST Tell them not to go there and attack those people, because I will not help them. If they go, their enemy will certainly defeat them
(אֱמֹר לָהֶם לֹא תַעֲלוּ וְלֹא־תִלָּחֲמוּ כִּי אֵינֶנִּי בְּקִרְבְּכֶם וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Say to them that they should not go up and fight, and they will not be defeated to the face of their enemies, because I will not be among them]

Support Reference: Quotes within Quotes

ULT **Do not go up and do not fight, and you will not be defeated to the face of your enemies, because I will not be among you**
UST not to go there and attack those people, because I will not help them. If they go, their enemy will certainly defeat them
(לֹא תַעֲלוּ וְלֹא־תִלָּחֲמוּ כִּי אֵינֶנִּי בְּקִרְבְּכֶם וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם)

If it would be more natural in your language, you could move the last phrase to the beginning, since the last phrase gives the reason for the result that the beginning of the sentence describes. Alternate translation: [I will not be among you, so do not go up and do not fight, and you will not be defeated to the face of your enemies.]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and you will not be defeated to the face of your enemies**
UST If they go, their enemy will certainly defeat them
(וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם)

The expression **be defeated** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and your enemies will not defeat you]

Support Reference: Active or Passive

ULT **and you will not be defeated to the face of your enemies**
UST If they go, their enemy will certainly defeat them
(וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם)

Here, **and you will not be defeated** is the goal or purpose of the instruction **Do not go up and do not fight**. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [so that you will not be defeated]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **to the face of**
UST their enemy
(לִפְנֵי)

Here, **to the face of** represents being in front of or in the presence of their enemies. See the Introduction to Deuteronomy for a discussion of this phrase. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of]

Support Reference: Metonymy

ULT **I will not be among you**
UST I will not help them
(אֵינֶנִּי בְּקִרְבְּכֶם)

As God, Yahweh is always everywhere. The implication is that Yahweh **will not be among** the Israelites in a special way to help them if they choose to disobey him. You could include this information if that would be helpful to your readers. Alternate translation: [I will not help you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your enemies	their enemy

Deuteronomy 1:43

ULT	UST
And I spoke to you, but you did not listen. And you rebelled against the mouth of Yahweh, and you were arrogant and went up to the hill {country}.	*So I said that to your fathers, but they did not obey what I said. They again rebelled against what Yahweh commanded them to do. Their soldiers proudly marched up into that hilly area.*

ULT **And I spoke to you, but you did not listen**
UST So I said that to your fathers, but they did not obey what I said
(וָאֲדַבֵּר אֲלֵיכֶם וְלֹא שְׁמַעְתֶּם)

Moses assumes that readers will know that **listen** as it is used here, includes the meaning of "obey." You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [And I spoke to you what Yahweh had commanded me to tell you, but you did not obey]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the mouth of**
UST what … commanded them to do
(אֶת־פִּי)

Here, **mouth** refers to Yahweh's commands and what he says to do. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the command of]

Support Reference: Metonymy

ULT **and went up to the hill {country}**
UST Their soldiers … marched up into that hilly area
(וַתַּעֲלוּ הָהָרָה)

The implication is that the Israelite soldiers **went up to the hill country** to attack the people there. You could include this information if that would be helpful to your readers. Alternate translation: [and attacked the people who live in the hill country]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you rebelled against	They again rebelled against
Yahweh	Yahweh
and you were arrogant	proudly

Deuteronomy 1:44

ULT	UST
And the Amorites, who lived in that hill {country}, came out against you and chased you like the bees do and caused you to scatter in Seir as far as Hormah.	*Then the men of the Amorite people who lived in that region came out of their towns. They attacked those soldiers. They chased our soldiers like a swarm of bees would chase a person. The Amorites pursued your ancestors' soldiers south from the area of Seir and defeated them at the city of Hormah.*

ULT **and chased you like the bees do**
UST They chased our soldiers like a swarm of bees would chase a person
(וַיִּרְדְּפוּ אֶתְכֶם כַּאֲשֶׁר תַּעֲשֶׂינָה הַדְּבֹרִים)

Moses compares the Amorites to **bees** because large swarms of bees attack and sting people. So many Amorites attacked the Israelite soldiers that they had to flee from the battle. If it would be helpful in your language, you could use a similar expression or state the meaning plainly. Alternate translation: [and chased you like a dog chases a cat] or [and chased you persistently]

Support Reference: Simile

ULT **the bees**
UST a swarm of bees
(הַדְּבֹרִים)

A **bee** is a small, flying insect that may fly in a swarm; it stings people who threaten it. If your readers would not be familiar with this type of insect, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the stinging insects]

Support Reference: Translate Unknowns

ULT **and caused you to scatter**
UST The Amorites pursued your ancestors' soldiers … and defeated them
(וַיַּכּוּ אֶתְכֶם)

Here, **to scatter** means to retreat. You could include this information if that would be helpful to your readers. Alternate translation: [and caused you to retreat]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Amorites	the men of the Amorite people
and caused … to scatter	The Amorites pursued … and defeated

ULT	UST
in Seir	south from the area of Seir

Deuteronomy 1:45

ULT	UST
And you returned and wept to the face of Yahweh; but Yahweh did not hear your voice, and he did not listen to you.	*So your fathers went back to Kadesh Barnea and cried out to request Yahweh to help them, but he did not pay any attention to them.*

ULT **And you returned**
UST So your fathers went back to Kadesh Barnea
(וַתָּשֻׁבוּ)

The implication is that the fighting men returned from the battle to where the rest of the Israelites were camping at Kadesh Barnea. You could include this information if that would be helpful to your readers. Alternate translation: [And you returned to Kadesh Barnea]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of**
UST to
(לִפְנֵי)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated "to the face of" in 1:42. Alternate translation: [in the presence of] or [before]

Support Reference: Metonymy

ULT **but Yahweh did not hear your voice, and he did not listen to you**
UST but he did not pay any attention to them
(וְלֹא־שָׁמַע יְהוָה בְּקֹלְכֶם וְלֹא הֶאֱזִין אֲלֵיכֶם)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could 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: [but Yahweh did not listen to your voice, indeed he did not give ear to you]

Support Reference: Parallelism

ULT **but Yahweh did not hear**
UST but he did not pay any attention
(וְלֹא־שָׁמַע יְהוָה)

When Moses uses **did not hear** in reference to Yahweh, it means that Yahweh chose not to do what the people had asked him in prayer. You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [but Yahweh did not respond]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your voice**
UST to them
(בְּקֹלְכֶם)

Here, **voice** represents the words the Israelites spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to what you said]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Yahweh	he

Deuteronomy 1:46

ULT	UST
So you stayed in Kadesh many days, according to the days that you stayed {there}.	*So we stayed there at Kadesh Barnea for a long time.*

ULT according to the days that you stayed {there}
UST for a long time
(כַּיָּמִים אֲשֶׁר יְשַׁבְתֶּם)

The phrase **according to the days that you stayed there** refers to the entire period of time that the Israelites wandered in the wilderness before arriving in Moab. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [all the time that you remained there]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Kadesh	there at Kadesh Barnea

Deuteronomy 2

Deuteronomy 2 Chapter Introduction

Structure and Formatting

This chapter continues Moses' first speech from the previous chapter.

1. Moses recounts the Israelites' time in the wilderness (1–23)
2. Moses recounts how Yahweh helped the Israelites defeat King Sihon (24–37)

Religious and Cultural Concepts in This Chapter

Possessing the land

Yahweh promised the Israelites that he would give them the land of Canaan if they obeyed him. Other people groups lived in the land, but Yahweh promised to give the Israelites victory over them. (See: faithful, faithfulness, trustworthy; and Promised Land)

Translation Issues in This Chapter

One direct quotation inside another

In this chapter, Moses gives a speech and quotes what others said. If it would be clearer in your language, you could translate or format this passage so that there are no quotations within a quotation. (See Quotes within Quotes)

Moses represents the Israelites

The singular pronoun "you" occurs when Yahweh speaks directly to Moses. The Israelites request that Moses speak to Yahweh on their behalf because the Israelites fear Yahweh and do not want to speak directly to him. Moses acts as a representative on behalf of all the Israelites. If it would be helpful for your readers, you could clarify that Yahweh wants Moses to tell the Israelites everything that Yahweh says.

Background information

The writer of Deuteronomy adds background information to help readers understand the historical context of Moses' speech. In the ULT, this information is enclosed in parentheses. Use a method that is natural in your language for indicating that a section of text is background information. (See: Background Information)

"you" and "your" singular and plural

The pronouns "you" and "your" are plural in this chapter unless otherwise noted. In those places, although Moses is speaking to all the Israelites, he addresses them as "you" singular. If addressing the Israelites with singular forms would not be natural in your language, you could use plural forms in your translation. (See Singular Pronouns that refer to Groups)

Deuteronomy 2:1

ULT	UST
And we turned and journeyed into the wilderness on the way to the Sea of Reeds, as Yahweh had spoken to me. And we went around Mount Seir many days.	*Then we turned around and went through the desert toward the Sea of Reeds as Yahweh told us to do. We wandered near Mount Seir for a long time.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into the wilderness	the desert
the Sea of Reeds	the Sea of Reeds
Yahweh	Yahweh
Mount Seir	near Mount Seir

Deuteronomy 2:2

ULT	UST
And Yahweh spoke to me, saying,	*Then Yahweh said to me,*

> ULT **saying**
> UST Then … said
> (לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Deuteronomy 2:3

ULT	UST
‘Too long you have been going around this mountain. Turn yourselves northward.	*‘You have been wandering around this hilly area for a long enough time. Now turn and travel toward the north.*

ULT Turn yourselves
UST Now turn and travel
(פְּנוּ לָכֶם)

The expression **Turn yourselves** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [Turn]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

Deuteronomy 2:4

ULT	UST
And command the people, saying, "You will be crossing the border of your brothers, the sons of Esau, who live in Seir. And they will be afraid of you. And you shall be exceedingly on guard.	*And tell the people that they are about to travel near the land that belongs to the descendants of Esau, {who are also descendants of Isaac}, as you are. They live in the hilly area near Mount Seir. They will be afraid of you, but be very careful.*

ULT **And command the people, saying, "You will be crossing the border of your brothers**
UST And tell the people that they are about to travel near the land … {who are also descendants of Isaac}, as you are
(וְאֶת־הָעָם֙ צַ֣ו לֵאמֹ֔ר אַתֶּ֥ם עֹבְרִ֖ים בִּגְב֣וּל אֲחֵיכֶ֑ם)

There are three levels of quotation here. Moses is speaking (level 1) and quoting Yahweh (level 2) telling Moses what to command the people (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation. Alternate translation: [And command the people to cross the border of their brothers]

Support Reference: Quote Markings

ULT **And command the people, saying, "You will be crossing the border of your brothers**
UST And tell the people that they are about to travel near the land … {who are also descendants of Isaac}, as you are
(וְאֶת־הָעָם֙ צַ֣ו לֵאמֹ֔ר אַתֶּ֥ם עֹבְרִ֖ים בִּגְב֣וּל אֲחֵיכֶ֑ם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And command the people to cross the border of their brothers]

Support Reference: Quotes within Quotes

ULT **the border of your brothers**
UST near the land … {who are also descendants of Isaac}, as you are
(בִּגְב֣וּל אֲחֵיכֶ֑ם)

Here Yahweh is using the possessive form to describe **the border** around the land that is occupied by the **brothers** of the Israelites. If your language would not use the possessive form for this, you could use a comparable expression. Alternate translation: [into the land occupied by your brothers]

Support Reference: Possession

ULT **your brothers, the sons of Esau**
UST that belongs to the descendants of Esau, {who are also descendants of Isaac}, as you are
(אֲחֵיכֶם בְּנֵי־עֵשָׂו)

The Israelites are descendants of Jacob, who was Esau's brother. The Israelites and the **sons of Esau** are all descendants of Isaac. You could include this information if that would be helpful to your readers. Alternate translation: [your relatives, the sons of Esau]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your brothers, the sons of**
UST that belongs to the descendants of … {who are also descendants of Isaac}, as you are
(אֲחֵיכֶם בְּנֵי)

Here, **brothers** refers to their relatives and **sons** to the descendants of Esau. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your relatives, the descendants of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Esau	Esau
in Seir	in the hilly area near Mount Seir
And they will be afraid	They will be afraid
And you shall be … on guard	but be … careful

Deuteronomy 2:5

ULT	UST
You shall not fight them, for I will not give to you from their land, {even} as {little} as a step of the sole of a foot, for I have given Mount Seir to Esau {as} a possession.	*Do not start to fight against them, because I am not going to give you even a tiny bit of their land. That is because I have given Mount Seir to the descendants of Esau.*

ULT **You shall not fight them, for I will not give to you from their land, {even} as {little} as a step of the sole of a foot, for I have given Mount Seir to Esau {as} a possession**
UST Do not start to fight against them, because I am not going to give you even a tiny bit of their land. That is because I have given Mount Seir to the descendants of Esau
(אַל־תִּתְגָּרוּ בָם֙ כִּי֙ לֹא־אֶתֵּ֣ן לָכֶ֔ם מֵאַרְצָ֑ם עַד מִדְרַךְ־כַּף־רָ֗גֶל כִּי־יְרֻשָּׁה֙ לְעֵשָׂ֔ו נָתַ֥תִּי אֶת־הַ֖ר שֵׂעִֽיר)

If it would be more natural in your language, you could change the order of these phrases, since the last phrase gives the reason for the result that the first phrase describes. Alternate translation: [I have given Mount Seir to Esau, so I will not give you any of their land, even as little as a step of the sole of a foot, so you shall not fight them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for**
UST because
(כִּי֙)

Here the word **for** introduces the reason why the Israelites **shall not fight** the descendants of Esau. If it would be helpful in your language, you could use a different a word or phrase that introduces a reason. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{even} as {little} as a step of the sole of a foot**
UST even a tiny bit
(עַד מִדְרַךְ־כַּף־רָ֗גֶל)

Alternate translation: [even as little as the length of a footstep]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to Esau**
UST to the descendants of Esau
(לְעֵשָׂ֔ו)

Yahweh is using **Esau** to represent all of the descendants of Esau. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly as is modeled in the UST.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from their land	of their land
Mount Seir	Mount Seir
to Esau	to the descendants of Esau
{as} a possession	I have given

Deuteronomy 2:6

ULT	UST
You will buy food from them with silver, and you will eat. And also, you will purchase water from them with silver, and you will drink.”’	*{When you travel near their land}, buy food and water from them.’*

ULT **You will buy food from them with silver, and you will eat. And also, you will purchase water from them with silver, and you will drink**

UST {When you travel near their land}, buy food and water from them

(אָכֶל תִּשְׁבְּרוּ מֵאִתָּם בַּכֶּסֶף וַאֲכַלְתֶּם וְגַם־מַיִם תִּכְרוּ מֵאִתָּם בַּכֶּסֶף וּשְׁתִיתֶם)

This verse contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the verse. Alternate translation: [You will buy food from them, and also, you will purchase water from them]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with silver	buy
with silver	buy

Deuteronomy 2:7

ULT	UST
For Yahweh your God has blessed you in all the work of your hand. He has known your walking through this great wilderness. These 40 years Yahweh your God {has been} with you. You have not lacked a thing.	*Remember that Yahweh our God has blessed you in everything that you have done. He knows {what has happened to you} while you have wandered in this huge desert. Yahweh our God has protected you during those 40 years, and as a result you have had everything that you needed.*

ULT **For**
UST Remember that
(כִּי)

The word translated as **For** indicates that what follows is a reason for the Israelites not to take anything from Esau's descendants without paying for it. They do not need to take things, because Yahweh has proven that he will provide for them. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [You do not need to take anything from them because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase "Yahweh your God" in 1:10.

Support Reference: Possession

ULT **your God has blessed you … your hand … your walking through … your God {has been} with you. You have not lacked**
UST our God has blessed you … you … while you have wandered … our God has protected you … and as a result you have had everything that you needed
(אֱלֹהֶיךָ בֵּרַכְךָ & יָדֶךָ & לֶכְתְּךָ אֱלֹהֶיךָ עִמָּךְ לֹא חָסַרְתָּ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **the work of your hand**
UST that you have done
(מַעֲשֵׂה יָדֶךָ)

Moses is using one part of a person, his **hand**, to mean all of him in the act of him in the act of working. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [and in all of your own work]

Support Reference: Metonymy

ULT **He has known your walking through this great wilderness**
UST He knows {what has happened to you} while you have wandered in this huge desert
(יָדַע לְכָתְךָ אֶת־הַמִּדְבָּר הַגָּדֹל הַזֶּה)

The implication is that Yahweh **has known** everything that happened to the Israelites when they were **walking through** the **great wilderness**. You could include this information if that would be helpful to your readers. Alternate translation: [He has known all that happened to you during your walking through this great wilderness]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Yahweh your God {has been} with you**
UST Yahweh our God has protected you
(יְהוָה אֱלֹהֶיךָ עִמָּךְ)

As God, Yahweh is always everywhere. The implication is that Yahweh was **with** the Israelites in a special way. Alternate translation: [Yahweh your God has been with you in a special way]

Support Reference: Assumed Knowledge and Implicit Information

ULT **You have not lacked a thing**
UST and as a result you have had everything that you needed
(לֹא חָסַרְתָּ דָּבָר)

Moses is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of his intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [You have received all things that you needed] or [Yahweh has supplied you with everything you need]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

ULT	UST
your God	our God
has blessed you	has blessed you
the work of	that … have done
He has known	He knows {what has happened to you}
wilderness	in … desert
Yahweh	Yahweh
your God	our God

Deuteronomy 2:8

ULT	UST
And we passed by beyond our brothers, the sons of Esau who live in Seir, from the Arabah road, from Elath and from Ezion Geber. And we turned and passed by the way of the wilderness of Moab.	*So we continued to travel. We avoided going through the hilly area of Seir where the descendants of Esau, who are also descendants of Isaac, live. We turned from the road {that goes along} the plain of the Jordan valley, and {comes up} from the city of Elath and the city of Ezion Geber. We traveled along the wilderness road of the kingdom of Moab.*

ULT **our brothers, the sons of Esau**
UST the descendants of Esau, who are also descendants of Isaac
(אַחֵינוּ בְנֵי־עֵשָׂו)

See how you translated “your brothers” and “the sons of Esau” in 2:4.

Support Reference: Assumed Knowledge and Implicit Information

ULT **And we turned**
UST We traveled
(וַנִּפֶן)

The implication is that the Israelites **turned** away from the area where the descendants of Esau lived. You could include this information if that would be helpful to your readers. Alternate translation: [And we turned away from their land]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Esau	Esau
in Seir	the hilly area of Seir
the Arabah	the plain of the Jordan valley
the wilderness of	wilderness
Moab	the kingdom of Moab

Deuteronomy 2:9

ULT	UST
And Yahweh said to me, ‘You shall not trouble Moab, and you shall not fight against them {in} battle, for I will not give to you from its land a possession, because I have given Ar to the sons of Lot, {as} a possession.’”	*Yahweh said to me, ‘Do not bother the people of Moab by starting to fight against them, because I am not going to give you any of their land. The reason is that they are descendants of Lot. I gave them the city of Ar, {their capital, and the other areas in that country}.’”*

ULT **And Yahweh said to me, ‘You shall not trouble Moab, and you shall not fight against them {in} battle, for I will not give to you from its land a possession, because I have given Ar to the sons of Lot, {as} a possession**
UST Yahweh said to me, ‘Do not bother the people of Moab by starting to fight against them, because I am not going to give you any of their land. The reason is that they are descendants of Lot. I gave them the city of Ar, {their capital, and the other areas in that country}
(וַיֹּאמֶר יְהוָה אֵלַי אַל־תָּצַר אֶת־מוֹאָב וְאַל־תִּתְגָּר בָּם מִלְחָמָה כִּי לֹא־אֶתֵּן לְךָ מֵאַרְצוֹ יְרֻשָּׁה כִּי לִבְנֵי־לוֹט נָתַתִּי אֶת־עָר יְרֻשָּׁה)

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 Yahweh commanded me not to allow you to trouble Moab or to fight against them in battle. He said that he would not give to us from its land a possession, because he has given Ar to the sons of Lot, as a possession]

Support Reference: Quotes within Quotes

ULT **You shall not trouble Moab, and you shall not fight against them {in} battle**
UST Do not bother the people of Moab by starting to fight against them
(אַל־תָּצַר אֶת־מוֹאָב וְאַל־תִּתְגָּר בָּם מִלְחָמָה)

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second clause is repeating the first one, not saying something additional. Alternate translation: [You shall not trouble Moab, indeed you shall not fight against them in battle]

Support Reference: Parallelism

ULT **Moab**
UST the people of Moab
(אֶת־מוֹאָ֔ב)

The word **Moab** represents the people of Moab. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly as is modeled in the UST. Alternate translation: [the people of Moab]

Support Reference: Metonymy

ULT **for**
UST because
(כִּ֠י)

Here the word **for** introduces the reason why the Israelites were told not to fight the people of Moab. If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I will not give to you from its land a possession, because I have given Ar to the sons of Lot, {as} a possession**
UST I am not going to give you any of their land. The reason is that they are descendants of Lot. I gave them the city of Ar, {their capital, and the other areas in that country}
(לֹ֣א־אֶתֵּ֨ן לְךָ֤ מֵאַרְצוֹ֙ יְרֻשָּׁ֔ה כִּ֣י לִבְנֵי־לֹ֔וט נָתַ֥תִּי אֶת־עָ֖ר יְרֻשָּֽׁה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [I have given Ar to the sons of Lot as a possession, so I will not give to you from his land a possession]

Support Reference: Connect — Reason-and-Result Relationship

ULT **from its land**
UST any of their land
(מֵאַרְצוֹ֙)

The pronoun **its** refers to Moab. If this is not clear for your readers, you could use the name of the land here. Alternate translation: [from the land of Moab]

Support Reference: Pronouns — When to Use Them

ULT **to the sons of**
UST they are descendants of
(לִבְנֵי)

Here, **sons** means the descendants of Lot. If it would be helpful in your language, you could state the meaning plainly as is modeled in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
You shall … trouble	Do … bother
Moab	the people of Moab
from its land	any of their land
a possession	I am … going to give
Lot	Lot
{as} a possession	I gave them

Deuteronomy 2:10

ULT	UST
(The Emites lived there previously, a people great and numerous and tall as the Anakites.	*(There were people called the Emites that formerly lived there. They were as populous and tall as the descendants of Anak.*

ULT **The Emites lived there previously, a people great and numerous and tall as the Anakites**

UST There were people called the Emites that formerly lived there. They were as populous and tall as the descendants of Anak
(הָאֵמִים לְפָנִים יָשְׁבוּ בָהּ עַם גָּדוֹל וְרַב וָרָם כָּעֲנָקִים)

From this verse through verse 12 is all background information about people groups who lived in the area that the Edomites and Moabites occupy. This information helps readers understand what happens next in the story. These verses are not part of Moses' speech to the Israelites. The ULT marks this information by putting it in parentheses. In your translation, present this information in a way that makes it clear that this is background information.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as the Anakites	as the descendants of Anak

Deuteronomy 2:11

ULT	UST
They {are} also considered Raphaites, like the Anakites; but the Moabites call them Emites.	*People also call both the Emites and the Anakites, Raphaites. The people of Moab call them Emites.*

ULT They {are} also considered Raphaites
UST People also call both the Emites … Raphaites
(רְפָאִ֣ים יֵחָשֵׁ֔בוּ אַף־הֵ֖ם)

The expression **are also considered** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [People refer to them as Raphaites]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Raphaites	Raphaites
like the Anakites	and the Anakites
but the Moabites	The people of Moab
call	call

Deuteronomy 2:12

ULT	UST
And the Horites lived in Seir previously, and the sons of Esau dispossessed them. And they destroyed them from their faces and lived in their place, like Israel did to the land of his possession that Yahweh gave to them.)	*The Horite people also formerly lived in the area of Seir, but the descendants of Esau expelled them. They killed them and settled in their land, just as the Israelite people later expelled their enemies from the land that Yahweh gave to them.)*

ULT **and the sons of**
UST but the descendants of
(וּבְנֵי)

Here, **sons** refers to the descendants of Esau. If it would be helpful in your language, you could state the meaning plainly as is modeled in the UST.

Support Reference: Metaphor

ULT **And they destroyed them from their faces**
UST They killed them and
(וַיַּשְׁמִידוּם מִפְּנֵיהֶם)

The pronouns **they** and **their** refer to the sons of Esau. The pronoun **them** refers to the Horites. If this is not clear for your readers, you could use the names of the people groups here. Alternate translation: [And the sons of Esau destroyed the Horites from their faces]

Support Reference: Pronouns — When to Use Them

ULT **from their faces**
UST They killed them and
(מִפְּנֵיהֶם)

Here the phrase **from their faces** could: (1) be a common expression of the culture that means “on their account” or “on their behalf,” Alternate translation: [on their behalf] or (2) represent [from their presence.] Alternate translation: [from before them]

Support Reference: Idiom

ULT **did**
UST later expelled their enemies
(עָשָׂה)

Here the writer uses the past tense, **did**, to refer to events that happen after Moses said all these things. If it would not be natural to do that in your language, you could use the future tense. Alternate translation: [would do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the land of his possession that Yahweh gave to them**
UST from the land that Yahweh gave to them
(לְאֶ֣רֶץ יְרֻשָּׁת֔וֹ אֲשֶׁר־נָתַ֥ן יְהוָ֖ה לָהֶֽם)

The writer is using the possessive form to describe the **land** that **Yahweh gave** the Israelites to live in as a **possession**. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [to the land that Yahweh gave them to live in as a possession]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … in Seir	also … in the area of Seir
Esau	Esau
dispossessed them	expelled them
And they destroyed them	They killed them and
Israel	the Israelite people
to the land of	from the land
his possession	from the land
Yahweh	Yahweh

Deuteronomy 2:13

ULT	UST
“‘Now, for yourselves, rise up and cross the wadi of Zered.’ And we crossed the wadi of Zered.	*“Then we crossed Zered Gorge, as Yahweh told us to do.*

ULT **Now, for yourselves, rise up and cross the wadi of Zered**
UST as Yahweh told us to do
(עַתָּה֙ קֻ֣מוּ וְעִבְר֔וּ לָכֶ֖ם אֶת־נַ֣חַל זָֽרֶד)

The implication is that Yahweh is speaking these commands. If it would be more natural in your language, you could: (1) use a natural way of introducing direct quotations in your language. Alternate translation: [Then Yahweh said, “‘Now, for yourselves, rise up and cross the wadi of Zered.’] or (2) translate this so that there is not a quotation within a quotation. Alternate translation: [Then Yahweh told us to rise up for ourselves and cross the wadi of Zered]

Support Reference: Quotations and Quote Margins

ULT **rise up**
UST as Yahweh told us to do
(קֻ֣מוּ)

Yahweh is using the phrase **rise up** as a common expression of the culture to mean to “take action.” He is not telling him to get out of bed or stand up from a seated position. If this expression does not mean this in your language, you could use a comparable expression that does have that meaning or state the meaning plainly. Alternate translation: [start your journey]

Support Reference: Idiom

ULT **the wadi of Zered … the wadi of Zered**
UST Zered Gorge, as Yahweh told us to do
(אֶת־נַ֣חַל זָֽרֶד & אֶת־נַ֣חַל זָֽרֶד)

Zered is the name of a stream that flows through a gorge into the Dead Sea. The stream goes from the southeast and creates the border between Edom and Moab.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wadi	as Yahweh told us to do
the wadi	Gorge

Deuteronomy 2:14

ULT	UST
And the days which we came from Kadesh Barnea until we crossed the wadi of Zered {were} 38 years, until all the generation of the men of war were finished from among the camp, as Yahweh had sworn to them.	*It had been 38 years from the time we first left Kadesh Barnea until we crossed Zered Gorge. During those years, all the fighting men of that generation of Israelites died, as Yahweh had solemnly said would happen.*

ULT **And the days which we came from Kadesh Barnea until we crossed the wadi of Zered {were} 38 years**

UST It had been 38 years from the time we first left Kadesh Barnea until we crossed Zered Gorge. During those years

(וְהַיָּמִים אֲשֶׁר־הָלַכְנוּ ׀ מִקָּדֵשׁ בַּרְנֵעַ עַד אֲשֶׁר־עָבַרְנוּ אֶת־נַחַל זֶרֶד שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה)

Here Moses is using **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the time that had passed from when we came from Kadesh Barnea until we crossed the wadi of Zered was 38 years]

Support Reference: Metonymy

ULT **until all the generation of the men of war were finished from among the camp, as Yahweh had sworn to them**

UST all the fighting men of that generation of Israelites died, as Yahweh had solemnly said would happen

(עַד־תֹּם כָּל־הַדּוֹר אַנְשֵׁי הַמִּלְחָמָה מִקֶּרֶב הַמַּחֲנֶה כַּאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם)

The Israelites who were old enough to fight disobeyed Yahweh. As a result, Yahweh punished them so they would die before they could enter the land that Yahweh said he would give to them. See 1:19–45. Alternate translation: [until all the generation of men of war were finished from among the camp, according to the punishment of Yahweh for their disobedience]

Support Reference: Assumed Knowledge and Implicit Information

ULT **were finished**

UST died

(תֹּם)

Moses is referring to death in a polite way by using the phrase **were finished**. If it would be helpful in your language, you could use a polite way of referring to death in your language, or you could state this plainly. Alternate translation: [had died]

Support Reference: Euphemism

ULT **from among the camp**
UST of Israelites
(מִקֶּרֶב הַמַּחֲנֶה)

Here, **camp** represents all of the Israelites and anyone traveling with them in the wilderness. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from among the Israelites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Kadesh Barnea	Kadesh Barnea
the wadi	Gorge
the generation	of that generation
Yahweh	Yahweh
had sworn	had solemnly said would happen

Deuteronomy 2:15

ULT	UST
And also, the hand of Yahweh was against them, to destroy them from among the camp until they came to an end.	*Furthermore, Yahweh opposed them, so he caused them to die.*

ULT **the hand of Yahweh was against them**
UST Yahweh opposed them
(יַד־יְהוָה הָיְתָה בָּם)

Here, **hand** represents Yahweh's power and actions. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Yahweh used his power against them]

Support Reference: Metonymy

ULT **from among the camp**
UST so he caused them to die
(מִקֶּרֶב הַמַּחֲנֶה)

See how you translated "from among the camp" in the previous verse 2:14.

Support Reference: Metonymy

ULT **they came to an end**
UST so he caused them to die
(תֻּמָּם)

Moses is referring to death in a polite way by using the phrase **came to an end**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [they died]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to destroy them	so he caused them to die

Deuteronomy 2:16

ULT	UST
And it happened, when all the men of war came to an end, dying from among the people,	*After all the men who had been old enough to fight had died,*

ULT **And it happened**
UST After
(וַיְהִי)

Moses is using the word translated **And it happened** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [Then]

Support Reference: Introduction of a New Event

ULT **all the men of war came to an end, dying from among the people**
UST all the men who had been old enough to fight had died
(תַּמּוּ כָּל־אַנְשֵׁי הַמִּלְחָמָה לָמוּת מִקֶּרֶב הָעָם)

These two clauses mean basically the same thing. The first clause uses a euphemism, while the second clause states the meaning plainly. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: [all the men of war came to an end, indeed, they died from among the people]

Support Reference: Parallelism

Deuteronomy 2:17

ULT	UST
then Yahweh spoke to me, saying,	*Yahweh said to me,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Deuteronomy 2:18

ULT	UST
‘You are passing over today the border of Moab, Ar.	*‘Today you must travel through the region of Moab, near Ar, their city.*

> ULT **You**
> UST you
> (אַתָּה)

Here the singular pronoun **You** refers to Moses. Yahweh is speaking to Moses, but he is giving commands for all of the Israelites. If this is not clear for your readers, you could (1) use the plural form of the pronoun. (2) state the audience plainly. Alternate translation: [These are instructions for you and all the Israelites. You]

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moab	the region of Moab

Deuteronomy 2:19

ULT	UST
And you will approach on the other side of the sons of Ammon. You shall not trouble them, and you shall not fight them, for I will not give to you from the land of the sons of Ammon {as} a possession, because I have given it to the sons of Lot {as} a possession.'"	*When you come near the border of the land where the descendants of Ammon live, do not bother them or start to fight against them. The reason is that they are also descendants of Lot, so I am not going to give you any of the land that I have given to them.'"*

> ULT **And you will approach … You shall not trouble them, and you shall not fight … to you**
> UST When you come near … do not bother them or start to fight … you
> (וְקָרַבְתָּ֗ & אַל־תְּצֻרֵם וְאַל־תִּתְגָּ֣ר & לְךָ֨)

Here the singular pronoun **you** refers to Moses. Yahweh is speaking to Moses, but he is giving commands for all of the Israelites. If this is not clear for your readers, you could (1) use plural forms of the pronoun. (2) state the audience plainly. See how you translated this in the previous verse.

Support Reference: Singular Pronouns that refer to Groups

> ULT **the sons of Ammon … the sons of Ammon … to the sons of Lot**
> UST the descendants of Ammon … they are also descendants of Lot … to them
> (בְּנֵ֣י עַמּ֔וֹן & בְּנֵי־עַמּ֖וֹן & לִבְנֵי־לֹ֑וט)

Like the Moabites, the people of **Ammon** are also descendants of **Lot**. You could include this information if that would be helpful to your readers. Alternate translation: [the sons of Ammon, who are descendants of Lot … the sons of Ammon … to the sons of Lot]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the sons of … the sons of … to the sons of**
> UST the descendants of Ammon … they are also descendants of Lot … to them
> (בְּנֵ֣י & בְּנֵי & לִבְנֵי)

Here, **sons** refers to descendants. Although the term **sons** is masculine, Moses is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of]

Support Reference: Metaphor

ULT **for**
UST so
(כִּי)

Here the word **for** introduces the reason why the Israelites **shall not fight** the descendants of Ammon. If it would be helpful in your language, you could use a different a word or phrase that introduces a reason. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **You shall not trouble them, and you shall not fight them**
UST do not bother them or start to fight against them
(אַל־תְּצָרֵם וְאַל־תִּתְגָּר בָּם)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could 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: [You shall not trouble them, indeed, you shall not fight them]

Support Reference: Parallelism

ULT **I will not give to you from the land of the sons of Ammon {as} a possession, because I have given it to the sons of Lot {as} a possession**
UST The reason is that they are also descendants of Lot … I am not going to give you any of the land that I have given to them
(לֹא־אֶתֵּן מֵאַרְצָ בְּנֵי־עַמּוֹן לְךָ יְרֻשָּׁה כִּי לִבְנֵי־לוֹט נְתַתִּיהָ יְרֻשָּׁה)

If it would be more natural in your language, you could reverse the order of these phrases since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [I have given the land to the sons of Lot as a possession, so I will not give to you from it as a possession]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ammon	the descendants of Ammon
You shall … trouble them	not bother them
from the land of	any of the land
Ammon	to them
{as} a possession	I am … going to give
Lot	they are also descendants of Lot
{as} a possession	that I have given

Deuteronomy 2:20

ULT	UST
(Also, {it} is regarded as a land of the Raphaites. The Raphaites lived there previously, but the Ammonites call them Zamzummites,	*(People also call that region the land of the Raphaites, who formerly lived there. The Ammonite people call them the Zamzummites.*

ULT **Also, {it} is regarded as a land of the Raphaites. The Raphaites lived there previously, but the Ammonites call them Zamzummites**
UST People also call that region the land of the Raphaites, who formerly lived there. The Ammonite people call them the Zamzummites
(אֶרֶץ־רְפָאִים תֵּחָשֵׁב אַף־הִוא רְפָאִים יָשְׁבוּ־בָהּ לְפָנִים וְהָעַמֹּנִים יִקְרְאוּ לָהֶם זַמְזֻמִּים)

Starting from this verse through verse 23, the author is providing background information about people groups who lived in the area that the Ammonites, Edomites, and Caphtorites occupied. This information helps readers understand what happens next in the story. These verses are not part of Moses' speech to the Israelites. The ULT marks this information by putting it in parentheses. In your translation, present this information in a way that makes it clear that this is background information.

Support Reference: Background Information

ULT **Also, {it} is regarded as a land of the Raphaites**
UST People also call that region the land of the Raphaites
(אֶרֶץ־רְפָאִים תֵּחָשֵׁב אַף־הִוא)

The expression **is regarded** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Also, people refer to it as a land of the Raphaites]

Support Reference: Active or Passive

ULT **the Raphaites. The Raphaites … Zamzummites**
UST the Raphaites, who … the Zamzummites
(רְפָאִים & רְפָאִים & זַמְזֻמִּים)

The words **Raphaites** and **Zamzummites** are names for the same group of people. See how you translated "Raphaites" in 2:11.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a land of	the land of
the Raphaites	the Raphaites
The Raphaites	who

ULT	UST
but the Ammonites call	The Ammonite people call

Deuteronomy 2:21

ULT	UST
a people great and numerous and tall as the Anakites. But Yahweh destroyed them from their faces, and they dispossessed them and lived in their place,	*They were as populous and tall as the Anakite people. But Yahweh caused them to die when the Ammonite people expelled them and settled in their land.*

ULT **But Yahweh destroyed them from their faces, and they dispossessed them and lived in their place**

UST But Yahweh caused them to die when the Ammonite people expelled them and settled in their land

(וַיַּשְׁמִידֵם יְהוָה מִפְּנֵיהֶם וַיִּירָשֵׁם וַיֵּשְׁבוּ תַחְתָּם)

Here the pronoun **them** refers to the Raphaites. The pronoun **their** in the first clause refers to the Ammonites. The pronoun **their** in the second clause refers to the Raphaites. If this is not clear for your readers, you could repeat the names of the people groups. Alternate translation: [But Yahweh destroyed the Raphaites from the Ammonites' faces, and the Ammonites dispossessed the Raphaites and lived in their place]

Support Reference: Pronouns — When to Use Them

ULT **from their faces**

UST when the Ammonite people expelled them

(מִפְּנֵיהֶם)

Here the phrase **from their faces** could: (1) be a common expression of the culture that means "on their account" or "on their behalf," Alternate translation: [on their behalf] or (2) represent [from their presence.] Alternate translation: [from before them]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as the Anakites	as the Anakite people
But Yahweh	Yahweh
destroyed them	But … caused them to die
and they dispossessed them	when the Ammonite people expelled them

Deuteronomy 2:22

ULT	UST
just as he did for the sons of Esau, who live in Seir, when he destroyed the Horites from their faces, and they dispossessed them and have lived in their place until this day.	*Yahweh had done the same thing for the descendants of Esau living in the hilly area of Seir. Yahweh eliminated the Horite people on behalf of the descendants of Esau who took over their land and who still live there.*

ULT **for the sons of**
UST for the descendants of
(לִבְנֵי)

Here, **sons** means the descendants of Esau. If it would be helpful in your language, you could state the meaning plainly as is modeled in the UST.

Support Reference: Metaphor

ULT **from their faces, and they dispossessed them and have lived in their place**
UST on behalf of the descendants of Esau who took over their land
(מִפְּנֵיהֶם וַיִּירָשֵׁם וַיֵּשְׁבוּ תַּחְתָּם)

In the first clause, the pronoun **their** refers to the sons of Esau. In the second clause, **they** refers to the sons of Esau, while the pronouns **them** and **their** refer to the Horites. If it would be helpful in your language, you could repeat the names of the people groups. Alternate translation: [from before the sons of Esau's faces, and the sons of Esau dispossessed the Horites and have lived in their place]

Support Reference: Pronouns — When to Use Them

ULT **from their faces**
UST on behalf of the descendants of Esau
(מִפְּנֵיהֶם)

See how you translated the phrase "from their faces" in the previous verse.

Support Reference: Idiom

ULT **until this day**
UST and who still live there
(עַד הַיּוֹם הַזֶּה)

Moses is using the phrase **until this 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. See the Introduction to Deuteronomy for a discussion of this phrase. Alternate translation: [right up to this time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Esau	Esau
in Seir	in the hilly area of Seir
he destroyed	Yahweh eliminated
and they dispossessed them	who took over their land

Deuteronomy 2:23

ULT	UST
And the Avvites who lived in villages as far as Gaza, the Caphtorites, who came from Caphtor, destroyed them and lived in their place.)	*As for the Avvite people, they lived in towns as far {south} as Gaza. The Caphtorite people from the island of Caphtor killed the Avvite people and settled in their land.)*

ULT **And the Avvites who lived in villages as far as Gaza, the Caphtorites, who came from Caphtor**
UST As for the Avvite people, they lived in towns as far {south} as Gaza. The Caphtorite people from the island of Caphtor
(וְהָעַוִּ֗ים הַיֹּשְׁבִ֤ים בַּחֲצֵרִים֙ עַד־עַזָּ֔ה כַּפְתֹרִ֖ים הַיֹּצְאִ֣ים מִכַּפְתֹּ֑ור)

Here the author introduces **the Avvites** and then describes what happened to them. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [And as for the Avvites who lived in villages as far as Gaza, the Caphtorites, who came from Caphtor]

Support Reference: Introduction of New and Old Participants

ULT **from Caphtor**
UST the island of Caphtor
(מִכַּפְתֹּ֑ור)

The word **Caphtor** is the name of a place. It may be another name for the island of Crete, located in the Mediterranean Sea.

Support Reference: How to Translate Names

ULT **destroyed them and lived in their place**
UST killed the Avvite people and settled in their land
(הִשְׁמִידֵ֖ם וַיֵּשְׁבוּ֙ תַּחְתָּֽם)

Here the pronouns **them** and **their** refer to the Avvites. It may be helpful to clarify this for your readers. Alternate translation: [destroyed the Avvites and lived in their place]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gaza	Gaza
destroyed them	killed the Avvite people

Deuteronomy 2:24

ULT	UST
"'Rise up, journey, and pass through the wadi of Arnon. Look, I have given into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess {it}, and fight against him in battle.	*"After we had gone through the region of Moab, Yahweh said to us, 'Now cross the Arnon River valley. Know that I will help you to defeat the army of Sihon. Sihon is the king of the Amorites who live in the city of Heshbon. So attack their army and start to take their land from them.*

ULT Rise up, journey, and pass through
UST After we had gone through the region of Moab, Yahweh said to us, 'Now cross
(קוּמוּ סְעוּ וְעִבְרוּ)

Even though Yahweh is speaking to Moses, the forms of these commands are plural. Yahweh wants Moses to tell these commands to all of the Israelites. If this is not clear for your readers, you could use singular pronouns.

Support Reference: Pronouns — When to Use Them

ULT Rise up
UST After we had gone through the region of Moab, Yahweh said to us, 'Now cross
(קוּמוּ)

See how you translated "rise up" in 2:13 where it occurs with the same meaning. Alternate translation: [Begin traveling]

Support Reference: Idiom

ULT Look
UST Know that
(רְאֵה)

Yahweh is using the term **Look** to focus the Israelites' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Surely]

Support Reference: Metaphor

ULT **into your hand … Begin to possess {it}, and fight**
UST I will help you to defeat … and start to take … from them
(בְּיָדְךָ֙ & הָחֵ֣ל רֵ֔שׁ וְהִתְגָּ֖ר)

Here the singular pronoun **your** refers to Moses. The forms of the commands **Begin to possess it** and **fight** are also singular. Yahweh is speaking to Moses because Moses is the leader of the Israelites, but these phrases apply to all of the Israelites. If this is not clear for your readers, you could use plural forms of the pronoun. Check for consistency with how you translated this in 2:18.

Support Reference: Singular Pronouns that refer to Groups

ULT **into your hand**
UST I will help you to defeat
(בְּיָדְךָ֙)

Here the word **hand** means "power" or "control." If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [you power over]

Support Reference: Metonymy

ULT **his land**
UST their land
(אַרְצ֔וֹ)

Here the possessive form describes the **land** that King Sihon rules over. If your language would not use the possessive form for this, you could use a comparable expression. Alternate translation: [the land he rules over]

Support Reference: Possession

ULT **against him**
UST So attack their army
(בּ֔וֹ)

Here the pronoun **him** refers to Sihon and his army. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [against Sihon and his army]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wadi of	the … River valley
Sihon	the army of Sihon
the Amorite	the Amorites
king of	Sihon is the king of

ULT	UST
Heshbon	who live in the city of Heshbon
his land	their land
to possess {it}	to take … from them

Deuteronomy 2:25

ULT	UST
This day I will begin to put the fear of you and the terror of you on the faces of the peoples under all the heavens, that they might hear a report of you and might quake and tremble from your face.'	*Today I will begin to cause everyone, everywhere to be afraid of you. Everyone who hears about you will be very afraid of you.'*

ULT **the fear of you and the terror of you … a report of you**
UST to be afraid of you … about you
(פַּחְדְּךָ֤ וְיִרְאָתְךָ֙ & שִׁמְעָ֔ךְ)

Although Yahweh is speaking about all of the Israelites, Yahweh uses the singular pronouns **you** and **your**. This is because Yahweh is speaking directly to Moses who acts as a representative for the Israelites. If this is not clear for your readers, you could use plural forms of the pronoun. Alternate translation: [the fear of the Israelites and the terror of the Israelites … a report of the Israelites]

Support Reference: Singular Pronouns that refer to Groups

ULT **to put the fear of you and the terror of you on the faces of the peoples under all the heavens**
UST cause everyone, everywhere to be afraid of you
(תֵּ֚ת פַּחְדְּךָ֣ וְיִרְאָתְךָ֔ עַל־פְּנֵ֖י הָעַמִּ֑ים תַּחַ֖ת כָּל־הַשָּׁמָ֑יִם)

Here Yahweh speaks of emotions as if they were something you could physically **put on the faces of the peoples**. He means that he will cause **the peoples** to feel **fear** and **terror**. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [to cause the peoples under all the heavens to feel the fear of you and the terror of you]

Support Reference: Metaphor

ULT **I will begin to put the fear of you and the terror of you on the faces of**
UST I will begin to cause … to be afraid of you
(אָחֵ֚ל תֵּ֚ת פַּחְדְּךָ֣ וְיִרְאָתְךָ֔ עַל־פְּנֵ֖י)

If your language does not use abstract nouns for the ideas of **fear** and **terror**, you could express the same ideas in other ways. Alternate translation: [I will begin to cause you to frighten and terrify the hearts of]

Support Reference: Abstract Nouns

ULT **the fear of you and the terror of you … a report of you**
UST to be afraid of you … about you
(פַּחְדְּךָ֤ וְיִרְאָתְךָ֙ & שִׁמְעֲךָ֔)

Yahweh is using the possessive form to describe how the Israelites will cause **fear**, **terror**, and **a report** about them. If your language would not use the possessive form for this, you could use a comparable expression that describes cause and effect. Alternate translation: [the fear caused by you and the terror caused by you … a report about you]

Support Reference: Possession

ULT **the fear of you and the terror of you**
UST to be afraid of you
(פַּחְדְּךָ֤ וְיִרְאָתְךָ֙)

The terms **fear** and **terror** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [extremely great fear of you]

Support Reference: Doublet

ULT **under all the heavens**
UST everywhere
(תַּ֖חַת כָּל־הַשָּׁמָ֑יִם)

Yahweh is using **under all the heavens** as a common expression of his culture to mean "everywhere." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [all over the earth]

Support Reference: Idiom

ULT **that**
UST Everyone who
(אֲשֶׁ֣ר)

Here the word **that** identifies what comes after it as the purpose of the clause that comes before it. Yahweh will cause the peoples to fear the Israelites in order that the peoples might tremble. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and might quake and tremble**
UST will be very afraid
(וְרָגְזוּ וְחָלוּ)

The terms **quake** and **tremble** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [and will surely tremble]

Support Reference: Doublet

ULT **from your face**
UST of you
(מִפָּנֶיךָ)

Moses is using **from your face** as a common expression of his culture to mean "because of" or "on account of." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or you could state the meaning plainly. Alternate translation: [because of you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the fear of you	to be afraid of you
and the terror of you	to be afraid of you
the heavens	everywhere
a report of you	about you
and tremble	will be very afraid

Deuteronomy 2:26

ULT	UST
And I sent messengers from the wilderness of Kedemoth to Sihon, king of Heshbon, {with} words of peace, saying,	*Then I sent messengers to go from where we were in the Desert of Kedemoth to King Sihon at Heshbon. {I told them to give him} this peaceful message,*

ULT **And I sent**
UST Then I sent
(וָאֶשְׁלַח)

Here the pronoun **I** refers to Moses. If this is not clear for your readers, you could use the person's name here. Alternate translation: [And I, Moses, sent]

Support Reference: Pronouns — When to Use Them

ULT **from the wilderness of Kedemoth**
UST to go from where we were in the Desert of Kedemoth
(מִמִּדְבַּר קְדֵמוֹת)

The term **wilderness of Kedemoth** is the name of a desert near the valley of Arnon.

Support Reference: How to Translate Names

ULT **{with} words of peace**
UST peaceful message
(דִּבְרֵי שָׁלוֹם)

Here Moses is using the possessive form to describe how his message to Sihon contains **words** that are characterized by **peace**. If your language would not use the possessive form for this, you could use a comparable expression. Alternate translation: [with a peaceful message]

Support Reference: Possession

ULT **{with} words of peace**
UST peaceful message
(דִּבְרֵי שָׁלוֹם)

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: [communicating peaceably]

Support Reference: Abstract Nouns

ULT **saying**
UST {I told them to give him} this
(לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
messengers	messengers
from the wilderness of	to go from where we were in the Desert of
Sihon	Sihon
Heshbon	at Heshbon
peace	peaceful

Deuteronomy 2:27

ULT	UST
‘I will pass through your land on the road. On the road I will go. I will not turn right or left.	*‘Please allow us to travel through your land. {We promise that} we will stay on the road. We will not turn off to the right or to the left.*

ULT I will pass through … I will go. I will not turn
UST Please allow us to travel through … {We promise that} we will stay … We will not turn off
(אֶעְבְּרָה & אֵלֵךְ לֹא אָסוּר)

Although Moses is speaking on behalf of all the Israelites, he uses the singular pronoun **I** here. If it would be helpful in your language, you could use plural pronouns as is modeled in the UST.

Support Reference: Pronouns — When to Use Them

ULT your land
UST your land
(בְּאַרְצֶךָ)

Moses is using the possessive form to describe the **land** that King Sihon rules over. If your language would not use the possessive form for this, you could use a comparable expression. Alternate translation: [the land that you rule over]

Support Reference: Possession

ULT On the road I will go. I will not turn right or left
UST {We promise that} we will stay on the road. We will not turn off to the right or to the left
(בַּדֶּרֶךְ אֵלֵךְ לֹא אָסוּר יָמִין וּשְׂמֹאול)

These two sentences mean basically the same thing. The second sentence emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word that shows that, in the new sentence, the second clause is repeating the first one, not saying something additional. Alternate translation: [On the road I will go; indeed, I will not turn right or left]

Support Reference: Parallelism

ULT **On the road I will go**
UST {We promise that} we will stay on the road
(בַּדֶּרֶךְ אֵלֵךְ)

By beginning the sentence with **On the road**, Moses is emphasizing that he will only **go** by traveling upon the road and not off of it. If it would be helpful in your language, you could use a word order or phrase that clarifies this information. Alternate translation: [I will go on the road only]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your land	your land
right	to the right

Deuteronomy 2:28

ULT	UST
You will sell me food for silver, and I will eat. And give to me water for silver, and I will drink. Only let me pass through on my feet	*We will pay you for food and water. We want only to walk through your land*

ULT You will sell me food for silver, and I will eat. And give to me water for silver, and I will drink

UST We will pay you for food and water
(אֹכֶל בַּכֶּסֶף תַּשְׁבִּרֵנִי וְאָכַלְתִּי וּמַיִם בַּכֶּסֶף תִּתֶּן־לִי וְשָׁתִיתִי)

Moses is assuring Sihon that the Israelites will not trouble Sihon and his people by stealing from them. Instead, they will pay for everything they need. Moses is communicating 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 sell me food for money, and I will eat. And please give to me water for money, and I will drink.]

Support Reference: Imperatives — Other Uses

ULT You will sell me food for silver, and I will eat. And give to me water for silver, and I will drink

UST We will pay you for food and water
(אֹכֶל בַּכֶּסֶף תַּשְׁבִּרֵנִי וְאָכַלְתִּי וּמַיִם בַּכֶּסֶף תִּתֶּן־לִי וְשָׁתִיתִי)

This verse contains expressions with extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [You will sell me food and water]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT You will sell me … and I will eat … to me … and I will drink … let me pass through on my feet

UST We will pay you … We want … to walk through your land
(תַּשְׁבִּרֵנִי וְאָכַלְתִּי & לִי וְשָׁתִיתִי & אֶעְבְּרָה בְרַגְלָי)

Although Moses is speaking on behalf of all the Israelites, he uses the singular pronouns **me**, **I**, and **my** here. If it would be helpful in your language, you could use plural pronouns or clarify to whom the pronouns refer. Alternate translation: [You will sell me and the Israelites … and we will eat … to us … and we will drink … let us pass through on our feet]

Support Reference: Pronouns — When to Use Them

ULT **on my feet**
UST We want … to walk through your land
(בְּרַגְלָי)

The messenger is using **on my feet** as a common expression of his culture to mean to travel by walking. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [by walking]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for silver	We will pay you
for silver	We will pay you

Deuteronomy 2:29

ULT	UST
as the sons of Esau who live in Seir, and the Moabites who live in Ar, did for me, until I cross the Jordan into the land that Yahweh our God is giving to us.'	*until we cross the Jordan River into the land that Yahweh our God is giving to us. Do for us just as the descendants of Esau who live in the area of Seir and the Moabite people who live in the city of Ar did {for us when they allowed us to go through their land.}'*

ULT **for me … I cross**
UST we cross … for us
(לִ֣י & אֶעֱבֹ֔ר)

Here the singular pronouns **me** and **I** refer to Moses. Moses is speaking to Yahweh because Moses is the leader of the Israelites, but these phrases apply to all of the Israelites. If this is not clear for your readers, you could use plural forms of the pronoun. Alternate translation: [for us … we pass over]

Support Reference: Pronouns — When to Use Them

ULT **the sons of**
UST the descendants of
(בְּנֵ֣י)

Here, **sons** means the descendants of Esau. If it would be helpful in your language, you could state the meaning plainly as is modeled in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Esau	Esau
in Seir	in the area of Seir
and the Moabites	and the Moabite people
the Jordan	the Jordan River
Yahweh	Yahweh
our God	our God

Deuteronomy 2:30

ULT	UST
But Sihon, king of Heshbon, was not willing to let us pass by him, for Yahweh your God had hardened his spirit and strengthened his heart in order to give him into your hand, as this day.	*But King Sihon of Heshbon would not allow us to go through his country. That is because Yahweh our God caused him to be stubborn so that Yahweh could cause us to defeat his army and take his land, in which we still live.*

ULT **your God … into your hand**
UST our God … Yahweh could cause us to defeat his army and take his land
(אֱלֹהֶיךָ & בְּיָדְךָ)

Even though Moses is speaking to all the Israelites, **your** is singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **had hardened his spirit and strengthened his heart**
UST caused him to be stubborn
(הִקְשָׁה֙ & אֶת־רוּחֹ֔ו וְאִמֵּ֖ץ אֶת־לְבָבֹ֑ו)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could 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: [had hardened his spirit; indeed, he strengthened his heart]

Support Reference: Parallelism

ULT **had hardened his spirit and strengthened his heart**
UST caused him to be stubborn
(הִקְשָׁה֙ & אֶת־רוּחֹ֔ו וְאִמֵּ֖ץ אֶת־לְבָבֹ֑ו)

The messenger is using **hardened his spirit** and **strengthened his heart** as a common expression of his culture to mean “caused him to be stubborn.” If these phrases do not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [had caused him to be stiff-necked and caused him to be as stubborn as a mule] or [had caused him to be resistant and caused him to be obstinate]

Support Reference: Idiom

ULT **into your hand**
UST Yahweh could cause us to defeat his army and take his land
(בְּיָדֶךָ)

Here, **hand** represents someone's power and control. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [into your control]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sihon	Sihon
king of	King … of
Heshbon	Heshbon
Yahweh	Yahweh
your God	our God
had hardened	caused … to be stubborn
his spirit	him

Deuteronomy 2:31

ULT	UST
And Yahweh said to me, 'Look, I have begun giving to your face Sihon and his land. Begin, possess, to possess his land.'	*Yahweh said to me, 'Know that I am starting to allow you to defeat Sihon's army and to take the people's land from them. So enter it now until you occupy it fully!'*

ULT **And Yahweh said to me, 'Look, I have begun giving to your face Sihon and his land. Begin, possess, to possess his land**
UST Yahweh said to me, 'Know that I am starting to allow you to defeat Sihon's army and to take the people's land from them. So enter it now until you occupy it fully
(וַיֹּאמֶר יְהוָה אֵלַי רְאֵה הַחִלֹּתִי תֵּת לְפָנֶיךָ אֶת־סִיחֹן וְאֶת־אַרְצוֹ הָחֵל רָשׁ לָרֶשֶׁת אֶת־אַרְצוֹ)

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 Yahweh told me that he had begun giving to my face Sihon and his land. He commanded me to begin conquering and possessing his land]

Support Reference: Quotes within Quotes

ULT **Look**
UST Know that
(רְאֵה)

Yahweh is using the term **Look** to focus the Moses' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Surely]

Support Reference: Metaphor

ULT **giving to your face Sihon and his land**
UST allow you to defeat Sihon's army and to take the people's land from them
(תֵּת לְפָנֶיךָ אֶת־סִיחֹן וְאֶת־אַרְצוֹ)

Here Yahweh speaks as if he is physically **giving** Sihon to Moses. Yahweh means that he is enabling Moses to defeat Sihon and take over the land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [giving you victory over Sihon and his land]

Support Reference: Metaphor

ULT **to your face**
UST you
(לְפָנֶיךָ)

See the Introduction to Deuteronomy for a discussion of the similar phrase “to the face of.” See how you translated “to your face” in 1:21. Alternate translation: [before you]

Support Reference: Metonymy

ULT **his land … his land**
UST to take the people’s land from them … it … it
(אַרְצוֹ & אֶת־אַרְצוֹ)

Here the pronoun **his** refers to King Sihon. Yahweh is using the possessive form to describe the **land** that King Sihon rules over. If your language would not use the possessive form for this, you could use a comparable expression. Alternate translation: [the land that he rules over … the land that he rules over]

Support Reference: Possession

ULT **Begin, possess, to possess his land**
UST So enter it now until you occupy it fully
(הָחֵל רָ֫שׁ לָרֶ֥שֶׁת אֶת־אַרְצוֹ)

Moses is repeating forms of the verb **possess** in order to intensify his 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: [Begin taking possession of his land and fully possess it]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Sihon	Sihon’s army
his land	to take the people’s land from them
possess	until you occupy … fully
to possess	until you occupy … fully
his land	it … it

Deuteronomy 2:32

ULT	UST
And Sihon came out against us, he and all his people, to the battle at Jahaz.	*Then Sihon and his soldiers marched out to fight against us at the town of Jahaz.*

ULT And Sihon came out against us
UST Then Sihon … marched out … against us
(וַיֵּצֵא סִיחֹן לִקְרָאתֵנוּ)

The implication is that **Sihon came out** of his main city, Heshbon, and went to Jahaz to fight against the Israelites. You could include this information if that would be helpful to your readers. Alternate translation: [And Sihon came out from Heshbon to attack us]

Support Reference: Assumed Knowledge and Implicit Information

ULT his people
UST his soldiers
(עַמּוֹ)

Here, **his people** refers to the fighting men whom Sihon led. You could include this information if that would be helpful to your readers. Alternate translation: [his fighting men]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sihon	Then Sihon

Deuteronomy 2:33

ULT	UST
And Yahweh our God gave him to our faces, and we struck him down and his son and all his people.	*But Yahweh our God caused us to defeat them. We killed Sihon, his son, and all his soldiers.*

ULT And Yahweh our God gave him
UST But Yahweh our God caused … to defeat them
(וַיִּתְּנֵהוּ יְהוָה אֱלֹהֵינוּ)

Here Moses speaks as if Yahweh physically **gave** Sihon to the Israelites. Moses means that Yahweh enabled the Israelites to defeat Sihon. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Yahweh our God gave us victory over him]

Support Reference: Metaphor

ULT to our faces
UST us
(לְפָנֵינוּ)

Here, **faces** represents being in their presence which implies being under their control. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [into our control]

Support Reference: Metonymy

ULT and we struck him down
UST We killed Sihon
(וַנַּךְ אֹתוֹ)

Here, **struck down** means to defeat in battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and we defeated him]

Support Reference: Metonymy

ULT his son
UST his son
(בנו)

Many ancient manuscripts read “son.” The ULT follows that reading. Other ancient manuscripts read the plural, “sons.” 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 the ULT.

Support Reference: Textual Variants

ULT **his son**
UST his son
(בנו)

The implication is that the Israelites killed Sihon's heir, **his son**, so that Sihon would not have descendants that would try to take the land back from the Israelites. You could include this information if that would be helpful to your readers. Alternate translation: [his son who was his heir]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
our God	our God

Deuteronomy 2:34

ULT	UST
And we captured all his cities at that time and devoted every city, men and the women and the children; we left no survivor.	*We captured and destroyed all of King Sihon's cities. {We killed} the men, women, and children. We did not allow any of them to remain alive.*

ULT **and devoted**
UST and destroyed
(וְנַחֲרֵם)

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 completely destroyed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And we captured	We captured
and devoted	and destroyed
survivor	any of them

Deuteronomy 2:35

ULT	UST
We only plundered the cattle for ourselves, and the spoil of the cities that we had captured.	*However, we did take the livestock and valuable things from the cities that we captured.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We … plundered	we did take
the cattle	the livestock
and the spoil of	and valuable things
we had captured	we captured

Deuteronomy 2:36

ULT	UST
From Aroer, which {is} on the lip of the wadi of Arnon, and {from} the city that {is} in the valley, and as far as Gilead, there was not a city that {was} too high for us. Yahweh our God gave the whole to our faces.	*Yahweh our God enabled us to capture all their towns from the city of Aroer in the south, which is at the edge of the Arnon River valley, to the region of Gilead in the north. Some of their cities had walls around them, but we were still able to capture them.*

ULT **the lip of**
UST the edge of
(שְׂפַת)

Here, **the lip** means the edge. In this case, **lip** specifically refers to the edge of the valley. If it would be helpful in your language, you could state the meaning plainly, as modeled by the UST.

Support Reference: Metaphor

ULT **there was not a city that {was} too high for us**
UST Some of their cities had walls around them, but we were still able to capture them
(לֹא הָיְתָה קִרְיָה אֲשֶׁר שָׂגְבָה מִמֶּנּוּ)

Moses is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression, **too high**, that has the opposite of his intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [we were able to defeat the people of every city even if the city had high walls around it]

Support Reference: Litotes

ULT **the whole**
UST all
(אֶת־הַכֹּל)

The implication is that Yahweh gave the Israelites **the whole** of the land described in this verse. You could include this information if that would be helpful to your readers. Alternate translation: [all of the land]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to our faces**
> UST us
> (לְפָנֵינוּ)

See how you translated “to our faces” in verse 33. Alternate translation: [into our control]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wadi of	the … River valley
Gilead	the region of Gilead in the north
Yahweh	Yahweh
our God	our God

Deuteronomy 2:37

ULT	UST
{It was} only to the land of the sons of Ammon that you did not approach, all the hand of the wadi of Jabbok, and the cities of the hill {country}, and all Yahweh our God had commanded.	*But we did not go near the area where the descendants of Ammon live, the banks of the Jabbok River, the towns of the hilly area, or any other place where Yahweh our God told us not to go.*

ULT **{It was} only to the land of the sons of Ammon that you did not approach, all the hand of the wadi of Jabbok, and the cities of the hill {country}, and all Yahweh our God had commanded**
UST But we did not go near the area where the descendants of Ammon live, the banks of the Jabbok River, the towns of the hilly area, or any other place where Yahweh our God told us not to go
(רַק אֶל־אֶ֣רֶץ בְּנֵי־עַמּ֗וֹן לֹ֤א קָרַבְתָּ֙ כָּל־יַ֣ד נַחַל֙ יַבֹּ֔ק וְעָרֵ֖י הָהָ֑ר וְכֹ֗ל אֲשֶׁ֤ר־צִוָּה֙ יְהוָ֣ה אֱלֹהֵ֔ינוּ)

Moses means that the Israelites only traveled where Yahweh commanded them to travel, and not anywhere else. If it would be more natural in your language, you could change the phrasing of this verse. Alternate translation: [You only approached the land that Yahweh our God had commanded. You did not approach the land of the sons of Ammon, all the side of the wadi of Jabbok, and the cities of the hill country]

Support Reference: Information Structure

ULT **you did not approach**
UST we did not go near
(לֹ֤א קָרַבְתָּ֙)

Even though **you** is singular in this verse, Moses is referring to himself and all the Israelites. If it would be helpful to your readers, you could use a plural in your translation. Alternate translation: [we did not approach]

Support Reference: Singular Pronouns that refer to Groups

ULT **the hand of**
UST the banks
(יַ֣ד)

Here, **hand** means “side” when referring to a wadi or river. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the side of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land of	the area where
Ammon	the descendants of Ammon live

ULT	UST
the wadi	River
Yahweh	Yahweh
our God	our God

Deuteronomy 3

Deuteronomy 3 Chapter Introduction

Structure and Formatting

This chapter continues Moses' speech that began in Chapter 1.

1. Moses recounts how the Israelites defeated King Og and took land east of the Jordan River (1–11)
2. Moses allots land east of the Jordan River to Reuben, Gad, and Manasseh (12–20)
3. Yahweh forbids Moses from entering the land (21–29)

Religious and Cultural Concepts in This Chapter

Possessing the land

Yahweh promised the Israelites that he will give them the land of Canaan if they obey him. Other people groups live in the land, but Yahweh promises to give the Israelites victory over them. The land belongs to Israel, but they have not yet entered it to possess the land. (See: faithful, faithfulness, trustworthy; and Promised Land)

Translation Issues in This Chapter

One direct quotation inside another

In this chapter, Moses gives a speech and quotes what others said. If it would be clearer in your language, you could translate or format this passage so that there are no quotations within a quotation. (See Quotes within Quotes)

Time background

In his speech, Moses reminds the Israelites about what happened to their ancestors before they entered the land that Yahweh promised to give to them. Throughout his speech, Moses repeats the phrase "at that time" to refer to events that occurred during

that time period. If it would be helpful for your readers, you could state this information explicitly. (See: Introduction of a New Event)

“you” and “your” plural

Throughout this chapter, when Moses is speaking to the Israelites, he uses the plural forms of “you” and “your.”

Deuteronomy 3:1

ULT	UST
And we turned and went up the road of the Bashan. And Og, the king of the Bashan, came out against us, he and all his people, to the battle {at} Edrei.	*Then we turned north and went toward the region of Bashan. Og, the king of that area, and all his soldiers marched south to fight against us at the city of Edrei.*

ULT **and went up**
UST and went toward
(וַנַּעַל)

In keeping with what is usual for his language and culture, Moses uses **went up** to mark travel for change in elevation. If this expression contains extra information that would not be natural to express in your language, you can shorten it. See the Introduction to Deuteronomy for a discussion of the phrase “went up.” Alternate translation: [and went on]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the road of the Bashan**
UST the region of Bashan
(דֶּרֶךְ הַבָּשָׁן)

Here Moses is using the possessive form to describe a **road** that goes through the region of **Bashan**. If your language would not use the possessive form for this, you could use a different way to explain the relationship between **road** and **Bashan**. Alternate translation: [the road in the land of Bashan]

Support Reference: Possession

ULT **And Og, the king of the Bashan, came out against us**
UST Og, the king of that area … marched south … against us
(וַיֵּצֵא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתֵנוּ)

The implication is that Og **came out** of the city where he lived in order to fight against the Israelites. You could include this information if that would be helpful to your readers. Alternate translation: [And Og, the king of the Bashan, came out from his city to attack us]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his people**
UST his soldiers
(עַמּוֹ)

Here, **people** refers to fighting men. You could include this information if that would be helpful to your readers. Alternate translation: [his fighting men]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Bashan	the region of Bashan
Og	Og
the king of	the king of
the Bashan	that area

Deuteronomy 3:2

ULT	UST
And Yahweh said to me, 'You shall not fear him; for I have given him and all his people and his land into your hand. And you will do to him as you did to Sihon, king of the Amorites, who lived at Heshbon.'	*Yahweh said to me, 'Do not be afraid of him, because I will cause your army to defeat him and all his army. I will also cause you to capture all their land. Do to him what you did to Sihon, the king of the Amorite people, who ruled in the city of Heshbon.'*

ULT **And Yahweh said to me, 'You shall not fear him; for I have given him and all his people and his land into your hand. And you will do to him as you did to Sihon, king of the Amorites, who lived at Heshbon**

UST Yahweh said to me, 'Do not be afraid of him, because I will cause your army to defeat him and all his army. I will also cause you to capture all their land. Do to him what you did to Sihon, the king of the Amorite people, who ruled in the city of Heshbon

(וַיֹּאמֶר יְהוָה אֵלַי אַל־תִּירָא אֹתוֹ כִּי בְיָדְךָ נָתַתִּי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אַרְצוֹ וְעָשִׂיתָ לּוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן)

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 Yahweh commanded me not to fear him, for he has given him and all his people and his land into my hand. He told me to do to him as I did to Sihon, king of the Amorites, who lived at Heshbon]

Support Reference: Quotes within Quotes

ULT **him … him … his people … his land … to him**

UST of him … him … his army … all their land … to him

(אֹתוֹ & אֹתוֹ & עַמּוֹ & אַרְצוֹ & לּוֹ)

Here the words **him** and **his** refer back to Og in the previous verse. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Og … Og … his people … his land … to him]

Support Reference: Pronouns — When to Use Them

ULT **for**

UST because

(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [this is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **into your hand**
UST I will cause your army to defeat
(בְּיָדֶךָ)

Here the word **hand** means "power" or "control." If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [into your control]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
You shall … fear	Do … be afraid
his land	all their land
to Sihon	to Sihon
king of	the king of
the Amorites	the Amorite people
at Heshbon	ruled in the city of Heshbon

Deuteronomy 3:3

ULT	UST
And Yahweh our God also gave Og, the king of Bashan, and all his people into our hands. And we struck him down until not a survivor of his remained.	*So Yahweh our God caused us to defeat King Og and his soldiers. We killed them all. We did not allow any of them to remain alive.*

ULT **Yahweh our God**
UST Yahweh our God
(יְהוָה אֱלֹהֵינוּ)

See how you translated the phrase “Yahweh our God” in 1:6.

Support Reference: Possession

ULT **into our hands**
UST So … caused us to defeat
(בְּיָדֵנוּ)

Here the word **hand** means “power” or “control.” If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [into our control]

Support Reference: Metonymy

ULT **And we struck him down**
UST We killed them all
(וַנַּכֵּהוּ)

Here, **struck him down** means to defeat him in battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And we defeated him] or [And we slew them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
our God	our God
Og	Og
the king of	King
Bashan	King

Deuteronomy 3:4

ULT	UST
And we captured all his cities at that time. There was not a city of 60 cities that we did not take from them, all the region of Argob, the kingdom of Og in Bashan.	*There were 60 cities in that region of Argob, in King Og's kingdom of Bashan, but we captured all of them.*

ULT **There was not a city of 60 cities that we did not take from them**
UST There were 60 cities … but we captured all of them
(לֹא הָיְתָה קִרְיָה אֲשֶׁר לֹא־לָקַחְנוּ מֵאִתָּם שִׁשִּׁים עִיר)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the repeated negative particle **not**. Alternate translation: [We took from them every city of 60 cities]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And we captured	but we captured all of them
the kingdom of	in … kingdom of
Og	King Og's
in Bashan	Bashan

Deuteronomy 3:5

ULT	UST
All these {were} inaccessible cities {with} high walls {and} gates and bars, besides very many unwalled villages.	*All those cities had high walls around them with gates and bars. We also captured many villages that did not have walls around them.*

ULT {were} inaccessible cities
UST cities
(עָרִים בְּצֻרוֹת)

The implication is that these **cities** were fortified, so they were hard to access. The walls, gates, and bars protected the city from attack. You could include this information if that would be helpful to your readers. Alternate translation: [were fortified cities]

Support Reference: Assumed Knowledge and Implicit Information

ULT {and} gates and bars
UST with gates and bars
(דְּלָתַיִם וּבְרִיחַ)

This phrase expresses a single idea by using two words connected with **and**. The word **bars** tells what the **gates** were like. The city walls had gates with metal bars across them to keep enemies from coming in the cities. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [that had barred gates]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{and} gates	with gates

Deuteronomy 3:6

ULT	UST
And we devoted them, as we did to Sihon, king of Heshbon, devoting every city, men, the women, and the children.	*We completely destroyed those cities, just as we had done in the area that King Sihon ruled. We killed all the men, women, and children.*

ULT them
UST those cities
(אוֹתָם)

The pronoun **them** refers to the cities and towns over which King Og ruled. If this is not clear for your readers, you could include this information. Alternate translation: [the cities]

Support Reference: Pronouns — When to Use Them

ULT And we devoted … devoting
UST We completely destroyed … We killed
(וַנַּחֲרֵם & הַחֲרֵם)

The implication is that the Israelites killed everyone in this city so that no person was left living there. You could include this information if that would be helpful to your readers. See how you translated “devoted” in 2:34. Alternate translation: [And we destroyed … destroying]

Support Reference: Assumed Knowledge and Implicit Information

ULT every city
UST all
(כָּל־עִיר)

Here, **city** represents the people living inside the cities. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [all the people in every city]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And we devoted	We completely destroyed
to Sihon	Sihon
king of	King
Heshbon	in the area that … ruled
devoting	We killed

Deuteronomy 3:7

ULT	UST
But all the cattle and the spoil of the cities we plundered for ourselves.	*But from those cities we took for ourselves all the livestock and valuable things.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the cattle	the livestock
and the spoil of	and valuable things
we plundered	we took

Deuteronomy 3:8

ULT	UST
And we took at that time the land from the hand of the two kings of the Amorites who {were} across the Jordan, from the wadi of Arnon to Mount Hermon”	*So at that time we took all the land from those two kings of the Amorite people. We took the land east of the Jordan River, from the Arnon River in the south to Mount Hermon in the north.”*

ULT **from the hand of**
UST from
(מִיַּד)

Here the word **hand** means “power” or “control.” If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [away from the control of] or [out of the control of]

Support Reference: Metonymy

ULT **the two**
UST those two
(שְׁנֵי)

Alternate translation: [both of the]

Support Reference: Numbers

ULT **{were} across the Jordan**
UST east of the Jordan River
(בְּעֵבֶר הַיַּרְדֵּן)

The implication is that the Amorites were **across the Jordan** from the rest of the land that Yahweh promised to give to the Israelites. The Amorites were east of the Jordan. Alternate translation: [were over on the east side of the Jordan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings of	kings of
the Amorites	the Amorite people
the Jordan	the Jordan River
from the wadi of	from the … River
Mount Hermon	Mount Hermon in the north

Deuteronomy 3:9

ULT	UST
(the Sidonians call Hermon Sirion, and the Amorites call it Senir),	*(The people of Sidon city call that mountain Sirion. The Amorite people call it Senir.)*

ULT the Sidonians call Hermon Sirion, and the Amorites call it Senir
UST The people of Sidon city call that mountain Sirion. The Amorite people call it Senir
(צִידֹנִים יִקְרְאוּ לְחֶרְמוֹן שִׂרְיֹן וְהָאֱמֹרִי יִקְרְאוּ־לוֹ שְׂנִיר)

This verse provides background information about the land that the Israelites conquered. This information helps readers understand what happened in the story. These verses are not part of Moses' speech to the Israelites. In your translation, present this information in a way that makes it clear that this is background information.

Support Reference: Background Information

ULT Hermon Sirion … Senir
UST that mountain Sirion … Senir
(לְחֶרְמוֹן שִׂרְיֹן & שְׂנִיר)

The words **Hermon**, **Sirion**, and **Senir** are all names for the same mountain, which is at the northern border of Bashan. Alternate translation: [Hermon by the name … Senir]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Sidonians	The people of Sidon city
call	call
Hermon	that mountain
Sirion	Sirion
and the Amorites	The Amorite people
call	call
Senir	Senir

Deuteronomy 3:10

ULT	UST
“all the cities of the plain, and all Gilead, and all Bashan, as far as Salekah and Edrei, cities of the kingdom of Og in Bashan.”	*“We captured all the towns on the plateau and all the region of Gilead. We also captured all of Bashan as far east as the cities of Salekah and Edrei, which also belonged to Og’s kingdom.”*

ULT **the plain**
UST on the plateau
(הַמִּישֹׁר)

The **plain** is an area of high, flat land between the Arnon River and Mount Gilead. You could include this information, as in the UST, if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the cities of the plain**
UST the towns on the plateau
(עָרֵי הַמִּישֹׁר)

Here Moses is using the possessive form to describe **cities** that are located on **the plain**. If your language would not use the possessive form for this, you could describe the location in a comparable way. Alternate translation: [the cities located on the plain]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	Gilead
Bashan	Bashan
the kingdom of	which also belonged to … kingdom
Og	Og’s
in Bashan	which also belonged to … kingdom

Deuteronomy 3:11

ULT	UST
(For only Og, king of Bashan, had remained from the remnant of the Raphaites. Behold, his couch {was} a couch of iron. {Is} it not in Rabbah, of the sons of Ammon? {It was} nine cubits long and four cubits wide, by the cubit of man.)	*(Og was the last king who was a descendant of the Raphaite people. His bed was iron. It was four meters long and two meters wide, according to the standard measurement. It was in the city of Rabbah in the region of the Ammonites.)*

ULT **For only Og, king of Bashan, had remained from the remnant of the Raphaites. Behold, his couch {was} a couch of iron. {Is} it not in Rabbah, of the sons of Ammon? {It was} nine cubits long and four cubits wide, by the cubit of man**

UST Og was the last king who was a descendant of the Raphaite people. His bed was iron. It was four meters long and two meters wide, according to the standard measurement. It was in the city of Rabbah in the region of the Ammonites

(כִּי רַק־עוֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר מִיֶּתֶר הָרְפָאִים הִנֵּה עַרְשׂוֹ עֶרֶשׂ בַּרְזֶל הֲלֹה הִוא בְּרַבַּת בְּנֵי עַמּוֹן תֵּשַׁע אַמּוֹת אָרְכָּהּ וְאַרְבַּע אַמּוֹת רָחְבָּהּ בְּאַמַּת־אִישׁ)

This verse provides background information about King Og. This information helps readers understand what happened in the story. These verses are not part of Moses' speech to the Israelites. The ULT has used parentheses to mark this information as background. In your translation, present this information in a way that makes it clear that this is background information.

Support Reference: Background Information

ULT **Behold**

UST His bed

(הִנֵּה)

The author is using the term **Behold** to focus attention on what he is about to say. Your language may have a comparable expression that you could use in your translation.

Support Reference: Metaphor

ULT **{Is} it not in Rabbah, of the sons of Ammon**

UST It was in the city of Rabbah in the region of the Ammonites

(הֲלֹה הִוא בְּרַבַּת בְּנֵי עַמּוֹן)

The writer uses a question to remind the Israelites that they could go to Rabbah and see how large Og must have been. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It is in Rabbah, of the sons of Ammon.]

Support Reference: Rhetorical Question

ULT **cubits … cubits … by the cubit of**
UST meters … meters … according to … measurement
(אַמּוֹת & אַמָּה & בְּאַמַּת)

A **cubit** is a measurement of distance equivalent to 46 centimeters. Nine cubits is approximately four meters, and four cubits is approximately 1.8 meters. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote.

Support Reference: Biblical Distance

ULT **by the cubit of man**
UST according to the standard measurement
(בְּאַמַּת־אִישׁ)

Here the author is using the possessive form to describe the measurement of **the cubit** that a **man** would normally use. If your language would not use the possessive form for this, you could use a comparable expression to describe a standard measurement. Alternate translation: [according to the cubit that most people use]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Og	Og
king of	king
Bashan	Og
from the remnant	who was a descendant of
of the Raphaites	the Raphaite people
iron	was iron
in Rabbah, of	was in the city of Rabbah … of
Ammon	in the region … the Ammonites

Deuteronomy 3:12

ULT	UST
“And we took in possession this land at that time, from Aroer, that {is} by the wadi of Arnon, and half the hill {country} of Gilead, and its cities, I gave to the Reubenites and to the Gadites.	*“From the land that we captured at that time, I allotted to the tribes of Reuben and Gad the land north of the city of Aroer near the Arnon River. I also allotted to them some of the hilly areas of Gilead, along with the nearby cities.*

ULT **and its cities**
UST along with the nearby cities
(וְעָרָ֖יו)

Here Moses is using the possessive form to describe **cities** that are located in the hill country of Gilead. If your language would not use the possessive form for this, you could use a comparable expression for describing location. Alternate translation: [and the cities in that region]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we took in possession	we captured
the wadi of	the … River
Gilead	of … Gilead
to the Reubenites	to the tribes of Reuben
and to the Gadites	and Gad

Deuteronomy 3:13

ULT	UST
And the rest of Gilead and all Bashan, the kingdom of Og, I gave to half of the tribe of Manasseh." (All the region of Argob, to all Bashan. The same is called the land of the Raphaites.	*The other part of Gilead and all of Bashan, which was the region of Argob that King Og had ruled, I allotted to half of the tribe of Manasseh." (People call the entire region of Bashan the land of the Raphaites.*

ULT **All the region of Argob, to all Bashan. The same is called the land of the Raphaites … Jair, son of Manasseh, took all the region of Argob as far as the border of the Geshurites and the Maacathites. And he called it, Bashan, by his name, Havvoth Jair, to this day**

UST which was the region of Argob … People call the entire region of Bashan the land of the Raphaites … Jair, a man from the tribe of Manasseh, conquered all of Bashan as far north as the border of the Geshur and Maacath territories. He gave his own name to the villages there. {People still call them} the villages of Jair

(כֹּל֙ חֶ֣בֶל הָאַרְגֹּ֔ב לְכָל־הַבָּשָׁ֑ן הַהִוא֙ יִקָּרֵ֣א אֶ֔רֶץ רְפָאִ֖ים: יָאִ֣יר בֶּן־מְנַשֶּׁ֗ה לָקַח֙ אֶת־כָּל־חֶ֣בֶל אַרְגֹּ֔ב עַד־גְּבֻ֖ול הַגְּשׁוּרִ֣י וְהַמַּעֲכָתִ֑י וַיִּקְרָ֨א אֹתָ֤ם
עַל־שְׁמֹו֙ אֶת־הַבָּשָׁ֔ן חַוֹּ֥ת יָאִ֖יר עַ֥ד הַיֹּ֥ום הַזֶּֽה׃) (3:13-14)

These verses provide background information about the land that the people of Israel captured. This information helps readers understand what happened in the story. These verses are not part of Moses' speech to the Israelites. In your translation, present this information in a way that makes it clear that this is background information.

Support Reference: Background Information

ULT **And the rest of Gilead and all Bashan, the kingdom of Og**

UST The other part of Gilead and all of Bashan … that King Og had ruled

(וְיֶתֶר֙ הַגִּלְעָ֔ד וְכָל־הַבָּשָׁ֖ן מַמְלֶ֣כֶת עֹ֑וג)

Here Moses is using the possessive form to describe a **kingdom** that **Og** rules over. The kingdom includes parts of **Gilead and all Bashan**. If your language would not use the possessive form for this, you could use a comparable expression for describing a kingdom. Alternate translation: [And the rest of Gilead and all Bashan, which Og ruled,]

Support Reference: Possession

ULT **to half of the tribe of Manasseh**
UST to half of the tribe of Manasseh
(לַחֲצִי שֵׁבֶט הַמְנַשֶּׁה)

Yahweh explains which areas belong to the part of the tribe of Manasseh that lives east of the Jordan in Joshua 13:29–31. Moses allotted part of the land west of the Jordan to part of the tribe of Manasseh in Deuteronomy 17:1–13. You could include this information if that would be helpful to your readers, either in the text or in a footnote. Alternate translation: [to the half of the tribe of Manasseh that lived east of the Jordan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	Gilead
Bashan	Bashan
the kingdom of	that … had ruled
Og	King Og
the tribe of	the tribe of
Manasseh	Manasseh
Bashan	region of Bashan
is called	People call
the land of	the land of
the Raphaites	the Raphaites

Deuteronomy 3:14

ULT	UST
Jair, son of Manasseh, took all the region of Argob as far as the border of the Geshurites and the Maacathites. And he called it, Bashan, by his name, Havvoth Jair, to this day.)	*Jair, a man from the tribe of Manasseh, conquered all of Bashan as far north as the border of the Geshur and Maacath territories. He gave his own name to the villages there. {People still call them} the villages of Jair.)*

ULT **son of**
UST a man from
(בֶּן)

Here, **son** means "descendant." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a descendant of]

Support Reference: Metaphor

ULT **as far as the border of**
UST as far north as the border of … territories
(עַד־גְּבוּל)

The implication is that **the border of** the Geshurites and the Maacathites is north of the region of Argob. You could include this information if that would be helpful to your readers. Alternate translation: [northward to the border of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Havvoth Jair**
UST People … { … call them} the villages of Jair
(חַוֹּת יָאִיר)

The term **Havvoth Jair** is the name of a region. The name means "tent villages of Jair" or "realm of Jair."

Support Reference: How to Translate Names

ULT **to this day**
UST still
(עַד הַיּוֹם הַזֶּה)

The author is using the term **to this day** to refer to a specific time, the time when he was writing this book. The author is saying that at the time he wrote this book that people still called **Bashan** by the name **Havvoth Jair**. If it would be helpful in your language, you could use an equivalent expression or plain language. See the Introduction to Deuteronomy for a discussion of this phrase. Alternate translation: [and it is called that right up to this time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	the tribe of Manasseh
the Geshurites	the Geshur
and the Maacathites	and Maacath
And he called	He gave
Bashan	to the villages there

Deuteronomy 3:15

ULT	UST
“And to Machir I gave Gilead.	*“The northern part of the Gilead region I allotted to the Machir clan, {who are descendants of the tribe of Manasseh}.*

ULT And to Machir
UST the Machir clan, {who are descendants of the tribe of Manasseh}
(וְלָמָכִיר)

The word **Machir** is the name of a man, the son of Manasseh.

Support Reference: How to Translate Names

ULT And to Machir
UST the Machir clan, {who are descendants of the tribe of Manasseh}
(וְלָמָכִיר)

Machir had died before Moses gave this land. Here, his name refers to his descendants. Alternate translation: [And to the descendants of Machir]

Support Reference: Metonymy

ULT I gave
UST I allotted to
(נָתַתִּי)

Here the pronoun **I** refers to Moses. If this is not clear for your readers, you could use his name here. Alternate translation: [I, Moses, gave]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	The northern part of the Gilead region

Deuteronomy 3:16

ULT	UST
And to the Reubenites and to the Gadites I gave from Gilead and as far as the wadi of Arnon, the middle of the wadi {as} a border, and as far as the wadi of Jabbok, the border of the sons of Ammon,	*I allotted to the tribes of Reuben and Gad the southern part of Gilead, extending south to the Arnon River. The middle of the river is the southern boundary. The northern boundary is the Jabbok River, which is part of the border of the region where the Ammonites live.*

ULT **from Gilead and as far as the wadi of Arnon**
UST the southern part of Gilead, extending south to the Arnon River
(מִן־הַגִּלְעָד וְעַד־נַחַל אַרְנֹן)

The implication is that **the wadi of Arnon** is the southern border of **Gilead**. You could include this information if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the border of the sons of Ammon**
UST which is part of the border of the region where the Ammonites live
(גְּבוּל בְּנֵי עַמּוֹן)

Here Moses is using the possessive form to describe **the border** around the land that is occupied by the **sons of Ammon** of the Israelites. If your language would not use the possessive form for this, you could use a comparable expression. Alternate translation: [the border of the land occupied by the sons of Ammon]

Support Reference: Possession

ULT **the sons of**
UST the region where the Ammonites live
(בְּנֵי)

Here, **sons** means “descendants.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the descendants of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to the Reubenites	to the tribes of Reuben
and to the Gadites	and Gad
Gilead	Gilead
the wadi of	the … River
the wadi	of the river
the wadi of	the … River

ULT	UST
Ammon	the region where the Ammonites live

Deuteronomy 3:17

ULT	UST
and the Arabah, and the Jordan {as} a border, from Chinnereth and to the Sea of the Arabah" (the Salt Sea) "under the slopes of the Pisgah eastward.	*The border extends from the plain along the east side of the Jordan valley, from the Chinnereth Sea in the north to the Sea of the Arabah" (people also call it the Salt Sea) "in the south and to the slopes of Mount Pisgah on the east.*

ULT **from Chinnereth**
UST from the Chinnereth Sea in the north
(מִכִּנֶּרֶת)

The word **Chinnereth** is the name of a large fresh-water lake that is also called "the Sea of Galilee."

Support Reference: How to Translate Names

ULT **under the slopes of**
UST in the south … the slopes of
(תַּחַת אַשְׁדֹּת)

The phrase **under the slopes of** means "at the base of" when referring to a mountain. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [at the foot of] or [at the base of]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the Arabah	the plain along the east side of
and the Jordan	the Jordan valley
from Chinnereth	from the Chinnereth Sea in the north
the Sea of the Arabah	to the Sea of the Arabah
the Arabah	the Arabah

Deuteronomy 3:18

ULT	UST
And I commanded you at that time, saying, 'Yahweh your God has given to you this land to possess it. The girded ones, all sons of bravery, will cross over to the faces of your brothers, the sons of Israel.	*At that time, I told you three tribes, 'Yahweh our God is giving you this land east of the Jordan River. So now, your soldiers must cross the Jordan River ahead of the men from the other Israelite tribes. {Help them to conquer the land}.*

ULT **And I commanded you at that time, saying**
UST At that time, I told you three tribes
(וָאֲצַו אֶתְכֶם בָּעֵת הַהִוא לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly. Alternate translation: [And I commanded you at that time] or [And at that time I commanded you]

Support Reference: Quotations and Quote Margins

ULT **you … your God … to you … your brothers**
UST you three tribes … our God … you … the men from the other … tribes
(אֶתְכֶם & אֱלֹהֵיכֶם & לָכֶם & אֲחֵיכֶם)

The pronouns **you** and **your** refer to the people of the tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh. If this is not clear for your readers, you could clarify this for your readers. Alternate translation: [you three tribes … your God … to you tribesmen … the other tribesmen]

Support Reference: Pronouns — When to Use Them

ULT **has given to you this land to possess it**
UST is giving you this land east of the Jordan River
(נָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ)

The expression **has given to you this land to possess it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [has given you this land]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **The girded ones**
UST So now, your soldiers
(חֲלוּצִים)

Here, **girded ones** means "fighting men." If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [The fighting men]

Support Reference: Metonymy

ULT **sons of bravery**
UST So now, your soldiers
(בְּנֵי־חָיִל)

Moses is using **sons of** as a common expression of his culture to indicate people who share a certain characteristic. In this case, the fighting men have the characteristic of being brave. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [brave men] or [men who are brave]

Support Reference: Idiom

ULT **will cross over**
UST must cross the Jordan River
(תַּעֲבְרוּ)

The implication is that the fighting men of the three tribes will **cross over** the Jordan River. You could include this information if that would be helpful to your readers. Alternate translation: [will cross the Jordan River]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the faces of**
UST ahead of … Help them to conquer the land
(לִפְנֵי)

Here, **faces** represent being in front of or before the people. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [before]

Support Reference: Metonymy

ULT **your brothers**
UST the men from the other … tribes
(אֲחֵיכֶם)

Here, **brothers** means "male relatives." The Israelites are all descendants of Jacob. You could include this information if that would be helpful to your readers. Alternate translation: [your fellow Israelites]

Support Reference: Metaphor

ULT **the sons of**
UST Israelite
(בְּנֵי)

Here, **sons** means "male descendants." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the men of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
to possess it	is giving
The girded ones	So now, your soldiers
Israel	Israelite

Deuteronomy 3:19

ULT	UST
Only your women and your children, and your cattle (I know that you have much cattle), will stay in your cities that I have given to you	*But your wives and children and your very numerous cattle must stay in the towns that I have allotted to you.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and your cattle	and your … cattle
I know	very numerous
cattle	very numerous

Deuteronomy 3:20

ULT	UST
until Yahweh causes your brothers, as you, to have rest. And they will possess, they also, the land that Yahweh your God is giving to them across the Jordan. And you will return, {every} man, to his inheritance that I have given to you.'	*{Your men must help} your fellow Israelites until Yahweh enables them to live there peacefully. Help them until they also capture all of the land that Yahweh our God is giving to them, which is on the west side of the Jordan River, just as he did for you {here on the east side of the river}. After that, you all may return to this land that I have allotted to you.'*

ULT **your brothers**
UST your fellow Israelites
(לַאֲחֵיכֶם)

Here, **brothers** means "relatives." The Israelites are all descendants of Jacob. You could include this information, as in the UST, if that would be helpful to your readers.

Support Reference: Metaphor

ULT **causes your brothers, as you, to have rest**
UST your fellow Israelites … enables them to live there peacefully … just as he did for you {here on the east side of the river}
(יָנִיחַ & לַאֲחֵיכֶם כָּכֶם)

The implication is that **to have rest** is the absence of war. You could include this information if that would be helpful to your readers. Alternate translation: [causes your brothers, as you, to have rest from fighting]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And you will return**
UST After that, you … may return
(וְשַׁבְתֶּם)

Moses is emphasizing that the other tribes must possess their land before Yahweh will permit these three tribes to possess their land. You could include this information if it would be helpful for your readers. Alternate translation: [Only then are you to return.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{every} man**
UST all
(אִישׁ)

The word **man** represents every fighting man from the three tribes in general, not one particular man. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [every fighting man]

Support Reference: Generic Noun Phrases

ULT **to his inheritance**
UST to this land
(לְיִרְשָׁתוֹ)

The implication is that the **inheritance** is the land that Moses allotted to each family. You could include this information if that would be helpful to your readers. Alternate translation: [to his land]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And they will possess	Help … until they … capture
Yahweh	Yahweh
your God	our God
the Jordan	the Jordan River
to his inheritance	to this land

Deuteronomy 3:21

ULT	UST
And I commanded Joshua at that time, saying, 'Your eyes have seen all that Yahweh your God has done to these two kings. Thus Yahweh will do to all the kingdoms that you will be passing through there.	*And I told Joshua, 'You have seen everything that Yahweh our God did to those two kings, Sihon and Og. He will do the same thing to the people who are now in the land that you will be entering.*

ULT **Your eyes**
UST You
(עֵינֶיךָ)

Here, **eyes** represent the whole person in the act of seeing. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [You yourself]

Support Reference: Synecdoche

ULT **to these two kings**
UST to those two kings, Sihon and Og
(לִשְׁנֵי הַמְּלָכִים הָאֵלֶּה)

Here the term **these two kings** refers to King Sihon and King Og, whom the Israelites defeated. You could include this information if that would be helpful to your readers. Alternate translation: [to these two kings, Sihon and Og]

Support Reference: Assumed Knowledge and Implicit Information

ULT **there**
UST will be entering
(שָׁמָּה)

Here the word **there** refers to all of the land that Yahweh promised to give to the Israelites. You could include this information if that would be helpful to your readers. Alternate translation: [in the land that he will give you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Yahweh	Yahweh
your God	our God
kings	kings, Sihon and Og
Yahweh	He

ULT	UST
the kingdoms	to the people who are now in the land

Deuteronomy 3:22

ULT	UST
Do not fear them, for Yahweh your God, he, he {is} the one fighting for you.'	*Do not be afraid of those people, because Yahweh our God is the one who will fight on your behalf.'*

ULT Do not fear them
UST Do not be afraid of those people
(לֹא תִירָאֻם)

The pronoun **them** refers to the people who live in the land that the Israelites are about to occupy. If this is not clear for your readers, you could clarify this for your readers. Alternate translation: [Do not fear the people who live in the land]

Support Reference: Pronouns — When to Use Them

ULT for
UST because
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT he, he {is} the one fighting
UST is the one who will fight
(הוּא הַנִלָחֶם)

Moses is stating the pronoun **he** separately, even though the subject is already stated. He is doing that to emphasize that God is the one who will fight for his people. 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: [it is he who will fight] or [he himself will fight]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … fear them	be afraid of those people
Yahweh	Yahweh
your God	our God

Deuteronomy 3:23

ULT	UST
And I sought compassion from Yahweh at that time, saying,	*At that time, I earnestly prayed,*

ULT **saying**
UST I earnestly prayed
(לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I sought compassion	I earnestly prayed
Yahweh	I earnestly prayed

Deuteronomy 3:24

ULT	UST
‘My Lord Yahweh, you, you have begun to show your servant your greatness and your strong hand. What god {is} in heaven or on earth that does works as your works and as your mighty deeds?	*‘Yahweh my Lord, you are the one who has {merely} begun to show me how very great you are and that you can do powerful things. There is certainly no god in heaven or on earth who can do the powerful things that you have done.*

ULT **your servant**
UST me
(אֶת־עַבְדְּךָ)

Here Moses is referring to himself as **your servant**, which is a polite way of speaking to someone with greater authority. Alternate translation: [me, your servant,]

Support Reference: First, Second or Third Person

ULT **you, you have begun**
UST you are the one who has {merely} begun
(אַתָּה הַחִלּוֹתָ)

Moses is stating the pronoun **you** separately, even though the verb translated as **you have begun** already includes this meaning. He is doing that to emphasize that Yahweh is the one who began their relationship. 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: [it is you who have begun] or [you yourself have begun]

Support Reference: Pronouns — When to Use Them

ULT **your strong hand**
UST you can do powerful things
(יָדְךָ הַחֲזָקָה)

Here, **hand** represents Yahweh’s power. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [your great power]

Support Reference: Metonymy

ULT **What god {is} in heaven or on earth that does works as your works and as your mighty deeds**
UST There is certainly no god in heaven or on earth who can do the powerful things that you have done
(אֲשֶׁר מִי־אֵל֮ בַּשָּׁמַיִם וּבָאָ֒רֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶֽךָ)

Moses uses a question to emphasize that Yahweh is the only God, and only he has the power to do the works he has done. If it would be helpful in your language, you could express this question as a statement or an exclamation. Alternate translation: [No god in heaven or in earth could do works as your works and as your mighty deeds.]

Support Reference: Rhetorical Question

ULT **{is} in heaven or on earth**
UST in heaven or on earth
(בַּשָּׁמַיִם וּבָאָ֒רֶץ)

Here Moses is referring to all places by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is there anywhere]

Support Reference: Merism

ULT **as your works and as your mighty deeds**
UST the powerful things that you have done
(כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶֽךָ)

The terms **works** and **mighty deeds** mean similar things. Moses is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [as your very mighty works]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My Lord	my Lord
My Lord Yahweh	Yahweh my Lord
Yahweh	Yahweh
your servant	me
god	no god
{is} in heaven	in heaven
or on earth	or on earth
and as your mighty deeds	the powerful things that you have done

Deuteronomy 3:25

ULT	UST
Let me cross, please, and see the good land that {is} across the Jordan, that good hill {country}, and Lebanon.'	*So please allow me to cross the Jordan River. Let me see the good land on the west side, the good hilly area, and the mountains in Lebanon.'*

ULT please
UST please
(נָּא)

The word translated as **please** here is a term used in polite requests. If it would be helpful for your readers, you could use an equivalent expression for making a polite request.

Support Reference: Politeness

ULT {is} across the Jordan
UST on the west side
(בְּעֵבֶר הַיַּרְדֵּן)

The implication is that the land **across the Jordan** is on the west side. When Moses spoke these words to Yahweh, he was east of the Jordan River in Moab. Alternate translation: [is west of the Jordan River.]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	please
good	good
the Jordan	on the west side
good	good
and Lebanon	and the mountains in Lebanon

Deuteronomy 3:26

ULT	UST
But Yahweh was angry with me because of you, and he did not listen to me. And Yahweh said to me, 'Enough for you—you shall not continue speaking to me again on this matter.	*But Yahweh was angry with me because of what your parents had done. He would not pay attention to me. Instead, he said, 'That is enough {talk} from you! Do not talk to me about that again!*

ULT **But Yahweh was angry with me because of you**
UST But Yahweh was angry with me because of what your parents had done
(וַיִּתְעַבַּר יְהוָה בִּי לְמַעַנְכֶם)

You could add a footnote to show that this refers to the events described in Numbers 20:1–13.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he did not listen to me**
UST He would not pay attention to me
(וְלֹא שָׁמַע אֵלָי)

When Moses uses **did not listen** in reference to Yahweh, it means that Yahweh chose not to do what Moses had asked him in prayer, to allow him to enter the land. You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [and did not comply with my request to enter the land]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Yahweh	he

Deuteronomy 3:27

ULT	UST
Go up the head of Pisgah and lift up your eyes westward and northward and southward and eastward. And look with your eyes, for you will not cross this Jordan.	*Climb up to the top of Mount Pisgah. Then look toward the west, east, north, and south. Look at it all carefully because you will not cross the Jordan River {to see the land from there}.*

ULT **Go up the head of**
UST Climb up to the top of
(עֲלֵה ׀ רֹאשׁ)

Here, **head** represents the top of something. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Go up to the peak of]

Support Reference: Metonymy

ULT **and lift up your eyes**
UST Then look
(וְשָׂא עֵינֶיךָ)

Yahweh is using **lift up your eyes** as a common expression of the culture to mean “look.” If this phrase does not have that meaning in your language, you could use an expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [and gaze]

Support Reference: Idiom

ULT **And look with your eyes**
UST Look at it all carefully
(וּרְאֵה בְעֵינֶיךָ)

Yahweh uses the phrase **look with your eyes** to emphasize that Moses will only see but not enter the land. You could include this information if that would be helpful to your readers. Alternate translation: [And you may only look with your eyes]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jordan	the Jordan River {to see the land from there}

Deuteronomy 3:28

ULT	UST
And instruct Joshua and encourage him and strengthen him, for he, he will cross over to the faces of this people, and he, he will cause them to inherit the land that you will see.'	*But tell Joshua what he must do. Encourage him because he is the one who will lead the people across the river. He is the one who will lead them to occupy the land that you will see {from the top of the mountain}.'*

ULT **and encourage him and strengthen him**
UST Encourage him
(וְחַזְּקֵהוּ וְאַמְּצֵהוּ)

The terms **encourage** and **strengthen** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [and greatly strengthen him]

Support Reference: Doublet

ULT **to the faces of**
UST will lead
(לִפְנֵי)

Here, **faces** represent the presence of the people. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [before]

Support Reference: Metonymy

ULT **he, he will cross over … and he, he will cause them to inherit**
UST he is the one who … across the river. He is the one who will lead them to occupy
(הוּא יַעֲבֹר & וְהוּא יַנְחִיל אוֹתָם)

Yahweh states the pronoun **he** separately in these two places, even though the verbs translated as **he will cross over** and **he will cause them to inherit** already include this meaning. He is doing that to emphasize that Joshua is the one who will lead the people into the land, not Moses. 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: [it will be he who will cross over … and it will be he who will cause them to inherit]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And instruct	But tell … what he must do
Joshua	Joshua

ULT	UST
and encourage him	Encourage him
he will cause … to inherit	will lead … to occupy

Deuteronomy 3:29

ULT	UST
And we stayed in the valley opposite Beth Peor.	*So we remained in the {Jordan River} valley close to the town of Beth Peor.*

ULT Beth Peor

UST the town of Beth Peor

(בֵּית פְּעוֹר)

The term **Beth Peor** is the name of a town in Moab near Mount Pisgah.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peor	Peor

Deuteronomy 4

Deuteronomy 4 Chapter Introduction

Structure and Formatting

1. Moses encourages the Israelites to obey Yahweh (1–40)
2. Cities of refuge selected for the Reubenites, Gadites, and Manassites (41–43)
3. Moses' introduction of the Law (44–49)

Religious and Cultural Concepts in This Chapter

Moses' instructions

God will not allow Moses to enter into the land he had promised to Israel. Since the Israelites are getting ready to possess the land, Moses gives them some last instructions before his death. (See: Promised Land)

Cities of refuge

Verses 41–43 discuss cities of refuge, which are towns to which a manslayer could flee. In this case, a manslayer is anyone who accidentally kills another person. A close family member of the deceased would be obligated to take revenge for the killing of his family member by finding and killing the person who killed their family member. Yahweh provides protection for the manslayer so that they will not be punished too harshly.

(See: refuge, refugee, shelter, sheltered; and avenge, avenger, revenge, vengeance)

Likeness

Verses 15–31 warn the Israelites against creating idols. The other people groups in the land worshiped entities in nature such as the sun, moon, stars, trees, and so on. They created idols that looked like (in the likeness of) these entities. Yahweh forbids the Israelites from making likenesses of anything for the purpose of worshiping it. (See: likeness; and god, false god, goddess, idol, idolater, idolatrous, idolatry)

Translation Issues in This Chapter

Words for the law

- statutes
- ordinances
- judgments

Moses uses several words to refer to the law that Yahweh commanded the Israelites to obey. It is unclear what the differences are between these terms. If your language has different terms for the law, you could use them here to differentiate between the different Hebrew words. (See: Translate Unknowns)

“you” and “your” singular and plural

In verses 1–22 “you” and “your” are sometimes singular and sometimes plural; see notes for details.

In verses 23–40 “you” and “your” are all singular.

Moses is speaking to the Israelites who are alive, but he refers to events that happened to their ancestors. The pronouns “you” or “your” are plural in these instances unless otherwise noted. If it would be helpful for your readers, you could explicitly state that these events happened to their ancestors. (See: Pronouns — When to Use Them; and Singular Pronouns that refer to Groups)

Deuteronomy 4:1

ULT	UST
And now, Israel, listen to the statutes and to the ordinances that I will teach you to do so that you will live and go in and possess the land that Yahweh, the God of your fathers, is giving to you.	*Now, you Israelite people, obey all the rules and regulations that I will teach you. If you do that, you will remain alive. You will be able to enter and occupy the land that Yahweh, the God whom your ancestors worshiped, is giving to you.*

ULT **listen to the statutes and to the ordinances**
UST obey all the rules and regulations
(שְׁמַע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים)

Moses assumes that readers will know that **listen** as it is used here, includes the meaning of "obey." You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [listen and obey all]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the statutes and to the ordinances**
UST all the rules and regulations
(אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים)

The terms **statutes** and **ordinances** mean similar things. If it would be helpful for your readers, you could express the meaning with a single phrase. Alternate translation: [to the important statutes]

Support Reference: Doublet

ULT **so that**
UST If
(לְמַעַן)

Here, **so that** marks what comes after as the goal or purpose of what comes before. Moses wants the Israelites to live in the land. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

> **ULT your fathers**
> **UST** your ancestors worshiped
> (אֲבֹתֵיכֶם)

Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	you Israelite people
the statutes	all the rules
the ordinances	regulations
and possess	and occupy
Yahweh	Yahweh
the God of	the God whom

Deuteronomy 4:2

ULT	UST
Do not add onto the word that I command you, and do not take from them, keeping the commandments of Yahweh your God that I am commanding you.	*Do not change the words of my commands to you. Obey all the commands of Yahweh our God that I am giving to you.*

ULT **the word**
UST the words of
(הַדָּבָר)

Moses is using the term **word** to represent what Yahweh said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the statutes] or [the words of the law]

Support Reference: Metonymy

ULT **the commandments of Yahweh**
UST the commands of Yahweh
(אֶת־מִצְוֹת יְהוָה)

Here Moses is using the possessive form to describe **commandments** that come from **Yahweh**. If your language would not use the possessive form for this, you could use an equivalent expression. Alternate translation: [the commandments given by Yahweh]

Support Reference: Possession

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה אֱלֹהֵיכֶם)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God

Deuteronomy 4:3

ULT	UST
Your eyes have seen what Yahweh did in Baal Peor; for all the men who walked after the Baal of Peor, Yahweh your God has destroyed them from your midst.	*You have seen what Yahweh did at Baal Peor, for example, when he destroyed all the people who worshiped {the god} Baal there.*

ULT **Your eyes**
UST You have seen
(עֵינֵיכֶם)

Moses is using **eyes** to represent all of a person in the act of seeing. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [You yourselves]

Support Reference: Synecdoche

ULT **in Baal Peor**
UST at Baal Peor
(בְּבַעַל פְּעוֹר)

You could add a footnote to show that this refers to the events described in Numbers 25:1–9.

Support Reference: Assumed Knowledge and Implicit Information

ULT **walked after**
UST worshiped
(הָלַךְ אַחֲרֵי)

Here, **walked after** means “worshiped.” Moses is speaking of worshiping idols as if people were physically walking behind idols to follow them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [worshiped]

Support Reference: Metaphor

ULT **has destroyed them**
UST destroyed
(הִשְׁמִידוֹ)

The implication is that Yahweh **destroyed them** by killing them. You could include this information if that would be helpful to your readers. Alternate translation: [has killed them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

ULT	UST
in Baal	at Baal
in Baal Peor	at Baal Peor
the Baal of	{the god} Baal
Yahweh	he
your God	he
has destroyed them	destroyed

Deuteronomy 4:4

ULT	UST
And you who clung to Yahweh your God {are} alive, all of you, today.	*However, all of you who faithfully continued to worship Yahweh our God are still alive today.*

ULT who clung to Yahweh
UST who faithfully continued to worship Yahweh
(הַדְּבֵקִים בַּיהוָה)

Moses speaks as if obeying Yahweh were like physically holding on to him as one would hold on to another person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who carefully obeyed Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	Yahweh
your God	our God

Deuteronomy 4:5

ULT	UST
Look, I have taught you statutes and ordinances, as Yahweh my God had commanded me, to do so in the midst of the land which you are going into to possess it.	*Never forget that I have taught you all the rules and regulations, just as Yahweh our God told me to do. He wants you to obey them {when you are living} in the land that you are about to enter and occupy.*

ULT **Look**
UST Never forget that
(רְאֵה)

Moses is using the word **Look** to focus the Israelites' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Be assured that]

Support Reference: Metaphor

ULT **statutes and ordinances**
UST all the rules and regulations
(חֻקִּים וּמִשְׁפָּטִים)

See how you translated the terms "statutes" and "ordinances" in 4:1. Alternate translation: [the important statutes]

Support Reference: Doublet

ULT **my God**
UST our God
(אֱלֹהָי)

Moses is not using the phrase **my God** to mean that he is the only one who worships Yahweh nor that he possesses or controls Yahweh, but rather to emphasize that Yahweh is the God that the Israelites worship, including himself. It may be helpful to clarify this for your readers. Alternate translation: [the God whom we all worship,]

Support Reference: Possession

ULT **are going into to possess it**
UST are about to enter and occupy
(בָּאִים שָׁמָּה לְרִשְׁתָּהּ)

The expression **going into to possess it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [are going into to possess]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
statutes	all the rules
and ordinances	and regulations
Yahweh	Yahweh
my God	our God
to possess it	and occupy

Deuteronomy 4:6

ULT	UST
And you shall keep and do {them}, for it {is} your wisdom and your understanding in the eyes of the peoples who will hear all these statutes and may say, 'Surely this great nation {is} a wise and understanding people.'	*Obey them faithfully because, if you do that, you will show the people of other nations that you are very wise. When they hear about all these rules, they will say, 'The people of this great nation of Israel are certainly very wise!'*

ULT **And you shall keep and do {them}**
UST Obey them faithfully
(וּשְׁמַרְתֶּם֙ וַעֲשִׂיתֶ֔ם)

The terms **keep** and **do** mean similar things. Moses 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 you shall carefully do them]

Support Reference: Doublet

ULT **for**
UST because
(כִּ֣י)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{is} your wisdom and your understanding**
UST that you are very wise
(חָכְמַתְכֶ֥ם וּבִינַתְכֶ֖ם)

If your language does not use an abstract noun for the ideas of **wisdom** and **understanding**, you can express the same ideas in another way. Alternate translation: [is how you can act wisely and with understanding]

Support Reference: Abstract Nouns

ULT **{is} your wisdom and your understanding … wise and understanding**
UST that you are very wise … are … very wise
(חָכְמַתְכֶם וּבִינַתְכֶם & חָכָם וְנָבוֹן)

The terms **wisdom** and **understanding** mean similar things and the terms **wise** and **understanding** mean similar things. Moses is using these terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [is your great wisdom … very wise]

Support Reference: Doublet

ULT **in the eyes of**
UST you will show
(לְעֵינֵי)

Moses is using the common expression of his culture **in the eyes of** to mean "in the judgment of" or "in the opinion of." See the Introduction to Deuteronomy for a discussion of the phrase "in the eyes 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 the judgment of] or [in the perspective of]

Support Reference: Idiom

ULT **will hear**
UST they hear about
(יִשְׁמְעוּן)

Here the word **hear** means "learn about" through someone telling them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will learn about]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and may say**
UST they will say
(וְאָמְרוּ)

Here the word **say** introduces direct speech. Consider natural ways of introducing direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **this great nation {is} a wise and understanding people**
UST The people of this great nation of Israel are … very wise
(עַם־חָכָם וְנָבוֹן הַגּוֹי הַגָּדוֹל הַזֶּה)

Here, **nation** represents the people of that nation. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the people of this great nation are wise and understanding]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} your wisdom	that you are very wise
and your understanding	that you are very wise
statutes	all … rules
nation	nation of Israel
wise	are … very wise
and understanding	are … very wise

Deuteronomy 4:7

ULT	UST
For which great nation {is there} that has a god near to it, as Yahweh our God {is} whenever we call on him?	*Even if other nations are great, there is none of them that has a god who cares for them as Yahweh our God cares for us!*

ULT **For which great nation {is there} that has a god near to it, as Yahweh our God {is} whenever we call on him … And, which great nation {is there} that has statutes and ordinances {as} righteous as all this law that I am giving to your faces today**
UST Even if other nations are great, there is none of them that has a god who cares for them as Yahweh our God cares for us … And there is no other nation, even if it is a great nation, which has laws that are as just as the laws that I am speaking to you today
(כִּי מִי־גּוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹהִים קְרֹבִים אֵלָיו כַּיהוָה אֱלֹהֵינוּ בְּכָל־קָרְאֵנוּ אֵלָיו: וּמִי גּוֹי גָּדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם כְּכֹל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם) (4:7-8)

Moses is using the question form to emphasize how great Yahweh is compared to the lifeless idols that other nations follow. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: [For there is no other great nation that has a god near to it as Yahweh our God is whenever we call on him. And, there is no other great nation that has statutes and ordinances as righteous as all this law that I am giving to your faces today.]

Support Reference: Rhetorical Question

ULT **For**
UST Even if … there is none of them
(כִּי)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before.

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nation	other nations
a god	a god
as Yahweh	as Yahweh … cares for us
our God	our God
we call	who cares

Deuteronomy 4:8

ULT	UST
And, which great nation {is there} that has statutes and ordinances {as} righteous as all this law that I am giving to your faces today?	*And there is no other nation, even if it is a great nation, which has laws that are as just as the laws that I am speaking to you today.*

ULT statutes and ordinances
UST laws
(חֻקִּים וּמִשְׁפָּטִים)

See how you translated the terms “statutes” and “ordinances” in 4:1. Alternate translation: [ordinances] or [important rules]

Support Reference: Doublet

ULT to your faces
UST to you
(לִפְנֵיכֶם)

Here, **faces** represents the presence of people. 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nation	it is a … nation
statutes	laws
and ordinances	laws
righteous	that are as just
law	the laws

Deuteronomy 4:9

ULT	UST
Only guard yourself and guard your soul strongly, lest you forget the things which your eyes have seen, and lest they retreat from your heart all the days of your life. But make them known to your sons and to the sons of your sons.	*But be very careful! Do not forget what you have seen God do. Remember those things as long as you are alive. Tell them to your children and your grandchildren.*

ULT **Only**
UST But
(רַ֫ק)

Here Moses is using **Only** to emphasize his commands. Use a connector to introduce something important that is natural in your language. Alternate translation: [Be sure that you]

Support Reference: Connecting Words and Phrases

ULT **guard yourself and guard your soul … you forget … your eyes … from your heart … your life. But make them known to your sons … your sons**
UST be … careful! Do … forget … you … Remember those things … you are alive. Tell them to your children and your grandchildren
(הִשָּׁ֣מֶר לְךָ֮ וּשְׁמֹ֨ר נַפְשְׁךָ֜ & תִּשְׁכַּ֨ח & עֵינֶ֗יךָ & מִלְּבָ֣בְךָ֔ & חַיֶּ֖יךָ וְהוֹדַעְתָּ֣ם לְבָנֶ֑יךָ & בָנֶ֖יךָ)

Even though Moses is speaking to all the Israelites, **you**, **your**, and the command forms are singular in this verse and in verse 10. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **guard yourself and guard your soul strongly**
UST be very careful
(הִשָּׁ֣מֶר לְךָ֮ וּשְׁמֹ֨ר נַפְשְׁךָ֜ מְאֹ֗ד)

The terms **guard yourself** and **guard your soul strongly** mean similar things. Moses 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: [carefully guard all of yourself]

Support Reference: Doublet

ULT **lest … and lest**
UST not … Remember those things
(פֶּן & וּפֶן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case … and in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the things**
UST what … God do
(אֶת־הַדְּבָרִים)

The implication is that the Israelites should not forget **the things** that Yahweh did for them, such as the miracles that Yahweh did to help the Israelites in the wilderness. You could include this information if that would be helpful to your readers. Alternate translation: [the miraculous things Yahweh did]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your eyes**
UST you
(עֵינֶיךָ)

Here, **eyes** represents all of a person in the act of seeing. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [you yourself]

Support Reference: Synecdoche

ULT **they retreat from your heart**
UST Remember those things
(יָסוּרוּ מִלְּבָבְךָ)

Here Moses is speaking as if memories physically **retreat** from one's **heart** when one forgets something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you forget them]

Support Reference: Metaphor

ULT **all the days of your life**
UST as long as you are alive
(כָּל יְמֵי חַיֶּיךָ)

Moses 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: [the entire duration of your life]

Support Reference: Metonymy

ULT **to your sons and to the sons of your sons**
UST to your children and your grandchildren
(לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ)

Here, **sons** means "children." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to your children and to the children of your children]

Support Reference: Metaphor

ULT **and to the sons of your sons**
UST and your grandchildren
(וְלִבְנֵי בָנֶיךָ)

Your language may have its own term or expression for this relationship. Alternate translation: [and to your grandsons]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
guard	be … careful
your soul	be … careful
But make them known	Tell them

Deuteronomy 4:10

ULT	UST
{The} day that you stood to the face of Yahweh your God at Horeb, when Yahweh said to me, 'Assemble for me the people, and I will make them hear my words, that they will learn to fear me all the days that they live on the earth and may teach their sons.'	*Tell them about the day that your parents stood in the presence of Yahweh our God at Mount Horeb, when he said to me, 'Gather the people together in order that they can hear what I say. I want them to learn to respect me and honor me as long as they are alive. I want them to teach their children to do the same.'*

ULT **{The} day that you stood to the face of Yahweh your God at Horeb**
UST Tell them about the day that your parents stood in the presence of Yahweh our God at Mount Horeb
(יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּחֹרֵב)

You could add a footnote to show that this refers to the events described in Exodus 19.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of**
UST in the presence of
(לִפְנֵי)

See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated "to the face of" in 1:45. Alternate translation: [before] or [in the presence of]

Support Reference: Metonymy

ULT **at Horeb**
UST at Mount Horeb
(בְּחֹרֵב)

Horeb is the name of a mountain that is also known as Mount Sinai. You could add a footnote to show that this refers to the events described in Exodus 32.

Support Reference: How to Translate Names

ULT **Assemble for me the people**
UST Gather the people together
(הַקְהֶל־לִי אֶת־הָעָם)

The implication is that Yahweh wants Moses to bring all the Israelite **people** to **Assemble** at Mount Sinai, where Yahweh will speak through a thunderstorm. You could include this information if that would be helpful to your readers. Alternate translation: [Tell the Israelite people to gather here]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that**
UST I want them to learn
(אֲשֶׁר)

The word translated as **that** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [so that]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
at Horeb	at Mount Horeb
Yahweh	he
Assemble	Gather … together
to fear	to respect … and honor
the earth	are alive

Deuteronomy 4:11

ULT	UST
And you approached and stood under the mountain. And the mountain burned with fire to the heart of the heavens, {with} darkness, cloud, and gloom.	*Tell your children that your parents came near to the foot of the mountain while the mountain burned with a fire that went up to the sky, and Yahweh covered the mountain with darkness, clouds, and smoke.*

ULT **under**
UST to the foot of
(תַּחַת)

Here, **under** means "at the foot of." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at the foot of]

Support Reference: Metaphor

ULT **the heart of**
UST the sky
(לֵב)

Here the word **heart** means "middle." Moses is speaking of the sky as if it had a heart in its middle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the middle of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the heavens	the sky

Deuteronomy 4:12

ULT	UST
And Yahweh spoke to you from the midst of the fire. You heard the sound of the words, and you saw no form, only a voice.	*Then Yahweh spoke to your parents out of the middle of the fire. Your parents only heard him speak, but they did not see him.*

ULT **and you saw no form**
UST but they did not see him
(וּתְמוּנָה אֵינְכֶם רֹאִים)

Here, **form** means the visible form of a living being. You could include this information if that would be helpful to your readers. Alternate translation: [and you saw no visible form]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Deuteronomy 4:13

ULT	UST
And he declared to you his covenant that he commanded you to do, the Ten Words. And he wrote them on two tablets of stone.	*And he declared to them his covenant that he wants you also to obey. He gave them the Ten Commandments. He wrote those on two stone tablets.*

ULT the Ten Words
UST He gave them the Ten Commandments
(עֲשֶׂרֶת הַדְּבָרִים)

Here the phrase **Ten Words** refers to the commandments that Yahweh gave by using words. The ULT capitalizes these words to show that they refer to these specific "words." If it would be helpful in your language, you could use an equivalent expression or plain language as modeled by the UST.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he declared	And he declared
his covenant	his covenant
the Ten Words	He gave them the Ten Commandments

Deuteronomy 4:14

ULT	UST
And Yahweh commanded me at that time to teach you statutes and judgments for your doing of them in the land which you are going over to possess it.	*Yahweh told me to teach all the rules and regulations to you in order that you would obey them. He wants you to obey them in the land that you are about to enter and occupy.*

ULT **statutes and judgments**
UST all the rules and regulations
(חֻקִּים וּמִשְׁפָּטִים)

The terms **statutes** and **judgments** mean similar things. Moses 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: [important rules]

Support Reference: Doublet

ULT **for your doing of**
UST in order that you would obey … He wants you to obey
(לַעֲשֹׂתְכֶם)

Here, **for** marks what follows as the goal or purpose of what comes before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **in the land which you are going over to possess it**
UST in the land that you are about to enter and occupy
(בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ)

The expression **the land which you are going over to possess it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [in the land you will possess]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
statutes	all the rules
and judgments	and regulations
in the land	in the land
to possess it	and occupy

Deuteronomy 4:15

ULT	UST
And strongly guard your souls, for you did not see any form on {the} day Yahweh spoke to you at Horeb from the midst of the fire,	*On the day that Yahweh spoke to your parents from the fire at Mount Horeb, they did not see him. So be very careful!*

ULT **for**
UST So
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [this is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **on {the} day Yahweh spoke to you at Horeb from the midst of the fire**
UST On the day that Yahweh spoke to your parents from the fire at Mount Horeb
(בְּיוֹם דִּבֶּר יְהוָה אֲלֵיכֶם בְּחֹרֵב מִתּוֹךְ הָאֵשׁ)

You could add a footnote to show that this refers to the events described in Exodus 19.

Support Reference: Assumed Knowledge and Implicit Information

ULT **at Horeb**
UST at Mount Horeb
(בְּחֹרֵב)

Horeb is the name of a mountain that is also known as Mount Sinai.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … guard	be … careful
your souls	be … careful
Yahweh	Yahweh
at Horeb	at Mount Horeb

Deuteronomy 4:16

ULT	UST
lest you act corruptly, and make for yourselves an idol of the form of any image, a likeness of male or female,	*Do not sin by making for yourselves any carved figure! Do not make anything that resembles the likeness of anything: man, woman,*

ULT **lest**
UST not
(פֶּן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction (in the previous verse) to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you act corruptly**
UST Do … sin
(תַּשְׁחִתוּן)

Here the term **act corruptly** means to sin or do wrong. You could include this information if that would be helpful to your readers. Alternate translation: [you sin]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a likeness of**
UST the likeness of anything
(תַּבְנִית)

If your language does not use an abstract noun for the idea of **likeness**, you can express the same idea in another way. Alternate translation: [anything looking like a]

Support Reference: Abstract Nouns

ULT **male or female**
UST man, woman
(זָכָר אוֹ נְקֵבָה)

Here, **male or female** refers to human beings, not to animals. Be sure that this distinction is clear in your translation. Alternate translation: [a male person or a female person]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you act corruptly	Do … sin

ULT	UST
an idol of	any carved figure
image	that resembles
a likeness of	the likeness of anything

Deuteronomy 4:17

ULT	UST
a likeness of any animal that {is} on the earth, a likeness of any winged bird that flies in the heavens,	*any animal, any bird,*

ULT a likeness of … a likeness of
UST any … any
(תַּבְנִית & תַּבְנִית)

See how you translated the word “likeness” in the previous verse. Alternate translation: [anything looking like … anything looking like]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a likeness of	any
animal	animal
{is} on the earth	animal
a likeness of	any
in the heavens	bird

Deuteronomy 4:18

ULT	UST
a likeness of any creeping thing on the ground, a likeness of any fish that {is} in the water under the earth.	*any reptile, or any fish.*

ULT a likeness of … a likeness of
UST any … or any
(תַּבְנִית & תַּבְנִית)

See how you translated the word “likeness” in the previous verse. Alternate translation: [anything looking like … anything looking like]

Support Reference: Abstract Nouns

ULT creeping thing
UST reptile
(רֹמֵשׂ)

A **creeping thing** means any creature that crawls on the ground. This could include reptiles and insects. You could include this information if that would be helpful to your readers. Alternate translation: [animal that crawls]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a likeness of	any
a likeness of	or any
the earth	fish

Deuteronomy 4:19

ULT	UST
And lest you lift up your eyes to the heavens and see the sun and the moon and the stars, all the multitude of the heavens, and be seduced and bow down to them and serve them, those which Yahweh your God has allotted for all the peoples under all the heavens.	*Do not look up toward the sky and desire to worship anything that you see there, the sun or the moon or the stars. Yahweh our God has given those to {help} all people everywhere.*

ULT **And lest**
UST not
(וּפֶן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction in 4:15 to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [And in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you lift up your eyes … and see … and be seduced and bow down … and serve them … your God**
UST Do … look up … and desire to worship … that you see … our God
(תִּשָּׂא עֵינֶיךָ & וְרָאִיתָ & וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ & וַעֲבַדְתָּם & אֱלֹהֶיךָ)

Even though Moses is speaking to a group of people, **you** and **your** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **you lift up your eyes**
UST Do … look up
(תִּשָּׂא עֵינֶיךָ)

Moses is using **you lift up your eyes** as a common expression of his culture to mean “you look.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [you turn your eyes] or [you look]

Support Reference: Idiom

ULT **all the multitude of the heavens**
UST anything … there
(כֹּל צְבָא הַשָּׁמָיִם)

Moses is using **all the multitude of the heavens** as a common expression of his culture to mean "all the heavenly bodies in the sky." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [all the heavenly bodies in the sky]

Support Reference: Idiom

ULT **and be seduced**
UST and desire
(וְנִדַּחְתָּ)

The expression **be seduced** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and let them seduce you]

Support Reference: Active or Passive

ULT **and be seduced**
UST and desire
(וְנִדַּחְתָּ)

The implication is that the Israelites might **be seduced** to worship the sun, moon, or stars and commit the sin of idolatry. You could include this information if it would be helpful for your readers. Alternate translation: [and be seduced to idolatry]

Support Reference: Assumed Knowledge and Implicit Information

ULT **those which Yahweh your God has allotted for all the peoples under all the heavens**
UST and desire … Yahweh our God has given those to {help} all people everywhere
(אֲשֶׁר חָלַק יְהוָה אֱלֹהֶיךָ אֹתָם לְכֹל הָעַמִּים תַּחַת כָּל־הַשָּׁמָיִם)

Moses speaks of the heavenly bodies as if they were small objects that Yahweh **allotted** and gave out to the people groups. Moses means that all people groups are able to see the sun, moon, and the stars. Alternate translation: [those which Yahweh your God has allowed all the peoples under all the heavens to see]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the heavens	toward the sky
the heavens	there

ULT	UST
and bow down	to worship
and serve them	to worship
Yahweh	Yahweh
your God	our God
the heavens	everywhere

Deuteronomy 4:20

ULT	UST
And Yahweh has taken you and brought you out of the furnace of iron, from Egypt, to be a people of his inheritance, as this day.	*Yahweh has brought your families out of Egypt, where they were suffering as though they were in a blazing furnace. That is so that they would be people who belong to him, which is what you are today.*

ULT **out of the furnace of iron, from Egypt**
UST of Egypt, where they were suffering as though they were in a blazing furnace
(מִכּוּר הַבַּרְזֶל מִמִּצְרָיִם)

An **furnace of iron** is very hot; people use it to melt iron. Moses speaks as if the sufferings of the Israelites in Egypt were so severe that it was like being in a **furnace**; the Israelites were the iron inside the furnace. Alternate translation: [out of Egypt where the Egyptians severely oppressed you]

Support Reference: Metaphor

ULT **a people of his inheritance**
UST people who belong to him
(לְעַם נַחֲלָה)

Moses speaks of all the people of Israel as if they were one object, Yahweh's **inheritance**. Moses means that Yahweh chose to have a special relationship with Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his chosen people]

Support Reference: Metaphor

ULT **as this day**
UST which is what you are today
(כַּיּוֹם הַזֶּה)

The implication is that the Israelites still have a special relationship with Yahweh at the time when Moses is giving this speech to them. You could include this information if that would be helpful to your readers. Alternate translation: [as you are this day as I speak to you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
out of the furnace	where they were suffering as though they were in a blazing furnace

ULT	UST
of iron	where they were suffering as though they were in a blazing furnace
from Egypt	of Egypt
inheritance	who belong to him

Deuteronomy 4:21

ULT	UST
And Yahweh was angry with me on account of your words. And he swore I would not cross the Jordan, and I would not go in to the good land that Yahweh your God is giving to you {as} an inheritance.	*But Yahweh was angry with me because of what your parents did. He declared that I would never enter the land that he is giving to you.*

ULT **And Yahweh was angry with me on account of your words. And he swore I would not cross the Jordan, and I would not go in to the good land**
UST But Yahweh was angry with me because of what your parents did. He declared that I would never enter the land
(וַיהוָה הִתְאַנַּף־בִּי עַל־דִּבְרֵיכֶם וַיִּשָּׁבַע לְבִלְתִּי עָבְרִי אֶת־הַיַּרְדֵּן וּלְבִלְתִּי־בֹא אֶל־הָאָרֶץ הַטּוֹבָה)

You could add a footnote to show that this refers to the events described in Numbers 20:1–13.

Support Reference: Assumed Knowledge and Implicit Information

ULT **your God … to you**
UST he … to you
(אֱלֹהֶיךָ & לְךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Yahweh	But Yahweh
And he swore	He declared that
the Jordan	I would
good	the land
Yahweh	he
your God	he
{as} an inheritance	is giving

Deuteronomy 4:22

ULT	UST
But I will die in this land. I will not cross the Jordan, but you will cross over and possess that good land.	*He swore that I would die here in this land and never cross the Jordan River. But you will go across it, and you will occupy that land.*

ULT **But**
UST He swore that
(כִּי)

Moses uses the word **But** here to indicate a strong contrast between the fact that he will not enter the land, while the Israelites will enter the land. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [As for me,]

Support Reference: Connect — Contrast Relationship

ULT **in this land. I will not cross the Jordan**
UST here in this land and never cross the Jordan River
(בָּאָרֶץ הַזֹּאת אֵינֶנִּי עֹבֵר אֶת־הַיַּרְדֵּן)

The implication is that **this land** is the land of Moab, which is east of **the Jordan** River. You could include this information if that would be helpful to your readers. Alternate translation: [here in Moab. I will not cross to the west side of the Jordan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … land	here in … land
the Jordan	the Jordan River
and possess	and you will occupy
good	land

Deuteronomy 4:23

ULT	UST
Guard yourselves, lest you forget the covenant of Yahweh your God, which he cut with you, and make for yourselves an idol {in} a form of anything that Yahweh your God has commanded you.	*Be sure that you do not forget the covenant that Yahweh our God made with you, and do not make a carved figure in the likeness of anything about which he has forbidden you.*

ULT **lest**
UST that … not
(פֶּן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the covenant of Yahweh your God, which he cut**
UST the covenant that Yahweh our God made
(אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר כָּרַת)

Moses is using **cut** and **covenant** as part of a common expression of his culture, “to cut a covenant,” which means “to make a covenant.” The phrase refers to ancient rituals around making covenants described in Genesis 15. 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: [the covenant of Yahweh your God, which he made]

Support Reference: Idiom

ULT **has commanded you**
UST has forbidden you
(צִוָּךְ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [has commanded you not to do]

Support Reference: Ellipsis

> ULT **your God has commanded you**
> UST he has forbidden you
> (צִוָּךְ & אֱלֹהֶיךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular in this whole passage, from verses 23–40. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Guard	Be sure
the covenant of	the covenant
Yahweh	that Yahweh
your God	our God
an idol	a carved figure
Yahweh	he
your God	he

Deuteronomy 4:24

ULT	UST
For Yahweh your God {is} a devouring fire, he {is} a jealous God.	*This is because Yahweh your God wants everyone to worship him alone. He will destroy anyone who worships idols.*

ULT **For**
UST This is because
(כִּי)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{is} a devouring fire**
UST He will destroy anyone who worships idols
(אֵשׁ אֹכְלָה)

Here Moses is speaking of Yahweh's response, when he is jealous, as if it were **a devouring fire**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is a destroyer of people who disobey him just as a fire burns its fuel to ashes]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	your God
devouring	He will destroy anyone who worships idols
jealous	wants everyone to worship him alone
{is} a … God	wants everyone to worship him alone

Deuteronomy 4:25

ULT	UST
If you beget sons, and sons of sons, and you grow old in the land, and you act corruptly and make an idol {in} a form of anything, and do evil in the eyes of Yahweh your God, to cause him to be angry,	*After you have been in the land of Canaan for a long time and you have children and grandchildren, do not sin by making a carved figure that represents anything. Yahweh says that is evil, and if you do that, you will cause him to become angry.*

ULT **If**
UST After
(כִּי)

The word translated as **If** could mean: (1) that Moses is warning the people that they might do these things. (2) that Moses is predicting that the people will do these things. Alternate translation: [When]

Support Reference: Connecting Words and Phrases

ULT **sons, and sons of sons**
UST children and grandchildren
(בָּנִים וּבְנֵי בָנִים)

Although the term **sons** is masculine, Moses is using the word here in a generic sense that includes both male and female descendants. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [children, and children of children]

Support Reference: When Masculine Words Include Women

ULT **and sons of sons**
UST and grandchildren
(וּבְנֵי בָנִים)

See how you translated the phrase “sons of your sons” in 4:9. Alternate translation: [and they have sons] or [and they beget grandchildren for you]

Support Reference: Kinship

ULT **and you act corruptly**
UST do not sin
(וְהִשְׁחַתֶּם)

Moses is introducing a possible condition in this verse, and he gives the consequence in the next verse in which Yahweh will become angry and punish the Israelites if the Israelites sin by making an idol. Express this possible condition in a way that would be natural in your language. Alternate translation: [and if you act corruptly]

Support Reference: Connect — Hypothetical Conditions

ULT **in the eyes of**
UST Yahweh says
(בְּעֵינֵי)

Moses is using **in the eyes of** as a common expression of his culture to mean "in the judgment of" or "in the evaluation of." See the Introduction to Deuteronomy for a discussion of the phrase "in the eyes 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 the evaluation of] or [in the perspective of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you beget	you have
and you grow old	you have been … for a long time and
in the land	in the land of Canaan
and you act corruptly	do not sin
an idol	a carved figure
evil	that is evil
Yahweh	Yahweh says
your God	Yahweh says

Deuteronomy 4:26

ULT	UST
I will make the heavens and the earth witness against you today, that perishing, you will perish quickly from the land to which you are going over the Jordan to possess it. You will not prolong {your} days on it, but being destroyed, you will be destroyed.	*Today I am requesting everyone who is in heaven and earth to watch what you are doing. But {if you disobey what I am telling you}, you will soon all die in the land that you will be crossing the Jordan River to occupy. You will not live very long there, because Yahweh will completely get rid of many of you.*

ULT **I will make the heavens and the earth witness against you today**
UST Today I am requesting everyone who is in heaven and earth to watch what you are doing
(הַעִידֹתִי֩ בָכֶ֨ם הַיּ֜וֹם אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֗רֶץ)

The implication is that **the heavens and the earth** will **witness** whether or not the Israelites will disobey Yahweh. You could include this information if that would be helpful to your readers. Alternate translation: [I will make the heavens and the earth witness whether you obey or disobey]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I will make the heavens and the earth witness against you today**
UST Today I am requesting everyone who is in heaven and earth to watch what you are doing
(הַעִידֹתִי֩ בָכֶ֨ם הַיּ֜וֹם אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֗רֶץ)

This verse introduces the consequence of the condition proposed in the previous verse. Use a natural form in your language for introducing the consequence of this possible condition. Alternate translation: [then I will make the heavens and the earth witness against you today]

Support Reference: Connect — Hypothetical Conditions

ULT **the heavens and the earth**
UST who is in heaven and earth
(אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֗רֶץ)

Here Moses is referring to everything that exists in the universe by naming the parts that are at the extreme ends of it. Moses is referring to everything, living and non-living. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the whole universe]

Support Reference: Merism

ULT **perishing, you will perish … being destroyed, you will be destroyed**
UST you will … all die … Yahweh will completely get rid of many of you
(אָבֵד תֹּאבֵדוּן & הִשָּׁמֵד תִּשָּׁמֵדוּן)

Moses is repeating forms of the verb **perish** and **destroy** 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: [you will certainly perish … you will be utterly destroyed]

Support Reference: Reduplication

ULT **the land to which you are going over the Jordan to possess it**
UST the land that you will be crossing the Jordan River to occupy
(הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ)

The expression **the land to which you are going over the Jordan to possess it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [the land to which you are going over the Jordan to possess]

Support Reference: Assumed Knowledge and Implicit Information

ULT **You will not prolong {your} days**
UST You will not live very long
(לֹא־תַאֲרִיכֻן יָמִים)

Moses is using the phrase **prolong your days** to refer to living for a long period of time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You will not be able to live for a long time]

Support Reference: Metonymy

ULT **being destroyed, you will be destroyed**
UST Yahweh will completely get rid of many of you
(הִשָּׁמֵד תִּשָּׁמֵדוּן)

The expression **be destroyed** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh will utterly destroy you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the heavens	who is in heaven

ULT	UST
I will make … witness	I am requesting everyone … to watch
perishing	you will … all die
you will perish	you will … all die
the Jordan	the Jordan River
to possess it	to occupy
being destroyed	Yahweh will completely get rid of many of you
you will be destroyed	Yahweh will completely get rid of many of you

Deuteronomy 4:27

ULT	UST
And Yahweh will scatter you among the peoples, and you will be left men of {small} number in the nations, where Yahweh will drive you there.	*Yahweh will force the rest of you to go and live among the people of many other nations. Only a few of you will survive there.*

ULT and you will be left men of {small} number
UST Only a few of you will survive
(וְנִשְׁאַרְתֶּם מְתֵי מִסְפָּר)

The implication is that the population of Israelites in each nation would be very small. If it would be more natural in your language, you could change the phrasing. Alternate translation: [and there will be few of you]

Support Reference: Information Structure

ULT men of
UST Only a few of you
(מְתֵי)

Here the masculine term **men** 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 would indicate this. Alternate translation: [people of]

Support Reference: When Masculine Words Include Women

ULT Yahweh will drive you there
UST will force … to go and live
(יְנַהֵג יְהוָה אֶתְכֶם שָׁמָּה)

Here Moses is speaking of the Israelites as if they were livestock that **Yahweh** could **drive** from one place to another. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh will make you go]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … will scatter	will force … to go and live
in the nations	there
Yahweh	will force … to go and live

Deuteronomy 4:28

ULT	UST
And there you will serve gods, the work of the hands of man, wood and stone, which do not see and do not hear and do not eat and do not smell.	*When you are in those nations, you will worship gods that humans have made from wood and stone. {They will be gods} that cannot see, hear, eat, or smell {anything}.*

ULT **the work of the hands of man**
UST that humans have made
(מַעֲשֵׂה יְדֵי אָדָם)

Here Moses is using the possessive form to describe a **work**, as in an object, that is made by **the hands of man**. If your language would not use the possessive form for this, you could use an equivalent expression to describe a man-made object. Alternate translation: [objects made by the hands of man]

Support Reference: Possession

ULT **the hands of man**
UST humans
(יְדֵי אָדָם)

Moses is using **hands** to represent all of a person in the act of making an idol. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [mere men]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … you will serve	you will worship
gods	gods

Deuteronomy 4:29

ULT	UST
And from there you will search for Yahweh your God, and you will find {him} when you seek him with all your heart and with all your soul.	*But while you are there, you will try to know Yahweh your God. If you try with all that you are to know him, he will answer you.*

ULT **from there**
UST while you are there
(מִשָּׁם)

The word **there** refers to all the other nations where Yahweh will force the Israelites to live if they disobey him. You could include this information if that would be helpful to your readers. Alternate translation: [from those nations]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And from there you will search for Yahweh your God, and you will find {him} when you seek him**
UST But while you are there, you will try to know Yahweh your God. If you try … to know him, he will answer you
(וּבִקַּשְׁתָּם מִשָּׁם אֶת־יְהוָה אֱלֹהֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ)

Here Moses is speaking of praying to and knowing Yahweh as if one could physically **search for** and **seek** him and **find him** in a specific place. As God, Yahweh is everywhere and cannot be limited to a single space. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And from there you will pray to Yahweh your God, and he will answer when you appeal to him]

Support Reference: Metaphor

ULT **with all your heart and with all your soul**
UST with all that you are
(בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ)

Moses is referring to all of a person by naming two major components, **heart** and **soul**. These terms are used together to mean “completely” or “wholeheartedly.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with all your being] or [wholeheartedly]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … you will search for	But … you will try to know
Yahweh	Yahweh

ULT	UST
your God	your God
you seek him	you try … to know him
your soul	with all that you are

Deuteronomy 4:30

ULT	UST
When {there is} trouble for you, and you find all these things in the later days, then you will return to Yahweh your God and listen to his voice.	*In the future, when people mistreat you {there} and all those {bad} things happen to you, you will again worship only Yahweh and obey him.*

ULT **and you find**
UST and … happen to you
(וּמְצָאֻךָ)

Here Moses is speaking of experiencing trouble as if it were an object that one could **find**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you experience]

Support Reference: Metaphor

ULT **all these things**
UST all those {bad} things
(כָּל הַדְּבָרִים הָאֵלֶּה)

The phrase **all these things** refers to the hardship that the Israelites will experience when they live in the other nations. You could include this information if that would be helpful to your readers. Alternate translation: [all these hardships]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the later days**
UST In the future
(בְּאַחֲרִית הַיָּמִים)

Moses is using the term **days** by association to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at a later time]

Support Reference: Metonymy

ULT **then you will return to Yahweh**
UST you will again worship only Yahweh
(וְשַׁבְתָּ עַד־יְהוָה)

Here Moses is speaking of the Israelites choosing to worship **Yahweh** again as if **Yahweh** were a physical location to which they could **return**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then you will again worship Yahweh]

Support Reference: Metaphor

ULT **and listen to**
UST and obey
(וְשָׁמַעְתָּ)

Moses assumes that readers will know that **listen** as it is used here, includes the meaning of "obey." You could say that explicitly if that would be helpful to your readers. See how you translated the same word in 4:1. Alternate translation: [and be obedient to] or [and act according to]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his voice**
UST him
(בְּקֹלוֹ)

Here, **voice** represents the words that Yahweh spoke, which include his commands. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [what he says]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
When {there is} trouble	when people mistreat … there
Yahweh	Yahweh
your God	Yahweh

Deuteronomy 4:31

ULT	UST
For Yahweh your God {is} a merciful God; he will not fail you, and he will not destroy you, and he will not forget the covenant of your fathers that he swore to them.	*Yahweh is a God who acts mercifully. {If you obey him}, he will not abandon you, cause you to die, or forget the agreement that he solemnly made with your ancestors.*

ULT **For**
UST If you obey him
(כִּי)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and he will not destroy you**
UST cause you to die
(וְלֹא יַשְׁחִיתֶךָ)

The implication is that Yahweh **will not destroy** all the Israelites, because he will make sure that some Israelites survive. You could include this information if that would be helpful to your readers. Alternate translation: [and he will not eliminate you completely]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he will not forget**
UST or forget
(וְלֹא יִשְׁכַּח)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **forget**. Alternate translation: [and he will remember]

Support Reference: Double Negatives

ULT **the covenant of your fathers**
UST the agreement … with your ancestors
(אֶת־בְּרִית אֲבֹתֵיכֶם)

Here Moses is using the possessive form to describe the **covenant** that Yahweh made with the **fathers** of the Israelites. If your language would not use the possessive form for this, you could use an equivalent expression to describe the covenant. Alternate translation: [the covenant between Yahweh and your fathers]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	Yahweh
merciful	who acts mercifully
{is} a … God	is a God
he will … destroy you	cause you to die
the covenant of	the agreement
he swore	he solemnly made

Deuteronomy 4:32

ULT	UST
But ask, please, about previous days, which were to your face, since the day that God created man on the earth, and from one end of the heavens and to the other end of the heavens, whether there has been a great thing as this, or {anything} like it been heard.	*Now please think about the past, about the time before you were alive, about all the time since God first created people here on the earth. You could search everywhere. Certainly, nothing has ever happened that is as great {as what Yahweh did for the Israelite people}.*

ULT **please**
UST please
(נָא)

The word translated as **please** here is a term used in polite requests. If it would be helpful for your readers, you could use an equivalent expression for making a polite request.

Support Reference: Politeness

ULT **to your face**
UST before
(לְפָנֶיךָ)

Here Moses is using the expression **to your face** to mean "before" or "previous to." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [before you were born]

Support Reference: Metonymy

ULT **man**
UST people
(אָדָם)

In this verse, the word **man** is singular in form, but it refers to all human beings as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [human beings]

Support Reference: Collective Nouns

ULT **and from one end of the heavens and to the other end of the heavens**
UST You could search everywhere
(וּלְמִקְצֵה הַשָּׁמַיִם וְעַד־קְצֵה הַשָּׁמָיִם)

Here Moses is referring to all of the world by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and on all the earth]

Support Reference: Merism

ULT **a great thing as this**
UST nothing … that is as great
(כַּדָּבָר הַגָּדוֹל הַזֶּה)

The term **a great thing** refers to the works that Yahweh did, which Moses mentions in the following verses. You could include this information if that would be helpful to your readers. Alternate translation: [as great a thing as what Yahweh did]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	please
God	God
created	first created
the heavens	You could search everywhere
the heavens	You could search everywhere

Deuteronomy 4:33

ULT	UST
Did a people hear the voice of God speaking from the midst of the fire, as you, you have heard, and live?	*Certainly no group has ever remained alive after they heard their God speak to them from the middle of a fire as you yourselves have heard.*

ULT **Did a people hear the voice of God speaking from the midst of the fire, as you, you have heard, and live**
UST Certainly no group has ever remained alive after they heard their God speak to them from the middle of a fire as you yourselves have heard
(הֲשָׁמַע עָם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ כַּאֲשֶׁר־שָׁמַעְתָּ אַתָּה וַיֶּחִי)

Here Moses is using the question form to emphasize how amazing it is that the Israelites heard Yahweh speak from the fire in Exodus 19–20. If it would be helpful in your language, you could express this question as a statement. Alternate translation: [No other people has heard the voice of God speaking from the midst of the fire, as you have heard, and lived.]

Support Reference: Rhetorical Question

ULT **the voice of God**
UST group … their God
(קוֹל אֱלֹהִים)

Here, **voice** represents Yahweh in the act of speaking. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [God himself]

Support Reference: Metonymy

ULT **you, you have heard**
UST you yourselves have heard
(שָׁמַעְתָּ אַתָּה)

Moses is stating the pronoun **you** separately, even though the verb translated as **you have heard** already includes this meaning. He is doing that to emphasize that the people to whom he is speaking personally heard God's voice. 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: [you indeed have heard] or [you yourselves have heard]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	their God

Deuteronomy 4:34

ULT	UST
Or has God attempted to go and take for himself a nation from the midst of {another} nation, by trials, by signs and by wonders and by war and by a mighty hand and by an outstretched arm and by great terrors, as everything that Yahweh your God did for you in Egypt before your eyes?	*Certainly God has never before tried to take a huge group of people from one nation {to another location} as he did for us when he brought us out of Egypt. We saw Yahweh our God use his power when he performed miracles, sent plagues, terrified people, and fought the Egyptians for us.*

ULT **Or has God attempted to go and take for himself a nation from the midst of {another} nation**

UST Certainly God has never before tried to take a huge group of people from one nation {to another location}

(אוֹ ׀ הֲנִסָּה אֱלֹהִים֮ לָבוֹא לָקַחַת לוֹ גוֹי֒ מִקֶּרֶב גּוֹי֒)

Moses is using the question form to emphasize how amazing it was that Yahweh chose Israel and saved them from Egypt. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Make sure to end the sentence with the appropriate punctuation. Alternate translation: [God has not attempted to go and take for himself any other nation from the midst of another nation.]

Support Reference: Rhetorical Question

ULT **by trials**

UST sent plagues

(בְּמַסֹּת)

Here the word **trials** refers to the plagues in Exodus 7–11 that Yahweh sent so that the Egyptians would suffer. You could include this information if that would be helpful to your readers. Alternate translation: [by plagues]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by signs and by wonders**

UST when he performed miracles

(בְּאֹתֹת וּבְמוֹפְתִים)

The words **signs** and **wonders** mean similar things. Moses 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: [by great signs]

Support Reference: Doublet

ULT **and by war**
UST and fought the Egyptians for us
(וּבְמִלְחָמָה)

The word **war** refers to Exodus 14, when the Egyptian army chased the Israelites as they left Egypt. Yahweh himself fought against the Egyptian army. You could include this information if that would be helpful to your readers. Alternate translation: [and by fighting for us against the Egyptian army]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and by a mighty hand and by an outstretched arm**
UST use his power
(וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה)

The terms **mighty hand** and **outstretched arm** mean similar things. Moses 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 by very great power]

Support Reference: Doublet

ULT **and by a mighty hand and by an outstretched arm**
UST use his power
(וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה)

Here, **strong hand** and **outstretched arm** both represent the power of Yahweh. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and by his mighty power]

Support Reference: Metonymy

ULT **before your eyes**
UST We saw
(לְעֵינֶיךָ)

See how you translated the phrase “before your eyes” in 1:30. Alternate translation: [in your sight]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has God	God
a nation	a huge group of people
{another} nation	one nation {to another location}
by trials	sent plagues
by signs	when he performed miracles
and by wonders	when he performed miracles

ULT	UST
mighty	use his power
and by … terrors	terrified people
Yahweh	Yahweh
your God	our God
in Egypt	when he brought us out of Egypt

Deuteronomy 4:35

ULT	UST
You, you have been shown, to know that Yahweh, he is God; there is no other besides him.	*Yahweh showed all these things especially to you in order that you would know that only he is truly God and that there is no other God.*

ULT **You, you have been shown**
UST Yahweh showed all these things especially to you
(אַתָּה הָרְאֵתָ)

Moses is stating the pronoun **You** separately, even though the verb translated as **you have been shown** already includes this meaning. He is doing that to emphasize that Yahweh has shown these people more than any others. 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: [you indeed have been shown]

Support Reference: Pronouns — When to Use Them

ULT **You, you have been shown**
UST Yahweh showed all these things especially to you
(אַתָּה הָרְאֵתָ)

The expression **have been shown** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [He showed all these things to you]

Support Reference: Active or Passive

ULT **You, you have been shown, to know**
UST Yahweh showed all these things especially to you in order that you would know
(אַתָּה הָרְאֵתָ לָדַעַת)

Here the word **to** marks **know** as the goal or purpose of **you have been shown**. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [You yourself have been shown so that you might know]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to know	in order that you would know
Yahweh	only he
is God	is truly God

Deuteronomy 4:36

ULT	UST
From the heavens he caused you to hear his voice, to instruct you. And on the earth he caused you to see his great fire, and you heard his words from the midst of the fire.	*He allowed your parents to hear him speak from heaven in order that he could discipline them. Here on the earth, he allowed them to see his great fire. He spoke to them from the middle of the fire.*

ULT **From the heavens he caused you to hear his voice**
UST He allowed your parents to hear him speak from heaven
(מִן־הַשָּׁמַיִם הִשְׁמִיעֲךָ אֶת־קֹלוֹ)

The implication is that the **voice** of Yahweh came **from the heavens** and not from earth. You could include this information if that would be helpful to your readers. Alternate translation: [He caused you to hear his voice that came from the heavens]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he caused you to hear his voice, to instruct you**
UST He allowed your parents to hear him speak … in order that he could discipline them
(הִשְׁמִיעֲךָ אֶת־קֹלוֹ לְיַסְּרֶךָּ)

Here the word **to** marks **instruct you** as the goal or purpose of **he caused you to hear his voice**. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [he caused you to hear his voice so that he might instruct you]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **his great fire, and you heard his words from the midst of the fire**
UST his great fire. He spoke to them from the middle of the fire
(אֶת־אִשּׁוֹ הַגְּדוֹלָה וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ)

You could add a footnote to show that this refers to the events described in Exodus 19. Alternate translation: [his great fire on Mount Sinai, and you heard his words from the midst of the fire.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you heard his words**
UST He spoke to them
(וּדְבָרָיו שָׁמַעְתָּ)

Here Moses is using the possessive form to describe **words** that Yahweh spoke. If your language would not use the possessive form for this, you could use an equivalent expression to describe Yahweh's speech. Alternate translation: [and you heard the words that Yahweh spoke]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the heavens	heaven
to instruct you	in order that he could discipline them

Deuteronomy 4:37

ULT	UST
And because he loved your fathers, then he chose his seed after him and brought you out from Egypt with his face, with his great power	*Because he loved our ancestors, he chose you Israelites, who are their descendants. By his great power, he brought us out of Egypt.*

ULT your fathers
UST our ancestors
(אֶת־אֲבֹתֶ֔יךָ)

Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST. See how you translated the phrase "your fathers" in 1:8.

Support Reference: Metaphor

ULT with his face
UST he
(בְּפָנָ֗יו)

Moses is using **face**, meaning Yahweh's presence, to represent Yahweh's ability to save the Israelites. Moses is emphasizing that Yahweh brought the Israelites out of Egypt by the power of his presence. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by his presence]

Support Reference: Metonymy

ULT his seed after him
UST you Israelites, who are their descendants
(בְּזַרְעֹ֥ו אַחֲרָ֖יו)

In this verse, the pronouns **his** and **him** are singular in form, but they refer to all of the Israelites' ancestors as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [their seed after them]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he loved	he loved
his seed	you Israelites, who are their descendants
from Egypt	out of Egypt

Deuteronomy 4:38

ULT	UST
to drive out from your faces nations greater and mightier than you, to bring you in, to give to you their land {as} an inheritance, as this day.	*{As they traveled}, he expelled the people of nations that were greater and more powerful than we were. This is so that we could capture and live in their land, as we are about to do today.*

ULT **to drive out from your faces nations greater and mightier than you**
UST {As they traveled}, he expelled the people of nations that were greater and more powerful than we were
(לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמְּךָ מִפָּנֶיךָ)

This could refer to: (1) nations which the Israelites have already defeated and expelled from the land, as in Deuteronomy 2–3. Alternate translation: [when he drove out from before your faces nations greater and mightier than you] or (2) nations which the Israelites will expel from the land in the future. Alternate translation: [so that he might drive out from before your faces nations greater and mightier than you]

Support Reference: Irregular Use of Tenses

ULT **from your faces**
UST {As they traveled}, he expelled
(מִפָּנֶיךָ)

Here the phrase **from your faces** could: (1) represent "from your presence," Alternate translation: [from before you] or (2) be a common expression of the culture that means [on your account] or [on your behalf.] Alternate translation: [on your behalf]

Support Reference: Metonymy

ULT **to bring you in**
UST This is so that we could capture
(לַהֲבִיאֲךָ)

The implication is that Yahweh will use his power to **bring** the Israelites into the land. You could include this information if that would be helpful to your readers. Alternate translation: [to bring you into the land]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT as this day**
> **UST** as we are about to do today
> (כַּיּוֹם הַזֶּה)

The implication is that the land is the inheritance of the Israelites, even as Moses is speaking to them before they enter it. You could include this information if that would be helpful to your readers. Alternate translation: [as it belongs to you now, even as I speak to you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	the people of nations
and mightier	and more powerful
their land	their land
{as} an inheritance	and live in

Deuteronomy 4:39

ULT	UST
And you shall know today, and you shall return {it} to your heart, that Yahweh, he is God in the heavens above and on the earth beneath. There is none else.	*So today you should think about the fact that Yahweh is God, that {he rules} in heaven and also on the earth, and that there is no other god.*

ULT And you shall know today, and you shall return {it} to your heart
UST So today you should think about the fact
(וְיָדַעְתָּ֣ הַיּ֔וֹם וַהֲשֵׁבֹתָ֖ אֶל־לְבָבֶ֑ךָ)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could 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: [And you shall know today, indeed, you shall return it to your heart]

Support Reference: Parallelism

ULT and you shall return {it} to your heart
UST So … you should think about the fact
(וַהֲשֵׁבֹתָ֖ אֶל־לְבָבֶ֑ךָ)

Moses is using **return to your heart** as a common expression of his culture to mean "think about." 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: [and you shall call it to mind] or [and think about it]

Support Reference: Idiom

ULT in the heavens above and on the earth beneath
UST that {he rules} in heaven and also on the earth
(בַּשָּׁמַ֣יִם מִמַּ֔עַל וְעַל־הָאָ֖רֶץ מִתָּֽחַת)

Here Moses is referring to the whole universe by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everywhere]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall know	So … you should think about the fact
Yahweh	Yahweh
is God	is God

ULT	UST
in the heavens	that {he rules} in heaven
the earth	the earth

Deuteronomy 4:40

ULT	UST
And you shall keep his statutes and his commandments that I command you today, that it will go well for you and for your sons after you, and so that you may prolong {your} days in the land that Yahweh your God is giving to you all of the days."	*Obey all the rules and regulations that I am giving to you today. This is so that things will go well for you and your descendants and so that you will live a long time in the land that Yahweh our God is giving to you, so {it will belong to you} forever."*

ULT **his statutes and his commandments**
UST all the rules and regulations
(אֶת־חֻקָּיו וְאֶת־מִצְוֹתָיו)

The terms **statutes** and **commandments** mean similar things. Moses 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: [his statutes] or [his commandments]

Support Reference: Doublet

ULT **and for your sons**
UST and your descendants
(וּלְבָנֶיךָ)

Here, **sons** means "descendants." If it would be helpful in your language, you could state the meaning plainly as is modeled in the UST.

Support Reference: Metaphor

ULT **and so that you may prolong {your} days**
UST and so that you will live a long time
(וּלְמַעַן תַּאֲרִיךְ יָמִים)

See how you translated the phrase "prolong your days" in 4:26. Alternate translation: [and you will live long]

Support Reference: Metonymy

ULT **all of the days**
UST so {it will belong to you} forever
(כָּל־הַיָּמִים)

Moses is using **all of the days** as a common expression of his culture to mean "forever." 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: [until the end of time] or [for all time]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his statutes	all the rules
the land	the land
Yahweh	Yahweh
your God	our God

Deuteronomy 4:41

ULT	UST
Then Moses selected three cities on the side of the Jordan toward the rising of {the} sun,	*Then Moses chose three cities that are on the east side of the Jordan River.*

ULT Then
UST Then
(אָז)

The author is using the word translated **Then** to introduce a new event in the story. Moses's speech, which began in 1:6, has finished, and the writer continues his narration of events that ended in 1:5. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [After he finished his speech,]

Support Reference: Introduction of a New Event

ULT toward the rising of {the} sun
UST the east
(מִזְרְחָה שָׁמֶשׁ)

The author is using **the rising of the sun** as a common expression of his culture to mean "east." 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: [toward the east]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the Jordan	the Jordan River

Deuteronomy 4:42

ULT	UST
for a manslayer to flee there, who killed his neighbor without knowing and he did not hate him previously before; and he shall flee to one of these cities, and he shall live:	*If someone accidentally killed another person, a person who had not been his enemy previously, he could escape to one of those cities. He would be safe there {because the people there would protect him}.*

ULT **his neighbor**
UST another person
(אֶת־רֵעֵהוּ)

Here, **neighbor** means "fellow Israelite." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his fellow Israelite]

Support Reference: Metaphor

ULT **without knowing**
UST accidentally
(בִּבְלִי־דַּעַת)

Here, **without knowing** means "unintentionally." If it would be helpful in your language, you could say this explicitly. Alternate translation: [unintentionally]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he did not hate him previously before**
UST a person who had not been his enemy previously
(וְהוּא לֹא־שֹׂנֵא לוֹ מִתְּמוֹל שִׁלְשׁוֹם)

The implication is that the **manslayer** did not premeditate murder. You could include this information if that would be helpful to your readers. Alternate translation: [and he did not hate him previously before and did not plan to kill him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **previously before**
UST previously
(מִתְּמוֹל שִׁלְשׁוֹם)

The expression **previously before** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [before]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he shall live**
UST He would be safe there {because the people there would protect him}
(וְחָי)

The implication is that the family members of the dead person would try to kill the manslayer, so the people of those cities would protect the manslayer. You could include this information if that would be helpful to your readers. Alternate translation: [and the avenger would not be able to kill him there]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
killed	killed
his neighbor	another person

Deuteronomy 4:43

ULT	UST
Bezer in the wilderness in the land of the plain for the Reubenites, and Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.	*For the tribe of Reuben, Moses chose the city of Bezer in the wilderness. For the tribe of Gad, he chose the city of Ramoth in the region of Gilead. For the tribe of Manasseh, he chose the city of Golan in the region of Bashan.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the wilderness	in the wilderness
in the land of	in the wilderness
for the Reubenites	For the tribe of Reuben, Moses chose
and Ramoth	the city of Ramoth
in Gilead	in the region of Gilead
for the Gadites	For the tribe of Gad, he chose
in Bashan	in the region of Bashan
for the Manassites	For the tribe of Manasseh, he chose

Deuteronomy 4:44

ULT	UST
And this {is} the law that Moses placed to the faces of the sons of Israel.	*Moses gave God's instructions to the Israelite people.*

ULT placed
UST gave
(שָׂם)

Here the word **placed** means "delivered." Moses is speaking here as if the words of the law were physical objects that he **placed** before the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [told]

Support Reference: Metaphor

ULT to the faces of
UST to
(לִפְנֵי)

Here, **faces** represents the presence of people. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [before]

Support Reference: Metonymy

ULT the sons of Israel
UST the Israelite people
(בְּנֵי יִשְׂרָאֵל)

Here, **sons** means "descendants." Moses is identifying the Israelites as descendants of their ancestor Jacob, who was also known as Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the law	God's instructions
Moses	Moses
Israel	Israelite

Deuteronomy 4:45

ULT	UST
These {are} the testimonies and the statutes and the judgments that Moses spoke to the sons of Israel when they came out from Egypt,	*They included all the instructions, rules, and regulations that Moses told the Israelite people after they had come out of Egypt,*

ULT These {are} the testimonies and the statutes and the judgments that Moses spoke to the sons of Israel when they came out from Egypt

UST They included all the instructions, rules, and regulations that Moses told the Israelite people after they had come out of Egypt

(אֵלֶּה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם)

Moses is giving background information to help readers understand where the law comes from. Moses first told the Israelites the law in Exodus 20–24 on Mount Sinai, after the Israelites left Egypt. Moses is repeating that same law in his speech here. In your translation, present this information in a way that makes it clear that this is background information.

Support Reference: Background Information

ULT the sons of Israel

UST the Israelite people

(בְּנֵי יִשְׂרָאֵל)

See how you translated the phrase “the sons of Israel” in the previous verse. Alternate translation: [the people of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the statutes	rules
and the judgments	and regulations
Moses	Moses
Israel	Israelite
from Egypt	Egypt

Deuteronomy 4:46

ULT	UST
across the Jordan, in the valley opposite Beth Peor, in the land of Sihon, king of the Amorites, who lived at Heshbon, whom Moses and the sons of Israel had struck down when they came out from Egypt.	*when they were in the valley east of the Jordan River. They were across from the town of Beth Peor, in the land Sihon, the king of the Amorite people, who lived in the city of Heshbon, had {previously} ruled. Moses and the other Israelites had defeated his army when they came out of Egypt.*

ULT **across the Jordan, in the valley opposite Beth Peor, in the land of Sihon, king of the Amorites, who lived at Heshbon, whom Moses and the sons of Israel had struck down when they came out from Egypt**
UST when they were in the valley east of the Jordan River. They were across from the town of Beth Peor, in the land Sihon, the king of the Amorite people, who lived in the city of Heshbon, had {previously} ruled. Moses and the other Israelites had defeated his army when they came out of Egypt
(בְּעֵבֶר הַיַּרְדֵּן בַּגַּיְא מוּל בֵּית פְּעוֹר בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם)

You could add a footnote to show that this refers to the events described in Numbers 21:21–35.

Support Reference: Background Information

ULT **across the Jordan**
UST when they were … east of the Jordan River
(בְּעֵבֶר הַיַּרְדֵּן)

As Moses is repeating the law to the Israelites, they are camping on the east side of the Jordan River. You could include this information if that would be helpful to your readers. Alternate translation: [when the Israelites are camping east of the Jordan]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the sons of Israel**
UST and the other Israelites
(וּבְנֵי יִשְׂרָאֵל)

See how you translated the phrase “the sons of Israel” in 4:44. Alternate translation: [the people of Israel]

Support Reference: Metaphor

ULT **when they came out from Egypt**
UST his army when they came out of Egypt
(בְּצֵאתָם מִמִּצְרָיִם)

The events discussed in this verse occur after the Israelites **came out from Egypt** and after Moses told the Israelites the law the first time. You could include this information if that would be helpful to your readers. Alternate translation: [after they came out from Egypt]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
Peor	Peor
in the land of	in the land
Sihon	Sihon
king of	the king of … had {previously} ruled
the Amorites	the Amorite people
at Heshbon	in the city of Heshbon
Moses	Moses
Israel	and the other Israelites
from Egypt	when they came out of Egypt

Deuteronomy 4:47

ULT	UST
They took his land as a possession, and the land of Og, king of Bashan—two kings of the Amorites who {were} on the side of the Jordan {toward} the rising of {the} sun—	*They captured Sihon's land and the land that Og, the king of the region of Bashan, had ruled. Those were the two kings who ruled the Amorite people in the area east of the Jordan River.*

ULT his land
UST Sihon's land
(אֶת־אַרְצוֹ)

The pronoun **his** refers to King Sihon. If this is not clear for your readers, you could use the person's name here. Alternate translation: [King Sihon's land]

Support Reference: Pronouns — When to Use Them

ULT {toward} the rising of {the} sun
UST east of
(מִזְרַח שָׁמֶשׁ)

See how you translated the phrase "toward the rising of the sun" in 4:41. Alternate translation: [toward the east]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his land	Sihon's land
They took … as a possession	They captured
the land of	the land
Og	that Og
king of	the king of … had ruled
Bashan	the region of Bashan
kings of	kings who ruled
the Amorites	the Amorite people
the Jordan	the Jordan River

Deuteronomy 4:48

ULT	UST
from Aroer, that {is} on the lip of the wadi of Arnon, and as far as Mount Sion (that {is} Hermon),	*Their land extended from the city of Aroer in the south along the edge of the valley of Arnon, as far north as Mount Sion, which people also call Mount Hermon.*

ULT the lip of
UST along the edge
(שְׂפַת)

See how you translated the phrase “the lip of” in 2:36.

Support Reference: Metaphor

ULT Sion … {is} Hermon
UST Sion, which people also call Mount Hermon
(שִׂיאֹן & חֶרְמוֹן)

The words **Sion** and **Hermon** are different names for the same mountain. The word **Sion** is another spelling of “Sirion” (3:9). You could keep the same spelling for both occurrences if it would be clearer for your readers. For **Hermon**, see how you translated that name in 3:8.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wadi of	of the valley

Deuteronomy 4:49

ULT	UST
and all the Arabah eastward across the Jordan, to the Sea of the Arabah, under the slopes of the Pisgah.	*It also included all the area in the plain east of the Jordan River, extending to the Sea of the Arabah and east to the slopes of Mount Pisgah.*

ULT **under the slopes of**
UST and east to the slopes of
(תַּחַת אַשְׁדֹּת)

The phrase **under the slopes of** means “at the base of” when referring to a mountain. You could indicate this explicitly in your translation if that would be helpful to your readers. See how you translated this in 3:17.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Arabah	the area in the plain
the Jordan	the Jordan River
the Sea of the Arabah	the Sea of the Arabah

Deuteronomy 5

Deuteronomy 5 Chapter Introduction

Structure and Formatting

This chapter begins Moses' second speech to the Israelites and includes the Ten Commandments (6–21).

Some translations set Yahweh's introductory words in 5:6 and each of the commandments in the list of Ten Commandments in 5:7–21 farther to the right on the page than the rest of the text. The ULT uses a separate paragraph for each commandment.

Religious and Cultural Concepts in This Chapter

Ten Commandments

This chapter repeats the words from Exodus 20, which are known as the Ten Commandments. It is important for the Israelites to obey these words as part of their covenant with Yahweh. Yahweh gave the Israelites the Ten Commandments on Mount Sinai after the Israelites left Egypt. The Ten Commandments were written on two stone tablets that were placed in the ark of the covenant. (See: Ten Commandments; and ark of the covenant, ark of Yahweh, box, Box of the Testimony, Box of the Covenant of Yahweh)

The Sabbath

Yahweh commands the Israelites to rest on the seventh day, known as the Sabbath. The rest reminds the Israelites that Yahweh rested on the seventh day of creation. The Sabbath also reminds the Israelites that they have rest because Yahweh rescued them from being slaves in Egypt, where they had no rest. (See: Sabbath)

Translation Issues in This Chapter

“you” singular and plural

Throughout this chapter, when Moses is speaking to the Israelites, he uses the plural forms of “you.” However, in verses 6–21, Yahweh is speaking to Moses and uses singular pronouns.

Deuteronomy 5:1

ULT	UST
Then Moses called to all Israel and said to them, "Hear, Israel, the statutes and the ordinances that I will speak in your ears today, and you shall learn them and be careful to do them.	*Moses summoned all the people of Israel and said to them, "You Israelite people, listen to all the rules that I am commanding you today. Learn them and be sure to obey them.*

ULT **Then Moses called to all Israel**
UST Moses summoned all the people of Israel
(וַיִּקְרָא מֹשֶׁה֙ אֶל־כָּל־יִשְׂרָאֵ֔ל)

Here the word **called** means "summoned." The writer is speaking as if calling someone is the same as summoning them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Then Moses commanded all Israel to come to him]

Support Reference: Metaphor

ULT **and said**
UST and said
(וַיֹּ֣אמֶר)

Here the phrase **and said** introduces direct speech. Moses is beginning his second speech to the Israelites. Consider natural ways of doing that in your own language.

Support Reference: Quotations and Quote Margins

ULT **the statutes and the ordinances**
UST all the rules
(אֶת־הַחֻקִּ֥ים וְאֶת־הַמִּשְׁפָּטִ֖ים)

See how you translated the terms "statutes" and "ordinances" in 4:1. Alternate translation: [the important statutes]

Support Reference: Doublet

ULT **in your ears**
UST you
(בְּאָזְנֵיכֶ֑ם)

Moses is using **ears** to represent all of a person in the act of hearing. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [to you yourselves]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Then … called	summoned
Israel	the people of Israel
Israel	You Israelite people
the statutes	all the rules
the ordinances	all the rules

Deuteronomy 5:2

ULT	UST
Yahweh our God cut a covenant with us at Horeb.	*When we were at Mount Horeb, Yahweh our God made a covenant with us.*

ULT Yahweh our God cut a covenant with us at Horeb
UST When we were at Mount Horeb, Yahweh our God made a covenant with us
(יְהוָה אֱלֹהֵינוּ כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב)

You could add a footnote to show that this refers to the events described in Exodus 19–24.

Support Reference: Assumed Knowledge and Implicit Information

ULT Yahweh our God
UST Yahweh our God
(יְהוָה אֱלֹהֵינוּ)

See how you translated the phrase "Yahweh our God" in 1:6.

Support Reference: Possession

ULT cut a covenant with us
UST made a covenant with us
(כָּרַת עִמָּנוּ בְּרִית)

Moses is using **cut a covenant** as a common expression of his culture which means "to make a covenant." The phrase refers to ancient rituals around making covenants described in Genesis 15. See how you translated this concept in 4:23. 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: [the covenant of Yahweh your God, which he made]

Support Reference: Idiom

ULT at Horeb
UST When we were at Mount Horeb
(בְּחֹרֵב)

Horeb is the name of a mountain that is also known as Mount Sinai. You could add a footnote to show that this refers to the events described in Exodus 32.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
our God	our God

ULT	UST
a covenant	a covenant
at Horeb	When we were at Mount Horeb

Deuteronomy 5:3

ULT	UST
Yahweh did not cut this covenant with our fathers, but with us, those of us here today, all who are living.	*But this covenant was not only for our ancestors; he made it also for us who are alive now.*

ULT Yahweh did not cut this covenant with our fathers
UST this covenant was not only for our ancestors
(לֹא אֶת־אֲבֹתֵינוּ כָּרַת יְהוָה אֶת־הַבְּרִית הַזֹּאת)

Moses means that the covenant was not only for the ancestors of the Israelites, but for the current generation also. Be sure that this distinction is clear in your translation. Alternate translation: [Yahweh cut this covenant not only with our fathers]

Support Reference: Distinguishing Versus Informing or Reminding

ULT with our fathers
UST for our ancestors
(אֶת־אֲבֹתֵינוּ)

Here, **fathers** could mean: (1) the ancestors of the Israelites such as Abraham, Isaac, and Jacob, who made a covenant with Yahweh. Alternate translation: [with our predecessors] or (2) the parents of the living Israelites, who made a covenant with Yahweh at Mount Sinai. Alternate translation: [with our parents]

Support Reference: Metaphor

ULT but
UST But
(כִּי)

The word translated as **but** marks a strong contrast with the previous clause. Use a natural way in your language for introducing a strong contrast. Alternate translation: [but, in fact,]

Support Reference: Connect — Contrast Relationship

ULT **those of us here today, all who are living**
UST he made it also for us who are alive now
(אֲנַחְנוּ אֵלֶּה פֹּה הַיּוֹם כֻּלָּנוּ חַיִּים)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could 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: [those of us here today, indeed, all who are living]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	covenant
covenant	covenant

Deuteronomy 5:4

ULT	UST
Yahweh spoke with you face to face on the mountain, from the midst of the fire,	*Yahweh personally spoke with us on that mountain, from the middle of the fire.*

> ULT **face to face**
> UST personally
> (פָּנִים ׀ בְּפָנִים)

Here, **face** represents being in someone's presence. 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]

Support Reference: Metonymy

> ULT **face to face**
> UST personally
> (פָּנִים ׀ בְּפָנִים)

Deuteronomy 4:15 states that the Israelites only heard Yahweh's voice but did not see him. Moses means that the Israelites physically and personally heard the voice of Yahweh's voice. Be sure that this distinction is clear in your translation. Alternate translation: [personally]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Deuteronomy 5:5

ULT	UST
(I stood between Yahweh and between you at that time, to reveal to you the word of Yahweh. For you were afraid of the face of the fire, and you did not go up the mountain), saying,	*On that day, I stood between Yahweh and your parents in order to tell them what he said. That was because they were afraid of the fire, and they did not want to climb up the mountain. This is what Yahweh said,*

ULT **between … and between you**
UST between … and your parents
(בֵּין & וּבֵינֵיכֶם)

Here the text repeats the word "between" to describe how Moses spoke to Yahweh on behalf of the Israelites while they stood far away. If it is unnatural in your language to repeat a preposition, you could use a form that identifies physical distance between people. Alternate translation: [between … and you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to reveal**
UST in order to tell
(לְהַגִּיד)

Here the word **to** marks "reveal to you the word of Yahweh" as the goal or purpose of Moses standing between Yahweh and the Israelites. Use a connector in your language that makes it clear that this is the purpose as is modeled in the UST.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the word of Yahweh**
UST what he said
(אֶת־דְּבַר יְהוָה)

Here, **word** represents everything that Yahweh said. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [what Yahweh told me to tell you]

Support Reference: Metonymy

ULT **For**
UST That was because
(כִּי)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [Because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **of the face of**
UST of
(מִפְּנֵי)

Here, **face** represents the presence of something. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [of the presence of]

Support Reference: Metonymy

ULT **saying**
UST This is what Yahweh said
(לֵאמֹר)

Here the word **saying** introduces a direct quotation of Yahweh that is introduced in the previous verse. Consider natural ways of doing that in your own language.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the word of Yahweh	what he said
Yahweh	he
you were afraid	they were afraid

Deuteronomy 5:6

ULT	UST
‘I {am} Yahweh your God, who brought you from the land of Egypt, from the house of slaves.	*‘I am Yahweh your God, the one you worship. I am the one who brought you out of the land of Egypt. I am the one who freed you from being slaves there.*

ULT your God … brought you
UST your God, the one you worship. I am the one who brought you out of
(אֱלֹהֶיךָ & הוֹצֵאתִיךָ)

Yahweh is speaking directly to Moses, so the pronouns **you** and **your** are singular in this verse and in the rest of Yahweh’s speech (verses 6–21).

Support Reference: Pronouns — When to Use Them

ULT from the house of slaves
UST I am the one who freed you from being slaves there
(מִבֵּית עֲבָדִים)

Yahweh speaks of Egypt as if it were a **house** where people keep **slaves**. See how you translated “from the house of slavery” in Exodus 13:3. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from the place where you were slaves]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	am Yahweh
your God	your God, the one you worship
from the land of	the land of
Egypt	Egypt
from the house of	I am the one who freed you from being slaves there
slaves	I am the one who freed you from being slaves there

Deuteronomy 5:7

ULT	UST
There shall not be for you other gods above my face.	*Do not worship any god other than me.*

ULT There shall not be for you other gods above my face
UST Do not worship any god other than me
(לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי)

Alternate translation: [You must not worship any other gods besides me]

ULT above my face
UST me
(עַל־פָּנָי)

Here, **face** represents Yahweh himself. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [besides me]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gods	any god

Deuteronomy 5:8

ULT	UST
Do not make for yourself a carved figure of any likeness that {is} in heaven above or that {is} in the earth beneath or that {is} in the water under the earth.	*Do not carve yourself a figure that looks like anything in the sky or that is on the ground or that is in the water under the ground.*

ULT **any likeness**
UST that looks like anything
(כָּל־תְּמוּנָה)

See how you translated the word “likeness” in 4:16. Alternate translation: [anything looking like something]

Support Reference: Abstract Nouns

ULT **{is} in heaven above or that {is} in the earth beneath or that {is} in the water under the earth**
UST in the sky or that is on the ground or that is in the water under the ground
(בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ)

This list refers to anything in the universe. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [is in the universe]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a carved figure of	a figure
likeness	that looks like
{is} in heaven	in the sky
{is} in the earth	that is on the ground
the earth	the ground

Deuteronomy 5:9

ULT	UST
You shall not bow down to them, and you shall not serve them, for I, Yahweh your God, {am} a jealous God, visiting the iniquity of the fathers on the sons, and on the third and on the fourth of the haters of me,	*Do not bow down to any idol or worship it, because I am Yahweh your God. I demand that you worship me only! I will punish the descendants of those who hate me. I will punish their descendants for three, even four {generations}.*

ULT **to them**
UST to any idol
(לָהֶם)

Here the pronoun **them** refers to carved figures or idols. It may be helpful to clarify this for your readers as in the UST.

Support Reference: Pronouns — When to Use Them

ULT **visiting the iniquity of the fathers on the sons**
UST I demand that you worship me only! I will punish the descendants of those who hate me
(פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים)

The implication is that Yahweh will **visit**, or extend, the punishment for the **iniquity** of one generation for a few more generations. You could include this information if that would be helpful to your readers. Alternate translation: [putting the punishment for the iniquity of the fathers also on the sons]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the fathers on the sons**
UST the descendants of those who hate me
(אָבוֹת עַל־בָּנִים)

Although the terms **fathers** and **sons** are masculine, Yahweh is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [parents on the children]

Support Reference: When Masculine Words Include Women

ULT **on the sons, and on the third and on the fourth**
UST the descendants of … I will punish their descendants for three, even four {generations}
(עַל־בָּנִים וְעַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים)

Yahweh is leaving out a word that in many languages a sentence would need in order to be complete. Here the word **sons** implies that the words **third** and **fourth** refer to the third and fourth generations, that is, the grandchildren and great-grandchildren. You could supply any of these words if it would be clearer in your language. Alternate translation: [on the sons down to the third and fourth generations]

Support Reference: Ellipsis

ULT **and on the third and on the fourth**
UST I will punish their descendants for three, even four {generations}
(וְעַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים)

If your language would not represent numbers in a form such as **on the third and on the fourth**, you could represent this number in a form that your language would use such as in the UST.

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … bow down	Do … bow down
you shall … serve them	worship it
Yahweh	am Yahweh
your God	your God
jealous	I demand that you worship me only
{am} a … God	I demand that you worship me only
the iniquity of	I demand that you worship me only

Deuteronomy 5:10

ULT	UST
But I show covenant faithfulness to thousands, to lovers of me and to keepers of my commandments.	*However, I will faithfully love forever all of those who love me and obey my commandments.*

ULT **But I show covenant faithfulness to thousands, to lovers of me and to keepers of my commandments**
UST However, I will faithfully love forever all of those who love me and obey my commandments
(וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מצותו)

If your language does not use an abstract noun for the idea of **faithfulness**, you can express the same idea with the words “faithfully” or “faithful.” Alternate translation: [But I faithfully love the thousands who are lovers of me and keepers of my commandments.]

Support Reference: Abstract Nouns

ULT **to thousands**
UST forever all of
(לַאֲלָפִים)

Here, **thousands** could refer to: (1) thousands of generations with “generations” being implied as in the previous verse. Alternate translation: [to a thousand generations] or (2) to thousands of people. Alternate translation: [to thousands of people]

Support Reference: Ellipsis

ULT **to thousands**
UST forever all of
(לַאֲלָפִים)

Here, **thousands** as referring to generations, is a way of representing the concept of forever. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [to all of my people always]

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant faithfulness	However, I will faithfully love
to lovers of me	those who love me

Deuteronomy 5:11

ULT	UST
Do not lift up the name of Yahweh your God with emptiness, for Yahweh will not leave unpunished he who lifts up his name with emptiness.	*{I am} Yahweh your God, so do not use my name for the wrong purpose. This is because I will certainly punish those who use my name for wrong purposes.*

ULT Do not lift up … he who lifts up
UST so do not use … those who use
(לֹא תִשָּׂא & אֵת אֲשֶׁר־יִשָּׂא)

Here, **lift up** means "use" or "say." This includes invoking Yahweh's name, making a claim to him, attempting to manipulate him, or misrepresenting him. A broad word should be used in translation of this term. Alternate translation: [Do not use … he who uses]

Support Reference: Assumed Knowledge and Implicit Information

ULT with emptiness … with emptiness
UST for the wrong purpose … for wrong purposes
(לַשָּׁוְא & לַשָּׁוְא)

Here, **with emptiness** means "carelessly" or "without proper respect." Yahweh is speaking of his name as if it were a physical object that could be emptied of substance. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [carelessly]

Support Reference: Metaphor

ULT for Yahweh will not leave unpunished
UST This is because I will certainly punish
(כִּי לֹא יְנַקֶּה יְהוָה)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative **leave unpunished**. Alternate translation: [for Yahweh will certainly treat as guilty]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	{I am} Yahweh
your God	your God
Yahweh	I
will … leave unpunished	will certainly punish

Deuteronomy 5:12

ULT	UST
Keeping the Sabbath day to sanctify it, as Yahweh your God commanded you.	*Remember that the seventh day of every week belongs to me. This is according to what I, Yahweh your God, am commanding you.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Sabbath	seventh
to sanctify it	belongs to me
Yahweh	Yahweh
your God	your God

Deuteronomy 5:13

ULT	UST
Six days you may labor and do all your work.	*There are six days each week for you to do all your labor.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you may labor	for you to do

Deuteronomy 5:14

ULT	UST
But the seventh day {is} a Sabbath for Yahweh your God. Do not do any work—you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or a foreigner who {is} within your gates, so that your male servant and your female servant can rest like you.	*But the seventh day is a day of rest, a day dedicated to me, Yahweh your God. On that day you must not do any work. Neither you nor your sons, your daughters, your male or female slaves, your livestock, and not even foreigners who are living in your country may work.*

ULT **But the seventh day**
UST But the seventh day
(וְיוֹם הַשְּׁבִיעִי)

If your language would not represent a number in a form such as **the seventh day**, you could represent this number in a form that your language would use. Alternate translation: [But day seven] or [But day 7]

Support Reference: Ordinal Numbers

ULT **{is} within your gates**
UST are living in your country
(בִּשְׁעָרֶיךָ)

Here, **gates** represents the entire community who lives inside the gates. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [is within your community]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a Sabbath	is a day of rest
for Yahweh	a day dedicated to me, Yahweh
your God	your God
work	work
or your male servant	your male
or your female servant	or female slaves
or your ox	your livestock
or your donkey	your livestock
your cattle	your livestock
or a foreigner	and not even foreigners … may work
{is} within your gates	are living in your country
your male servant	is a day of rest

ULT	UST
and your female servant	is a day of rest

Deuteronomy 5:15

ULT	UST
And you shall remember that you were a slave in the land of Egypt, and Yahweh your God brought you out from there by a mighty hand and by an outstretched arm. Therefore, Yahweh your God has commanded you to observe the Sabbath day.	*Remember that your families were slaves in Egypt. I, Yahweh your God, brought you out of there by my very great power. As a result, I am commanding that all of you must rest on the seventh day of each week.*

ULT by a mighty hand and by an outstretched arm
UST by my very great power
(בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה)

See how you translated the phrase “by a mighty hand and by an outstretched arm” in 4:34. Alternate translation: [by his great power]

Support Reference: Doublet

ULT Therefore
UST As a result
(עַל־כֵּן)

The words translated as **Therefore** indicate that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: [As a result,]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a slave	slaves
in the land of	in Egypt
Egypt	in Egypt
Yahweh	I, Yahweh
your God	your God
mighty	by my very great power
Yahweh	I
your God	I
the Sabbath	seventh

Deuteronomy 5:16

ULT	UST
Honor your father and your mother, as Yahweh your God has commanded you, so that your days may lengthen and so that it may go well with you on the land that Yahweh your God is giving to you.	*Honor your father and your mother, just like I, Yahweh your God, am commanding you. Do this in order that you may live a long time in the land that I, Yahweh your God, will give you. Also do this in order that things will go well for you there.*

ULT **Honor your father and your mother, as Yahweh your God has commanded you, so that your days may lengthen and so that it may go well with you**
UST Honor your father and your mother, just like I, Yahweh your God, am commanding you. Do this in order that you may live a long time … Also do this in order that things will go well for you there
(כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ לְמַעַן ׀ יַאֲרִיכֻן יָמֶיךָ וּלְמַעַן יִיטַב לָךְ׃)

Here, **so that** marks **you may prolong your days** and **it may go well with you** as the goal or purpose of **Honor your father and your mother**. Use a connector in your language that makes it clear that these things are the purposes of honoring father and mother.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **your days may lengthen**
UST you may live a long time
(יַאֲרִיכֻן יָמֶיךָ)

See how you translated the similar phrase, “prolong your days” in 4:26. Alternate translation: [your life may be long]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Honor	Honor
Yahweh	I, Yahweh
your God	your God
the land	the land
Yahweh	I, Yahweh
your God	your God

Deuteronomy 5:17

ULT	UST
Do not murder.	*Do not murder anyone.*

> **ULT Do not murder**
> **UST** Do not murder anyone
> (לֹ֥א תִרְצָֽח)

Here, **murder** does not mean all kinds of killing, which would imply that killing in war, accidental killing, and legal execution are sinful acts. Alternate translation: [Do not commit an unlawful, premeditated killing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … murder	Do … murder anyone

Deuteronomy 5:18

ULT	UST
And do not commit adultery.	*Do not commit adultery with anyone.*

> **ULT And do not commit adultery**
> **UST** Do not commit adultery with anyone
> (וְלֹ֥א תִנְאָֽף׃)

Alternate translation: [And do not have sexual relations with anyone other than your spouse]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … commit adultery	Do … commit adultery with anyone
do … commit adultery	Do … commit adultery with anyone

Deuteronomy 5:19

ULT	UST
And do not steal.	*Do not steal anything.*

(There are no notes for this verse)

Deuteronomy 5:20

ULT	UST
And do not testify against your neighbor false testimony.	*Do not tell lies about someone in court.*

ULT And do not testify against your neighbor false testimony
UST Do not tell lies about someone in court
(וְלֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁוְא)

The implication is that the **testimony** would be given in court or before a judge. You could include this information if that would be helpful to your readers. Alternate translation: [And do not lie as you testify]

Support Reference: Assumed Knowledge and Implicit Information

ULT against your neighbor
UST about someone
(בְּרֵעֲךָ)

Here, **neighbor** means "fellow Israelite." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [against your fellow Israelite]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … testify	Do … tell lies … in court
against your neighbor	about someone
testimony	Do … tell lies … in court
false testimony	Do … tell lies … in court

Deuteronomy 5:21

ULT	UST
And do not desire the wife of your neighbor, and you shall not covet the house of your neighbor, his field, and his male servant and his female servant, his ox and his donkey and anything that {is} of your neighbor.'	*Do not covet someone else's wife, someone else's house, someone else's field, someone else's male or female slave, someone else's livestock, someone else's donkeys, or anything else that another person owns.'*

ULT your neighbor … your neighbor … {is} of your neighbor
UST someone else's … someone else's … another person owns
(רֵעֶךָ & רֵעֶךָ & לְרֵעֶךָ)

See how you translated the phrase "your neighbor" in the previous verse. Alternate translation: [your fellow Israelite … your fellow Israelite … is of your fellow Israelite]

Support Reference: Metaphor

ULT and anything that {is} of your neighbor
UST or anything else that another person owns
(וְכֹל אֲשֶׁר לְרֵעֶךָ)

Here Yahweh is using the possessive form to describe **anything** that is a material possession that belongs to **your neighbor**. If it would be helpful for your readers, use an expression for the possessions that someone else owns. Alternate translation: [and any possession that belongs to your neighbor]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
desire	Do … covet
your neighbor	someone else's
you shall … covet	Do … covet
the house of	house
your neighbor	someone else's
and his male servant	someone else's male
and his female servant	or female slave
his ox	someone else's livestock
and his donkey	someone else's donkeys
{is} of your neighbor	another person owns

Deuteronomy 5:22

ULT	UST
These words Yahweh spoke {in} a great voice to all your assembly on the mountain in the midst of the fire, the cloud, and the gloom, and he did not add {more}. And he wrote them on two tablets of stone and gave them to me.	*Those are the commandments that Yahweh commanded your families when they were at {the bottom of} the mountain. Yahweh spoke with a very loud voice from the middle of the fire, and there were dark clouds {around the mountain}. He spoke only those Ten Commandments. Then he wrote them on two stone tablets and gave them to me.*

ULT {in} a great voice
UST Yahweh spoke with a very loud voice
(קוֹל גָּדוֹל)

The implication is that the voice of Yahweh was very loud. You could include this information if that would be helpful to your readers. Alternate translation: [loudly]

Support Reference: Assumed Knowledge and Implicit Information

ULT your assembly
UST your families when they were
(קְהַלְכֶם)

The pronoun **your** refers to all the Israelites who were present at Mount Sinai when Yahweh gave the law to Moses. If this is not clear for your readers, you could clarify who **your** refers to. Alternate translation: [the assembly of Israelites]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your assembly	your families when they were

Deuteronomy 5:23

ULT	UST
And it happened, when you heard the voice in the midst of the darkness, and the mountain was burning with fire, then you approached me—all the heads of your tribes and your elders.	*Your parents heard Yahweh's voice when he spoke to them out of the darkness, while there was a big fire burning on the mountain. After that, their leaders came to me.*

ULT **And it happened**
UST After that
(וַיְהִי)

Moses is using the word translated **And it happened** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [And then] or [At that time]

Support Reference: Introduction of a New Event

ULT **the voice**
UST Yahweh's voice
(אֶת־הַקּוֹל)

Here, **voice** represents the sound of someone speaking. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the sound of Yahweh speaking]

Support Reference: Metonymy

ULT **the heads of**
UST their leaders
(רָאשֵׁי)

Here, **heads** means "leaders." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the leaders of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your tribes	their leaders
and your elders	their leaders

Deuteronomy 5:24

ULT	UST
And you said, 'Behold, Yahweh our God has shown us his glory and his greatness, and we have heard his voice from the midst of the fire. This day we have seen that God speaks to man, yet he lives.	*{One of} them said, 'Listen to us! Yahweh our God showed us that he is very glorious and great when we heard him speak from the fire. Today we have realized that it is possible for us human beings to continue to live even though God has spoken to us.*

ULT **Behold**
UST Listen to us
(הֵ֣ן)

The Israelite leaders are using the term **behold** to focus Moses' attention on what they are about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Pay attention to what we have to say]

Support Reference: Metaphor

ULT **his voice**
UST him speak
(קֹלֹ֔ו)

Here, **voice** represents the sound of someone speaking. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the sound of Yahweh speaking]

Support Reference: Metonymy

ULT **to man**
UST for us human beings
(אֶת־הָאָדָ֖ם)

Although the term **man** is masculine, the Israelite leaders are using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [humankind]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
our God	our God
his glory	that he is very glorious
God	God

Deuteronomy 5:25

ULT	UST
And now, why should we die? For this great fire will consume us if we continue anymore to hear the voice of Yahweh our God, and we will die.	*But we are afraid that we will die. We are afraid that this immense fire will burn us all up if we go on hearing Yahweh's voice.*

ULT And now, why should we die
UST But we are afraid that we will die
(וְעַתָּה לָמָּה נָּמוּת)

The Israelite leaders are using the question form to express their fears that they would die if Yahweh spoke to them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [And we do not want to die.]

Support Reference: Rhetorical Question

ULT For this great fire will consume us if we continue anymore to hear the voice of Yahweh our God, and we will die
UST that we will die. We are afraid that this immense fire will burn us all up if we go on hearing Yahweh's voice
(כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם־יֹסְפִים ׀ אֲנַחְנוּ לִשְׁמֹעַ אֶת־קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וָמָתְנוּ)

The Israelite leaders are describing a possible condition in which they will only **dieif** they **continue to hear the voice of Yahweh**. Express this possible condition in a way that would be natural in your language. It may be helpful to reorder this sentence so that the conditional statement is first. Alternate translation: [If we continue anymore to hear the voice of Yahweh our God, then this great fire will consume us and we will die]

Support Reference: Connect — Hypothetical Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will consume us	will burn us all up
Yahweh	Yahweh's
our God	Yahweh's

Deuteronomy 5:26

ULT	UST
For who {is there of} all flesh that has heard the voice of the living God speak from the midst of the fire like us and has lived?	*We are the only people on earth who have remained alive after hearing the all-powerful God speak to them from a fire!*

ULT For who {is there of} all flesh that has heard the voice of the living God speak from the midst of the fire like us and has lived

UST We are the only people on earth who have remained alive after hearing the all-powerful God speak to them from a fire

(כִּי מִי כָל־בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ כָּמֹנוּ וַיֶּחִי)

The Israelite leaders are using the question form to explain why they are very afraid. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [No flesh has heard the voice of the living God speak from the midst of the fire like us and has lived.]

Support Reference: Rhetorical Question

ULT For who {is there of} all flesh that has heard the voice of the living God speak from the midst of the fire like us and has lived

UST We are the only people on earth who have remained alive after hearing the all-powerful God speak to them from a fire

(כִּי מִי כָל־בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ כָּמֹנוּ וַיֶּחִי)

The Israelite leaders mean that, while they have heard God speak and have lived, it is a rare occurrence, one which they do not believe will happen again. This verse does not contradict verse 24. You could include this information if that would be helpful to your readers, as modeled by the UST.

Support Reference: Assumed Knowledge and Implicit Information

ULT flesh

UST We are the only people on earth

(בָּשָׂר)

The Israelite leaders are using **flesh** to represent humans. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [humankind]

Support Reference: Metonymy

ULT **the voice of**
UST speak to them
(קוֹל)

Here, **voice** represents the sound of someone speaking. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the sound of the words of]

Support Reference: Metonymy

ULT **the living God**
UST the all-powerful God
(אֱלֹהִים חַיִּים)

The implication is that only Yahweh is a **living God**, in contrast with idols who are not living. You could include this information if that would be helpful to your readers. Alternate translation: [the only living God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … God	God

Deuteronomy 5:27

ULT	UST
You approach and listen to everything that Yahweh our God says and speak to us everything that Yahweh our God says to you, and we will listen and obey.'	*{So Moses}, you go {up the mountain} and listen to everything that Yahweh our God says. Then {come back} and tell us everything that he has said, and we will listen to what he has said and obey it.'*

ULT **speak to us**
UST tell us
(תְּדַבֵּר אֵלֵינוּ)

The implication is that the Israelite leaders want Moses to go up Mount Sinai to speak with Yahweh on their behalf, then come back down to their camp to tell the Israelites what Yahweh said. This way, the Israelites do not have to listen to Yahweh speak. You could include this information if that would be helpful to your readers. Alternate translation: [come back down the mountain to tell us]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
our God	our God
Yahweh	he
our God	he

Deuteronomy 5:28

ULT	UST
And Yahweh heard the sound of your words when you spoke to me. And Yahweh said to me, 'I have heard the sound of the words of this people that they spoke to you. All that they have spoken is good.	*Yahweh heard your leaders say that. {When I went back up the mountain}, Yahweh said to me, 'I have heard what your leaders have said. What they have said is right.*

ULT **the sound of your words when you spoke to me … the sound of the words of this people that they spoke to you**

UST your leaders say that … what your leaders have said

(אֶת־קוֹל דִּבְרֵיכֶם בְּדַבֶּרְכֶם אֵלָי & אֶת־קוֹל דִּבְרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ)

The expression **the sound of your words when you spoke to me** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [what you said to me … what this people spoke to you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Yahweh	Yahweh

Deuteronomy 5:29

ULT	UST
Who will give and have this heart in them, to fear me and keep all my commandments all the days, so that it will be well for them and for their sons forever?	*I surely wish that they would always have awesome respect for me and obey all my commandments. I desire their worship so that things may go well for them and for their descendants forever.*

ULT **Who will give and have**
UST I surely wish that they would
(מִי־יִתֵּן וְהָיָה)

Yahweh is using the question form of **Who will give** to express a strong desire for something. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation, ending the sentence with a period: [Oh that they would have]

Support Reference: Rhetorical Question

ULT **heart**
UST they would
(לְבָבָם)

Here the **heart** represents where a person's motives, intentions, and desires exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [desire]

Support Reference: Metaphor

ULT **all the days**
UST always
(כָּל־הַיָּמִים)

See how you translated the similar phrase "all of the days" in 4:40. Alternate translation: [forever]

Support Reference: Idiom

ULT **and for their sons**
UST and for their descendants
(וּלְבָנֵיהֶם)

Here, **sons** means "descendants." If it would be helpful in your language, you could state the meaning plainly as is modeled in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to fear	awesome respect
forever	forever

Deuteronomy 5:30

ULT	UST
Go say to them, "Return yourselves to your tents."	*So go {down} and tell them to return to their tents.*

ULT **Go say to them, "Return yourselves to your tents**
UST So go {down} and tell them to return to their tents
(לֵךְ אֱמֹר לָהֶם שֹׁובוּ לָכֶם לְאָהֳלֵיכֶם)

There are three levels of quotation here. Moses is speaking (level 1) and quoting Yahweh (level 2) telling Moses what to say to the people (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation as is modeled in the UST.

Support Reference: Quote Markings

ULT **Go say to them, "Return yourselves to your tents**
UST So go {down} and tell them to return to their tents
(לֵךְ אֱמֹר לָהֶם שֹׁובוּ לָכֶם לְאָהֳלֵיכֶם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation, as in the UST.

Support Reference: Quotes within Quotes

ULT **Return yourselves**
UST to return
(שֹׁובוּ לָכֶם)

The expression **Return yourselves** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [Return]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to your tents	to their tents

Deuteronomy 5:31

ULT	UST
But you, stand here by me, and I will tell you all the commandment and the statutes and the ordinances that you will teach them, and they will do in the land that I am giving to them to possess it.'	*But {then,} you {come back up} here and stand near me. I will give you all the rules and decrees that I {want them to obey}. Then you can teach them to the people so that they will obey them when they are in the land that I am giving to them.'*

ULT **But you**
UST But {then,} you
(וְאַתָּה)

Yahweh uses the words **But you** here to indicate a strong contrast between what Moses and the rest of the Israelites will do. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [As for you]

Support Reference: Connect — Contrast Relationship

ULT **by me**
UST near me
(עִמָּדִי)

This does not mean that Yahweh had a physical body, which was present at Mount Sinai. Yahweh means that Moses should stand near the fire and clouds where Yahweh's voice came from. You could include this information if that would be helpful to your readers. Alternate translation: [by the fire where my voice comes from]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the commandment and the statutes and the ordinances**
UST the rules and decrees that I {want them to obey}
(הַמִּצְוָה וְהַחֻקִּים וְהַמִּשְׁפָּטִים)

The terms **commandment** and **statutes** and **ordinances** mean similar things. Yahweh is using the three terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [the very important commandments]

Support Reference: Doublet

ULT **the commandment**
UST the rules
(הַמִּצְוָה)

In this verse, the word **commandment** is singular in form, but it refers to all Yahweh's commandments as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [the commandments]

Support Reference: Collective Nouns

ULT **that you will teach them**
UST Then you can teach them to the people
(אֲשֶׁר תְּלַמְּדֵם)

Yahweh is using a future statement to give an instruction or command. If it would be helpful in your language, you could translate these words using a command or instruction form. If it would be helpful for your readers, you could start a new sentence here. Alternate translation: [that you must teach them]

Support Reference: Statements — Other Uses

ULT **in the land that I am giving to them to possess it**
UST when they are in the land that I am giving to them
(בָּאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָהֶם לְרִשְׁתָּהּ)

The expression **the land that I am giving to them to possess it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [in the land that I am giving to them]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and I will tell	I will give
and the statutes	and decrees that I {want them to obey}
and the ordinances	and decrees that I {want them to obey}
in the land	when they are in the land
to possess it	to them

Deuteronomy 5:32

ULT	UST
And you shall keep {them}, doing as Yahweh your God has commanded you. Do not turn aside, right or left.	*Be sure that you do everything that Yahweh our God has commanded us to do. Be sure to obey his commandments.*

ULT **And you shall keep {them}, doing as Yahweh your God has commanded you. Do not turn aside, right or left**

UST Be sure that you do everything that Yahweh our God has commanded us to do. Be sure to obey his commandments

(וּשְׁמַרְתֶּם לַעֲשׂוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לֹא תָסֻרוּ יָמִין וּשְׂמֹאל)

Moses has finished quoting what Yahweh said. This verse continues Moses' speech to the Israelites. Consider natural ways of reintroducing a speaker of direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **Do not turn aside, right or left**

UST Be sure … obey his commandments

(לֹא תָסֻרוּ יָמִין וּשְׂמֹאל)

Moses is speaking as if the Israelites had literally been walking behind God but then could **turn aside** to walk in a different direction from him. He means that they should not stop living in the manner in which God wants people to live. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Do not get off track] or [Do not disobey Yahweh's commands]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God

Deuteronomy 5:33

ULT	UST
In all the ways that Yahweh your God has commanded you, you shall walk so that you might live, and goodness {might be} for you, and you might prolong {your} days in the land that you will possess.	*Conduct your lives as Yahweh our God has commanded us to do. This is so that you may live a long time. Also, this is so that things may go well for you {when you are living} in the land that you will occupy.*

ULT **In all the ways that Yahweh your God has commanded you, you shall walk**
UST Conduct your lives as Yahweh our God has commanded us to do
(בְּכֹל־הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם תֵּלֵכוּ)

Here Moses is speaking of the commandments of Yahweh as if they were **ways** or a path that the person should **walk** on. He means that obeying those commandments is like walking on that path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [All the commandments that Yahweh your God has commanded you, you shall obey]

Support Reference: Metaphor

ULT **so that**
UST This is so that
(לְמַעַן)

Here, **so that** marks the benefits of living a good, long life as the goal or purpose of obeying Yahweh. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in such a way that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and you might prolong {your} days**
UST a long time
(וְהַאֲרַכְתֶּם יָמִים)

See how you translated the phrase “so that you may prolong your days” in 4:40. Alternate translation: [and you be able to live a long time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
in the land	{when you are living} in the land
you will possess	you will occupy

Deuteronomy 6

Deuteronomy 6 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. The greatest commandment (1–9)
2. A warning against disobeying Yahweh (10–19)
3. Teaching children about Yahweh's commands (20–25)

Religious and Cultural Concepts in This Chapter

Yahweh's blessings

Yahweh's continued blessing of the people of Israel is dependent upon the people's obedience to the law of Moses. When the Israelites agreed to the covenant with Yahweh, they acknowledged that worshiping and obeying Yahweh would lead to blessings, while disobeying him and worshiping other gods would lead to curses. (See: bless, blessed, blessing; and law, law of Moses, law of Yahweh, law of God)

The Shema

Verses 6–9 are known as "the Shema" in Judaism. They are an important foundation of Judaism. In Mark 12:28–29, Jesus identifies the Shema as the greatest commandment.

Writing Yahweh's words on one's arms, forehead, and doorposts

Verses 8–9 command the Israelites always to remember Yahweh's words. There are different understandings of these commands. Some Jewish traditions interpret these verses as meaning the Israelites should physically write copies of the law. Others believe that the command is to memorize and cherish the law. Translators should be careful to translate the passage as it is, without favoring one interpretation or the other in their translation.

Translation Issues in This Chapter

Words for the law

- statutes
- ordinances
- judgments

Moses uses three different words to refer to the law that Yahweh commanded the Israelites to obey. It is unclear what distinguishes each of these terms from the others. If your language has several terms for the law, you could use them here to differentiate between the various Hebrew words. (See: Translate Unknowns)

“you” and “your” singular and plural

The pronouns “you” and “your” are plural in this chapter unless otherwise noted. Although Moses is speaking to all the Israelites, he sometimes addresses them as “you” singular. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See Singular Pronouns that refer to Groups)

Deuteronomy 6:1

ULT	UST
And these {are} the commandments, the statutes, and the ordinances that Yahweh your God has commanded to teach you to do in the land which you are going over to possess it	*These are the commandments, rules, and decrees that Yahweh our God commanded me to teach to you. He wants you to obey them in the land that you are about to enter and occupy.*

ULT **{are} the commandments, the statutes, and the ordinances**
UST are the commandments, rules, and decrees
(הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים)

See how you translated these terms for the law in 5:31.

Support Reference: Doublet

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה אֱלֹהֵיכֶם)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **has commanded**
UST commanded me
(צִוָּה)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. The fact that Yahweh commanded Moses is implied by the events which Moses described in the previous chapter. You can supply these words from the context if that would be clearer in your language. Alternate translation: [has commanded me]

Support Reference: Ellipsis

ULT **in the land which you are going over to possess it**
UST in the land that you are about to enter and occupy
(בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ)

The expression **the land which you are going over to possess it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [in the land you are going over to possess]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **are going over**
UST are about to enter
(עֹבְרִים שָׁמָּה)

The implication is that the Israelites must cross the Jordan River in order to go to the land. You could include this information if that would be helpful to your readers. Alternate translation: [are crossing over the Jordan River]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the statutes	rules
and the ordinances	and decrees
Yahweh	Yahweh
your God	our God
in the land	in the land
to possess it	and occupy

Deuteronomy 6:2

ULT	UST
so that you will fear Yahweh your God, to keep all his statutes and his commandments that I am commanding you and your son and the son of your son, all the days of your life, and so that your days will be prolonged.	*He wants you to honor him. He wants you and your descendants to always obey all these rules and regulations that I am giving to you. This is so that you may live for a long time.*

ULT **so that … and so that**
UST He wants … This is so that
(לְמַעַן & וּלְמַעַן)

Here, **so that** marks what follows as the goal or purpose of what came before. Use a connector in your language that makes it clear that what follows the two uses of **so that** are the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you will fear … your God … am commanding you and your son and the son of your son … your life … your days**
UST you to honor him … you and your descendants … always … am giving to you … you may live for a long time
(תִּירָא & אֱלֹהֶיךָ & מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ & חַיֶּיךָ & יָמֶיךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular from this verse to verse 13. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **you and your son and the son of your son, all the days of your life**
UST you and your descendants … always
(אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כָּל יְמֵי חַיֶּיךָ)

In this verse, the words **son** and **life** are singular in form, but refer to all Israelites and their descendants as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [all of you and sons and your grandsons, all the days of your lives] or [all of you and your descendants, all the days of your lives]

Support Reference: Collective Nouns

> ULT **your days will be prolonged**
> UST you may live for a long time
> (יַאֲרִכֻן יָמֶיךָ)

The expression **be prolonged** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh will prolong your days]

Support Reference: Active or Passive

> ULT **your days will be prolonged**
> UST you may live for a long time
> (יַאֲרִכֻן יָמֶיךָ)

See how you translated the similar phrase, “so that you may prolong your days” in 4:40. Alternate translation: [you will be able to live a long life]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will fear	you to honor
Yahweh	him
your God	him
his statutes	these rules

Deuteronomy 6:3

ULT	UST
And you shall listen, Israel, and carefully do, that it will go well for you, and that you will greatly multiply, as Yahweh, the God of your fathers spoke to you, {in} a land flowing with milk and honey.	*So, you Israelite people, listen to them carefully and obey them. If you do that, things will go well with you. Also, you will become a very numerous nation when you are {living} in that very fertile land. That is what Yahweh, the God whom our ancestors worshiped, promised would happen.*

ULT **And you shall listen … and carefully do**
UST So … listen to them carefully and obey them. If you do
(וְשָׁמַעְתָּ & וְשָׁמַרְתָּ לַעֲשׂוֹת)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [And you shall listen to them … and carefully do them]

Support Reference: Ellipsis

ULT **And you shall listen**
UST So … listen to them carefully
(וְשָׁמַעְתָּ)

See how you translated the term “listen” in 4:30.

ULT **that … and that**
UST that … Also
(אֲשֶׁר & וַאֲשֶׁר)

Here each occurrence of **that** marks what comes after as the goal or purpose of what came before. Use a connector in your language that makes it clear that what follows is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you will greatly multiply**
UST you will become a very numerous nation
(תִּרְבֻּן מְאֹד)

The implication is that the number of Israelites will **multiply** by births. You could include this information if that would be helpful to your readers. Alternate translation: [your population will greatly increase]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your fathers**
UST whom our ancestors worshiped
(אֲבֹתֶיךָ)

Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST. See how you translated the phrase "your fathers" in 1:8.

Support Reference: Metaphor

ULT **spoke**
UST promised would happen
(דִּבֶּר)

The implication is that Yahweh will ensure that what he **spoke** will happen. You could include this information if that would be helpful to your readers. Alternate translation: [told you he would do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{in} a land flowing with milk and honey**
UST in that very fertile land
(אֶרֶץ זָבַת חָלָב וּדְבָשׁ)

Moses is speaking as if the land that God promised to give to the Israelites were physically **flowing with milk and honey**. Moses means that the land is "a very fertile land." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in a rich and fertile land] or [in a very productive land]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	you Israelite people
you will … multiply	you will become a … numerous nation
Yahweh	Yahweh
the God of	the God
{in} a land	in that very fertile land
and honey	in that very fertile land

Deuteronomy 6:4

ULT	UST
Hear, Israel: Yahweh {is} our God; Yahweh {is} one.	*You Israelite people, listen! Only Yahweh is our God.*

ULT **Yahweh {is} one**
UST Only
(יְהוָה ׀ אֶחָד)

It is difficult to know exactly what **Yahweh is one** means. In order to allow for the following possibilities, it would be good to use a word such as **one**, if possible. This could mean: (1) Yahweh is the only God that Israel worships. Alternate translation: [Yahweh is our only God] or (2) Yahweh is the only God that exists. Alternate translation: [Yahweh is the one and only God] or (3) Yahweh is unique. Alternate translation: [Yahweh is unique]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	You Israelite people
Yahweh	Yahweh
{is} our God	is our God
Yahweh	Only

Deuteronomy 6:5

ULT	UST
And you shall love Yahweh your God with all your heart and with all your soul and with all your strength.	*You must love him with all your inner being and with all that you feel and in every way that you can.*

ULT **with all your heart and with all your soul and with all your strength**
UST with all your inner being and with all that you feel and in every way that you can
(בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ)

Moses is referring to all of a person by naming three major components, **heart**, **soul** and **strength**. These terms are used together to mean "completely" or "with full devotion." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [wholeheartedly] or [with complete devotion]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall love	You must love
Yahweh	him
your God	him
your soul	that you feel

Deuteronomy 6:6

ULT	UST
And these words that I am commanding you today will be on your heart.	*Remember these commands that I am giving to you today.*

> ULT **And these words that I am commanding you today will be on your heart**
> UST Remember these commands that I am giving to you today
> (וְהָי֞וּ הַדְּבָרִ֣ים הָאֵ֗לֶּה אֲשֶׁ֨ר אָנֹכִ֤י מְצַוְּךָ֙ הַיּ֔וֹם עַל־לְבָבֶֽךָ׃)

Moses is using **on your heart** as a common expression of his culture to mean “you will remember.” 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: [And bear in mind these words that I am commanding you today] or [And never forget these words that I am commanding you today]

Support Reference: Idiom

Deuteronomy 6:7

ULT	UST
And you shall diligently teach them to your sons and speak about them when you sit in your house and when you walk on the road and when you lie down and when you get up.	*Teach them to your children again and again. Talk about them {at every opportunity,} such as when you are in your houses and when you are walking outside. Talk about them also when you are resting and when you are working.*

ULT **to your sons**
UST to your children
(לְבָנֶ֑יךָ)

Here, **sons** means "descendants." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to your descendants]

Support Reference: Metaphor

ULT **when you sit in your house and when you walk on the road**
UST {at every opportunity,} such as when you are in your houses and when you are walking outside
(בְּשִׁבְתְּךָ֤ בְּבֵיתֶךָ֙ וּבְלֶכְתְּךָ֣ בַדֶּ֔רֶךְ)

Here Moses is referring to every place an Israelite would go in daily life by referring to two major categories of locations. The term **in your house** refers to the indoors, and **on the road** refers to the outdoors. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [wherever you are]

Support Reference: Merism

ULT **and when you lie down and when you get up**
UST Talk about them also when you are resting and when you are working
(וּבְשָׁכְבְּךָ֖ וּבְקוּמֶֽךָ)

Here Moses is referring to all activities of daily life by referring to two major categories of activities. The phrase **lie down** refers to resting, and the phrase **get up** refers to any other activity. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and whatever you are doing]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in your house	in your houses

Deuteronomy 6:8

ULT	UST
And you shall tie them as a sign on your hand. And they will be as frontlets between your eyes.	*{Write copies of them} and tie them to your arms and foreheads {to help you to remember them}.*

ULT **And you shall tie them as a sign on your hand. And they will be as frontlets between your eyes … And you shall write them on the doorposts of your house and on your gates**

UST Write copies of them} and tie them to your arms and foreheads {to help you to remember them} … Write them on the doorposts of your houses and on your city gates

(וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוּזֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ) (6:8-9)

The law was so important to remember that Moses wanted the Israelites to remember the law as though the law were written on their **hand**, between their **eyes**, on their **doorposts**, and on their **gates**. Alternate translation: [And you shall know the law so well that it was as if you tied them as a sign on your hand. And it will be as if they are frontlets between your eyes, and as if they were written on the doorposts of your house and on your gates]

Support Reference: Metaphor

ULT **as frontlets**

UST foreheads

(לְטֹטָפֹת)

A **frontlet** is a type of decorative accessory, often used as a symbol of commitment, worn around the head. If your readers would not be familiar with this type of headwear, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [as a symbolic marker]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as a sign	{Write copies of them} and tie them … to help you to remember them

Deuteronomy 6:9

ULT	UST
And you shall write them on the doorposts of your house and on your gates.	*Write them on the doorposts of your houses and on your city gates.*

ULT **and on your gates**
UST and on your city gates
(וּבִשְׁעָרֶיךָ)

Here the word **gates** refers to city gates. In those days, homes did not have gates, so we know that Moses is referring to city gates. You could include this information if that would be helpful to your readers. Alternate translation: [and on the entryways to towns]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the doorposts of	the doorposts of
your house	your houses
and on your gates	and on your city gates

Deuteronomy 6:10

ULT	UST
And it will happen that Yahweh your God will bring you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to you, {with} large and good cities that you did not build,	*Yahweh our God solemnly promised to your ancestors Abraham, Isaac, and Jacob that he would give you a land that already has in it large and prosperous cities that you did not build.*

ULT **{with} large and good cities that you did not build … and houses full of every good thing that you did not gather, and hewn cisterns that you did not dig, vineyards and olive trees that you did not plant**

UST that already has in it large and prosperous cities that you did not build … He said that the houses in those cities will already be full of many good things that someone else put there. There will be wells that someone else dug. There will be vineyards and olive trees that someone else planted

(עָרִים גְּדֹלֹת וְטֹבֹת אֲשֶׁר לֹא־בָנִיתָ: וּבָתִּים מְלֵאִים כָּל־טוּב אֲשֶׁר לֹא־מִלֵּאתָ וּבֹרֹת חֲצוּבִים אֲשֶׁר לֹא־חָצַבְתָּ כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא־נָטָעְתָּ) (6:10-11)

The people groups who live on the land built cities and cultivated the land. When the Israelites conquer that land, they will take over all those good things. You could include this information if that would be helpful to your readers. Alternate translation: [with large and good cities that you did not build, and houses full of every good thing that you did not gather, and hewn cisterns that you did not dig, vineyards and olive trees that you did not plant. You will take all of these from the people groups that you will drive out from the land.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And it will happen that Yahweh your God will bring you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to you, {with} large and good cities that you did not build**

UST Yahweh our God solemnly promised to your ancestors Abraham, Isaac, and Jacob that he would give you a land that already has in it large and prosperous cities that you did not build

(וְהָיָה כִּי יְבִיאֲךָ ׀ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֶת לָךְ עָרִים גְּדֹלֹת וְטֹבֹת אֲשֶׁר לֹא־בָנִיתָ)

If it would be more natural in your language, you could change the order of the clauses in this verse. Alternate translation: [Yahweh your God swore to your fathers, to Abraham, to Isaac, and to Jacob, that he would give to you the land. And it will happen that he will bring you into the land: This land has large and good cities that you did not build]

Support Reference: Information Structure

ULT **And it will happen**
UST he would give
(וְהָיָה)

Moses is using the word translated **And it will happen** to introduce a new topic in his speech. Use a word, phrase, or other method in your language that is natural for introducing a new topic. Alternate translation: [Now, note]

Support Reference: Introduction of a New Event

ULT **will bring you**
UST he would give
(יְבִיאֲךָ)

In a context such as this, your language might say “take” instead of **bring**. Alternate translation: [will take you]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
he swore	solemnly promised
to Abraham	Abraham
to Isaac	Isaac
and to Jacob	and Jacob
and good	and prosperous

Deuteronomy 6:11

ULT	UST
and houses full of every good thing that you did not gather, and hewn cisterns that you did not dig, vineyards and olive trees that you did not plant. And you will eat and be satisfied.	*He said that the houses in those cities will already be full of many good things that someone else put there. There will be wells that someone else dug. There will be vineyards and olive trees that someone else planted. So when Yahweh brings you into that land, and you have all that you want to eat,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and houses	He said that the houses in those cities
and … cisterns	There will be wells
vineyards	There will be vineyards
and olive trees	and olive trees
you did … plant	someone else planted

Deuteronomy 6:12

ULT	UST
Guard yourselves, lest you forget Yahweh who brought you out from the land of Egypt, from the house of slaves.	*be sure to remember Yahweh, who rescued you from being slaves in Egypt {and gave all these things to you}.*

ULT **lest**
UST to remember
(פֶּן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **from the house of slaves**
UST being slaves
(מִבֵּית עֲבָדִים)

See how you translated the phrase “from the house of slaves” in 5:6. Alternate translation: [from the place where you were slaves]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Guard	be sure
Yahweh	Yahweh
from the land of	from
Egypt	in Egypt
from the house of	being slaves
slaves	being slaves

Deuteronomy 6:13

ULT	UST
Yahweh your God you shall fear and him you shall serve and by his name you shall swear.	*You must deeply respect Yahweh our God, and you must worship him alone. When you make a solemn oath, say that he should punish you if you do not do what you have promised.*

ULT **Yahweh your God you shall fear and him you shall serve and by his name you shall swear**

UST You must deeply respect Yahweh our God, and you must worship him alone. When you make a solemn oath, say that he should punish you if you do not do what you have promised
(אֶת־יְהוָה אֱלֹהֶיךָ תִּירָא וְאֹתוֹ תַעֲבֹד וּבִשְׁמוֹ תִּשָּׁבֵעַ)

If it would be more natural in your language, you could change the phrasing to emphasize in your language what Moses is emphasizing here, that the Israelites should worship only Yahweh. Alternate translation: [It is Yahweh your God and no one else whom you shall fear; it is he alone whom you shall worship, and it is by his name and only his name that you shall swear]

Support Reference: Information Structure

ULT **and by his name you shall swear**

UST When you make a solemn oath, say that he should punish you if you do not do what you have promised
(וּבִשְׁמוֹ תִּשָּׁבֵעַ)

The implication is that when the Israelites swear by Yahweh, that means they are asking Yahweh to take note of their promise and punish them if they do not fulfill their promise. Moses wants the Israelites to only invoke Yahweh's name when making promises. You could include this information if that would be helpful to your readers. Alternate translation: [and you shall make strong promises using only his name]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and by his name you shall swear**

UST When you make a solemn oath, say that he should punish you if you do not do what you have promised
(וּבִשְׁמוֹ תִּשָּׁבֵעַ)

Here, **name** represents all of Yahweh: his power, presence, knowledge, and so on. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and swear by Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
you shall fear	You must deeply respect
you shall serve	you must worship
you shall swear	When you make a solemn oath

Deuteronomy 6:14

ULT	UST
Do not go after other gods, the gods of the peoples who surround you,	*You must not worship any other gods, the gods that the peoples who live near you worship.*

ULT **Do not go after**
UST You must not worship
(לֹא תֵלְכוּן אַחֲרֵי)

Here Moses is speaking of idols as if they were moving beings that one could physically **go after** and follow. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Do not serve]

Support Reference: Metaphor

ULT **other gods, the gods of**
UST any other gods, the gods … worship
(אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי)

The expression **other gods, the gods of** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [other gods that are worshiped by]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the gods of the peoples who surround you**
UST the gods that the peoples who live near you worship
(מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבוֹתֵיכֶם)

Here Moses is using the possessive form to describe **gods** that the other **peoples** of the land worship. If your language would not use the possessive form for this, you could use an expression that describes the same relationship. Alternate translation: [the gods which the peoples who surround you worship]

Support Reference: Possession

ULT **the peoples who surround you**
UST that the peoples who live near you
(הָעַמִּים אֲשֶׁר סְבִיבוֹתֵיכֶם)

Here the phrase **the peoples who surround you** refers to the people groups that live near the land that Yahweh is about to give to the Israelites. You could include this information if that would be helpful to your readers. Alternate translation: [the neighboring peoples]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gods	gods
the gods of	the gods … worship

Deuteronomy 6:15

ULT	UST
for Yahweh your God in your midst {is} a jealous God, lest the nose of Yahweh your God burn against you, and he destroy you from the face of the earth.	*This is because Yahweh our God, who has a special relationship with you will not accept people who worship anyone or anything other than him. So if you worship any other god, Yahweh will be very angry with you, and he will destroy you completely.*

ULT **your God in your midst … your God … against you, and he destroy you**
UST our God, who has a special relationship with you … Yahweh … with you, and he will destroy you
(אֱלֹהֶ֣יךָ בְּקִרְבֶּ֗ךָ & אֱלֹהֶ֣יךָ בָּ֔ךְ וְהִשְׁמִידְךָ֖)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **for**
UST This is because
(כִּ֣י)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [and this is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in your midst**
UST who has a special relationship with you
(בְּקִרְבֶּ֗ךָ)

This does not mean that Yahweh has a physical body that lives with the Israelites. Moses means that Yahweh has a special relationship with the Israelites. You could include this information if it would be helpful for your readers. Alternate translation: [who is present with you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lest**
UST So if you worship any other god
(פֶּן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction (in the previous verse) to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the nose of Yahweh your God burn against you**
UST Yahweh will be very angry with you
(וְחָרָה אַף־יְהוָה אֱלֹהֶיךָ בָּךְ)

Moses is using the terms **the nose … burn** as a common expression of his culture to mean "become angry." If this phrase does not have that meaning in your language, use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [Yahweh your God become angry with you]

Support Reference: Idiom

ULT **from the face of the earth**
UST completely
(מֵעַל פְּנֵי הָאֲדָמָה)

Moses is using **the face of the earth** as a common expression of his culture to mean "the surface of the earth and everything that exists on it." 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: [from existing on the earth]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
jealous	will not accept people who worship anyone or anything other than him
{is} a … God	will not accept people who worship anyone or anything other than him
Yahweh	Yahweh
your God	Yahweh
and he destroy you	and he will destroy you

ULT	UST
the earth	completely

Deuteronomy 6:16

ULT	UST
Do not test Yahweh your God as you tested {him} at Massah.	*Do not do sinful things to find out whether Yahweh will punish you or not, as your parents did at Massah.*

ULT as you tested {him} at Massah
UST as your parents did at Massah
(כַּאֲשֶׁר נִסִּיתֶם בַּמַּסָּה)

You could add a footnote to show that this refers to the events described in Exodus 17:1–7.

Support Reference: Assumed Knowledge and Implicit Information

ULT at Massah
UST at Massah
(בַּמַּסָּה)

The word **Massah** is the name of a place. It means "testing."

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … test	Do … do sinful things to find out whether … will punish you or not
Yahweh	Yahweh
your God	Yahweh
you tested {him}	your parents did

Deuteronomy 6:17

ULT	UST
Keeping, you shall keep the commandments of Yahweh your God and his testimonies and his statutes that he has commanded you.	*Be sure that you always obey all the laws, the weighty instructions, and the regulations that he has given to you.*

ULT Keeping, you shall keep
UST Be sure that you always obey
(שָׁמֹר תִּשְׁמְרוּן)

Moses is repeating forms of the verb **keep** 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.

Support Reference: Reduplication

ULT the commandments of Yahweh your God and his testimonies and his statutes that he has commanded you
UST all the laws, the weighty instructions, and the regulations that he has given to you
(אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעֵדֹתָיו וְחֻקָּיו אֲשֶׁר צִוָּךְ)

The expression **the commandments of Yahweh your God that he has commanded you** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [the commandments of Yahweh your God and his testimonies and his statutes]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
your God	he
and his statutes	and the regulations

Deuteronomy 6:18

ULT	UST
And you shall do the right and the good in the eyes of Yahweh, so that it may be well for you, and you may go in and possess the good land that Yahweh swore to your fathers,	*Do what Yahweh says is right and good. If you do that, things will go well with you. You will be able to enter and occupy the good land that Yahweh solemnly promised to give to our ancestors.*

ULT **And you shall do the right and the good in the eyes of Yahweh**
UST Do what Yahweh says is right and good
(וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה)

Alternate translation: [And you shall do what Yahweh thinks is right and good]

ULT **And you shall do … for you, and you may go in and possess … to your fathers**
UST Do … with you. You will be able to enter and occupy … to our ancestors
(וְעָשִׂיתָ & לָּךְ וּבָאתָ וְיָרַשְׁתָּ & לַאֲבֹתֶיךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular from this verse to verse 21. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **the right and the good**
UST is right and good
(הַיָּשָׁר וְהַטּוֹב)

If your language does not use an abstract noun for the ideas of **right** and **good**, you could express the same idea using adjectives or in another way. Alternate translation: [what is righteous and pleasing]

Support Reference: Abstract Nouns

ULT **the right and the good**
UST is right and good
(הַיָּשָׁר וְהַטּוֹב)

The terms **right** and **good** 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: [what is righteous] or [what is pleasing]

Support Reference: Doublet

ULT **in the eyes of Yahweh**
UST what Yahweh says
(בְּעֵינֵי יְהוָה)

See how you translated the phrase “in the eyes of Yahweh” in 4:25. Alternate translation: [according to the judgment of Yahweh]

Support Reference: Idiom

ULT **so that**
UST If you do that
(לְמַעַן)

Here, **so that** marks what comes after the goal or purpose of what came before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **that Yahweh swore to your fathers**
UST that Yahweh solemnly promised to give to our ancestors
(אֲשֶׁר־נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. The fact that Yahweh will give the land to the living Israelites is implied by what Moses said earlier in this speech. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [that Yahweh swore to your fathers that he would enable you to possess] or [that Yahweh swore that he would give to your fathers]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the right	is right
and the good	and good
Yahweh	Yahweh
and possess	and occupy
good	good
Yahweh	Yahweh
swore	solemnly promised to give

Deuteronomy 6:19

ULT	UST
to thrust away all your enemies from your faces, as Yahweh has spoken.	*He will do that by driving out your enemies from that land, just as he promised to do.*

ULT to thrust away
UST He will do that by driving out
(לַהֲדֹף)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. It is implied that Yahweh is the subject from the previous clause. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [that he would thrust away]

Support Reference: Ellipsis

ULT from your faces
UST from that land
(מִפָּנֶיךָ)

Here the phrase **from your faces** could: (1) represent "from your presence," Alternate translation: [from before you] or (2) be a common expression of the culture that means [on your account] or [on your behalf.] Alternate translation: [on your behalf]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemies	your enemies
Yahweh	he

Deuteronomy 6:20

ULT	UST
When your son asks you tomorrow, saying, 'What the testimonies and the statutes and the ordinances that Yahweh our God commanded you?'	*In the future, your children will ask you, 'Why did Yahweh our God command us to obey all these rules and decrees?'*

ULT **When your son asks you tomorrow, saying, 'What the testimonies and the statutes and the ordinances that Yahweh our God commanded you**
UST In the future, your children will ask you, 'Why did Yahweh our God command us to obey all these rules and decrees
(כִּֽי־יִשְׁאָלְךָ֥ בִנְךָ֛ מָחָ֖ר לֵאמֹ֑ר מָ֣ה הָעֵדֹ֗ת וְהַחֻקִּים֙ וְהַמִּשְׁפָּטִ֔ים אֲשֶׁ֥ר צִוָּ֛ה יְהוָ֥ה אֱלֹהֵ֖ינוּ אֶתְכֶֽם)

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 your son asks you tomorrow about the testimonies and the statues and the ordinances that Yahweh our God commanded you]

Support Reference: Quotes within Quotes

ULT **your son**
UST your children
(בִנְךָ֛)

Although the term **son** is masculine, Moses is using the word in a generic sense that includes both sons and daughters. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [your child]

Support Reference: When Masculine Words Include Women

ULT **tomorrow**
UST In the future
(מָחָ֖ר)

Here, **tomorrow** means "in the future." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [someday]

Support Reference: Metaphor

ULT **saying**
UST Why
(לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **What the testimonies and the statutes and the ordinances that Yahweh our God commanded you**
UST Why did Yahweh our God command us to obey all these rules and decrees
(מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם)

The author is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: [What is the meaning of the testimonies and the statutes and the ordinances that Yahweh our God commanded you] or [What do the testimonies and the statutes and the ordinances that Yahweh our God commanded you mean]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the statutes	all these rules and decrees
and the ordinances	all these rules and decrees
Yahweh	Yahweh
our God	our God

Deuteronomy 6:21

ULT	UST
Then you shall say to your son, ‘We were slaves of Pharaoh in Egypt. And Yahweh brought us out from Egypt with a mighty hand.	*Then you will tell them, ‘Our families were slaves of the king in Egypt. Yahweh brought them out of Egypt by his great power.*

ULT **Then you shall say to your son, ‘We were slaves of Pharaoh in Egypt. And Yahweh brought us out from Egypt with a mighty hand**
UST Then you will tell them, ‘Our families were slaves of the king in Egypt. Yahweh brought them out of Egypt by his great power
(וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה)

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 say to your son that you were slaves of Pharoah in Egypt, and that Yahweh brought you out from Egypt with a mighty hand]

Support Reference: Quotes within Quotes

ULT **to your son**
UST them
(לְבִנְךָ)

Although the term **son** is masculine, Moses is using the word in a generic sense that includes both sons and daughters. 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: [to your child]

Support Reference: When Masculine Words Include Women

ULT **And Yahweh brought us out**
UST Yahweh brought them out
(וַיּוֹצִיאֵנוּ יְהוָה)

In a context such as this, your language might say “took” instead of **brought**. Alternate translation: [And Yahweh took us out]

Support Reference: Go and Come

ULT **with a mighty hand**
UST by his great power
(בְּיָד חֲזָקָה)

Here the word **hand** represents God's power. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you translated "a mighty hand" in 4:34.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
slaves	were slaves of
of Pharaoh	the king
in Egypt	in Egypt
Yahweh	Yahweh
from Egypt	of Egypt
mighty	great

Deuteronomy 6:22

ULT	UST
And Yahweh gave signs and wonders, great and terrible, on Egypt, on Pharaoh, and on all his house, before our eyes.	*They saw him do many kinds of miracles and terrifying things to the people of Egypt and to the king and his officials.*

ULT **And Yahweh gave**
UST him do
(וַיִּתֵּן יְהוָה)

Here, **gave** means "did" or "performed." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Yahweh performed]

Support Reference: Metaphor

ULT **signs and wonders**
UST many kinds of miracles
(אוֹתֹת וּמֹפְתִים)

The words **signs** and **wonders** mean similar things. Moses 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: [amazing signs]

Support Reference: Doublet

ULT **great and terrible**
UST many kinds of miracles and terrifying things
(גְּדֹלִים וְרָעִים)

The implication is that Yahweh did **great and terrible** things to the people of Egypt through the 10 plagues in Exodus 7–11. You could include this information if that would be helpful to your readers. Alternate translation: [great and terrible plagues]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on Egypt**
UST to the people of Egypt
(בְּמִצְרַיִם)

Here, **Egypt** represents the people of Egypt. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [on the Egyptians]

Support Reference: Metonymy

ULT **his house**
UST his officials
(בֵּיתוֹ)

Here, **house** represents Pharaoh's family and the officials in his court. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [his royal court]

Support Reference: Metonymy

ULT **before our eyes**
UST They saw
(לְעֵינֵינוּ)

Here, **eyes** represents the act of seeing. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and we witnessed it]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	him
signs	many kinds of miracles
and wonders	many kinds of miracles
and terrible	and terrifying things
on Egypt	to the people of Egypt
on Pharaoh	and to the king
his house	his officials

Deuteronomy 6:23

ULT	UST
And he brought us out from there in order to bring us in, to give to us the land that he swore to our fathers.	*He rescued our families from Egypt and brought them here to give them this land. This is just as he solemnly promised our ancestors that he would do.*

ULT **And he brought us out … bring us in**
UST He rescued our families … brought them here
(וְאוֹתָנוּ הוֹצִיא & הָבִיא אֹתָנוּ)

In a context such as this, your language might say “took” instead of **brought**. Alternate translation: [And he took us out … take us in]

Support Reference: Go and Come

ULT **in order to**
UST and
(לְמַעַן)

Here, **in order to** marks what follows as the goal or purpose of what came before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **bring us in**
UST brought them here
(הָבִיא אֹתָנוּ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. The fact that Yahweh is bringing the Israelites into the land is implied by the next phrase. You could supply these words from later in the sentence if it would be clearer in your language. Alternate translation: [bring us into the land]

Support Reference: Ellipsis

ULT **he swore to our fathers**
UST he solemnly promised our ancestors that he would do
(נִשְׁבַּע לַאֲבֹתֵינוּ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. The fact that Yahweh will give the land to the living Israelites is implied by what Moses said earlier in this speech. You could supply these words from earlier in the passage if it would be clearer in your language. See how you translated the similar phrase “swore to your fathers” in verse 18. Alternate translation: [he swore to our fathers that he would give to us]

Support Reference: Ellipsis

ULT **to our fathers**
UST our ancestors
(לַאֲבֹתֵינוּ)

Moses is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly as modeled in the UST. See how you translated the word “fathers” in 1:8. Alternate translation: [to our predecessors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he swore	he solemnly promised … that he would do

Deuteronomy 6:24

ULT	UST
And Yahweh commanded us to do all these statutes, to fear Yahweh our God for good to us all of the days, to keep us alive as this day.	*And he commanded us to obey all these laws and to honor him. This is so that things will always go well with us and so that he will protect our nation, as he is doing now.*

ULT all of the days
UST always
(כָּל־הַיָּמִים)

See how you translated the expression “all of the days” in 4:40. Alternate translation: [until the end of time] or [forever]

Support Reference: Idiom

ULT for good to us
UST This is so that things will … go well with us
(לְטוֹב לָנוּ)

If your language does not use an abstract noun for the idea of **good**, you can express the same idea in another way, as modeled by the UST. Alternate translation: [so that we might prosper]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
statutes	laws
to fear	and to honor
Yahweh	him
our God	him
for good	This is so that things will … go well

Deuteronomy 6:25

ULT	UST
And it will be righteousness to us, if we keep doing all these commandments to the face of Yahweh our God, as he has commanded us.'	*Yahweh our God will approve of us if we carefully obey everything that he has commanded us to do.'*

ULT **And it will be righteousness to us, if we keep doing all these commandments to the face of Yahweh our God, as he has commanded us**
UST Yahweh our God will approve of us if we carefully obey everything that he has commanded us to do
(וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי יְהוָה אֱלֹהֵינוּ כַּאֲשֶׁר צִוָּנוּ)

Moses is suggesting that this is a possible condition, that Yahweh will only consider the Israelites to be righteous if they obey Yahweh's commandments. Use a natural form in your language for introducing a situation that could happen. It may be helpful to reorder this sentence so that the conditional statement is clear. Alternate translation: [If we keep doing all these commandments to the face of Yahweh our God as he has commanded us, then it will be righteousness to us]

Support Reference: Connect — Hypothetical Conditions

ULT **And it will be righteousness to us**
UST will approve of us
(וּצְדָקָה תִּהְיֶה־לָּנוּ)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [And Yahweh will consider us as righteous]

Support Reference: Abstract Nouns

ULT **to the face of**
UST Yahweh
(לִפְנֵי)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated "to the face of" in 1:42. Alternate translation: [before] or [in the presence of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … righteousness	will approve
Yahweh	Yahweh

ULT	UST
our God	our God

Deuteronomy 7

Deuteronomy 7 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Moses tells the Israelites what they are to do to the seven nations occupying the land that Yahweh had promised them and to those nations' objects of worship (1–11)
2. Blessings for obedience (12–24)
3. Commands regarding what the Israelites are to do with the idols of the false gods of the nations they dispossess (25–26)

Religious and Cultural Concepts in This Chapter

"You must completely destroy them"

The people of Canaan worshiped idols and did other things that were abominations to Yahweh. Since the Israelites had a special relationship with Yahweh, Yahweh used Israel to punish these nations for their idolatry by destroying them completely. Yahweh wanted the Israelites to live differently than those nations. (See: sin, sinful, sinner, sinning; and mercy, merciful)

Abrahamic Covenant

This chapter references parts of the covenant Yahweh made with Abraham. Yahweh promised Abraham that he would have very many descendants. The Israelites are the descendants of Abraham, so Yahweh repeats his promise to them in Deuteronomy, telling them that they will prosper and increase their population if they obey him. (See: covenant; and faithful, faithfulness, trustworthy)

Translation Issues in This Chapter

“you” and “your” singular and plural

The pronouns “you” and “your” are plural in this chapter unless otherwise noted. Although Moses is speaking to all the Israelites, he sometimes addresses them as “you” singular. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See Singular Pronouns that refer to Groups)

Deuteronomy 7:1

ULT	UST
When Yahweh your God brings you into the land which you are going to there to possess it, then he will drive out many nations from your face, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you,	*Yahweh our God will take you into the land that you will soon enter and occupy. As you advance, he will expel these people groups that are more powerful and more numerous than you are. They are the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites.*

ULT **your God brings you … you … from your face … than you**
UST our God will take you … you … As you advance, he will expel … than you are
(יְבִיאֲךָ & אֱלֹהֶיךָ & אַתָּה & מִפָּנֶיךָ & מִמֶּךָּ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular from this verse to verse 4. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **brings you**
UST will take you
(יְבִיאֲךָ)

In a context such as this, your language might say “takes” instead of **brings**. Alternate translation: [takes you]

Support Reference: Go and Come

ULT **the land which you are going to there to possess it**
UST the land that you will soon enter and occupy
(הָאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ)

The expression **the land which you are going to there to possess it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [the land which you are going to possess]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **from your face**
UST As you advance, he will expel
(מִפָּנֶיךָ)

See how you translated the similar phrase “from their faces” in 2:12. Alternate translation: [on your behalf] or [from before you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
to … possess it	and occupy
then he will drive out	As you advance, he will expel
nations	these people groups
the Hittites	They are the Hittites
and the Girgashites	the Girgashites
and the Amorites	the Amorites
and the Canaanites	the Canaanites
and the Perizzites	the Perizzites
and the Hivites	the Hivites
and the Jebusites	and the Jebusites
nations	these people groups
and mightier	and more numerous

Deuteronomy 7:2

ULT	UST
and Yahweh your God will give them to your face, and you shall strike them down, devoting, you shall devote them. Do not cut with them a covenant, and do not show them favor.	*When Yahweh our God enables you to defeat them, you must kill them all. You must make no agreement with them, and you must not act mercifully toward them.*

ULT and Yahweh your God will give them to your face
UST When Yahweh our God enables you to defeat them
(וּנְתָנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ)

Moses is using **give them to your face** as a common expression of his culture to mean "give you victory over them" or "deliver them into your power." 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: [and Yahweh will give you victory over them] or [and Yahweh will hand them over to you]

Support Reference: Idiom

ULT and you shall strike them down
UST you must kill them all
(וְהִכִּיתָם)

Here the term **strikes** means attacking with the intent to kill. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and you shall attack and kill them]

Support Reference: Metonymy

ULT devoting, you shall devote
UST you must kill them all
(הַחֲרֵם תַּחֲרִים)

Moses is repeating forms of the verb **devote** 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. See how you translated "devoted" at 2:34. Alternate translation: [utterly devoting] or [utterly destroying]

Support Reference: Reduplication

ULT **Do not cut with them a covenant**
UST You must make no agreement with them
(לֹא־תִכְרֹת לָהֶם בְּרִית)

See how you translated the similar phrase “cut a covenant with us” in 5:2. Alternate translation: [Do not make a covenant with them]

Support Reference: Idiom

ULT **a covenant**
UST agreement
(בְּרִית)

The implication is that the Israelites should not make a peace treaty with the nations named in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [a peace treaty]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
devoting	you must kill them all
you shall devote	you must kill them all
a covenant	agreement
do … show them favor	and you must … act mercifully toward them

Deuteronomy 7:3

ULT	UST
And do not arrange marriages with them. Do not give your daughter to his son, and you shall not take his daughter for your son.	*You must not marry any of them. You must not allow your daughters to marry any of their sons or allow your sons to marry any of their daughters.*

ULT **And do not arrange marriages with them. Do not give your daughter to his son, and you shall not take his daughter for your son**

UST You must not marry any of them. You must not allow your daughters to marry any of their sons or allow your sons to marry any of their daughters

(וְלֹא תִתְחַתֵּן בָּם בִּתְּךָ֙ לֹא־תִתֵּ֣ן לִבְנֹ֔ו וּבִתֹּ֖ו לֹא־תִקַּ֥ח לִבְנֶֽךָ׃)

In that culture, at the time of this speech, parents would **arrange marriages** for their children. Their understanding of marriage was that a father would **give** his daughter in marriage, and the other family would **take** the daughter for their son. If it would be helpful for your readers, you could describe marriage in a way that is natural in your language. Alternate translation: [Do not arrange marriages for your children with their children. Prevent your sons and daughters from becoming their spouses]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your daughter to his son, and … his daughter for your son**

UST your daughters … any of their sons … your sons … any of their daughters

(בִּתְּךָ֙ & לִבְנֹ֔ו וּבִתֹּ֖ו & לִבְנֶֽךָ׃)

In this verse, the words **son** and **daughter** are singular in form, but they refer to all children of marrying age from the Israelites and the other people groups. If it would be helpful in your language, you could say this plainly. Alternate translation: [any of your daughters to any of their sons, and … any of their daughters for any of your sons]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … arrange marriages	You must … marry

Deuteronomy 7:4

ULT	UST
For they will turn away your son from after me, and they will serve other gods. And the nose of Yahweh will burn against you, and he will destroy you quickly.	*If you did that, those people would persuade your children to stop worshiping Yahweh and to worship other gods. If that happens, Yahweh will be very angry with you, and he will destroy you very quickly.*

ULT **For**
UST If you did that
(כִּי)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they will turn away your son from after me**
UST those people would persuade your children to stop worshiping Yahweh
(יָסִיר אֶת־בִּנְךָ מֵאַחֲרָי)

Moses is speaking of disobeying Yahweh as if one could **turn away** from walking on a path that follows Yahweh. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they will cause your son to disobey me]

Support Reference: Metaphor

ULT **your son**
UST your children
(אֶת־בִּנְךָ)

In this verse, the word **son** is singular in form, but it refers to all the children of the Israelites, both their sons and their daughters. If it would be helpful in your language, you could say this plainly. Alternate translation: [your offspring]

Support Reference: Collective Nouns

ULT **And the nose of Yahweh will burn against you**
UST If that happens, Yahweh will be very angry with you
(וְחָרָה אַף־יְהוָה בָּכֶם)

See how you translated “nose” and “burn” in the similar phrase in 6:15. Alternate translation: [And Yahweh will be very angry with you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they will serve	and to worship
gods	gods
Yahweh	Yahweh
and he will destroy you	and he will destroy you

Deuteronomy 7:5

ULT	UST
Thus you shall do to them: You shall break down their altars and smash their pillars and cut their Asherah poles to pieces and burn their idols in the fire.	*This is what you must do to those people: Tear down their altars, break apart the stone pillars {that they have dedicated to their gods}, cut down the poles {that they use when they worship the goddess Asherah}, and burn their molded idols.*

ULT **and smash their pillars**
UST break apart the stone pillars {that they have dedicated to their gods}
(וּמַצֵּבֹתָם תְּשַׁבֵּרוּ)

The people groups in the land built stone **pillars** as symbols of their god Baal. You could include this information if that would be helpful to your readers. Alternate translation: [and smash their sacred stone pillars]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and cut their Asherah poles to pieces**
UST cut down the poles {that they use when they worship the goddess Asherah}
(וַאֲשֵׁירֵהֶם תְּגַדֵּעוּן)

The people groups in the land made wooden **poles** to worship their goddess, **Asherah**. You could include this information if that would be helpful to your readers. Alternate translation: [and cut their wooden poles symbolizing the goddess Asherah to pieces]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their altars	their altars
and … their pillars	the stone pillars {that they have dedicated to their gods}
and … their Asherah poles	the poles {that they use when they worship the goddess Asherah}
and … their idols	and … their molded idols

Deuteronomy 7:6

ULT	UST
For you are a sacred nation for Yahweh your God. Yahweh your God has chosen you to be a people for his possession, above all the peoples that are on the face of the earth.	*You must do that because you are a group of people who belong only to Yahweh our God. He has chosen you from all the peoples in the world to be his own special people.*

> ULT **you … your God … your God … you**
> UST you … our God. He … you
> (אַתָּה & אֱלֹהֶיךָ בְּךָ & אֱלֹהֶיךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

> ULT **For**
> UST You must do that because
> (כִּי)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **are on the face of the earth**
> UST in the world
> (עַל־פְּנֵי הָאֲדָמָה)

See how you translated the phrase “the face of the earth” in the similar phrase in 6:15. Alternate translation: [are existing on the earth] or [are on the earth]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sacred	only
are a … nation	are a group of people who
for Yahweh	belong … to Yahweh
your God	our God
Yahweh	He
your God	He
has chosen	has chosen
possession	special people

ULT	UST
the earth	in the world

Deuteronomy 7:7

ULT	UST
Yahweh loved you and chose you, not {that} you were more numerous over all the nations, for you {were} the fewest of all the peoples,	*It was not because you were more numerous than any other people group that Yahweh chose you. In fact, you are one of the smallest people groups on the earth.*

ULT not … for
UST It was not … In fact
(לֹא & כִּי)

Moses uses the words **not** and **for** here to indicate a strong contrast. Yahweh could have chosen a numerous people group, but he did not do that. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [not for the reason … but rather,]

Support Reference: Connect — Contrast Relationship

ULT you {were} the fewest of all the peoples
UST you are one of the smallest people groups on the earth
(אַתֶּם הַמְעַט מִכָּל־הָעַמִּים)

Moses says **fewest of all the peoples** here as an extreme statement for emphasis. The Israelites were most likely not the smallest people group. Moses means that they were insignificant compared to other people groups. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [you were insignificant compared to the other peoples]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
loved	that … chose
the nations	any other people group

Deuteronomy 7:8

ULT	UST
but Yahweh loves you, and he kept the oath that he had sworn to your fathers. Yahweh has brought you out with a mighty hand and redeemed you from the house of slaves, from the hand of Pharaoh, king of Egypt.	*Instead, it is because Yahweh loved you and because he wanted to do what he solemnly promised to your ancestors. That is why he rescued you by his great power from slavery in Egypt and from Pharaoh, the king of Egypt.*

ULT **but**
UST Instead, it is because
(כִּי)

The word translated as **but** indicates that what follows is a reason for what came before, specifically the reason why Yahweh "chose" the Israelites (see the preceding verse for the use of the word "chose"). Use a connector in your language that makes it clear that what follows is a reason for what came before.

Support Reference: Connect — Reason-and-Result Relationship

ULT **to your fathers**
UST to your ancestors
(לַאֲבֹתֵיכֶם)

Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST. See how you translated the phrase "your fathers" in 1:8.

Support Reference: Metaphor

ULT **with a mighty hand … from the hand of**
UST by his great power … and from
(בְּיָד חֲזָקָה & מִיַּד)

Here the word **hand** represents power. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [with mighty strength … from the control of]

Support Reference: Metonymy

> **ULT from the house of slaves**
> **UST** from slavery in Egypt
> (מִבֵּית עֲבָדִים)

See how you translated the phrase “from the house of slaves” in 5:6. Alternate translation: [from the place where you were slaves]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
loves	loved
the oath	what
he had sworn	he solemnly promised
Yahweh	he
mighty	great
and redeemed you	That is why … rescued
from the house of	from
slaves	slavery in Egypt
Pharaoh	Pharaoh
king of	the king of
king of Egypt	the king of Egypt
Egypt	Egypt

Deuteronomy 7:9

ULT	UST
And you shall know that Yahweh your God, he {is} God, the faithful God, who keeps covenants and faithfulness for a thousand generations with those who love him and keep his commandments,	*So remember that Yahweh is our God. He is faithful to us. He will do what he agreed to do. He will faithfully love forever people who love him and who obey his commandments.*

ULT **And you shall know … your God**
UST So remember … is our God
(וְיָדַעְתָּ֣ & אֱלֹהֶ֔יךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **and faithfulness**
UST He will faithfully love
(וְהַחֶ֖סֶד)

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

Support Reference: Abstract Nouns

ULT **for a thousand generations**
UST forever
(לְאֶ֥לֶף דֹּֽור)

Here, **a thousand generations** represents the concept of forever. See how you translated the similar concept with “thousands” in 5:10. Alternate translation: [for all of his people always]

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall know	So remember
Yahweh	Yahweh
your God	is our God
{is} God	He
faithful	is faithful to us
the … God	He
covenants	what he agreed to do
and faithfulness	He will faithfully love

ULT	UST
generations	forever
with those who love him	people who love him

Deuteronomy 7:10

ULT	UST
and he repays those who hate him to his face, to destroy him. He will not delay with him who hates him; he will repay him to his face.	*But as for those who hate him, he will pay them back. He will punish them and quickly destroy them.*

ULT **and he repays those who hate him to his face, to destroy him. He will not delay with him who hates him; he will repay him to his face**

UST But as for those who hate him, he will pay them back. He will punish them and quickly destroy them

(וּמְשַׁלֵּם לְשֹׂנְאָיו אֶל־פָּנָיו לְהַאֲבִידוֹ לֹא יְאַחֵר לְשֹׂנְאוֹ אֶל־פָּנָיו יְשַׁלֶּם־לוֹ)

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word that shows that the second sentence is repeating the first one, not saying something additional. Alternate translation: [and he repays those who hate him to his face, to destroy him. Indeed, he will not delay with him who hates him; he will repay him to his face]

Support Reference: Parallelism

ULT **to his face … to his face**

UST as for those who hate him … them

(אֶל־פָּנָיו & אֶל־פָּנָיו)

Moses is using **face** to represent all of a person. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [personally … personally]

Support Reference: Synecdoche

ULT **He will not delay**

UST quickly

(לֹא יְאַחֵר)

Moses is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [He will act swiftly] or [He will deal swiftly]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to destroy him	and … destroy them

Deuteronomy 7:11

ULT	UST
And you shall keep the commandments and the statutes and the ordinances that I command you today, to do them.	*So you must be sure to obey all the commandments, rules, and decrees that I am giving to you today.*

ULT And you shall keep … command you
UST So you must be sure to obey … am giving to you
(וְשָׁמַרְתָּ & מְצַוְּךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular from this verse to verse 24. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the statutes	rules
the ordinances	decrees

Deuteronomy 7:12

ULT	UST
And it will be, on account of you listening to these ordinances and keeping and doing them, then Yahweh your God will keep for you the covenant and the faithfulness that he swore to your fathers.	*If you pay attention to these decrees and always obey them, Yahweh our God will do what he has agreed to do for you. He will also faithfully love you, which is what he solemnly promised to your ancestors that he would do.*

ULT **on account of**
UST If
(עֵקֶב)

Here, **on account of** introduces the first part of a condition. Yahweh will only bless the Israelites if they obey his commandments. Use a natural form in your language for introducing a situation that could happen.

Support Reference: Connect — Hypothetical Conditions

ULT **and keeping and doing**
UST and always obey
(וּשְׁמַרְתֶּם וַעֲשִׂיתֶם)

The two words **keeping** and **doing** express a single idea. The word **keeping** describes how the act of **doing** takes place. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and faithfully doing]

Support Reference: Hendiadys

ULT **and the faithfulness**
UST He will also faithfully love you
(וְאֶת־הַחֶסֶד)

If your language does not use an abstract noun for the idea of **faithfulness**, you can express the same idea with “faithfully” or “faithful” or in some other way that is natural in your language. Alternate translation: [with loyalty]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ordinances	to … decrees
Yahweh	Yahweh
your God	our God
the covenant	what he has agreed to do
the faithfulness	He will … faithfully love you
he swore	he solemnly promised … that he would do

ULT	UST
you listening to … ordinances	you pay attention to … decrees

Deuteronomy 7:13

ULT	UST
And he will love you and bless you and multiply you. And he will bless the fruit of your womb and the fruit of your ground, your grain and your new wine and your oil, the increase of your cattle and the young of your flocks, on the land that he swore to your fathers to give to you.	*He will love you and bless you. He will enable you to have many children. He will bless your fields. As a result, you will have plenty of grain and {grapes to make} wine and plenty of olive oil. You will have many cattle and sheep. He will do all these things for you in the land that he promised to your ancestors that he would give to you.*

ULT **and multiply you**
UST He will enable you to have many children
(וְהִרְבֶּךָ)

The implication is that the number of Israelites will **multiply** by births. You could include this information if that would be helpful to your readers. Alternate translation: [and increase your population]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he will bless the fruit of your womb**
UST He will enable you to have many children. He will bless
(וּבֵרַךְ פְּרִי־בִטְנְךָ)

Moses is using **fruit of your womb** as a common expression of his culture to mean "your ability to have many children." 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: [And he will cause your women to be fertile]

Support Reference: Idiom

ULT **and the fruit of your ground**
UST your fields
(וּפְרִי־אַדְמָתֶךָ)

Moses is using **fruit of your ground** as a common expression of his culture to mean "your crops." 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: [and your crops]

Support Reference: Idiom

ULT **your grain and your new wine and your oil**
UST As a result, you will have plenty of grain and {grapes to make} wine and plenty of olive oil
(דְּגָנְךָ֥ וְתִירֹשְׁךָ֖ וְיִצְהָרֶֽךָ)

In this verse, the words **grain**, **wine**, and **oil** are singular in form, but they refer to all crops and produce as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [all your crops of grain and all of your new wine and all of your oil]

Support Reference: Generic Noun Phrases

ULT **and your new wine and your oil**
UST and {grapes to make} wine and plenty of olive oil
(וְתִירֹשְׁךָ֖ וְיִצְהָרֶֽךָ)

The implication is that Yahweh will cause the grapevines and olive plants of the Israelites to produce abundant crops of grapes and olives. **Wine** is made from grapes and **oil** is made from olives. You could include this information if that would be helpful to your readers. Alternate translation: [and your grapes for wine and your olive trees for oil]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your cattle**
UST cattle
(אֶלְפֶּ֔ךָ)

Here the word **cattle** refers to livestock such as bulls and cows. You could include this information if that would be helpful to your readers. Alternate translation: [your bulls and cows]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he will love you	He will love you
and bless you	and bless you
and multiply you	He will enable you to have many children
And he will bless	He will bless
the fruit of	He will enable you to have many children
your womb	He will enable you to have many children
and the fruit of	your fields
your grain	As a result, you will have plenty of grain
and your new wine	and {grapes to make} wine
and your oil	and plenty of olive oil
your cattle	cattle
your flocks	sheep

ULT	UST
the land	the land
he swore	he promised

Deuteronomy 7:14

ULT	UST
You will be blessed more than all the peoples. There will not be a barren male or a barren female among you or among your cattle.	*He will bless you more than he will bless any other people group. All of you will be able to have children. All of your livestock will be able to produce offspring.*

ULT **You will be blessed**
UST He will bless you
(בָּרוּךְ תִּהְיֶה)

The expression **be blessed** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh will bless you]

Support Reference: Active or Passive

ULT **There will not be a barren male or a barren female among you or among your cattle**
UST All of you will be able to have children. All of your livestock will be able to produce offspring
(לֹא־יִהְיֶה בְךָ עָקָר וַעֲקָרָה וּבִבְהֶמְתֶּךָ)

Moses is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [All your males and females will be fertile among you and among your cattle]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blessed	He will bless you
a barren male	All of you will be able to have children
or a barren female	All of your livestock will be able to produce offspring
or among your cattle	All of your livestock will be able to produce offspring

Deuteronomy 7:15

ULT	UST
And Yahweh will take away from you all sickness. And all of the evil diseases of Egypt that you have known, he will not put them on you, and he will set them on all those who hate you.	*And Yahweh will protect you from all illnesses. He will not make you become sick with any of the dreadful diseases that {our ancestors} knew about in Egypt. But, he will make all your enemies sick with them.*

ULT **you have known**
UST {our ancestors} knew about
(יָדַעְתָּ)

Here, **you have known** means "you have known about" or "you have heard of." This does not mean "experienced," which would imply that the Israelites also experienced all of the diseases that the Egyptians experienced. Be sure that this distinction is clear in your translation. Alternate translation: [you have heard of]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
evil	dreadful
Egypt	in Egypt
you have known	{our ancestors} knew about

Deuteronomy 7:16

ULT	UST
And you shall consume all the peoples whom Yahweh your God will give to you; your eye shall not pity them. And do not serve their gods, for it will be a snare for you.	*You must destroy all the peoples that Yahweh our God enables you to conquer. Do not act mercifully toward any of them and do not worship their gods. If you do that, it would be like falling into a trap {from which you will never be able to escape}.*

ULT **And you shall consume**
UST You must destroy
(וְאָכַלְתָּ)

Here, **consume** means "completely destroy." Moses is speaking of conquering a people group as if it were like eating food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you shall exterminate]

Support Reference: Metaphor

ULT **will give to you**
UST enables you to conquer
(נֹתֵן לָךְ)

Here, **give** means "allow to conquer." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will cause you to defeat]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your eye shall not pity them**
UST Do not act mercifully toward any of them
(לֹא־תָחֹס עֵינְךָ עֲלֵיהֶם)

Moses is using **your eye shall not pity them** as a common expression of his culture to mean "do not feel sorry for them." 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: [do not let your heart soften towards them] or [do not have compassion on them]

Support Reference: Idiom

ULT **for**
UST If you do that
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it will be a snare for you**
UST it would be like falling into a trap {from which you will never be able to escape}
(מוֹקֵשׁ הִוא לָךְ)

Moses is speaking of the person who worships idols as if they were an animal caught in a hunter's **snare**. Moses is saying that idolatry leads to certain destruction, just like a trapped animal faces destruction. If it would be helpful in your language, you could state the meaning plainly or express the meaning with a simile. Alternate translation: [it will be like a snare for you because you will keep on serving their gods]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall consume	You must destroy
Yahweh	Yahweh
your God	our God
do … serve	and do … worship
their gods	their gods
a snare	it would be like falling into a trap {from which you will never be able to escape}

Deuteronomy 7:17

ULT	UST
If you say in your heart, ‘These nations are more numerous than I; how can I dispossess them?’—	*Do not think to yourselves, ‘These people groups are more numerous than we are. We will never be able to drive them out.’*

ULT **If you say**
UST Do not think
(כִּי תֹאמַר)

Moses is using the word **If** to introduce a condition that might happen but that is not a good condition. In the next verse, he tells the Israelites what to do in this case, to counteract this condition and to encourage them. Use a natural form in your language for introducing a situation such as this. Alternate translation: [Even though you might say]

Support Reference: Connect — Hypothetical Conditions

ULT **you say in your heart**
UST Do not think to yourselves
(תֹאמַר בִּלְבָבֶךָ)

Moses is using **say in your heart** as a common expression of his culture to mean “think” or “say to yourself.” 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: [you say to yourself] or [if you think]

Support Reference: Idiom

ULT **how can I dispossess them**
UST We will never be able to drive them out
(אֵיכָה אוּכַל לְהוֹרִישָׁם)

Moses is using the question form to illustrate how the Israelites might be afraid of the other nations. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I will not be able to dispossess them.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	people groups
dispossess them	to drive them out

Deuteronomy 7:18

ULT	UST
do not be afraid of them. Remembering, you shall remember what Yahweh your God did to Pharaoh and to all Egypt,	*Do not be afraid of them. Instead, think about what Yahweh our God did to the king of Egypt and to all the people whom he {ruled}.*

ULT **Remembering, you shall remember**
UST Instead, think about
(זָכֹר תִּזְכֹּר)

Moses is repeating forms of the verb **remember** in order to intensify his 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: [You must certainly remember] or [Keep in mind]

Support Reference: Reduplication

ULT **Egypt**
UST the people whom he {ruled}
(מִצְרַיִם)

Here, **Egypt** represents the people of Egypt. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the Egyptians]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … be afraid	Do … be afraid
Yahweh	Yahweh
your God	our God
to Pharaoh	to the king of Egypt
Egypt	the people whom he {ruled}

Deuteronomy 7:19

ULT	UST
the great trials that your eyes saw, and the signs and the wonders and the mighty hand and the outstretched arm by which Yahweh your God brought you out. Thus Yahweh your God will do to all the peoples of whom you are afraid of their faces.	*Remember the terrible plagues that your parents saw him inflict on the people of Egypt. Remember the various kinds of miracles that God did in order to bring your families out {of Egypt}. Yahweh our God will do the same kind of things to the peoples that you are afraid of now.*

ULT **the great trials**
UST Remember the terrible plagues … inflict on the people of Egypt
(הַמַּסֹּת הַגְּדֹלֹת)

Here the word **trials** refers to the plagues in Exodus 7–11 that Yahweh sent so that the Egyptians would see his power. You could include this information if that would be helpful to your readers. See how you translated the similar phrase “by trials” in 4:34. Alternate translation: [the great plagues that Yahweh sent]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your eyes**
UST your parents
(עֵינֶיךָ)

Moses is using **eyes** to represent the whole person in the act of seeing. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [you yourself]

Support Reference: Synecdoche

ULT **and the signs and the wonders**
UST Remember the various kinds of miracles
(וְהָאֹתֹת וְהַמֹּפְתִים)

See how you translated the similar phase “by signs and by wonders” in 4:34. Alternate translation: [and the amazing signs]

Support Reference: Doublet

ULT **and the mighty hand and the outstretched arm**
UST that … did
(וְהַיָּד הַחֲזָקָה וְהַזְּרֹעַ הַנְּטוּיָה)

See how you translated the similar phase “by a mighty hand and by an outstretched arm” in 4:34. Alternate translation: [and the very great power]

Support Reference: Doublet

ULT **brought you out**
UST bring your families out {of Egypt}
(הוֹצִאֲךָ)

In a context such as this, your language might say “took” instead of **brought**. Alternate translation: [took you out]

Support Reference: Go and Come

ULT **you are afraid of their faces**
UST you are afraid of now
(אַתָּה יָרֵא מִפְּנֵיהֶם)

Moses is using the phrase **their faces** to represent the people themselves. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [you are afraid]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … trials	Remember the … plagues … inflict on the people of Egypt
and the signs	Remember the various kinds of miracles
and the wonders	Remember the various kinds of miracles
mighty	that … did
Yahweh	God
your God	God
Yahweh	Yahweh
your God	our God
are afraid	are afraid of now

Deuteronomy 7:20

ULT	UST
And also, Yahweh your God will send the hornet against them until those who are left and who hide themselves perish from your face.	*Furthermore, he will cause them to become terrified. He will destroy those who remain alive and run away to hide from you.*

ULT **the hornet**
UST to become terrified
(אֶת־הַצִּרְעָה)

A **hornet** is a stinging insect. If your readers would not be familiar with this type of insect, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [stinging insects]

Support Reference: Translate Unknowns

ULT **will send the hornet against them**
UST will cause them to become terrified
(אֶת־הַצִּרְעָה יְשַׁלַּח בָּם &)

Here Moses could be using the term **hornet** to refer to: (1) terror. The phrase **Yahweh your God will send the hornet against them** would then mean that Yahweh would cause the people to become terrified and want to run away. Alternate translation: [will cause them to feel terror] or (2) actual hornets. The phrase **Yahweh your God will send the hornet against them** would then mean that Yahweh would send flying insects that sting people and cause pain.

Support Reference: Metaphor

ULT **from your face**
UST to hide from you
(מִפָּנֶיךָ)

See how you translated the similar phrase “from their faces” in 2:12. Alternate translation: [because of you] or [from before you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
your God	he
perish	He will destroy

Deuteronomy 7:21

ULT	UST
Do not be frightened from their faces, for Yahweh your God {is} among you, a great and fearsome God.	*Do not be afraid of those people, because Yahweh our God will be with you. He is a great God. He is the one that people are afraid of.*

ULT from their faces
UST of those people
(מִפְּנֵיהֶם)

See how you translated the phrase “from their faces” in 2:12. Alternate translation: [because of them] or [by their presence]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … be frightened	Do … be afraid
Yahweh	Yahweh
your God	our God
and fearsome	He is the one that people are afraid of
a … God	He is a … God

Deuteronomy 7:22

ULT	UST
And Yahweh your God will drive out those nations from your face little {by} little. You will not be able to finish them quickly, lest the animals of the field multiply against you.	*He will gradually expel those people groups. You should not {try to} expel all of them at one time. If you did that, the number of wild animals would quickly increase, {and you would not be able to get rid of them}.*

ULT **from your face**
UST will … expel
(מִפָּנֶיךָ)

Here the phrase **from your face** could: (1) be a common expression of the culture that means “on your account” or “on your behalf,” Alternate translation: [on your behalf] or (2) represent [from your presence.] Alternate translation: [from before you]

Support Reference: Idiom

ULT **lest**
UST If you did that
(פֶּן)

Moses is using the word translated as **lest** to introduce an outcome that **Yahweh** does not want to happen, but that could happen if the Israelites drove out the nations quickly rather than **little by little**. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of Yahweh not allowing the Israelites to drive out the nations occupying the land too quickly.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the animals of the field multiply against you**
UST the number of wild animals would quickly increase, {and you would not be able to get rid of them}
(תִּרְבֶּה עָלֶיךָ חַיַּת הַשָּׂדֶה)

The implication is that the wild animals will increase in population and take over the land before the Israelites are able to cultivate all of the land. You could include this information if that would be helpful to your readers. Alternate translation: [the animals of the field multiply before you can control their population]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the animals of the field**
UST of wild animals
(חַיַּת הַשָּׂדֶה)

Moses is using **animals of the field** as a common expression of his culture to mean “wild animals” or “non-domestic animals.” 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 as in the UST.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	He
your God	He
And … will drive out	will … expel
nations	people groups
the animals of	of wild animals
multiply	the number … would quickly increase

Deuteronomy 7:23

ULT	UST
And Yahweh your God will give them to your faces. And he will confuse them {with} great confusion, until they are destroyed.	*Instead, Yahweh will enable you to defeat your enemies {one people group at a time}. He will cause them to panic until you have destroyed them.*

ULT And Yahweh your God will give them
UST Instead, Yahweh will enable … to defeat your enemies {one people group at a time}
(וּנְתָנָם יְהוָה אֱלֹהֶיךָ)

The pronoun **them** refers to the other nations mentioned in the previous verse. If this is not clear to your readers, you could use state it in your translation. Alternate translation: [And Yahweh your God will give those other nations]

Support Reference: Pronouns — When to Use Them

ULT to your faces
UST you
(לְפָנֶיךָ)

Here, **faces** represents being in their presence which implies being under their control. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [into your control]

Support Reference: Metonymy

ULT And he will confuse them {with} great confusion
UST He will cause them to panic
(וְהָמָם מְהוּמָה גְּדֹלָה)

Moses is repeating forms of the verb **confuse** in order to intensify his 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: [And he will confuse them very greatly]

Support Reference: Reduplication

ULT **they are destroyed**
UST you have destroyed them
(הִשָּׁמְדָם)

The expression **are destroyed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you are able to completely destroyed them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	Yahweh
they are destroyed	you have destroyed them

Deuteronomy 7:24

ULT	UST
And he will give their kings into your hand, and you will cause their name to perish from under the heavens. No man will stand against your face, until you have destroyed them.	*He will enable you to defeat their kings. After you kill them, people will forget them. No people group will be able to stop you. You will destroy all of them.*

ULT **And he will give**
UST He will enable … to defeat
(וְנָתַן)

Here, **give** means "enable victory over." Moses speaks of victory in battle as if it were a physical object one person could **give** to another. Alternate translation: [And he will give victory over]

Support Reference: Metaphor

ULT **into your hand**
UST you
(בְּיָדֶךָ)

Here the word **hand** represents power or control. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [into your control]

Support Reference: Metonymy

ULT **their name**
UST them
(אֶת־שְׁמָם)

Here, **name** represents the people, their bloodline, and knowledge of them. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [knowledge of them] or [memory of them]

Support Reference: Metonymy

ULT **from under the heavens**
UST After you kill them, people will forget
(מִתַּחַת הַשָּׁמָיִם)

Moses is using **under the heavens** as a common expression of his culture to mean "on earth." 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: [from the earth]

Support Reference: Idiom

ULT **No man will stand**
UST No people group will be able to stop
(לֹא־יִתְיַצַּב אִישׁ)

Here, **stand** means "resist" or "stop." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [No man will survive the battle]

Support Reference: Metaphor

ULT **man**
UST people group
(אִישׁ)

By **man**, Moses means anyone from the enemy people groups. You could include this information if it would be helpful for your readers. Alternate translation: [fighting man from these peoples]

Support Reference: Assumed Knowledge and Implicit Information

ULT **against your face**
UST you
(בְּפָנֶיךָ)

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: [against you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their kings	their kings
and you will cause … to perish	After you kill them, people will forget
the heavens	After you kill them, people will forget
you have destroyed	You will destroy

Deuteronomy 7:25

ULT	UST
You shall burn idols of their gods in fire, do not covet silver and gold on them and take {it} for yourself, lest you become trapped by it, for it {is} an abomination to Yahweh your God.	*You must burn the carved figures {that represent} their gods. Do not desire to take the silver or gold {decorations} that are on those idols. If you take them for yourselves, they will be like a trap {to cause you to disobey God}. Yahweh hates every part of those idols.*

ULT **do not covet … and take {it} for yourself … you become trapped … your God**
UST Do not desire to take … you take them for yourselves, they will be like a trap {to cause you to disobey God}. Yahweh
(לֹא־תַחְמֹד & וְלָקַחְתָּ לָּךְ & תִּוָּקֵשׁ & אֱלֹהֶיךָ)

Even though Moses is speaking to all the Israelites, **you**, **your**, and the command **covet** are singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **You shall burn … in fire**
UST You must burn
(תִּשְׂרְפוּן בָּאֵשׁ)

The expression **burn … in fire** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression, as modeled by the UST.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **silver and gold**
UST the silver or gold {decorations}
(כֶּסֶף וְזָהָב)

Idols were often decorated with **silver and gold** and other precious materials. You could include this information if that would be helpful to your readers. Alternate translation: [the silver and gold overlays]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lest**
UST If
(פֶּן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you become trapped by it**
UST they will be like a trap {to cause you to disobey God}
(תִּוָּקֵשׁ בּוֹ)

Moses is speaking of these **silver** and **gold** decorated **idols** as if they were a **trap** that a hunter would use to catch animals. Moses is saying that idolatry leads to certain destruction, just like a trapped animal faces destruction. If it would be helpful in your language, you could state the meaning plainly or express the meaning with a simile. See how you translated the similar phrase "it will be a snare for you" in 7:16. Alternate translation: [it will be like a trap for you because you will keep on serving their gods]

Support Reference: Metaphor

ULT **you become trapped by it**
UST they will be like a trap {to cause you to disobey God}
(תִּוָּקֵשׁ בּוֹ)

The expression **become trapped** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [it entraps you]

Support Reference: Active or Passive

ULT **for**
UST hates every part of
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
idols of	the carved figures

ULT	UST
their gods	{that represent} their gods
do … covet	Do … desire to take
silver	the silver
and gold	or gold {decorations}
you become trapped	they will be like a trap {to cause you to disobey God}
an abomination	hates every part of
to Yahweh	Yahweh
your God	Yahweh

Deuteronomy 7:26

ULT	UST
And do not bring an abomination to your house and you become a devoted thing like it. Detesting, you shall detest it, and abhorring, you shall abhor it, for it {is} a devoted thing.	*You must not bring any of those disgusting idols into your houses, because if you do that, God will curse you just as he curses them. You must hate and despise those idols, because they are things that Yahweh has cursed, and he promises to destroy them.*

ULT **And do not bring … your house and you become … you shall detest it … you shall abhor it**
UST You must not bring … your houses, because if you do that, God will curse you … You must hate and despise those idols
(וְלֹא־תָבִיא & בֵּיתֶךָ וְהָיִיתָ & תְּשַׁקְּצֶנּוּ & תְּתַעֲבֶנּוּ)

Even though Moses is speaking to all the Israelites, **you**, **your**, and the command form of **bring** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **an abomination**
UST any of those disgusting idols
(תּוֹעֵבָה)

Here the specific type of **abomination** that Moses is referring to is an idol. You could include this information if that would be helpful to your readers. Alternate translation: [any abomination of an idol]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you become a devoted thing**
UST because if you do that, God will curse you
(וְהָיִיתָ חֵרֶם)

Moses is saying that if the people bring an idol into their house, whoever does that will become a devoted thing, which means cursed by God and to be destroyed. This is an outcome that he does not want to happen. Use a connector in your language that makes it clear that this is an outcome that they must avoid. See the discussion of the term **devoted** in the note at 2:34. Alternate translation: [so that you do not also become a devoted thing] or [or you will become a cursed thing]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **Detesting, you shall detest it, and abhorring, you shall abhor it**
UST You must hate and despise those idols
(שַׁקֵּץ | תְּשַׁקְּצֶנּוּ וְתַעֵב | תְּתַעֲבֶנּוּ)

The terms **detest** and **abhor** mean similar things. Moses 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: [You shall completely and utterly detest it]

Support Reference: Doublet

ULT **Detesting, you shall detest it, and abhorring, you shall abhor it**
UST You must hate and despise those idols
(שַׁקֵּץ | תְּשַׁקְּצֶנּוּ וְתַעֵב | תְּתַעֲבֶנּוּ)

Moses is repeating forms of the verbs **detest** and **abhor** in order to intensify the idea 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.

Support Reference: Reduplication

ULT **for**
UST because
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it {is} a devoted thing**
UST they are things that Yahweh has cursed, and he promises to destroy them
(חֵרֶם הִוא)

See how you translated “devoted” at 2:34. Alternate translation: [it is to be completely destroyed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an abomination	any of those disgusting idols
your house	your houses
a devoted thing	because if you do that, God will curse you
Detesting	You must hate
you shall detest it	You must hate
a devoted thing	

ULT	UST
	are things that Yahweh has cursed, and he promises to destroy them

Deuteronomy 8

Deuteronomy 8 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five. Moses commands the Israelites not to forget Yahweh their God and tells them what will happen if they do (1–20).

Religious and Cultural Concepts in This Chapter

Forgetting

Moses reminds the living Israelites about all the miracles that Yahweh did for them to bring them out of Egypt and survive in the wilderness. In the wilderness, the Israelites complained and grumbled. It was easy for them to forget what Yahweh did for them and disobey Yahweh. As a result, Yahweh punished that generation by causing them to die in the wilderness without entering the land. The living Israelites are the children of that generation. Moses is warning them not to make the same mistakes as their parents did. (See: Israel, Israelites)

Translation Issues in This Chapter

"you" and "your" singular and plural

When Moses is addressing the Israelites, he uses both the singular and plural forms of "you."

- In verses 1–19 see the notes.
- In verse 20 "you" and "your" are plural.

Although Moses is speaking to all the Israelites, he sometimes addresses them as "you" singular. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Pronouns — When to Use Them; and Singular Pronouns that refer to Groups)

Deuteronomy 8:1

ULT	UST
You shall keep doing all the commands that I am commanding you today so that you may live and multiply and go in and possess the land that Yahweh swore to your fathers.	*You must faithfully obey all the commandments that I am giving you today. If you do that, you will live a long time and you will become very numerous. Your people will occupy the land that Yahweh solemnly promised your ancestors {that he would give to you}.*

ULT **am commanding you**
UST am giving you
(מְצַוְּךָ)

Even though Moses is speaking to all the Israelites, **you** is singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **so that**
UST If you do that
(לְמַעַן)

Here, **so that** marks what follows as the goal or purpose of what comes before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Reason-and-Result Relationship

ULT **you may live and multiply**
UST you will live a long time and you will become very numerous
(תִּחְיוּן וּרְבִיתֶם)

The implication is that the Israelites will continue to **live** in the land and **multiply** their population with many births if they obey Yahweh. You could include this information if that would be helpful to your readers. Alternate translation: [you may dwell in the land for a long time and multiply your population]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Yahweh swore to your fathers**
UST Yahweh solemnly promised your ancestors {that he would give to you}
(נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. The fact that Yahweh will give the land to the living Israelites is implied by what Moses said earlier in this speech. You could supply these words from earlier in the passage if it would be clearer in your language. Alternate translation: [Yahweh swore to your fathers that he would give to you]

Support Reference: Ellipsis

ULT **to your fathers**
UST your ancestors {that he would give to you}
(לַאֲבֹתֵיכֶם)

Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST. See how you translated the phrase "your fathers" in 1:8.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and multiply	and you will become very numerous
and possess	Your people will occupy
Yahweh	Yahweh
swore	solemnly promised

Deuteronomy 8:2

ULT	UST
And you shall remember all the way that Yahweh your God has led you these 40 years in the wilderness so that he might humble you, to test you to know what {was} in your heart, if you would keep his commandments {or} not.	*And think about how Yahweh our God led us as we traveled through the desert during these past 40 years. He {caused you to have many problems}. This was to cause you to realize that you needed to trust him and not trust in yourselves. He also wanted to test you, to find out what you intended to do, whether you would obey his commandments or not.*

ULT **And you shall remember … your God has led you … he might humble you, to test you … {was} in your heart**
UST And think about … our God led us as we traveled … cause you to realize that you needed to trust him and not trust in yourselves. He also wanted to test you … you intended to do
(וְזָכַרְתָּ & הֹלִיכֲךָ & אֱלֹהֶיךָ & עַנֹּתְךָ לְנַסֹּתְךָ & בִּלְבָבְךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular from this verse to verse 19. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **all the way**
UST how
(אֶת־כָּל־הַדֶּרֶךְ)

Here, **all the way** represents everything that the Israelites saw, heard, and experienced during the time they were in the wilderness. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [everything that happened on the journey]

Support Reference: Metonymy

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **so that … to test you to know**
UST He {caused you to have many problems}. This was to … He also wanted to test you, to find out
(לְמַעַן & לְנַסֹּתְךָ לָדַעַת)

Here the words **so that** and **to** mark what follows as the goal or purpose of what came before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Reason-and-Result Relationship

ULT **what {was} in your heart**
UST what you intended to do
(אֶת־אֲשֶׁר בְּלְבָבְךָ)

Here, **heart** represents where a person's thoughts and intentions exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [what you truly wanted]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
in the wilderness	through the desert
he might humble you	cause you to realize that you needed to trust him and not trust in yourselves
to test you	He also wanted to test you
to know	to find out

Deuteronomy 8:3

ULT	UST
And he humbled you and caused you to hunger and fed you manna, which you had not known and your fathers had not known, so that he might make you know that man does not live upon bread alone, but upon everything coming out of the mouth of Yahweh the man lives.	*So he caused you to have problems. He allowed you to become hungry. Then he gave you manna, {food from heaven}, food that you and your parents had never eaten before. He did that to teach you that people need food {for their bodies}, but {they also need food for their spirits. This comes from paying attention to} everything that Yahweh says.*

ULT **and fed you manna**
UST Then he gave you manna, {food from heaven}, food
(וַיַּאֲכִלְךָ אֶת הַמָּן)

This does not mean that Yahweh personally fed the Israelites like a mother would feed her infant. What Moses means is that Yahweh provided manna from heaven for the Israelites to eat, as Exodus 16 describes. You could include this information if it would be helpful for your readers. Alternate translation: [and gave you manna to eat]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you had not known and your fathers had not known**
UST you and your parents had never eaten before
(לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ)

The expression **you had not known and your fathers had not known** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [you and your fathers had not known]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **man … the man**
UST people … they
(הָאָדָם & הָאָדָם)

In this verse, the word **man** is singular in form, but it refers to all human beings as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [humankind … humankind]

Support Reference: Collective Nouns

ULT **bread**
UST need food
(הַלֶּחֶם)

Here, **bread** represents all food. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [eating meals]

Support Reference: Metonymy

ULT **everything coming out of the mouth of Yahweh**
UST everything that Yahweh says
(כָּל־מוֹצָא פִי־יְהוָה)

Here, **mouth** represents the act of speaking, and **everything coming out** represents the words or commands. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [what Yahweh declares]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he humbled you	So he caused you to have problems
manna	manna, {food from heaven}
you had … known	you … had … eaten before
had … known	you … had … eaten before
he might make you know	teach you
he might make you know	teach you
bread	need food
Yahweh	Yahweh

Deuteronomy 8:4

ULT	UST
Your clothing did not wear out from upon you, and your feet did not swell up these 40 years.	*During those 40 years, our clothes did not wear out. Also, our feet did not swell {from walking through the desert}.*

ULT **Your clothing did not wear out from upon you, and your feet did not swell up these 40 years**

UST During those 40 years, our clothes did not wear out. Also, our feet did not swell {from walking through the desert}

(שִׂמְלָתְךָ֙ לֹא בָלְתָ֣ה מֵעָלֶ֔יךָ וְרַגְלְךָ֖ לֹא בָצֵ֑קָה זֶ֖ה אַרְבָּעִ֥ים שָׁנָֽה)

The implication is that Yahweh protected and provided for the Israelites. As a result, their **clothing did not wear out** and their **feet did not swell up** even though they walked for **40 years** in the wilderness. You could include this information if that would be helpful to your readers. Alternate translation: [Yahweh protected you so that your provisions did not run out and you remained healthy for those 40 years in the wilderness]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Your clothing did not wear out from upon you**

UST our clothes did not wear out

(שִׂמְלָתְךָ֙ לֹא בָלְתָ֣ה מֵעָלֶ֔יךָ)

The expression **Your clothing did not wear out from upon you** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [Your clothing did not wear out]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

Deuteronomy 8:5

ULT	UST
And you shall know with your heart that, as a man instructs his son, Yahweh your God instructs you.	*Remember that Yahweh our God corrects us and punishes us, like parents correct their children.*

ULT And you shall know with your heart
UST Remember
(וְיָדַעְתָּ עִם־לְבָבֶךָ)

Here the expression **know with your heart** means "think about" or "reflect on." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you shall consider]

Support Reference: Metaphor

ULT a man instructs his son
UST parents correct their children
(יְיַסֵּר אִישׁ אֶת־בְּנוֹ)

In this verse, the words **man** and **son** are singular in form, but refer to all parents and children as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [a parent instructs a child]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall know	Remember
instructs	correct
Yahweh	Yahweh
your God	our God
instructs you	corrects us and punishes us

Deuteronomy 8:6

ULT	UST
And you shall keep the commandments of Yahweh your God, to walk in his ways and to fear him.	*So obey the commandments of Yahweh our God. Conduct your lives as he wants you to do and honor him.*

ULT to walk in his ways
UST Conduct your lives as he wants you to do
(לָלֶכֶת בִּדְרָכָיו)

Here Moses is speaking of the **commandments** of Yahweh as if they were **ways** or a path that the people should **walk** on. He means that obeying those commandments is like walking on that path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to obey him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
and to fear	and honor

Deuteronomy 8:7

ULT	UST
For Yahweh your God is bringing you into a good land, a land of brooks of water, fountains, and springs coming out in valleys and in hills;	*He is about to bring you into a good land. It has streams that flow down from the hills and flow out of springs in the valleys.*

ULT **is bringing you**
UST is about to bring you
(מְבִיאֲךָ)

In a context such as this, your language might say “taking” instead of **bringing**. Alternate translation: [is taking you]

Support Reference: Go and Come

ULT **a land of**
UST It has
(אֶרֶץ)

Here Moses is using the possessive form to describe a **land** that has the features that follow. If your language would not use the possessive form for this, you could use a comparable way of expressing landmarks. Alternate translation: [a land that features]

Support Reference: Possession

ULT **brooks of water, fountains, and springs coming out in valleys and in hills**
UST streams that flow down from the hills and flow out of springs in the valleys
(נַחֲלֵי מָ֔יִם עֲיָנֹ֖ת וּתְהֹמֹ֑ת יֹצְאִ֥ים בַּבִּקְעָ֖ה וּבָהָֽר)

The implication is that water comes up from under the ground even in the mountains. You could include this information if that would be helpful to your readers. Alternate translation: [plentiful water in both the valleys and the hills] or [flowing out in both the valleys and the hills]

Support Reference: Assumed Knowledge and Implicit Information

ULT **brooks of water, fountains, and springs**
UST streams … and … springs
(נַחֲלֵי מָ֔יִם עֲיָנֹ֖ת וּתְהֹמֹ֑ת)

Here, **brooks of water, fountains, and springs** are all types of flowing bodies of water. Moses is using the these terms together for emphasis. If your language does not have these, or all of these distinctions between bodies of water, you could use a more general description or use fewer terms. Alternate translation: [types of flowing bodies of water]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	He
your God	He
good	good
a … land	a … land
a land of	It has
fountains	streams … and … springs
and springs	streams … and … springs

Deuteronomy 8:8

ULT	UST
a land of wheat and barley and vines and fig trees and pomegranates, a land of olive oil and honey;	*It is a land on which wheat and barley grow. It has vineyards, fig trees, and pomegranates. It is a land where there are olive trees and honey.*

ULT a land of … a land of
UST It is a land on which … It is a land where there are
(אֶרֶץ & אֶרֶץ)

Here Moses is using the possessive form to describe a **land** that produces certain types of crops. If your language would not use the possessive form for this, you could use a comparable way of describing the land. Alternate translation: [a land that can produce … a land that can produce]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a land of	It is a land on which
wheat	wheat
and barley	and barley grow
and vines	It has vineyards
and fig trees	fig trees
and pomegranates	and pomegranates
a land of	It is a land where there are
olive	olive trees
oil	olive trees
and honey	and honey

Deuteronomy 8:9

ULT	UST
a land where you will eat bread in it not with poverty, you will not lack anything in it; a land where its stones {are} iron, and from the hills you may dig copper.	*It is a land where there will be plenty of food for you. You will have everything you need. It is a land which has iron {ore} in its rocks and from which you can dig copper {ore} from its hills.*

ULT **where you will eat bread in it not with poverty**
UST where there will be plenty of food for you
(אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל־בָּהּ לֶחֶם)

If it would be more natural in your language, you could change the phrasing of this clause. Alternate translation: [where you will eat bread without scarcity]

Support Reference: Information Structure

ULT **bread**
UST food for you
(לֶחֶם)

Here, **bread** represents all food. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly as in the UST.

Support Reference: Metonymy

ULT **not with poverty**
UST plenty of
(לֹא בְמִסְכֵּנֻת)

Moses is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **no**, together with an expression that is the opposite of the author's intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [in abundance]

Support Reference: Litotes

ULT **with poverty**
UST plenty of
(בְמִסְכֵּנֻת)

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

Support Reference: Abstract Nouns

ULT **you will not lack anything in it**
UST You will have everything you need
(לֹא־תֶחְסַר כֹּל בָּהּ)

Moses is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the author's intended meaning. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [where everything in it will be sufficient for you]

Support Reference: Litotes

ULT **its stones {are} iron, and from the hills you may dig copper**
UST iron {ore} in its rocks and from which you can dig copper {ore} from its hills
(אֲבָנֶיהָ בַרְזֶל וּמֵהָרָרֶיהָ תַּחְצֹב נְחֹשֶׁת)

The implication is that one can **dig** (as in, mine) for **iron** and **copper** ore in the land. You could include this information if that would be helpful to your readers. Alternate translation: [there is iron ore and there is copper ore that you can mine]

Support Reference: Assumed Knowledge and Implicit Information

ULT **copper**
UST copper {ore}
(נְחֹשֶׁת)

Here the word **copper** refers to a soft metal used for making tools and other utensils. If your readers would not be familiar with this type of metal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [soft metal]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a land	It is a land
bread	food for you
a land	It is a land
{are} iron	iron {ore}
copper	copper {ore}

Deuteronomy 8:10

ULT	UST
And you will eat and be full, and you will bless Yahweh your God for the good land that he has given to you.	*{Every day} you will eat until your stomachs are full. You will thank Yahweh our God for the fertile land that he has given you.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you will bless	You will thank
Yahweh	Yahweh
your God	our God
good	fertile

Deuteronomy 8:11

ULT	UST
Guard yourself, lest you forget Yahweh your God by failing to keep his commandments and his ordinances and his statutes that I am commanding you today,	*But {when that happens}, be sure not to forget Yahweh our God by disobeying his commandments, rules, and regulations that I am giving to you today.*

ULT lest
UST But {when that happens} … not
(פֶּן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT his commandments and his ordinances and his statutes
UST his commandments, rules, and regulations
(מִצְוֹתָ֥יו וּמִשְׁפָּטָ֖יו וְחֻקֹּתָֽיו)

See how you translated the similar phrase, “the commandment and the statutes and the ordinances” in 5:31.

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Guard	be sure
Yahweh	Yahweh
your God	our God
and his ordinances	rules
and his statutes	and regulations

Deuteronomy 8:12

ULT	UST
lest you eat and are satisfied, and you build good houses and live {in them},	*Do this even when your stomachs are full {every day}, and when you have built good houses and are living in them.*

ULT lest
UST Do this even when
(פֶּן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction (in the previous verse) to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … houses	and when you have built

Deuteronomy 8:13

ULT	UST
and your herds and your flocks multiply, and your silver and gold multiply for you, and all that you have multiplies,	*One day the number of your cattle and sheep will greatly increase. You will accumulate a large amount of silver and gold. The amount of all your other possessions will also greatly increase.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and your herds	One day … your cattle
and your flocks	and sheep
multiply	the number of … will greatly increase
and your silver	of silver
and gold	and gold
multiply	will accumulate a large amount
multiplies	The amount of … will also greatly increase

Deuteronomy 8:14

ULT	UST
and your heart is lifted up and you forget Yahweh your God, who brought you out from the land of Egypt, from the house of slaves.	*Even then, be sure that you do not become proud and forget Yahweh our God. He rescued your parents from being slaves in Egypt and brought them out from there.*

ULT **and your heart is lifted up**
UST Even then, be sure that you do not become proud
(וְרָם לְבָבֶךָ)

In this verse, Moses gives the negative consequences that could happen as a result of the previous verses. If the connection between this statement and the previous one is not clear, you may want to use a connecting word to show how this statement relates to what came before it. Use a natural form in your language for connecting this statement to the previous one. Alternate translation: [so that your heart is lifted up]

Support Reference: Connecting Words and Phrases

ULT **and your heart is lifted up**
UST Even then, be sure that you do not become proud
(וְרָם לְבָבֶךָ)

Moses is using **your heart is lifted up** as a common expression of his culture to mean "you become proud." 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: [and you become prideful] or [and you become conceited]

Support Reference: Idiom

ULT **from the house of slaves**
UST from being slaves
(מִבֵּית עֲבָדִים)

See how you translated the phrase "from the house of slaves" in 5:6. Alternate translation: [from the place where you were slaves]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
from the land of	in Egypt … there
Egypt	in Egypt … there

ULT	UST
from the house of	from being slaves
slaves	from being slaves

Deuteronomy 8:15

ULT	UST
He led you in the great and terrible wilderness, fiery serpent and scorpion and thirsty ground where there was no water, he brought out water for you from the rock of flint.	*Remember that he guided them while they traveled through that huge and terrible desert. There were poisonous snakes and scorpions there. Remember that the ground was very dry and there was no water. In spite of that, he caused water to flow for them out of solid rock.*

ULT great and terrible
UST huge and terrible
(הַגָּדֹל וְהַנּוֹרָא)

See how you translated the phrase “great and terrible wilderness” in 1:19. Alternate translation: [the great and unsafe]

Support Reference: Assumed Knowledge and Implicit Information

ULT fiery serpent and scorpion
UST There were poisonous snakes and scorpions
(נָחָשׁ ׀ שָׂרָף וְעַקְרָב)

In this verse, the words **serpent** and **scorpion** are singular in form, but they refer to all serpents and scorpions in the wilderness as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [fiery serpents and scorpions]

Support Reference: Collective Nouns

ULT fiery serpent
UST There were poisonous snakes
(נָחָשׁ ׀ שָׂרָף)

This phrase begins a list of the “great and terrible” things that the Israelites encountered in the wilderness. If the connection between this statement and the previous one is not clear, you may want to use a connecting word to show how this statement relates to what came before it. Use a natural form in your language for connecting this statement to the previous one. Alternate translation: [which had the fiery serpent]

Support Reference: Connecting Words and Phrases

ULT **fiery serpent**
UST There were poisonous snakes
(נָחָשׁ ו שָׂרָף)

Here, **fiery serpent** probably means that the venom from the bite of the serpent causes burning or **fiery** pain. Alternate translation: [poisonous serpent]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and scorpion**
UST and scorpions
(וְעַקְרָב)

A **scorpion** is a poisonous creature that crawls on the ground, similar to a spider. If your readers would not be familiar with this type of poisonous creature, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [and small stinging and poisonous creature]

Support Reference: Translate Unknowns

ULT **and thirsty ground**
UST Remember that the ground was very dry
(וְצִמָּאוֹן)

The implication is that the **ground** was **thirsty** because the region was dry, with very little rain there. You could include this information if that would be helpful to your readers. Alternate translation: [and waterless land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he brought out water for you from the rock of flint**
UST In spite of that, he caused water to flow for them out of solid rock
(הַמּוֹצִיא לְךָ מַיִם מִצּוּר הַחַלָּמִישׁ)

You could add a footnote to show that this refers to the events described in Numbers 20:2–13.

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the rock of flint**
UST solid rock
(מִצּוּר הַחַלָּמִישׁ)

Here Moses is using the possessive form to describe a **rock** that has the qualities of **flint**. If your language would not use the possessive form for this, you could use a comparable expression to describe hard rock. Alternate translation: [from the flinty rock]

Support Reference: Possession

ULT **from the rock of flint**
UST solid rock
(מִצּוּר הַחַלָּמִישׁ)

Here the word **flint** refers to a hard, solid type of rock that can be used to ignite fires. If your readers would not be familiar with this type of rock, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [from the rock that was very hard]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and terrible	and terrible
in the … wilderness	while they traveled through that … desert … there
serpent	There were … snakes

Deuteronomy 8:16

ULT	UST
He fed you manna in the wilderness that your fathers had not known so that he might humble you and so that he might test you, to do you good in your end.	*Remember that in that desert he gave your families manna to eat. Manna was food that they had never eaten before. He did this so they would realize that they needed to trust him and not themselves. He wanted to test them to find out if they would obey him. This is so that he could do many good things for them {when those difficulties ended}.*

ULT **He fed you manna in the wilderness**
UST Remember that in that desert he gave your families manna to eat
(הַמַּאֲכִלְךָ מָן בַּמִּדְבָּר)

This does not mean that Yahweh personally **fed** the Israelites like a mother would feed her infant. What Moses means is that Yahweh sent manna from heaven for the Israelites to eat. You could include this information if it would be helpful for your readers. Alternate translation: [and provided you with manna to eat]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that … and so that**
UST He did this so … He wanted
(לְמַעַן & וּלְמַעַן)

Here, **so that** marks what follows as the goal or purpose of what came before. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order that … and in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **in your end**
UST when those difficulties ended
(בְּאַחֲרִיתֶךָ)

The implication is that Yahweh would "do good" to the Israelites at the **end** of all the testing and trials they experienced. You could include this information if that would be helpful to your readers. Alternate translation: [at the end of all the testing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
manna	manna
in the wilderness	in that desert
had … known	had … eaten

ULT	UST
he might humble you	they would realize that they needed to trust him and not themselves
he might test you	to test them to find out if they would obey him
to do you good	This is so that he could do many good things for them

Deuteronomy 8:17

ULT	UST
And you will say in your heart, ‘My power and the might of my hand made for me this wealth.’	*Be sure that you do not think to yourselves that you have acquired all these things by your own power and ability.*

ULT **And you will say in your heart, ‘My power and the might of my hand made for me this wealth**
UST Be sure that you do not think to yourselves that you have acquired all these things by your own power and ability
(וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה)

As modeled by the 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 will say in your heart that your power and the might of your hand made for you this wealth]

Support Reference: Quotes within Quotes

ULT **And you will say in your heart**
UST Be sure that you do not think to yourselves that
(וְאָמַרְתָּ בִּלְבָבֶךָ)

See how you translated “say in your heart” in 7:17. Alternate translation: [And you will say to yourselves]

Support Reference: Idiom

ULT **and the might of my hand**
UST and ability
(וְעֹצֶם יָדִי)

Here, **hand** represents the ability 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 with my own might]

Support Reference: Metonymy

ULT **this wealth**
UST all these things
(אֶת־הַחַיִל הַזֶּה)

Here, **this wealth** refers to all the good things that Moses listed in 8:7–10 and 8:12–13. You could include this information if that would be helpful to your readers. Alternate translation: [this prosperity and all these possessions]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the might of	and ability

Deuteronomy 8:18

ULT	UST
And you shall remember Yahweh your God, for he is the one who gives to you power to make wealth so that he may establish his covenant that he swore to your fathers, as this day.	*Remember that it is Yahweh our God who has enabled you to become rich. He does this because he faithfully does what he solemnly promised our ancestors that he would do.*

ULT **so that**
UST He does this because
(לְמַעַן)

Here, **so that** marks what follows as the goal or purpose of what came before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **he may establish his covenant**
UST he faithfully does what
(הָקִים אֶת־בְּרִיתוֹ)

Alternate translation: [he may fulfill his covenant]

ULT **as this day**
UST our ancestors
(כַּיּוֹם הַזֶּה)

The implication is that at the same time that Moses is speaking to the Israelites, Yahweh is fulfilling the covenant. You could include this information if that would be helpful to your readers. Alternate translation: [as he is doing now]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
his covenant	what
he swore	he solemnly promised … that he would do

Deuteronomy 8:19

ULT	UST
And it will happen, if forgetting, you forget Yahweh your God and walk after other gods and serve them and bow down to them, I testify against you today that perishing, you will perish.	*Today I solemnly warn you: If you forget Yahweh our God and start to worship and serve other gods, then he will certainly destroy you.*

ULT **forgetting, you forget … perishing, you will perish**
UST you forget … he will certainly destroy you
(שָׁכֹחַ תִּשְׁכַּח & אָבֵד תֹּאבֵדוּן)

Moses is repeating forms of the verbs **forget** and **perish** in order to intensify the idea 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: [you indeed forget … you will indeed perish]

Support Reference: Reduplication

ULT **and walk after**
UST and start to worship
(וְהָלַכְתָּ אַחֲרֵי)

Here, **walk after** means "worship." Moses is speaking of worshiping idols as if they were walking behind them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and serve]

Support Reference: Metaphor

ULT **I testify against you**
UST I solemnly warn you
(הַעִדֹתִי בָכֶם)

The phrase **I testify against you** is an oath formula used as a strong warning. Use a natural way in your language to express a strong warning. Alternate translation: [I promise you]

Support Reference: Oath Formulas

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
gods	gods
and serve them	and serve
and bow down	and start to worship

ULT	UST
I testify	I solemnly warn
perishing	certainly
you will perish	he will … destroy you

Deuteronomy 8:20

ULT	UST
Like the nations that Yahweh is causing to perish from your faces, thus you will perish, because you would not listen to the voice of Yahweh your God.	*If you do not obey Yahweh our God, then he will certainly destroy you just like he will destroy the people groups against which you will fight.*

ULT **from your faces**
UST against … you will fight
(מִפְּנֵיכֶם)

See how you translated the similar phrase “from their faces” in 2:12. Alternate translation: [because of you] or [from before you]

Support Reference: Idiom

ULT **you would not listen to the voice of**
UST you do not obey
(לֹא תִשְׁמְעוּן בְּקוֹל)

Moses assumes that readers will know that **listen** as it is used here, means to listen and “obey.” You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [you would not obey the voice of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the voice of**
UST you do … obey
(בְּקוֹל)

Here, **voice** represents the words that Yahweh spoke, which include his commands. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the words of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Like the nations	just like … the people groups
Yahweh	he … which
is causing to perish	will destroy
you will perish	he will certainly destroy you
Yahweh	Yahweh
your God	our God

Deuteronomy 9

Deuteronomy 9 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Moses tells the Israelites that when they enter the land that Yahweh had promised to them that Yahweh will be with them and fight for them (1–3)
2. Moses reminds the Israelites that Yahweh is not allowing them to dispossess the people groups in the land that Yahweh had promised them because of the Israelites righteousness but rather because of the wickedness of the people who live in that land (4–6)
3. Moses recounts the Israelites' consistent pattern of sinning against Yahweh and his intercession on their behalf (7–29)

Religious and Cultural Concepts in This Chapter

Yahweh's victory

This chapter assures the Israelites that it is Yahweh who will empower them to conquer the land that Yahweh had promised them. The Israelites will not be strong enough on their own to conquer these other nations. This victory will be Yahweh's. The people did not earn this victory, but it is Yahweh's punishment of these sinful nations. (See: Promised Land; and sin, sinful, sinner, sinning)

Israel's sin

Yahweh is about to punish the Canaanites for their sin. He also reminds Israel of their sin. This serves as a warning to the people of Israel. If they sin again, Yahweh will punish them too.

Translation Issues in This Chapter

“you” and “your” singular and plural

When Moses is addressing the Israelites, he uses both the singular and plural forms of “you.”

- In verses 1–6: “you” and “your” are singular.
- In verse 7 see the note.
- In verses 8–9 “you” and “your” are plural.
- In verses 16–25 “you” and “your” are plural.

Although Moses is speaking to all the Israelites, he sometimes addresses them as “you” singular. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Pronouns — When to Use Them; and Singular Pronouns that refer to Groups)

Deuteronomy 9:1

ULT	UST
Hear, Israel! You are crossing the Jordan today to go in to dispossess nations greater and mightier than you, {with} cities great and fortified to the heavens,	*You people of Israel, listen to me! You will soon cross the Jordan River. In the land that you will enter, there are people groups that are more numerous and more powerful than you are. In that land, there are large cities that have very high walls {around them}. The walls are so high that they {seem to} extend up to the sky. You will take possession of the land that these people groups occupy.*

ULT Hear … You … than you
UST listen to me! You … than you are
(שְׁמַע & אַתָּה & מִמֶּךָּ)

Even though Moses is speaking to all the Israelites, commands and the words **you** and **your** are singular from here to verse 6. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT and fortified to the heavens
UST that have very high walls {around them}. The walls are so high that they {seem to} extend up to the sky
(וּבְצוּרֹת בַּשָּׁמָיִם)

Moses says **fortified to the heavens** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. See how you translated this phrase in 1:28. Alternate translation: [and extremely well-fortified]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	You people of Israel
the Jordan	the Jordan River
to dispossess	You will take possession of the land that … occupy
nations	there are people groups … these people groups
to the heavens	The walls are so high that they {seem to} extend up to the sky

Deuteronomy 9:2

ULT	UST
a people great and tall, the sons of the Anakites, whom you, you know, and you, you have heard, 'Who can stand to the faces of the sons of Anak?'	*The people in the land are strong and tall. Some of them are descendants of the Anakites. You have encountered them, and you certainly have heard people say that no one can defeat the descendants of Anak.*

ULT **the sons of**
UST Some of them are descendants of
(בְּנֵי)

Here, **sons** means "descendants." If it would be helpful in your language, you could state the meaning plainly as is modeled in the UST.

Support Reference: Metaphor

ULT **you, you know, and you, you have heard**
UST You have encountered … and you certainly have heard people say that
(אַתָּה יָדַעְתָּ וְאַתָּה שָׁמַעְתָּ)

Moses is stating the pronoun **you** separately, even though the verbs translated as **know** and **heard** already include this meaning. He is doing that to emphasize that these people know about the Anakites very well. 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: [you know very well, and you indeed have heard] or [you yourselves know, and you indeed have heard]

Support Reference: Pronouns — When to Use Them

ULT **and you, you have heard**
UST and you certainly have heard people say that
(וְאַתָּה שָׁמַעְתָּ)

Here the word **heard** means "heard rumors of." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and of whom you have heard it said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Who can stand to the faces of the sons of Anak**
UST no one can defeat the descendants of Anak
(מִי יִתְיַצַּב לִפְנֵי בְּנֵי עֲנָק)

Moses is using the question form to emphasize that people were afraid of the Anakites. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [There is no one who can stand to the faces of the sons of Anak.]

Support Reference: Rhetorical Question

ULT **can stand**
UST can defeat
(יִתְיַצַּב)

Here, **stand** means "resist" or "oppose in battle." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [can endure in battle]

Support Reference: Metaphor

ULT **to the faces of**
UST can defeat
(לִפְנֵי)

Here, **faces** represents the presence of people. 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 the presence of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Anakites	the Anakites
you know	You have encountered
Anak	Anak

Deuteronomy 9:3

ULT	UST
And you shall know today that Yahweh your God, he is the one who goes over to your face, a devouring fire; he, he will destroy them, and he, he will subdue them to your face. And you will drive them out and exterminate them quickly, as Yahweh has spoken to you.	*I want you to know that Yahweh our God will go ahead of you. He will be like a raging fire. He will be the one defeating and destroying them in front of you. As a result, you will quickly be able to drive out some of them and kill the others. This is just as Yahweh promised that you would do.*

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **a devouring fire**
UST He will be like a raging fire
(אֵשׁ אֹכְלָה)

Here Moses is speaking of Yahweh’s response, when he is jealous, as if it were **a devouring fire**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he is a destroyer of people who disobey him, just as a fire burns its fuel to ashes]

Support Reference: Metaphor

ULT **he, he will destroy them, and he, he will subdue them to your face**
UST He will be the one defeating and destroying them in front of you
(הוּא יַשְׁמִידֵם וְהוּא יַכְנִיעֵם לְפָנֶיךָ)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could 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: [he will destroy them, indeed, he will subdue them to your face]

Support Reference: Parallelism

ULT **he, he will destroy them, and he, he will subdue them**
UST He will be the one defeating and destroying them
(הֽוּא יַשְׁמִידֵ֣ם וְהֽוּא יַכְנִיעֵ֣ם)

Moses is stating the pronoun **he** separately, even though the verbs translated as **he will destroy** and **he will subdue** already include this meaning. He is doing that to emphasize that Yahweh alone will do these things. 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: [it is he who will destroy them, and it is he alone will subdue them]

Support Reference: Pronouns — When to Use Them

ULT **to your face … to your face**
UST ahead of you … in front of you
(לְפָנֶ֔יךָ & לְפָנֶ֖יךָ)

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 … before you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall know	I want you to know
Yahweh	Yahweh
your God	our God
devouring	raging
he will destroy them	and destroying
And you will drive them out	As a result, you will … be able to drive out some of them
and exterminate them	and kill the others
Yahweh	Yahweh

Deuteronomy 9:4

ULT	UST
You shall not say in your heart, when Yahweh your God has thrust them out from to your face, saying, 'In my righteousness Yahweh has brought me in to possess this land,' but in the wickedness of these nations, Yahweh is driving them out from your face.	*After Yahweh our God has expelled them before you, do not say to yourselves, 'It is because we are righteous that Yahweh has enabled us to capture this land.' Rather, it is because the people in that land are wicked that Yahweh will drive them out for you.*

ULT **You shall not say in your heart**
UST do not say to yourselves
(אַל־תֹּאמַר בִּלְבָבְךָ)

See how you translated "say in your heart" in 7:17. Alternate translation: [You shall not think]

Support Reference: Idiom

ULT **when Yahweh your God has thrust them out**
UST After Yahweh our God has expelled them
(בַּהֲדֹף יְהוָה אֱלֹהֶיךָ אֹתָם)

Here, **when** means "after." You could include this information if that would be helpful to your readers. Alternate translation: [after Yahweh your God has thrust them out]

Support Reference: Assumed Knowledge and Implicit Information

ULT **when Yahweh your God has thrust them out**
UST After Yahweh our God has expelled them
(בַּהֲדֹף יְהוָה אֱלֹהֶיךָ אֹתָם)

Yahweh will **thrust out** the people of the other nations by driving them off of the land. You could include this information if that would be helpful to your readers. Alternate translation: [when Yahweh your God has driven them out]

Support Reference: Metaphor

ULT **from to your face**
UST before you
(מִלְּפָנֶיךָ)

Here, **face** represents what is in front of the Israelites or in their presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from your presence]

Support Reference: Metonymy

ULT **saying**
UST do … say
(לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **In my righteousness … but in the wickedness of**
UST It is because we are righteous … Rather, it is because … are wicked
(בְּצִדְקָתִי & וּבְרִשְׁעַת)

If your language does not use abstract nouns for the ideas of **righteousness** and **wickedness**, you could express these ideas in another way. Alternate translation: [Since I am righteous … but for the wicked deeds of]

Support Reference: Abstract Nouns

ULT **In my righteousness … but in the wickedness of**
UST It is because we are righteous … Rather, it is because … are wicked
(בְּצִדְקָתִי & וּבְרִשְׁעַת)

Here, **In** means "because of." You could include this information if that would be helpful to your readers. Alternate translation: [Due to my righteousness … but due to the wickedness of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **has brought me in**
UST that … has enabled us
(הֱבִיאַנִי)

In a context such as this, your language might say "taken" instead of **brought**. Alternate translation: [has taken me in]

Support Reference: Go and Come

ULT **but in the wickedness of**
UST Rather, it is because … are wicked
(וּבְרִשְׁעַת)

Moses uses the word **but** here to indicate a strong contrast between what the Israelites might think and the real reason why Yahweh is giving them the land. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [nevertheless, in the wickedness of]

Support Reference: Connect — Contrast Relationship

ULT **from your face**
UST for you
(מִפָּנֶיךָ)

Here the phrase **from your face** could: (1) be a common expression of the culture that means "on your account" or "on your behalf," Alternate translation: [on your behalf] or (2) represent [from in front of] the Israelites. Alternate translation: [from before you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
In my righteousness	It is because we are righteous
Yahweh	Yahweh
to possess	to capture
but in the wickedness of	Rather, it is because … are wicked
nations	the people in that land
Yahweh	that Yahweh

Deuteronomy 9:5

ULT	UST
Not in your righteousness or in the uprightness of your heart are you going in to possess their land, but in the wickedness of these nations, Yahweh your God is driving them out from your face, and so that Yahweh may establish the word that he swore to your fathers, to Abraham, to Isaac, and to Jacob.	*{Again}, it is not because you are righteous or do things that are righteous that you will inhabit that land. It is because those people groups are very wicked that Yahweh our God will expel them as you advance. It is also because he intends to do what he solemnly promised to your ancestors Abraham, Isaac, and Jacob that he would do.*

ULT **Not in your righteousness or in the uprightness of your heart are you going in to possess their land, but in the wickedness of these nations, Yahweh your God is driving them out from your face**

UST {Again}, it is not because you are righteous or do things that are righteous that you will inhabit that land. It is because those people groups are very wicked that Yahweh our God will expel them as you advance

(לֹ֣א בְצִדְקָתְךָ֗ וּבְיֹ֙שֶׁר֙ לְבָבְךָ֔ אַתָּ֥ה בָ֛א לָרֶ֥שֶׁת אֶת־אַרְצָ֑ם כִּ֣י בְרִשְׁעַ֗ת ׀ הַגּוֹיִם֙ הָאֵ֔לֶּה יְהוָ֥ה אֱלֹהֶ֖יךָ מוֹרִישָׁ֣ם מִפָּנֶ֑יךָ)

This sentence means basically the same thing as the previous verse. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences in a way that would make this clear. Alternate translation: [I reiterate, not in your righteousness or in the uprightness of your heart are you going in to possess their land, but in the wickedness of these nations, Yahweh your God is driving them out from before your face]

Support Reference: Parallelism

ULT **in your righteousness or in the uprightness of your heart**

UST you are righteous or do things that are righteous

(בְּצִדְקָתְךָ֗ וּבְיֹ֙שֶׁר֙ לְבָבְךָ֔)

If your language does not use abstract nouns for the ideas of **righteousness** and **uprightness**, you could express the same ideas in other ways. Alternate translation: [in your righteous acts or your upright heart]

Support Reference: Abstract Nouns

> ULT **in your righteousness or in the uprightness**
> UST you are righteous or … that are righteous
> (בְּצִדְקָתְךָ֔ וּבְיֹ֖שֶׁר)

Here, **in** means "because of." You could include this information if that would be helpful to your readers. Alternate translation: [because of your righteousness or because of the uprightness]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of your heart**
> UST do things
> (לְבָ֣בְךָ֔)

Here the **heart** represents where a person's thoughts and desires exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [of your desires]

Support Reference: Metaphor

> ULT **are you going in**
> UST that you will inhabit
> (אַתָּ֥ה בָ֖א)

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: [are you coming in]

Support Reference: Go and Come

> ULT **but**
> UST It is because
> (כִּ֞י)

Moses uses the word **but** here to indicate a strong contrast between what the Israelites might think and the real reason why Yahweh is giving them the land. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [but, rather,]

Support Reference: Connect — Contrast Relationship

ULT **from your face**
UST as you advance
(מִפָּנֶיךָ)

Here the phrase **from your face** could: (1) be a common expression of the culture that means "on your account" or "on your behalf," Alternate translation: [on your behalf] or (2) represent [from in front of] the Israelites. Alternate translation: [from before you]

Support Reference: Idiom

ULT **and so that**
UST It is also because
(וּלְמַעַן)

Here, **so that** marks **Yahweh may establish the word** as the goal or purpose of **Yahweh your God is driving them out**. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **may establish**
UST he intends to do
(הָקִים)

Here, **establish** means "fulfill." If it would be helpful in your language, you could state the meaning plainly. See how you translated "may establish" in 8:18. Alternate translation: [may fulfill]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the word**
UST what
(אֶת־הַדָּבָר)

Here, **word** represents what someone said, which, in this case, is the promise that Yahweh spoke. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the promise]

Support Reference: Metonymy

ULT **to your fathers**
UST to your ancestors
(לַאֲבֹתֶיךָ)

Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST. See how you translated the phrase "your fathers" in 1:8.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in your righteousness	you are righteous
to possess	will inhabit
their land	that land
in the wickedness of	are very wicked
nations	people groups
Yahweh	that Yahweh
your God	our God
Yahweh	he
he swore	solemnly promised … that he would do
to Abraham	Abraham
to Isaac	Isaac
and to Jacob	and Jacob

Deuteronomy 9:6

ULT	UST
And you shall know that not in your righteousness is Yahweh your God giving to you this good land to possess, for you {are} a people stiff of neck.	*I want you to know that it is not because you are righteous that Yahweh our God is giving you this good land. I say this because you are a very stubborn people.*

ULT **in your righteousness**
UST you are righteous
(בְּצִדְקָתְךָ)

Here, **in** means "because of." You could include this information if that would be helpful to your readers. Alternate translation: [because of your righteousness]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in your righteousness**
UST you are righteous
(בְּצִדְקָתְךָ)

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

Support Reference: Abstract Nouns

ULT **{are} a people stiff of neck**
UST are a very stubborn people
(עַם־קְשֵׁה־עֹרֶף)

Moses is using **stiff of neck** as a common expression of his culture to mean "stubborn" and "rebellious." The image comes from an animal that does not want to go the way his master is trying to direct him. 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: [are a hard-hearted people] or [are a rebellious people]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall know	I want you to know
in your righteousness	you are righteous
Yahweh	that Yahweh
your God	our God
good	good

ULT	UST
to possess	is giving

Deuteronomy 9:7

ULT	UST
Remember, you shall not forget how you provoked Yahweh your God to anger in the wilderness; from the day that you went out from the land of Egypt until you came to this place, you have been rebellious against Yahweh.	*Never forget what your parents did in the desert that caused Yahweh our God to become angry. From the day that we left Egypt until the day that we arrived here, you have continually rebelled against him.*

ULT **Remember, you shall not forget … you provoked … your God to anger … you went out**

UST Never forget … your parents did … that caused … our God to become angry … we left

(זְכֹר֙ אַל־תִּשְׁכַּ֔ח & הִקְצַפְתָּ & אֱלֹהֶ֖יךָ & יָצָאתֶ֗ם)

Even though Moses is speaking to all the Israelites, the command **Remember**, and the pronouns **you** and **your** are singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **Remember, you shall not forget**

UST Never forget

(זְכֹר֙ אַל־תִּשְׁכַּ֔ח)

The words **remember** and **you shall not forget** mean similar things. Moses 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: [Remember, indeed, you shall not forget]

Support Reference: Doublet

ULT **this place**

UST here

(הַמָּקוֹם הַזֶּה)

Here, **this place** refers to the Jordan River valley, where the Israelites are camping. This is where Moses is speaking to the Israelites. You could include this information if that would be helpful to your readers. Alternate translation: [this valley]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you provoked … to anger	your parents did … that caused … to become angry
Yahweh	Yahweh
your God	our God

ULT	UST
in the wilderness	in the desert
from the land of	Egypt
Egypt	Egypt
rebellious	rebelled
Yahweh	him

Deuteronomy 9:8

ULT	UST
And at Horeb you provoked Yahweh to anger, and Yahweh was angry with you to destroy you.	*Even at Mount Horeb your parents caused Yahweh to become angry. Because he was very angry, he was ready to get rid of {all of} them.*

ULT And at Horeb
UST Even at Mount Horeb
(וּבְחֹרֵב)

Horeb is the name of the mountain which is also known as Mount Sinai. You could add a footnote to show that this refers to the events described in Exodus 32.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And at Horeb	Even at Mount Horeb
you provoked … to anger	your parents caused … to become angry
Yahweh	Yahweh
Yahweh	he
to destroy	he was ready to get rid of

Deuteronomy 9:9

ULT	UST
When I went up to the mountain to take the tablets of stone, the tablets of the covenant that Yahweh cut with you, and I stayed on the mountain 40 days and 40 nights, bread I did not eat and water I did not drink.	*I climbed the mountain to receive from him the stone tablets on which he had written the Ten Commandments. I stayed there 40 days and nights. During that time I did not eat or drink anything.*

ULT **the tablets of the covenant**
UST on which he had written the Ten Commandments
(לוּחֹת הַבְּרִית)

Here Moses is using the possessive form to describe **the tablets** on which Yahweh wrote **the covenant**, specifically, the words of the Ten Commandments. If your language would not use the possessive form for this, you could use an equivalent expression to describe a tablet with writing on it. Alternate translation: [the tablets that had the words of the covenant on them]

Support Reference: Possession

ULT **the covenant that Yahweh cut**
UST on which he had written the Ten Commandments
(הַבְּרִית אֲשֶׁר־כָּרַת יְהוָה)

See how you translated the similar phrase “cut a covenant with us” in 5:2. Alternate translation: [the covenant that Yahweh made]

Support Reference: Idiom

ULT **bread I did not eat and water I did not drink**
UST During that time I did not eat or drink anything
(לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי)

The implication is that Moses chose to go without food or water while he was on the mountain. Be sure that this distinction is clear in your translation. Alternate translation: [bread I chose not to eat and water I chose not to drink]

Support Reference: Assumed Knowledge and Implicit Information

ULT **bread**
UST During that time … anything
(לֶחֶם)

Here, **bread** represents all food. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [food]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the covenant	on which he had written the Ten Commandments
Yahweh	on which he had written the Ten Commandments
bread	During that time … anything

Deuteronomy 9:10

ULT	UST
And Yahweh gave to me the two tablets of stone written with the finger of God. And on them {was} according to all the words that Yahweh spoke with you on the mountain from the midst of the fire on the day of the assembly.	*Yahweh gave me the two stone tablets on which he had written {the commandments} with his own fingers. They were the words that he had spoken to your parents from the fire on that mountain. This was when they gathered together {at the bottom of the mountain}.*

ULT **written with the finger of God**
UST he had written … with his own fingers
(כְּתֻבִים בְּאֶצְבַּע אֱלֹהִים)

The term **written** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [on which the finger of God wrote]

Support Reference: Active or Passive

ULT **written with the finger of God**
UST he had written … with his own fingers
(כְּתֻבִים בְּאֶצְבַּע אֱלֹהִים)

The implication is that it was God who wrote on the stone, not Moses. You could include this information if that would be helpful to your readers. Alternate translation: [written by the finger of God himself]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{was} according to all the words that Yahweh spoke with you on the mountain from the midst of the fire on the day of the assembly**
UST the commandments … They were the words that he had spoken to your parents from the fire on that mountain. This was when they gathered together {at the bottom of the mountain}
(כְּכָל־הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל)

This refers to the events of Exodus 19, when the Israelites gathered at the base of Mount Sinai while Moses went to the top. THere Yahweh told Moses all the commandments from a fire at the top of Mount Sinai. Alternate translation: [was according to all the words that Yahweh spoke to you from the fire on the top of the mountain while you were gathered at the base of the mountain]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
God	his own
Yahweh	he
the assembly	they gathered together {at the bottom of the mountain}

Deuteronomy 9:11

ULT	UST
And it happened, at the end of 40 days and 40 nights, Yahweh gave to me the two tablets of stone, the tablets of the covenant.	*At the end of those 40 days and nights, Yahweh gave me those two stone tablets on which he had written those commandments.*

ULT **And it happened**
UST At the end of
(וַיְהִי)

Moses is using the word translated as **And it happened** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [Then]

Support Reference: Introduction of a New Event

ULT **the tablets of the covenant**
UST on which he had written those commandments
(לֻחֹת הַבְּרִית)

Here Moses is using the possessive form to describe **the tablets** on which Yahweh wrote **the covenant**, specifically, the words of the Ten Commandments. If your language would not use the possessive form for this, you could use an equivalent expression to describe a tablet with writing on it. Alternate translation: [the tablets that had the words of the covenant on them]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the covenant	on which he had written those commandments

Deuteronomy 9:12

ULT	UST
And Yahweh said to me, 'Get up, go down quickly from here, for your people, whom you brought out from Egypt, have become corrupted. They have quickly turned aside from the path that I commanded them. They have made for themselves a cast figure.'	*But then he said to me, 'Go down the mountain immediately! This is because {the people whom you are leading}, the people whom you led out of Egypt, have committed a terrible sin! They have very quickly done what I commanded them not to do. They have made for themselves a metal figure {of a calf to worship}.'*

ULT **And Yahweh said to me, 'Get up, go down quickly from here, for your people, whom you brought out from Egypt, have become corrupted. They have quickly turned aside from the path that I commanded them. They have made for themselves a cast figure**

UST But then he said to me, 'Go down the mountain immediately! This is because {the people whom you are leading}, the people whom you led out of Egypt, have committed a terrible sin! They have very quickly done what I commanded them not to do. They have made for themselves a metal figure {of a calf to worship}

(וַיֹּאמֶר יְהוָה אֵלַי קוּם־רֵד מַהֵר מִזֶּה כִּי שִׁחֵת עַמְּךָ אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם סָרוּ מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִם עָשׂוּ לָהֶם מַסֵּכָה)

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 Yahweh commanded me to leave the mountain quickly because you had turned aside from his path that he had commanded you and made a cast figure for yourselves]

Support Reference: Quotes within Quotes

ULT **for**

UST This is because

(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your people**

UST the people whom you are leading

(עַמְּךָ)

Here Yahweh is using the possessive form to describe the **people** that Moses leads. If your language would not use the possessive form for this, you could use a comparable expression to describe leadership. Alternate translation: [the people whom you oversee]

Support Reference: Possession

ULT **have become corrupted**
UST have committed a terrible sin
(שִׁחֵת)

Here the phrase **have become corrupted** means the Israelites had sinned and done wrong. You could include this information if that would be helpful to your readers. Alternate translation: [sinned greatly]

Support Reference: Assumed Knowledge and Implicit Information

ULT **They have quickly turned aside from the path that I commanded them**
UST They have very quickly done what I commanded them not to do
(סָרוּ מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִם)

Here Yahweh is speaking of commandments as if they were a **path** and saying that disobeying commandments is like turning aside from that path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [They have quickly disobeyed my commands] or [They have quickly disobeyed what I commanded them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
from Egypt	of Egypt
have become corrupted	have committed a terrible sin
a cast figure	a metal figure {of a calf to worship}

Deuteronomy 9:13

ULT	UST
And Yahweh said to me, saying, 'I have seen this people, and behold, it {is} a people stiff of neck.	*Then Yahweh said to me, 'I have been watching these people. I see that they are very stubborn.*

ULT **And Yahweh said to me, saying, 'I have seen this people, and behold, it {is} a people stiff of neck**

UST Then Yahweh said to me, 'I have been watching these people. I see that they are very stubborn

(וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר רָאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קְשֵׁה־עֹרֶף הוּא)

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 Yahweh told me that he saw you, and that you are a people stiff of neck]

Support Reference: Quotes within Quotes

ULT **I have seen this people**

UST I have been watching these people

(רָאִיתִי אֶת־הָעָם הַזֶּה)

The implication is that Yahweh has **seen** and knows everything that the Israelites do. You could include this information if that would be helpful to your readers. Alternate translation: [I know the actions of this people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and behold**

UST I see that

(וְהִנֵּה)

Yahweh is using the term **behold** to focus Moses' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [and indeed]

Support Reference: Metaphor

ULT **it {is} a people**

UST they

(עַם & הוּא)

The pronoun **it** refers to the **people** of Israel. If it would be more natural in your language, you could use a plural pronoun here. Alternate translation: [these people are]

Support Reference: Pronouns — When to Use Them

ULT **{is} a people stiff of neck**
UST they are very stubborn
(עַם־קְשֵׁה־עֹרֶף)

See how you translated “stiff of neck” in 9:6. Alternate translation: [is a hard-hearted people] or [is a rebellious people]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Deuteronomy 9:14

ULT	UST
Release from me, and I will destroy them and wipe out their name from under the heavens, and I will make you a nation mightier and greater than they.'	*Let me alone. I am going to destroy all of them, with the result that no one anywhere will remember their names. Then I will enable you to become {the ancestor} of a nation that will be more powerful and numerous than them.'*

ULT **Release from me**
UST Let me alone
(הֶרֶף מִמֶּנִּי)

Yahweh is using **Release from me** as a common expression of the culture to mean "to not interfere." 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 state the meaning plainly. Alternate translation: [Leave me be] or [Do not interfere with me]

Support Reference: Idiom

ULT **and I will destroy them and wipe out their name from under the heavens**
UST I am going to destroy all of them, with the result that no one anywhere will remember their names
(וְאַשְׁמִידֵם וְאֶמְחֶה אֶת־שְׁמָם מִתַּחַת הַשָּׁמָיִם)

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: [and I will destroy them; indeed, I will wipe out their name from under the heavens]

Support Reference: Parallelism

ULT **and wipe out their name from under the heavens**
UST with the result that no one anywhere will remember their names
(וְאֶמְחֶה אֶת־שְׁמָם מִתַּחַת הַשָּׁמָיִם)

Yahweh speaks of destroying the Israelites as if he were erasing a word written on paper. Yahweh means that he will **wipe out** the memory of their **name**, and by extension, everything about them. See how you translated the very similar phrase, "cause their name to perish from under the heavens," in 7:24. Alternate translation: [and no one will know they ever existed]

Support Reference: Metaphor

ULT **and I will make you a nation**
UST Then I will enable you to become {the ancestor} of a nation
(וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי)

The implication is that Yahweh will cause Moses to have so many descendants that those descendants will become **a nation** to replace the Israelites. This **nation** would be **mightier and greater** than the Israelites. You could include this information if that would be helpful to your readers. Alternate translation: [and I will make a nation from you and your descendants, one that is]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Release	Let … alone
and I will destroy them	I am going to destroy all of them
and wipe out	with the result that no one … will remember
the heavens	anywhere
a nation	a nation
mightier	that will be more powerful

Deuteronomy 9:15

ULT	UST
And I turned and came down from the mountain, and the mountain was burning with the fire. And the two tablets of the covenant {were} in my two hands.	*So I turned and went down the mountain. In my hands I carried the two stone tablets on which the Ten Commandments were {written}. Fire was burning all over the mountain.*

ULT **And I turned**
UST So I turned
(וָאֵפֶן)

Here the word **turned** describes the beginning of Moses' action. Your language may have a comparable expression that you could use in your translation. Alternate translation: [And I got up]

Support Reference: Metaphor

ULT **and came down**
UST and went down
(וָאֵרֵד)

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

Support Reference: Go and Come

ULT **and the mountain was burning with the fire**
UST Fire was burning all over the mountain
(וְהָהָר בֹּעֵר בָּאֵשׁ)

The expression **burning with the fire** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [and there was fire on the mountain]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **tablets of the covenant**
UST the … stone tablets on which the Ten Commandments were {written}
(לֻחֹת הַבְּרִית)

Here Moses is using the possessive form to describe **the tablets** on which Yahweh wrote **the covenant**, specifically, the words of the Ten Commandments. If your language would not use the possessive form for this, you could use an equivalent expression to describe a tablet with writing on it. Alternate translation: [tablets that had the words of the covenant on them]

Support Reference: Possession

ULT **my two hands**
UST my hands I carried
(שְׁתֵּי יָדָי)

The expression **two hands** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [my hands]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the covenant	the … on which the Ten Commandments were {written}

Deuteronomy 9:16

ULT	UST
And I looked, and behold, you had sinned against Yahweh your God. You had made for yourselves a cast-image calf. You had quickly turned aside from the path that Yahweh had commanded you.	*I looked, and I was shocked to see that your parents had committed a great sin against Yahweh. They very quickly had begun to do what Yahweh our God had commanded them not to do. They had {requested Aaron} to make for them a metal figure of a calf {to worship}.*

ULT **You had quickly turned aside from the path that Yahweh had commanded you**

UST They very quickly had begun to do what Yahweh … had commanded them not to do

(סַרְתֶּם מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר־צִוָּה יְהוָה אֹתָכֶם)

See how you translated this phrase, “turned aside from the path,” in 9:12. Alternate translation: [You had rapidly disobeyed the commandments of Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you had sinned	that your parents had committed a great sin
against Yahweh	against Yahweh
your God	our God
cast-image	a metal figure … to worship
a … calf	of a calf
Yahweh	Yahweh

Deuteronomy 9:17

ULT	UST
And I seized the two tablets and threw them out of my two hands. And I broke them before your eyes.	*I lifted up those two stone tablets and threw them {on the ground}. They broke into pieces. I did this while they were watching.*

ULT and threw them out of my two hands
UST and threw them {on the ground}
(וְאַשְׁלִכֵם מֵעַל שְׁתֵּי יָדָי)

The expression **threw them out of my two hands** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [and threw them]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT before your eyes
UST I did this while they were watching
(לְעֵינֵיכֶם)

See how you translated the same phrase, “before your eyes,” in 1:30. Alternate translation: [in your sight]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I seized	I lifted up

Deuteronomy 9:18

ULT	UST
And I prostrated myself to the face of Yahweh as before, 40 days and 40 nights. Bread I did not eat and water I did not drink, because of all your sin that you had committed, in doing evil in the eyes of Yahweh, to provoke him to anger.	*Then I prostrated myself on the ground in Yahweh's presence as I had done before. I did not eat or drink anything for 40 days and nights. I did that because your parents had sinned against Yahweh and caused him to become very angry.*

ULT **And I prostrated myself to the face of Yahweh**
UST Then I prostrated myself on the ground in Yahweh's presence
(וָאֶתְנַפַּל֙ לִפְנֵ֣י יְהוָ֔ה)

Here, **prostrated** refers to the act of bowing on the ground and lying prone. Here it is a symbolic action done in order to worship Yahweh and show submission. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [And I bowed before Yahweh in submission and lay prone on the ground]

Support Reference: Symbolic Action

ULT **to the face of**
UST in … presence
(לִפְנֵ֣י)

Here, **face** represents being in front of or in the presence of someone. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated "to the face of" in 1:45. Alternate translation: [in the presence of] or [in front of]

Support Reference: Metonymy

ULT **Bread I did not eat and water I did not drink**
UST I did not eat or drink anything
(לֶ֣חֶם לֹ֤א אָכַ֙לְתִּי֙ וּמַ֣יִם לֹ֣א שָׁתִ֔יתִי)

See how you translated this in 9:9.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Bread**
UST anything
(לֶחֶם)

Here, **bread** represents all food. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Food]

Support Reference: Synecdoche

ULT **in the eyes of**
UST against
(בְּעֵינַי)

See how you translated the phrase “in the eyes of” in 4:25. Alternate translation: [in the evaluation of]

Support Reference: Idiom

ULT **to provoke him to anger**
UST and caused him to become very angry
(לְהַכְעִיסוֹ)

This does not mean that the Israelites provoked Yahweh to anger on purpose, but rather, that their actions provoked Yahweh to anger. You could include this information if it would be helpful for your readers. Alternate translation: [which provoked him to anger]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I prostrated myself	Then I prostrated myself on the ground
Yahweh	Yahweh’s
Bread	anything
your sin	your parents had sinned
you had committed	your parents had sinned
evil	your parents had sinned
Yahweh	Yahweh
to provoke him to anger	and caused him to become very angry

Deuteronomy 9:19

ULT	UST
For I was afraid from the face of the nose and the heat with which Yahweh was angry against you to destroy you. And Yahweh listened to me also that time.	*I was afraid that because Yahweh was very angry with them, he would get rid of all of them. {But again I prayed that he would not do that}, and again he listened to me {and answered my prayer}.*

ULT **For**
(כִּי)

The word translated as **For** indicates that what follows is a reason for Moses prostrating himself in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before.

Support Reference: Connect — Reason-and-Result Relationship

ULT **from the face of**
UST because
(מִפְּנֵי)

Moses is using **from the face of** as a common expression of his culture to mean “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] or [on account of]

Support Reference: Idiom

ULT **the nose and the heat**
UST was very angry
(הָאַף וְהַחֵמָה)

The terms **nose** and **heat** come from the common expression about “the burning of his nose” which means that Yahweh is angry. See how you translated this expression “nose of Yahweh your God burn against you” in 6:15. 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: [the hot anger] or [the great anger]

Support Reference: Idiom

ULT **the nose and the heat**
UST was very angry
(הָאַף וְהַחֵמָה)

The terms **nose** and **heat** both mean "anger" so are saying similar things. Moses 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: [the extreme anger]

Support Reference: Doublet

ULT **the nose**
UST was very angry
(הָאַף)

Here, **nose** represents anger. If it would be helpful in your language, you could use a body part from your language that is associated with anger or state the meaning plainly. Alternate translation: [the anger]

Support Reference: Metonymy

ULT **and the heat**
UST was very angry
(וְהַחֵמָה)

Here, **heat** refers to extreme anger, which causes the angry person's body to become hot. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and the rage]

Support Reference: Metonymy

ULT **Yahweh was angry against you to destroy you**
UST Yahweh was very angry with them, he would get rid of all of them
(קָצַף יְהוָה עֲלֵיכֶם לְהַשְׁמִיד אֶתְכֶם)

The implication is that Yahweh was so **angry** with the Israelites that he wanted **to destroy** them. You could include this information if that would be helpful to your readers. Alternate translation: [Yahweh raged against you enough to eliminate you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And Yahweh listened to me**
UST But again I prayed that he would not do that … he listened to me {and answered my prayer}
(וַיִּשְׁמַע יְהוָה אֵלַי)

The implication is that Moses asked Yahweh not to destroy the Israelites and that **Yahweh listened to** him and answered his prayer. You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [And I asked Yahweh to have mercy on you and he heard my prayer and did not destroy you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **also that time**
UST and again
(גַּם בַּפַּעַם הַהִוא)

This refers back to 5:23–28, when Moses asked Yahweh if the Israelites could remain at the base of the mountain because they were afraid that they would die in the presence of Yahweh. You could include this information if that would be helpful to your readers. Alternate translation: [as he also listened to me when you asked me to speak to Yahweh on your behalf]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I was afraid	I was afraid that
Yahweh	Yahweh
to destroy	he would get rid of
Yahweh	he

Deuteronomy 9:20

ULT	UST
And Yahweh was very angry against Aaron, to destroy him. And I interceded also for the sake of Aaron at that time.	*Yahweh was also very angry with Aaron {for making that golden calf}. Yahweh was ready to kill him. But at the same time I prayed for Aaron also, {and Yahweh answered my prayer}.*

ULT And I interceded also for the sake of Aaron at that time

UST But at the same time I prayed for Aaron also, {and Yahweh answered my prayer}
(וְאֶתְפַּלֵּל גַּם־בְּעַד אַהֲרֹן בָּעֵת הַהִוא)

The implication is that Yahweh also listened to Moses' prayer on behalf of Aaron. You could include this information if that would be helpful to your readers. Alternate translation: [And I interceded on behalf of Aaron, and Yahweh did not kill him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … against Aaron	also … with Aaron {for making that golden calf}
to destroy him	Yahweh was ready to kill him
And I interceded	But … I prayed … and Yahweh answered my prayer
Aaron	Aaron

Deuteronomy 9:21

ULT	UST
And I took your sin, the calf that you had made, and burned it in the fire and crushed it and ground well, until crushed to dust. And I threw its dust into the stream coming down from the mountain.	*Your parents had sinned {by requesting Aaron} to make {a metal figure of} a calf. So I took that figure and I melted it in a fire. Then, I crushed it and ground it into very tiny pieces. Then I threw those tiny pieces into the stream that flowed down the mountain.*

ULT **your sin**
UST Your parents had sinned
(חַטַּאתְכֶם)

Here Moses is using the possessive form to describe a **sin** that the Israelites had committed by making the cast-image calf. If your language would not use the possessive form for this, you could use a comparable expression to describe an idol. Alternate translation: [your wicked creation]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your sin	Your parents had sinned
the calf	{a metal figure of} a calf

Deuteronomy 9:22

ULT	UST
And at Taberah and at Massah and at Kibroth Hattaavah, you were provoking Yahweh to anger,	*Your parents also caused Yahweh to become very angry {by what they did at places that they named} Taberah, Massah, and Kibroth Hattaavah.*

ULT And at Taberah and at Massah and at Kibroth Hattaavah
UST { … at places that they named} Taberah, Massah, and Kibroth Hattaavah
(וּבְתַבְעֵרָה וּבְמַסָּה וּבְקִבְרֹת הַתַּאֲוָה)

Taberah, **Massah**, and **Kibroth Hattaavah** are names of places that the Israelites traveled through in the wilderness.

Support Reference: How to Translate Names

ULT And at Taberah
UST { … at places that they named} Taberah
(וּבְתַבְעֵרָה)

You could add a footnote to show that this refers to the events described in Numbers 11:1–3.

Support Reference: Assumed Knowledge and Implicit Information

ULT and at Massah
UST Massah
(וּבְמַסָּה)

You could add a footnote to show that this refers to the events described in Exodus 17:1–7.

Support Reference: Assumed Knowledge and Implicit Information

ULT and at Kibroth Hattaavah
UST and Kibroth Hattaavah
(וּבְקִבְרֹת הַתַּאֲוָה)

You could add a footnote to show that this refers to the events described in Numbers 11:1–34.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
provoking … to anger	caused … to become very angry {by what they did … }
Yahweh	Yahweh

Deuteronomy 9:23

ULT	UST
and when Yahweh sent you from Kadesh Barnea, saying, 'Go up and take possession of the land that I have given to you,' and you rebelled against the mouth of Yahweh your God, and you did not believe him, and you did not listen to his voice.	*And when we were at Kadesh Barnea, Yahweh said to your parents, 'Go and capture the land that I am about to give to you!' But they rebelled against him. They did not trust him, and they did not obey what he told them to do.*

ULT **and when Yahweh sent you from Kadesh Barnea, saying, 'Go up and take possession of the land that I have given to you**
UST And when we were at Kadesh Barnea, Yahweh said to your parents, 'Go and capture the land that I am about to give to you
(וּבְשָׁלְחַ֣ יְהוָ֗ה אֶתְכֶם֙ מִקָּדֵ֣שׁ בַּרְנֵ֔עַ לֵאמֹ֖ר עֲל֣וּ וּרְשׁ֔וּ אֶת־הָאָ֕רֶץ אֲשֶׁ֥ר נָתַ֖תִּי לָכֶ֑ם)

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 Yahweh sent you from Kadesh Barnea and commanded you to go up and take possession of the land that he has given to you]

Support Reference: Quotes within Quotes

ULT **saying**
UST said to your parents
(לֵאמֹ֖ר)

Here the word **saying** introduces direct speech. Consider natural ways of doing that in your own language.

Support Reference: Quotations and Quote Margins

ULT **Go up**
UST Go
(עֲל֣וּ)

See how you translated "go up" in 1:21. Alternate translation: [Go attack]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the mouth of**
UST against him
(אֶת־פִּי)

Here, **mouth** refers to Yahweh's commands and what he says to do. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the command of]

Support Reference: Metonymy

ULT **and you did not believe him**
UST They did not trust him
(וְלֹא הֶאֱמַנְתֶּם לוֹ)

The Israelites disobeyed Yahweh because they did not believe that Yahweh would fulfill his promise to give them the land. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because you did not believe him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and you did not listen to his voice**
UST and they did not obey what he told them to do
(וְלֹא שְׁמַעְתֶּם בְּקֹלוֹ)

Here the word **listen** means to listen and obey. You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [and you did not obey his voice]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to his voice**
UST what he told them to do
(בְּקֹלוֹ)

Here, **voice** represents the words Yahweh spoke, including his commandments. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to his commandments]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
from Kadesh Barnea	were at Kadesh Barnea
and take possession of	and capture
and you rebelled against	But they rebelled

ULT	UST
Yahweh	against him
your God	against him
you did … believe	They did … trust

Deuteronomy 9:24

ULT	UST
You have been rebellious against Yahweh from {the} day I knew you.	*Your parents rebelled against Yahweh from the first day that I knew them {in Egypt}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rebellious	Your parents rebelled
Yahweh	Yahweh
I knew	that I knew

Deuteronomy 9:25

ULT	UST
And I prostrated myself to the face of Yahweh 40 days and 40 nights, and I prostrated myself because Yahweh had said to destroy you.	*So, as I said, I lay on the ground in Yahweh's presence for 40 days and nights because Yahweh had said that he would get rid of your ancestors.*

ULT **And I prostrated myself to the face of Yahweh 40 days and 40 nights, and I prostrated myself because Yahweh had said to destroy you**
UST So, as I said, I lay on the ground in Yahweh's presence for 40 days and nights because Yahweh had said that he would get rid of your ancestors
(וָאֶתְנַפַּל לִפְנֵי יְהוָה אֵת אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים הַלַּיְלָה אֲשֶׁר הִתְנַפָּלְתִּי כִּי־אָמַר יְהוָה לְהַשְׁמִיד אֶתְכֶם)

In this verse, Moses repeats what he said in verse 18 and continues his speech. If the connection between this statement and the previous one is not clear, you may want to use a connecting word to show how this statement relates to what came before it. Use a natural form in your language for connecting this statement to the previous one. Alternate translation: [And again, I tell you that I prostrated myself to the face of Yahweh 40 days and 40 nights, and I prostrated myself because Yahweh had said to destroy you]

Support Reference: Connecting Words and Phrases

ULT **And I prostrated myself … I prostrated myself**
UST So, as I said, I lay on the ground … because
(וָאֶתְנַפַּל & הִתְנַפָּלְתִּי)

See how you translated this phrase, "prostrated myself," in 9:18. Alternate translation: [And I bowed down … I bowed down]

Support Reference: Symbolic Action

ULT **to the face of**
UST in … presence
(לִפְנֵי)

See the Introduction to Deuteronomy for a discussion of the phrase "to the face of." See how you translated this same phrase in verse 18.

Support Reference: Metonymy

ULT **because Yahweh had said to destroy you**
UST because Yahweh had said that he would get rid of your ancestors
(כִּי־אָמַר יְהוָה לְהַשְׁמִיד אֶתְכֶם)

The implication is that Yahweh said that he intended to eliminate all of the Israelites. You could include this information if that would be helpful to your readers. Alternate translation: [because Yahweh intended to eliminate all of you] or [because Yahweh had said that he wanted to kill you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I prostrated myself	So, as I said, I lay on the ground
Yahweh	Yahweh's
I prostrated myself	because
Yahweh	Yahweh
to destroy	he would get rid of

Deuteronomy 9:26

ULT	UST
And I prayed to Yahweh and said, 'My Lord Yahweh, do not destroy your people and your inheritance whom you have redeemed through your greatness, which you have brought out from Egypt with a mighty hand.	*And I prayed to Yahweh, saying, 'Lord Yahweh, these people belong to you. Do not destroy them. They are people whom you rescued and brought out of Egypt by your very great power.*

ULT **your people and your inheritance**
UST these people belong to you
(עַמְּךָ וְנַחֲלָתְךָ)

The terms **your people** and **your inheritance** mean similar things. Moses is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [your own people]

Support Reference: Doublet

ULT **through your greatness**
UST by your very great power
(בִּגְדֻלָּתְךָ)

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

Support Reference: Abstract Nouns

ULT **with a mighty hand**
UST by your very great power
(בְּיָד חֲזָקָה)

See how you translated the phrase "by a mighty hand" in 4:34. Alternate translation: [with might]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I prayed	And I prayed
Yahweh	Yahweh
My Lord	Lord
My Lord Yahweh	Lord Yahweh
destroy	Do … destroy them
and your inheritance	these people belong to you
you have redeemed	you rescued
from Egypt	of Egypt

ULT	UST
mighty	by your very great power

Deuteronomy 9:27

ULT	UST
Remember your servants, Abraham, Isaac, and Jacob. Do not turn to the stiffness of this people and to their wickedness and to their sin,	*Do not forget {what you promised} to Abraham, Isaac, and Jacob. Ignore how stubborn and wicked these people have been, and the sin that they have committed.*

ULT Remember your servants, Abraham, Isaac, and Jacob
UST Do not forget {what you promised} to Abraham, Isaac, and Jacob
(זְכֹר֙ לַעֲבָדֶ֔יךָ לְאַבְרָהָ֥ם לְיִצְחָ֖ק וּלְיַעֲקֹ֑ב)

The implication is that Moses wants Yahweh to remember the promises he made to Abraham, Isaac, and Jacob. You could include this information if that would be helpful to your readers. Alternate translation: [Remember the promises you made to your servants, Abraham, Isaac, and Jacob]

Support Reference: Assumed Knowledge and Implicit Information

ULT Do not turn to
UST Ignore how
(אַל־תֵּ֤פֶן אֶל)

Here, **turn** means "think about" or "regard." Moses is speaking of turning to something as if it was the same as focusing on it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Do not dwell on]

Support Reference: Metaphor

ULT the stiffness of
UST stubborn
(קְשִׁי)

Here, **hardness** means "stubbornness." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the stubborn acts of]

Support Reference: Metaphor

ULT their wickedness
UST wicked
(רִשְׁעוֹ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your servants	Do not forget {what you promised}
Abraham	to Abraham
Isaac	Isaac
and Jacob	and Jacob
and to their wickedness	and wicked
their sin	the sin that they have committed

Deuteronomy 9:28

ULT	UST
lest the land where you brought us out from should say, "From Yahweh not being able to bring them into the land that he spoke to them, or from his hatred of them he has brought them out to kill them in the wilderness."	*If you destroy them, the people of Egypt will {hear about it}. They will say that you were not able to bring them into the land that you promised to give to them. They will say that you took them into the desert only to kill them there because you hated them.*

ULT **lest**
UST If you destroy them
(פֶּן)

Moses is using the word translated as **lest** to introduce an outcome that he does not want to happen, to convince Yahweh not to destroy the Israelites. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of Moses' request in the previous two verses. Alternate translation: [otherwise] or [or else]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the land where you brought us out from should say, "From Yahweh not being able to bring them into the land that he spoke to them, or from his hatred of them he has brought them out to kill them in the wilderness**
UST the people of Egypt will {hear about it}. They will say that you were not able to bring them into the land that you promised to give to them. They will say that you took them into the desert only to kill them there because you hated them
(יֹאמְרוּ הָאָרֶץ֙ אֲשֶׁ֣ר הוֹצֵאתָ֔נוּ מִשֹּׁ֖ם מִבְּלִ֣י יְכֹלֶ֣ת יְהוָ֗ה לַהֲבִיאָם֙ אֶל־הָאָ֣רֶץ אֲשֶׁר־דִּבֶּ֣ר לָהֶ֔ם וּמִשִּׂנְאָתוֹ֙ אוֹתָ֔ם הוֹצִיאָ֖ם לַהֲמִתָ֑ם בַּמִּדְבָּֽר)

There are three levels of quotation here. Moses is speaking (level 1) and quoting his own prayer to Yahweh (level 2) and quoting what the people of Egypt might say (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there are not quotations within quotations as modeled in the UST.

Support Reference: Quote Markings

ULT **the land where you brought us out from should say, "From Yahweh not being able to bring them into the land that he spoke to them, or from his hatred of them he has brought them out to kill them in the wilderness**
UST the people of Egypt will {hear about it}. They will say that you were not able to bring them into the land that you promised to give to them. They will say that you took them into the desert only to kill them there because you hated them
(יֹאמְרוּ הָאָרֶץ֙ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם מִבְּלִי֙ יְכֹלֶ֣ת יְהוָ֔ה לַהֲבִיאָ֖ם אֶל־הָאָ֣רֶץ אֲשֶׁר־דִּבֶּ֣ר לָהֶ֑ם וּמִשִּׂנְאָתוֹ֙ אוֹתָ֔ם הוֹצִיאָ֖ם לַהֲמִתָ֥ם בַּמִּדְבָּֽר)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation as modeled by the UST.

Support Reference: Quotes within Quotes

ULT **the land where you brought us out from**
UST the people of Egypt
(הָאָרֶץ֙ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם)

Here, **the land where you brought us out from** represents the people of Egypt. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the Egyptians]

Support Reference: Metonymy

ULT **you brought us out … to bring them … he has brought them out**
UST the people of Egypt … to bring them … They will say that you took them
(הוֹצֵאתָנוּ & לַהֲבִיאָ֖ם & הוֹצִיאָ֖ם)

In a context such as this, your language might say "took" instead of **brought**. Alternate translation: [you took us out … to take them … he has taken them out]

Support Reference: Go and Come

ULT **he spoke**
UST you promised
(דִּבֶּ֣ר)

Here, **spoke** means "promised." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [he promised]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	you
to kill them	only to kill them there
in the wilderness	into the desert

Deuteronomy 9:29

ULT	UST
And they {are} your people and your inheritance, whom you brought out by your great power and by your outstretched arm.'	*{Remember} that they are your people. You chose them to belong to you. You brought them out {from Egypt} by your very great power.'*

ULT {are} your people and your inheritance
UST are your people. You chose them to belong to you
(עַמְּךָ וְנַחֲלָתֶךָ)

See how you translated the phrase "your people and your inheritance" in 9:26. Alternate translation: [are your own people]

Support Reference: Doublet

ULT you brought out
UST You brought them out {from Egypt}
(הוֹצֵאתָ)

In a context such as this, your language might say "took" instead of **brought**. Alternate translation: [you took out]

Support Reference: Go and Come

ULT by your great power and by your outstretched arm
UST by your very great power
(בְּכֹחֲךָ הַגָּדֹל וּבִזְרֹעֲךָ הַנְּטוּיָה)

The terms **great power** and **outstretched arm** mean similar things. Moses 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: [by your amazing acts]

Support Reference: Doublet

ULT and by your outstretched arm
UST by your very great power
(וּבִזְרֹעֲךָ הַנְּטוּיָה)

Here, **arm** refers to Yahweh's power. Moses speaks of God stretching out his **arm** as if it were a demonstration of supernatural power. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your awesome deeds]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and your inheritance	You chose them to belong to you

Deuteronomy 10

Deuteronomy 10 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Yahweh writes the commandments on stone tablets again (1–5)
2. Aaron dies, the priesthood continues, and the special role of the Levites (6–9)
3. Yahweh listens to Moses and does not destroy the Israelites (10–11)
4. Moses encourages the Israelites to obey Yahweh (12–22)

Structure and Formatting

This chapter is a continuation of the previous chapter.

Translation Issues in This Chapter

"you" and "your" singular and plural

When Moses is addressing the Israelites, he uses both the singular and plural forms of "you."

- In verse 10 "you" is singular.
- In verses 12–14 "you" and "your" are singular.
- In verse 15 see the note.
- In verses 17–19 "you" and "your" are plural.
- In verses 20–22 "you" and "your" are singular.

Although Moses is speaking to all the Israelites, he sometimes addresses them as "you" singular. If the singular forms of these pronouns would not be natural in your

language, you could use the plural forms in your translation. (See: Pronouns — When to Use Them; and Singular Pronouns that refer to Groups)

Deuteronomy 10:1

ULT	UST
At that time Yahweh said to me, ‘Carve for yourself two tablets of stone like the first, and come up to me on the mountain, and make for yourself a box of wood.	*Then Yahweh said to me, ‘Cut two stone tablets like the first ones and make a wooden chest to put them in. Then {bring the tablets} up to me on this mountain.*

> ULT **like the first**
> UST like the first ones
> (כָּרִאשֹׁנִים)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [like the first tablets of stone]

Support Reference: Ellipsis

> ULT **like the first**
> UST like the first ones
> (כָּרִאשֹׁנִים)

If your language would not represent a number in a form such as **the first**, you could represent this in a form that your language would use. Alternate translation: [like the earlier]

Support Reference: Ordinal Numbers

> ULT **on the mountain**
> UST on this mountain
> (הָהָרָה)

This refers to Mount Sinai. You could include this information if it would be helpful for your readers. Alternate translation: [on Mount Sinai]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
a box of	a … chest to put them in

Deuteronomy 10:2

ULT	UST
And I will write on the tablets the words that were on the first tablets that you broke, and you will put them in the box.'	*I will write on those tablets the same words that I wrote on the first tablets, the ones that you broke. Then you can put them in the chest.'*

ULT **on the first tablets**
UST on the first tablets
(עַל־הַלֻּחֹת הָרִאשֹׁנִים)

If your language would not represent a number in a form such as **the first**, you could represent this in a form that your language would use. Alternate translation: [on the previous ones]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the box	in the chest

Deuteronomy 10:3

ULT	UST
And I made a box of acacia wood, and I carved two tablets of stone like the first, and I went up the mountain, and the two tablets {were} in my hand.	*So I made a chest. I used wood from an acacia tree to make it. I cut two stone tablets like the first ones. Then I went up the mountain carrying the tablets.*

ULT **like the first**
UST like the first ones
(כָּרִאשֹׁנִים)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [like the first tablets of stone]

Support Reference: Ellipsis

ULT **like the first**
UST like the first ones
(כָּרִאשֹׁנִים)

If your language would not represent a number in a form such as **the first**, you could represent this in a form that your language would use. Alternate translation: [like the previous ones]

Support Reference: Ordinal Numbers

ULT **the mountain**
UST the mountain
(הָהָרָה)

Here, **mountain** refers to Mount Sinai. You could include this information if it would be helpful for your readers. Alternate translation: [Mount Sinai]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the two tablets {were} in my hand**
UST carrying the tablets
(וּשְׁנֵי הַלֻּחֹת בְּיָדָי)

If it would be more natural in your language, you could describe how Moses carried the tablets with an equivalent expression. Alternate translation: [and I was carrying the two tablets] or [and the two tablets were in my hands]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a box of	a chest
acacia	an acacia tree to make it

Deuteronomy 10:4

ULT	UST
And he wrote on the tablets, like the first writing, the Ten Words which Yahweh had spoken to you on the mountain from the midst of the fire on the day of the assembly. And Yahweh gave them to me.	*There Yahweh wrote on the tablets the {same} Ten Commandments {that he had written on the first tablets}. They are the commandments that he had spoken to your parents from the midst of the fire on the mountain. This was when they had gathered {at the bottom of the mountain}. Then Yahweh gave the tablets to me.*

ULT **And he wrote on the tablets, like the first writing, the Ten Words which Yahweh had spoken to you on the mountain from the midst of the fire on the day of the assembly**
UST There Yahweh wrote on the tablets the {same} Ten Commandments {that he had written on the first tablets}. They are the commandments that he had spoken to your parents from the midst of the fire on the mountain. This was when they had gathered {at the bottom of the mountain}
(וַיִּכְתֹּב עַל־הַלֻּחֹת כַּמִּכְתָּב הָרִאשׁוֹן אֵת עֲשֶׂרֶת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיכֶם בָּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל)

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: [And on the mountain from the midst of the fire on the day of the assembly, Yahweh wrote the Ten Words on the tablets, just as he had done before]

Support Reference: Information Structure

ULT **like the first writing**
UST the {same} … that he had written on the first tablets
(כַּמִּכְתָּב הָרִאשׁוֹן)

If your language would not represent a number in a form such as **the first**, you could represent this in a form that your language would use. Alternate translation: [like the previous writing]

Support Reference: Ordinal Numbers

ULT **the Ten Words**
UST Ten Commandments
(אֵת עֲשֶׂרֶת הַדְּבָרִים)

See how you translated the phrase “the Ten Words” in 4:13.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
the assembly	they had gathered {at the bottom of the mountain}

ULT	UST
Yahweh	Yahweh
the Ten Words	Ten Commandments

Deuteronomy 10:5

ULT	UST
And I turned and descended from the mountain and put the tablets in the box that I had made. And there they are, as Yahweh commanded me."	*{Carrying the tablets}, I went down the mountain. Then, just as he had commanded, I put them in the chest that I had made and they are still there."*

ULT **And I turned**
UST {Carrying the tablets}, I went down
(וְאֵפֶן)

Here the word **turned** describes the beginning of action. Your language may have a comparable expression that you could use in your translation. Alternate translation: [And I got up]

Support Reference: Metaphor

ULT **And there they are**
UST had made and they are still there
(וַיִּהְיוּ שָׁם)

The implication is that the tablets are still in the box at the time when Moses is giving this speech to the Israelites. You could include this information if it would be helpful for your readers. Alternate translation: [And they have been there ever since]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the box	in the chest
Yahweh	he

Deuteronomy 10:6

ULT	UST
(And the sons of Israel journeyed from Beeroth Bene Jaakan to Moserah. There Aaron died, and there he was buried. And Eleazar, his son, was priest in his place.	*(Then, from Beeroth Bene Jaakan, the Israelite people traveled to Moserah. There Aaron died and people buried him. His son Eleazar took his place and became the great priest.*

ULT **And the sons of Israel journeyed from Beeroth Bene Jaakan to Moserah. There Aaron died, and there he was buried. And Eleazar, his son, was priest in his place … From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of streams of water … At that time Yahweh separated the tribe of Levi to carry the box of the covenant of Yahweh, to stand to the face of Yahweh to serve him, and to bless in his name, until this day … Therefore, Levi has no portion nor inheritance with his brothers. Yahweh, he is his inheritance, as Yahweh your God spoke to him**

UST Then, from Beeroth Bene Jaakan, the Israelite people traveled to Moserah. There Aaron died and people buried him. His son Eleazar took his place and became the great priest … From there, the Israelites traveled to Gudgodah. From there, they traveled to Jotbathah, which was a place that had many streams … At that time, Yahweh chose the tribe of Levi to carry the sacred chest {that had the stone tablets}, stand in Yahweh's presence {in the sacred tent}, offer sacrifices, and pray for Yahweh to bless {the people}. They are still doing those things at the present time … That is the reason that the tribe of Levi did not receive any land like the other tribes did. What they received was the honor of being Yahweh's {priests}. This is according to what he said they should do

(וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּאֵרֹת בְּנֵי־יַעֲקָן מוֹסֵרָה שָׁם מֵת אַהֲרֹן וַיִּקָּבֶר שָׁם וַיְכַהֵן אֶלְעָזָר בְּנוֹ תַּחְתָּיו: מִשָּׁם נָסְעוּ הַגִּדְגֹּדָה וּמִן־הַגִּדְגֹּדָה יָטְבָתָה אֶרֶץ נַחֲלֵי מָיִם: בָּעֵת הַהִוא הִבְדִּיל יְהוָה אֶת־שֵׁבֶט הַלֵּוִי לָשֵׂאת אֶת־אֲרוֹן בְּרִית־יְהוָה לַעֲמֹד לִפְנֵי יְהוָה לְשָׁרְתוֹ וּלְבָרֵךְ בִּשְׁמוֹ עַד הַיּוֹם הַזֶּה: עַל־כֵּן לֹא־הָיָה לְלֵוִי חֵלֶק וְנַחֲלָה עִם־אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֶיךָ לוֹ) (10:6-9)

In order to help readers understand what happens next in the story, these verses provide background information about the places where the Israelites traveled. In your translation, present this information in a way that makes it clear that this is background information.

Support Reference: Background Information

ULT **from Beeroth Bene Jaakan to Moserah**

UST from Beeroth Bene Jaakan … to Moserah

(מִבְּאֵרֹת בְּנֵי־יַעֲקָן מוֹסֵרָה)

The terms **Beeroth Bene Jaakan** and **Moserah** are names of places where the people of Israel traveled. **Beeroth Bene Jaakan** means "the wells that belonged to the sons of Jaakan." You could translate the names or include this information in a footnote if it would be helpful for your readers.

Support Reference: How to Translate Names

ULT **and there he was buried**
UST and people buried him
(וַיִּקָּבֵר שָׁם)

The expression **was buried** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and the people of Israel made a grave for him at that place]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
Aaron	Aaron
and … he was buried	and people buried him
Eleazar	Eleazar
And … was priest	and became … great priest

Deuteronomy 10:7

ULT	UST
From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of streams of water.	*From there, the Israelites traveled to Gudgodah. From there, they traveled to Jotbathah, which was a place that had many streams.*

ULT **a land of streams of water**
UST which was a place that had many streams
(אֶרֶץ נַחֲלֵי מָיִם)

Here the writer is using the possessive form to describe a **land** that contains many **streams of water**. If your language would not use the possessive form for this, you could use an equivalent expression as in the UST.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a land of	which was a place

Deuteronomy 10:8

ULT	UST
At that time Yahweh separated the tribe of Levi to carry the box of the covenant of Yahweh, to stand to the face of Yahweh to serve him, and to bless in his name, until this day.	*At that time, Yahweh chose the tribe of Levi to carry the sacred chest {that had the stone tablets}, stand in Yahweh's presence {in the sacred tent}, offer sacrifices, and pray for Yahweh to bless {the people}. They are still doing those things at the present time.*

ULT **Yahweh separated**
UST Yahweh chose
(הִבְדִּיל יְהוָה)

Here, **separated** means "chose for a special role." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh selected]

Support Reference: Metaphor

ULT **the box of the covenant of Yahweh**
UST the sacred chest {that had the stone tablets}
(אֶת־אֲרֹון בְּרִית־יְהוָה)

Here the author is using the possessive form to describe the **box** that contains **the covenant of Yahweh**. If your language would not use the possessive form for this, you could use an equivalent expression. Alternate translation: [the box that held the covenant of Yahweh]

Support Reference: Possession

ULT **the covenant of Yahweh**
UST sacred … that had the stone tablets
(בְּרִית־יְהוָה)

Here, **the covenant of Yahweh** represents the two stone tablets on which Yahweh wrote the Ten Commandments. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the tablets of the covenant]

Support Reference: Metonymy

ULT **to stand to the face of Yahweh to serve him**
UST stand in Yahweh's presence {in the sacred tent}, offer sacrifices
(לַעֲמֹד֨ לִפְנֵ֤י יְהוָה֙ לְשָׁרְת֔וֹ)

Here, **to the face of Yahweh** represents his presence. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated "to the face of Yahweh" in 1:45. Alternate translation: [to stand before Yahweh to serve him]

Support Reference: Metonymy

ULT **and to bless**
UST and pray … to bless {the people}
(וּלְבָרֵ֥ךְ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words if it would be clearer in your language. Alternate translation: [and to bless human beings]

Support Reference: Ellipsis

ULT **in his name**
UST for Yahweh
(בִּשְׁמֹ֖ו)

Here, **name** represents all of Yahweh: his power, person, authority, and so on. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [as his representative]

Support Reference: Metonymy

ULT **until this day**
UST They are still doing those things at the present time
(עַד הַיֹּ֥ום הַזֶּֽה)

See how you translated the phrase "until this day" in 2:22. Alternate translation: [as they continue doing today]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
tribe of	tribe of
the … Levi	the … Levi
to carry	to carry
the box of the covenant of Yahweh	the sacred chest {that had the stone tablets}
Yahweh	sacred … that had the stone tablets
Yahweh	Yahweh's … in the sacred tent

ULT	UST
to serve him	offer sacrifices
and to bless	and pray … to bless {the people}

Deuteronomy 10:9

ULT	UST
Therefore, Levi has no portion nor inheritance with his brothers. Yahweh, he is his inheritance, as Yahweh your God spoke to him.)	*That is the reason that the tribe of Levi did not receive any land like the other tribes did. What they received was the honor of being Yahweh's {priests}. This is according to what he said they should do.)*

ULT **Levi has no portion nor inheritance**
UST the tribe of Levi did not receive any land
(לֹא־הָיָה לְלֵוִי חֵלֶק וְנַחֲלָה)

The implication is that the Levites will not receive any **portion** or **inheritance** of land. See Numbers 18:20 for more information. You could include this information if it would be helpful for your readers. Alternate translation: [Levi will not own any land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Levi has no**
UST the tribe of Levi did not receive
(לֹא־הָיָה לְלֵוִי)

Here, **Levi** refers to the descendants of Levi. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the descendants of Levi have no]

Support Reference: Metonymy

ULT **his brothers**
UST the other tribes did
(אֶחָיו)

Here, **brothers** refers to the people of the other Israelite tribes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the other Israelites]

Support Reference: Metaphor

ULT **Yahweh, he is his inheritance**
UST What they received was the honor of being Yahweh's {priests}
(יְהוָה הִוא נַחֲלָתוֹ)

Yahweh speaks of the special priesthood that Aaron and his descendants have as if Yahweh were something that they inherit. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [As his gift to them, Yahweh will allow them to serve him, and he will provide for them through that service]

Support Reference: Metaphor

ULT **Yahweh, he**
UST What they received was the honor of being Yahweh's {priests}
(יְהוָה הִוא)

The pronoun **he** adds emphasis that **Yahweh** alone is Levi's inheritance. If your language uses explicit pronouns for emphasis, you may want to use that construction in your translation. If not, your language may have other ways of bringing out this emphasis. Alternate translation: [It is Yahweh who] or [Yahweh himself]

Support Reference: Pronouns — When to Use Them

ULT **Yahweh your God**
UST he
(יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase "Yahweh your God" in 1:10.

Support Reference: Possession

ULT **your God**
UST he
(אֱלֹהֶיךָ)

Even though the author is referring to all of the Israelites, the pronoun **your** is singular here. If the singular form of this pronoun would not be natural in your language, you could use the plural form in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **spoke**
UST said
(דִּבֶּר)

Alternate translation: [promised]

ULT **to him**
UST they should do
(לֹ֑)

Alternate translation: [to the tribe of Levi] or [regarding the tribe of Levi]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Levi	the tribe of Levi
nor inheritance	any land
Yahweh	What they received was the honor of being Yahweh's {priests}
is his inheritance	What they received was the honor of being Yahweh's {priests}
Yahweh	he
your God	he

Deuteronomy 10:10

ULT	UST
“And I, I stood on the mountain as the first days, 40 days and 40 nights. And Yahweh listened to me that time also. Yahweh was not willing to destroy you.	*{Moses continued to speak,} “As for me, I stayed on the mountain 40 days and nights, just like I did the first time. {I prayed,} and Yahweh answered my prayers again. He said that he would not destroy your families.*

ULT **And I, I stood on the mountain as the first days, 40 days and 40 nights. And Yahweh listened to me that time also. Yahweh was not willing to destroy you**
UST {Moses continued to speak,} “As for me, I stayed on the mountain 40 days and nights, just like I did the first time. {I prayed,} and Yahweh answered my prayers again. He said that he would not destroy your families
(וְאָנֹכִי עָמַדְתִּי בָהָר כַּיָּמִים הָרִאשֹׁנִים אַרְבָּעִים יֹום וְאַרְבָּעִים לָיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפַּעַם הַהִוא לֹא־אָבָה יְהוָה הַשְׁחִיתֶךָ)

This verse continues Moses’ speech to the Israelites from verse 5. Consider natural ways of continuing direct quotations in your language, as modeled by the UST.

Support Reference: Quotations and Quote Margins

ULT **And I, I stood**
UST {Moses continued to speak,} “As for me, I stayed
(וְאָנֹכִי עָמַדְתִּי)

Moses is stating the pronoun **I** separately, even though the verb translated as **I stood** already includes this meaning. He is doing that to emphasize that he is the one who stood on the mountain. 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: [And indeed I stood] or [And I myself stood]

Support Reference: Pronouns — When to Use Them

ULT **And I, I stood**
UST {Moses continued to speak,} “As for me, I stayed
(וְאָנֹכִי עָמַדְתִּי)

Alternate translation: [And I remained]

ULT **as the first days**
UST just like I did the first time
(כַּיָּמִים הָרִאשֹׁנִים)

If your language would not represent a number in a form such as **the first**, you could represent this in a form that your language would use. Alternate translation: [as the previous time]

Support Reference: Ordinal Numbers

ULT **as the first days**
UST just like I did the first time
(כַּיָּמִים הָרִאשֹׁנִים)

Here the word **days** refers to a specific period of time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as the first period of time]

Support Reference: Metonymy

ULT **And Yahweh listened to me that time also**
UST {I prayed,} and Yahweh answered my prayers again … he
(וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפַּעַם הַהִוא)

The implication is that Yahweh **listened** to Moses' request to not destroy the Israelites, just like Yahweh he did in 9:19. See how you translated the similar phrase, "Yahweh listened to me also that time," in that verse. Alternate translation: [And I interceded on your behalf, and Yahweh listened to me at that time also]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to destroy you**
UST would … destroy your families
(הַשְׁחִיתֶךָ)

Even though Moses is speaking to all the Israelites, **you** is singular here. If the singular form of these pronoun would not be natural in your language, you could use the plural form in your translation.

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Yahweh	He
to destroy you	would … destroy your families

Deuteronomy 10:11

ULT	UST
And Yahweh said to me, 'Get up, go on {your} journey to the faces of the people. And they will go in and possess the land that I swore to their fathers to give to them.'	*Then Yahweh said to me, 'Continue your journey and lead the people to occupy the land. This is the land that I solemnly promised your ancestors that I would give to you.'*

ULT **to the faces of**
UST and lead
(לִפְנֵי)

Here, **to the faces of** represents being in front of the people. If it would be helpful in your language, you could use an equivalent expression or plain language. See the Introduction to Deuteronomy for a discussion of the similar phrase "to the face of." See how you translated "to your faces" in 1:8. Alternate translation: [in front of]

Support Reference: Metonymy

ULT **their fathers**
UST your ancestors
(לַאֲבֹתָם)

Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST. See how you translated the word "fathers" in 1:8.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and possess	to occupy
I swore to	I solemnly promised

Deuteronomy 10:12

ULT	UST
And now, Israel, what does Yahweh your God ask from you except to fear Yahweh your God, to walk in all his paths and to love him and to worship Yahweh your God with all your heart and with all your soul,	*Now, you Israelite people, I will tell you what Yahweh our God says that you do. He requires you to honor him, to conduct your lives as he wants you to, to love him, and to serve him with all that you desire and all that you feel,*

ULT **what does Yahweh your God ask from you except to fear Yahweh your God, to walk in all his paths and to love him and to worship Yahweh your God with all your heart and with all your soul … to keep the commandments of Yahweh and his statutes, which I am commanding you today for your good**
UST I will tell you what Yahweh our God says that you do. He requires you to honor him, to conduct your lives as he wants you to, to love him, and to serve him with all that you desire and all that you feel … and to obey all of his commandments which I am giving to you today. This is for your benefit
(מָה יְהוָה אֱלֹהֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ: לִשְׁמֹר אֶת־מִצְוֹת יְהוָה וְאֶת־חֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְטוֹב לָךְ) (10:12-13)

Moses is using the question form to teach the people of Israel what Yahweh wants them to do. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation, as modeled by the UST.

Support Reference: Rhetorical Question

ULT **your God … from you … your God … your God … your heart … your soul**
UST our God … you do … him … him … that you desire … that you feel
(אֱלֹהֶיךָ & מֵעִמָּךְ & אֱלֹהֶיךָ & אֱלֹהֶיךָ & לְבָבְךָ & נַפְשֶׁךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular from this verse to verse 14. Moses is speaking to the Israelites as if they were all one person. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **to walk in all his paths**
UST to conduct your lives as he wants you to
(לָלֶכֶת בְּכָל־דְּרָכָיו)

Here Moses is speaking of the commandments of Yahweh as if they were **paths** that the people should **walk** on. He means that obeying those commandments is like walking on that path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to obey all his commandments]

Support Reference: Metaphor

ULT **with all your heart and with all your soul**
UST with all that you desire and all that you feel
(בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ)

See how you translated the phrase “with all your heart and with all your soul” in 4:29.

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	you Israelite people
Yahweh	Yahweh
your God	our God
to fear	to honor
Yahweh	him
your God	him
and to love	to love
and to worship	and to serve
Yahweh	him
your God	him
your soul	that you feel

Deuteronomy 10:13

ULT	UST
to keep the commandments of Yahweh and his statutes, which I am commanding you today for your good?	*and to obey all of his commandments which I am giving to you today. This is for your benefit.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	his
his statutes	all of … commandments
your good	This is for … benefit

Deuteronomy 10:14

ULT	UST
Behold, to Yahweh your God belong the heavens and the heaven of heavens, the earth, and all that {is} in it.	*Be aware that Yahweh our God owns even the sky and everything that is in it. He also owns the earth and everything that is on it.*

ULT **Behold**
UST Be aware that
(הֵן)

Moses is using the term **behold** to focus the Israelites' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Know that]

Support Reference: Metaphor

ULT **belong the heavens and the heaven of heavens**
UST even the sky and everything that is in it
(הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמָיִם)

The possessive form is being used here to include all parts of the heavens, even the highest part. If it would be helpful in your language, you could use another form to indicate this height. Alternate translation: [all of the heavens, even to the highest part of heaven]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	Yahweh … owns
your God	our God
belong the heavens	even the sky
and the heaven of	and everything that is in it
heavens	and everything that is in it

Deuteronomy 10:15

ULT	UST
Only Yahweh took pleasure in your fathers to love them, and he chose you, their seed, after them, from all of the peoples, as this day.	*But {although he owns all those things}, Yahweh also loved our ancestors. From all the peoples {on the earth} he chose us, their descendants, and we are still his people.*

ULT **Only**
UST But {although he owns all those things}
(רָק)

Alternate translation: [Yet]

ULT **in your fathers**
UST our ancestors
(בַּאֲבֹתֶיךָ)

Even though Moses is speaking to a group of people, the Israelites, **your** is singular here. If the singular form of this pronoun would not be natural in your language, you could use the plural form in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **as this day**
UST and we are still his people
(כַּיּוֹם הַזֶּה)

Moses means that, at the time of this speech to the Israelites, they are still Yahweh's chosen people. You could include this information if it would be helpful for your readers. Alternate translation: [and you are still his chosen people today]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to love	also loved
their seed	their descendants

Deuteronomy 10:16

ULT	UST
And you shall circumcise the foreskin of your hearts, and do not stiffen your necks anymore.	*You must humble yourself and obey Yahweh's covenant. Stop being stubborn!*

ULT And you shall circumcise the foreskin of your hearts
UST You must humble yourself and obey Yahweh's covenant
(וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם)

Moses is speaking of the act of circumcision (in relation to their hearts) as if it were committing to covenant obedience. In Genesis 17:9–14 God gave Abraham the covenant of circumcision and the Israelites then expressed their obedience to Yahweh's covenant by circumcising the foreskin of their son's genitals. If it would help your readers, you could express the meaning plainly. Alternate translation: [And you must commit your wills to fulfilling the obligations of my covenant with you]

Support Reference: Metaphor

ULT and do not stiffen your necks
UST Stop being stubborn
(וְעָרְפְּכֶם לֹא תַקְשׁוּ)

See how you translated the similar phrase, "stiff of neck," in 9:6. Alternate translation: [and do not be hard-hearted] or [and do not be rebellious]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall circumcise	You must humble yourself and obey Yahweh's covenant

Deuteronomy 10:17

ULT	UST
For Yahweh your God is the God of gods and the Lord of lords, the great God, the mighty one and the fearsome one, who does not lift up a face and does not take a bribe.	*Yahweh our God is greater than all gods, and he is greater than all rulers. He is very powerful. He is impartial, and he does not accept bribes.*

ULT **For**
UST Yahweh
(כִּי)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [Do these things because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the God of gods and the Lord of lords**
UST is greater than all gods, and he is greater than all rulers
(אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים)

The possessive form is used here to indicate a comparison with other **gods** people might worship and other **lords** (the term **lords** refers to human rulers or kings) to show that **Yahweh** is the greatest. (This does not mean that other gods that people worship are actually true gods.) If it would be helpful in your language, you could use another form to indicate this comparison. Alternate translation: [the one true and powerful God and is the greatest of all rulers] or [the one true God and the greatest ruler]

Support Reference: Possession

ULT **the great God, the mighty one**
UST He is very powerful
(הָאֵל הַגָּדֹל הַגִּבֹּר)

The terms **great** and **mighty** mean similar things. Moses 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: [the very mighty God]

Support Reference: Doublet

ULT **does not lift up a face**
UST He is impartial
(לֹא־יִשָּׂא פָנִים)

Moses is using **lift up a face** as a common expression of his culture to mean "be partial to someone." 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: [does not show favoritism] or [judges everyone fairly]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
the God of	is greater than all gods
gods	is greater than all gods
and the Lord of	and he is greater than all rulers
lords	and he is greater than all rulers
the … God	He is
the mighty one	very powerful
and the fearsome one	very powerful
a bribe	bribes

Deuteronomy 10:18

ULT	UST
He makes a judgment {for} the fatherless and widow, and he loves a foreigner, giving to him bread and clothing.	*He makes sure that people treat orphans and widows fairly. He loves even foreigners who live among us Israelite people. He gives them food and clothes.*

ULT **He makes a judgment {for} the fatherless and widow, and he loves a foreigner**
UST He makes sure that people treat orphans and widows fairly. He loves even foreigners who live among us Israelite people
(עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה וְאֹהֵב גֵּר)

This means that Yahweh makes sure that everyone is treated fairly. The **fatherless** (orphans) and **widow** and **foreigner** are more likely to be treated unfairly by people, especially if they do not have someone advocating for their rights. You could include in your translation what the phrase **make a judgment** means if that would be helpful to your readers. Alternate translation: [He makes a fair judgment for the fatherless and widow, and he cares for a foreigner]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the fatherless and widow, and he loves a foreigner, giving to him**
UST orphans and widows … He loves even foreigners who live among us Israelite people. He gives them
(יָתוֹם וְאַלְמָנָה וְאֹהֵב גֵּר לָתֵת לוֹ)

The words **fatherless, widow**, and **foreigner** represent everyone in those groups in general, not one particular fatherless person, widow, or foreigner. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [for anyone who is fatherless or a widow, and he loves all foreigners, giving to them]

Support Reference: Collective Nouns

ULT **bread**
UST food
(לֶחֶם)

Here, **bread** represents all food. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [food]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a judgment {for}	He makes sure that people treat … fairly

ULT	UST
and he loves	He loves
a foreigner	even foreigners who live among us Israelite people
bread	food

Deuteronomy 10:19

ULT	UST
And you shall love the foreigner, for you were foreigners in the land of Egypt.	*So you must love those foreigners too. This is because you were once foreigners when you were living in Egypt.*

ULT **the foreigner**
UST those foreigners
(אֶת־הַגֵּֽר)

The word **foreigner** represents all foreigners in general, not one particular foreigner. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [any foreigner]

Support Reference: Generic Noun Phrases

ULT **for**
UST This is because
(כִּֽי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall love	So you must love … too
the foreigner	those foreigners
foreigners	once foreigners
in the land of	when you were living in
Egypt	Egypt

Deuteronomy 10:20

ULT	UST
Yahweh your God you shall fear, him you shall serve, and to him you shall cling, and by his name you shall swear.	*You must deeply respect Yahweh our God, and you must worship him alone. Be faithful to him. When you make a solemn oath, say that he should punish you if you do not do what you have promised.*

ULT **Yahweh your God you shall fear, him you shall serve, and to him you shall cling, and by his name you shall swear**
UST You must deeply respect Yahweh our God, and you must worship him alone. Be faithful to him. When you make a solemn oath, say that he should punish you if you do not do what you have promised
(אֶת־יְהוָה אֱלֹהֶיךָ תִּירָא אֹתוֹ תַעֲבֹד וּבוֹ תִדְבָּק וּבִשְׁמֹו תִּשָּׁבֵעַ)

If it would be more natural in your language, you could change the phrasing to emphasize that the Israelites should worship only Yahweh. See how you translated a similar verse in 6:13. Alternate translation: [It is Yahweh your God and no one else whom you shall fear; it is he alone whom you shall worship, and it is to him whom you shall cling, and it is by his name only that you shall swear]

Support Reference: Information Structure

ULT **your God you shall fear … you shall serve … you shall cling … you shall swear**
UST You must deeply respect … our God … worship … Be faithful … When you make a solemn oath
(אֱלֹהֶיךָ תִּירָא & תַעֲבֹד & תִדְבָּק & תִּשָּׁבֵעַ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular from this verse to verse 22. Moses is speaking to the Israelites as if they were all one person. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **and to him you shall cling**
UST Be faithful to him
(וּבוֹ תִדְבָּק)

Here Moses is speaking of having a good relationship with Yahweh as if that meant physically clinging **to him**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and with him you shall maintain a good relationship]

Support Reference: Metaphor

ULT and by his name you shall swear
UST When you make a solemn oath, say that he should punish you if you do not do what you have promised
(וּבִשְׁמֹו֙ תִּשָּׁבֵֽעַ)

See how you translated the phrase “by his name you shall swear” in 6:13. Alternate translation: [and you shall make strong promises using his name]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
you shall fear	You must deeply respect
you shall serve	worship
you shall swear	When you make a solemn oath

Deuteronomy 10:21

ULT	UST
He {is} your praise, and he {is} your God, who has done for you these great and fearsome things, which your eyes have seen.	*He is the one whom you must praise. He is our God. We have seen the great and awesome things that he has done for us.*

ULT He {is} your praise
UST He is the one whom you must praise
(הוּא תְהִלָּתֶךָ)

The phrase **He is your praise** could mean: (1) that Yahweh is the one whom the Israelites should praise or do praise. Alternate translation: [He is the one you must praise] or (2) that the great things that Yahweh had done for the Israelites are the reason that people from other nations praise the Israelites. Alternate translation: [He is the reason that people from other nations praise you]

Support Reference: Assumed Knowledge and Implicit Information

ULT your eyes
UST We
(עֵינֶיךָ)

Moses is using **eyes** to represent the whole person in the act of seeing. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [you yourself]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} your praise	is the one whom you must praise
{is} your God	is our God
fearsome	awesome things

Deuteronomy 10:22

ULT	UST
Your fathers went down into Egypt as 70 souls. And now, Yahweh your God has made you like the stars of the heavens in number.	*When our ancestors, {Jacob and his family}, went down to Egypt, there were only 70 of them. But now Yahweh our God has caused us to be as numerous as the stars in the sky.*

ULT **Your fathers went down into Egypt as 70 souls**
UST When our ancestors, {Jacob and his family}, went down to Egypt, there were only 70 of them
(בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיְמָה)

You could add a footnote to show that this refers to the events described in Genesis 46.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Your fathers**
UST our ancestors, {Jacob and his family}
(אֲבֹתֶיךָ)

See how you translated the word “fathers” in 1:8.

Support Reference: Metaphor

ULT **went down**
UST When … went down
(יָרְדוּ)

See the Introduction to Deuteronomy for a discussion of the phrase **went down**. Alternate translation: [went] or [entered]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **souls**
UST of them
(נֶפֶשׁ)

Here, **souls** represents human lives. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [people]

Support Reference: Metonymy

ULT **And now**
UST But now
(וְעַתָּה)

Moses uses the word **now** here to indicate a strong contrast between how many Israelites there were when the Israelites first went to Egypt and how many Israelites there are at the time of this speech. In your translation, indicate this strong contrast in a way that is natural in your language.

Support Reference: Connect — Contrast Relationship

ULT **like the stars of the heavens in number**
UST as numerous as the stars in the sky
(כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב)

Here Moses compares the number of Israelites to the **number** of **the stars of the heavens**. He uses this to emphasize that Yahweh had blessed the Israelites so that they had many children and increased in population. If it would be helpful in your language, you could make it clear that Moses is referring to many people and many stars. Alternate translation: [as many as the many stars of heaven]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into Egypt	to Egypt
Yahweh	Yahweh
your God	our God
the heavens	in the sky

Deuteronomy 11

Deuteronomy 11 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Moses wants the Israelites to obey Yahweh because of his miracles (1–7)
2. Blessings for obedience (8–15)
3. Warnings for disobedience (16–17)
4. The importance of Yahweh's words (18–25)
5. Instructions on the blessings and curses (26–32)

Religious and Cultural Concepts in This Chapter

Placing Yahweh's words on one's arms, forehead, and doorposts

Verses 18–20 command the Israelites to always remember Yahweh's words. There are different understandings of these commands. Some Jewish traditions interpret these verses as meaning that the Israelites should physically write copies of the law. Others believe that the command is to memorize and cherish the law. Translators should be careful to translate the passage as it is, without implying one interpretation or the other in their translation.

Translation Issues in This Chapter

"you" and "your" singular and plural

When Moses is addressing the Israelites, he uses both the singular and plural forms of "you."

- In verse 1 "you" and "your" are singular.
- In verses 2–9 "you" and "your" are plural.

- In verse 10 see the note.
- In verses 11–13 “you” and “your” are plural.
- In verses 14–15 “you” and “your” are singular.
- In verses 16–18 “you” and “your” are plural.
- In verses 19–20 see the notes.
- In verses 21–28 “you” and “your” are plural.
- In verse 29 “you” and “your” are singular.
- In verses 31–32 “you” and “your” are plural.

Although Moses is speaking to all the Israelites, he sometimes addresses them as “you” singular. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Pronouns — When to Use Them; and Singular Pronouns that refer to Groups)

Deuteronomy 11:1

ULT	UST
And you shall love Yahweh your God and keep his charge and his statutes and his ordinances and his commandments all of the days.	*{Because of all that} Yahweh your God {has done for you}, you must love him. Also, you must continually obey all his rules, decrees, and commandments.*

ULT **And you shall love … your God and keep**
UST {Because of all that} Yahweh your God {has done for you}, you must love him. Also, you must … obey
(וְאָהַבְתָּ֖ אֵ֣ת יְהוָ֣ה אֱלֹהֶ֑יךָ & וְשָׁמַרְתָּ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **Yahweh your God**
UST Because of all that} Yahweh your God {has done for you}
(אֵ֣ת יְהוָ֣ה אֱלֹהֶ֑יךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **his charge and his statutes and his ordinances and his commandments**
UST all his rules, decrees, and commandments
(מִשְׁמַרְתּ֣וֹ וְחֻקָּ֔יו וּמִשְׁפָּטָ֖יו וּמִצְוֹתָ֑יו)

If your language does not have four terms for these things you could use one or two terms. See how you translated the similar phrase, “the commandment and the statutes and the ordinances” in 5:31. Alternate translation: [his charge and his commandments] or [everything he has commanded you]

Support Reference: Doublet

ULT **all of the days**
UST continually
(כָּל־הַיָּמִ֑ים)

See how you translated the same expression in 4:40. Alternate translation: [always] or [forever]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall love	you must love him
Yahweh	Because of all that} Yahweh your God {has done for you}
your God	Because of all that} Yahweh your God {has done for you}
and his statutes	decrees
and his ordinances	decrees

Deuteronomy 11:2

ULT	UST
And know today that {it was} not your sons, who have not known and who have not seen the discipline of Yahweh your God—his greatness, his mighty hand, and his outstretched arm,	*Remember that {it was you and your parents,} not your children, who experienced all of the things that Yahweh did to teach you. So I am telling you today to think about everything he did that shows how very great and very powerful he is.*

ULT **it was … your sons**
UST it was you and your parents … your children
(אֶת־בְּנֵיכֶם)

Here, **sons** means "descendants." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with your descendants]

Support Reference: Metaphor

ULT **his mighty hand, and his outstretched arm**
UST and very powerful he is
(אֶת־יָדוֹ הַחֲזָקָה וּזְרֹעֹו הַנְּטוּיָה)

See how you translated the phrase "by a mighty hand and by an outstretched arm" in 4:34. Alternate translation: [and his very great power]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And know	Remember … So I am telling you … to think about
have … known	experienced
Yahweh	Yahweh
your God	Yahweh
mighty	and very powerful he is

Deuteronomy 11:3

ULT	UST
and his signs and his deeds that he did in the midst of Egypt to Pharaoh, king of Egypt, and to all his land,	*Remember the many different miracles that he performed in Egypt. Think about what he did to the king of Egypt and everything there.*

ULT **and his signs and his deeds**
UST Remember the many different miracles
(וְאֶת־אֹתֹתָיו וְאֶת־מַעֲשָׂיו)

The terms **signs** and **deeds** mean similar things. Moses 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 his great deeds]

Support Reference: Doublet

ULT **and his signs and his deeds that he did in the midst of Egypt to Pharaoh, king of Egypt, and to all his land**
UST Remember the many different miracles that he performed in Egypt. Think about what he did to the king of Egypt and everything there
(וְאֶת־אֹתֹתָיו וְאֶת־מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפַרְעֹה מֶלֶךְ־מִצְרַיִם וּלְכָל־אַרְצוֹ)

This refers to the miracles and plagues that Yahweh did in Egypt while the Israelites were slaves there. Yahweh used these deeds to show his power over Pharaoh so that he would let the Israelites leave Egypt. See Exodus 6–14. Alternate translation: [and the plagues he put on Pharaoh, king of Egypt, and on all of Egypt] or [and the plagues he sent on Pharaoh, king of Egypt, and on all of Egypt]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and his signs	Remember the many different miracles
Egypt	Egypt
to Pharaoh	Think about what he did to the king of Egypt
king of	Think about what he did to the king of Egypt
king of Egypt	Think about what he did to the king of Egypt
Egypt	Think about what he did to the king of Egypt
his land	there

Deuteronomy 11:4

ULT	UST
and what he did to the army of Egypt, to its horses and to its chariots, how he caused the water of the Sea of Reeds to flow over their faces in their pursuit after you, and Yahweh has destroyed them to this day,	*Your children did not see Yahweh destroy the army of Egypt, their horses, or their chariots. Your children did not see how Yahweh caused the Sea of Reeds to flood and drown the army of Egypt as they were coming after their ancestors. Yahweh continues to make Egypt's army weak even to this day.*

ULT **and what he did to the army of Egypt, to its horses and to its chariots, how he caused the water of the Sea of Reeds to flow over their faces in their pursuit after you**
UST Your children did not see Yahweh destroy the army of Egypt, their horses, or their chariots. Your children did not see how Yahweh caused the Sea of Reeds to flood and drown the army of Egypt as they were coming after their ancestors
(וַאֲשֶׁר עָשָׂה לְחֵיל מִצְרַיִם לְסוּסָיו וּלְרִכְבּוֹ אֲשֶׁר הֵצִיף אֶת־מֵי יַם־סוּף עַל־פְּנֵיהֶם בְּרָדְפָם אַחֲרֵיכֶם)

If it would be more natural in your language, you could change the order of the phrases in this verse. Alternate translation: [and how he caused the water of the Sea of Reeds to flow over the faces of the army of Egypt, to its horses and to its chariots in their pursuit after you] or [and how he caused the water of the Sea of Reeds to flow over the Egyptian soldiers, and their horses and chariots when they pursued after you]

Support Reference: Information Structure

ULT **their faces**
UST and drown … army of Egypt
(פְּנֵיהֶם)

Moses is using one part of the men in the Egyptian army, their **faces**, to mean their entire bodies in the act of drowning. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [them]

Support Reference: Synecdoche

ULT **and Yahweh has destroyed them to this day**
UST Yahweh continues to make Egypt's army weak even to this day
(וַיְאַבְּדֵם יְהוָה עַד הַיּוֹם הַזֶּה)

The implication is that after Yahweh destroyed the Egyptians, the Egyptians and their army remained weak until the time of this speech. See how you translated the similar phrase, "until this day," in 2:22. Alternate translation: [and Yahweh has caused their destruction to remain until this time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Egypt	Egypt
to its horses	their horses
and to its chariots	or their chariots
the Sea of Reeds	the Sea of Reeds … the
Yahweh	Yahweh
and … has destroyed them	continues to make Egypt’s army weak

Deuteronomy 11:5

ULT	UST
and what he did for you in the wilderness until you came to this place,	*Your children did not see how Yahweh took care of their families in the desert before they all came to this place.*

ULT **and what he did for you in the wilderness**
UST Your children did not see how Yahweh took care of their families in the desert
(וַאֲשֶׁר עָשָׂה לָכֶם בַּמִּדְבָּר)

You could add a footnote to show that this refers to the events described in Numbers 13–25.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to this place**
UST to this place
(עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה)

The term **this place** refers to the plain of the Jordan River Valley where Moses is speaking to them before they cross over into Canaan. You could include this information if it would be helpful for your readers. Alternate translation: [to this valley]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the wilderness	in the desert

Deuteronomy 11:6

ULT	UST
and what he had done to Dathan and to Abiram, the sons of Eliab, son of Reuben, how the earth opened its mouth and swallowed them up and their houses and their tents and every living thing that {was} in their steps, in the midst of all Israel—	*Your children did not see what Yahweh did to the rebels, Dathan and Abiram, the two sons of Eliab from the tribe of Reuben. While all of your families were watching, the earth split open, and they fell into the opening and disappeared. Their families, their tents, their servants, and their animals also disappeared with them.*

ULT **and what he had done to Dathan and to Abiram, the sons of Eliab, son of Reuben, how the earth opened its mouth and swallowed them up and their houses and their tents and every living thing that {was} in their steps, in the midst of all Israel**
UST Your children did not see what Yahweh did to the rebels, Dathan and Abiram, the two sons of Eliab from the tribe of Reuben. While all of your families were watching, the earth split open, and they fell into the opening and disappeared. Their families, their tents, their servants, and their animals also disappeared with them
(וַאֲשֶׁר עָשָׂה לְדָתָן וְלַאֲבִירָם בְּנֵי אֱלִיאָבׁ בֶּן־רְאוּבֵן אֲשֶׁר פָּצְתָה הָאָרֶץ אֶת־פִּיהָ וַתִּבְלָעֵם וְאֶת־בָּתֵּיהֶם וְאֶת־אָהֳלֵיהֶם וְאֵת כָּל־הַיְקוּם אֲשֶׁר בְּרִגְלֵיהֶם בְּקֶרֶב כָּל־יִשְׂרָאֵל)

You could add a footnote to show that this refers to the events described in Numbers 16.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and what he had done to Dathan and to Abiram, the sons of Eliab, son of Reuben, how the earth opened its mouth and swallowed them up and their houses and their tents and every living thing that {was} in their steps, in the midst of all Israel**
UST Your children did not see what Yahweh did to the rebels, Dathan and Abiram, the two sons of Eliab from the tribe of Reuben. While all of your families were watching, the earth split open, and they fell into the opening and disappeared. Their families, their tents, their servants, and their animals also disappeared with them
(וַאֲשֶׁר עָשָׂה לְדָתָן וְלַאֲבִירָם בְּנֵי אֱלִיאָבׁ בֶּן־רְאוּבֵן אֲשֶׁר פָּצְתָה הָאָרֶץ אֶת־פִּיהָ וַתִּבְלָעֵם וְאֶת־בָּתֵּיהֶם וְאֶת־אָהֳלֵיהֶם וְאֵת כָּל־הַיְקוּם אֲשֶׁר בְּרִגְלֵיהֶם בְּקֶרֶב כָּל־יִשְׂרָאֵל)

If it would be more natural in your language, you could change the order of these clauses. You could also start a new sentence here, as modeled by the UST.

Support Reference: Information Structure

ULT **son of**
UST from the tribe of
(בֶּן)

Here, **son** means “descendant.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [descendant of]

Support Reference: Metaphor

ULT **the earth opened its mouth and swallowed them up**
UST the earth split open, and they fell into the opening and disappeared
(פָּצְתָה הָאָרֶץ אֶת־פִּיהָ וַתִּבְלָעֵם)

Here Moses is speaking of **the earth** as if it were a person who had a mouth that can open and swallow. Yahweh caused the earth to open and close. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [Yahweh made a crack in the earth underneath them and caused the earth to cover them]

Support Reference: Personification

ULT **their houses**
UST Their families
(בָּתֵּיהֶם)

Here, **houses** represents the families of Dathan and Abiram. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [their households]

Support Reference: Metonymy

ULT **every living thing**
UST their servants, and their animals also disappeared with them
(כָּל־הַיְקוּם)

The term **living thing** includes people and animals. You could include this information if that would be helpful to your readers. Alternate translation: [every person and animal]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{was} in their steps**
UST their servants, and their animals also disappeared with them
(בְּרַגְלֵיהֶם)

Moses is using **in their steps** as a common expression of his culture to mean “belongs to them.” 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: [belonged to them]

Support Reference: Idiom

ULT **in the midst of all Israel**
UST While all of your families were watching
(בְּקֶרֶב כָּל־יִשְׂרָאֵל)

Here, **midst** represents a person's presence. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly.
Alternate translation: [and all Israel witnessed it]

Support Reference: Metonymy

ULT **Israel**
UST your families
(יִשְׂרָאֵל)

Alternate translation: [the Israelites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Reuben	Reuben
and swallowed them up	and they fell into the opening and disappeared
their houses	Their families
their tents	their tents
Israel	your families

Deuteronomy 11:7

ULT	UST
but your eyes have seen all the great work of Yahweh that he did.	*You and your parents have seen all these miracles that Yahweh performed.*

ULT **but**
UST You and your parents
(כִּי)

Moses uses the word **but** here to indicate a strong contrast between what the Israelites have experienced and what their descendants have experienced. Moses means that the Israelites, and not their descendants, have personally experienced Yahweh's **great work**. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [whereas]

Support Reference: Connect — Contrast Relationship

ULT **your eyes**
UST You and your parents
(עֵינֵיכֶם)

Here, **eyes** represents the whole person in the act of seeing. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [you yourselves]

Support Reference: Synecdoche

ULT **all the great work of Yahweh that he did**
UST all these miracles that Yahweh performed
(אֶת־כָּל־מַעֲשֵׂה יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה)

If it would be more natural in your language, you could change the phrasing so that the subject and verb are more clear. Alternate translation: [all the great work that Yahweh did]

Support Reference: Information Structure

ULT **the great work of Yahweh**
UST these miracles … Yahweh
(מַעֲשֵׂה יְהוָה הַגָּדֹל)

The term **great work** refers to all the miracles and other deeds that Yahweh did using his great power. You could include this information if that would be helpful to your readers. Alternate translation: [the wonders of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … work of	these miracles
Yahweh	Yahweh

Deuteronomy 11:8

ULT	UST
And you shall keep all the commandments that I am commanding you today so that you may be strong and go in and possess the land to which you are going over to possess it	*So obey all the commandments that I am giving you today. This is so that you will be strong and able to enter and occupy the land after crossing the river.*

ULT **so that**
UST This is so that
(לְמַעַן)

Here, **so that** marks what comes after it as the goal or purpose of what comes before it. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you may be strong and go in**
UST you will be strong and able to enter
(תֶּחֱזְקוּ וּבָאתֶם)

The two words **be strong** and **go in** express a single idea. The word **be strong** tells how they will be able to go in and conquer the land. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [you may be prepared to go in]

Support Reference: Hendiadys

ULT **and go in**
UST to enter
(וּבָאתֶם)

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [and come in]

Support Reference: Go and Come

ULT **are going over**
UST crossing the river
(עֹבְרִים)

Moses is using the term **going over** because the Israelites must cross the Jordan River to enter into Canaan. You could include this information if that would be helpful to your readers. Alternate translation: [are crossing the Jordan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and possess	and occupy
to possess it	and occupy

Deuteronomy 11:9

ULT	UST
and so that you may prolong days in the land that Yahweh swore to your fathers to give to them and to their seed, a land flowing with milk and honey.	*This is also so that you will live for a long time in that land. That land is the land that Yahweh solemnly promised your ancestors that he would give to them and to their descendants. The land is very fertile.*

ULT **and so that**
UST This is also so that
(וּלְמַעַן)

Here, **so that** marks what comes after it as the goal or purpose of obeying Yahweh. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you may prolong days**
UST you will live for a long time
(תַּאֲרִיכוּ יָמִים)

See how you translated the similar phrase “so that you may prolong your days” in 4:40. Alternate translation: [you will be able to live a long time] or [you may dwell continuously]

Support Reference: Metonymy

ULT **to your fathers**
UST your ancestors
(לַאֲבֹתֵיכֶם)

Moses is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly as modeled in the UST. See how you translated the phrase “to your fathers” in 1:8.

Support Reference: Metaphor

ULT **and to their seed**
UST and to their descendants
(וּלְזַרְעָם)

Here Moses is speaking as if the Israelites’ offspring were **seed**. See the Introduction to Deuteronomy for a discussion of this use of the term “seed.” Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and to their offspring]

Support Reference: Metaphor

ULT **a land flowing with milk and honey**
UST The land is very fertile
(אֶ֣רֶץ זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ)

See how you translated the phrase “a land flowing with milk and honey” in 6:3.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	that land
Yahweh	Yahweh
swore	solemnly promised
and to their seed	and to their descendants
a land	The land
and honey	is very fertile

Deuteronomy 11:10

ULT	UST
For the land, where you are going in to possess, is not like the land of Egypt, from where you came, where you sowed your seed and watered with your foot, as {for} a garden of herbs.	*It is not like the land of Egypt, where your ancestors lived. In Egypt, they struggled to plant seeds and water the plants.*

ULT **you … you sowed your seed and watered with your foot**
UST It … they struggled to plant seeds and water
(אַתָּה & תִּזְרַע֙ אֶת־זַרְעֲךָ֔ וְהִשְׁקִ֖יתָ בְּרַגְלְךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **and watered with your foot**
UST they struggled … and water
(וְהִשְׁקִ֖יתָ בְּרַגְלְךָ)

The word **foot** refers to hard work. In Egypt, workers would use their feet to turn a water wheel that would water the fields. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and labored just to water the fields]

Support Reference: Metonymy

ULT **as {for} a garden of herbs**
UST the plants
(כְּגַ֥ן הַיָּרָֽק)

Here, **garden of herbs** refers to a vegetable garden. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [as for a vegetable garden]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to possess	It
like the land of	like the land of
Egypt	Egypt
you sowed	to plant

ULT	UST
your seed	seeds

Deuteronomy 11:11

ULT	UST
And the land which you are going over to possess it, {is} a land of hills and valleys, drinks water of the rain of the heavens,	*But the land that you are about to enter is a land where there are many hills and valleys. In that land there is plenty of rain.*

ULT drinks water of the rain of the heavens
UST In that land there is plenty of rain
(לִמְטַר הַשָּׁמַיִם תִּשְׁתֶּה־מָּיִם)

Here Moses speaks of the land as if it were a person who could **drink water**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [watered by rainfall]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to possess it	are about to enter
{is} a land of	is a land where there
the heavens	In that land there is plenty of rain

Deuteronomy 11:12

ULT	UST
a land where Yahweh your God cares for it. The eyes of Yahweh your God {are} always upon it, from the beginning of the year and to the end of the year.	*Yahweh takes care of that land. He watches over it every day, from the beginning of each year to the end of each year.*

ULT The eyes of Yahweh your God {are} always upon it
UST He watches over it every day
(תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ)

Here, **eyes** represents attention and care. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Yahweh your God always cares for it]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a land	that land
Yahweh	Yahweh
your God	Yahweh
Yahweh	He
your God	He
the year	each year
the year	each year

Deuteronomy 11:13

ULT	UST
And it will happen, if listening, you will listen to my commandments that I am commanding you today, to love Yahweh your God and to serve him with all your heart and with all your soul,	*Today I am commanding you to love Yahweh our God and to serve him with your entire inner being. If you do that,*

ULT **And it will happen, if**
UST If you do
(וְהָיָה אִם)

Moses is describing a possible condition in which the blessings of verses 14–15 will take place only if they do what this verse describes. Express this possible condition in a way that would be natural in your language. Alternate translation: [The following things will happen if]

Support Reference: Connect — Hypothetical Conditions

ULT **listening, you will listen**
UST that
(שָׁמֹעַ תִּשְׁמְעוּ)

Moses is repeating forms of the verb **listen** in order to intensify his 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: [you carefully listen] or [you make sure to listen]

Support Reference: Reduplication

ULT **you will listen to my commandments**
UST that
(תִּשְׁמְעוּ אֶל־מִצְוֹתַי)

Moses assumes that readers will know that **listen** as it is used here, includes the meaning of "obey." You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [you will obey all that Yahweh has said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my commandments**
UST that
(מִצְוֹתַ֔י)

Moses is relaying Yahweh's commandments to the Israelites. He does not mean that the commandments originate from him. You could include this information if that would be helpful for your readers. Alternate translation: [Yahweh's commandments]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with all your heart and with all your soul**
UST with your entire inner being
(בְּכָל־לְבַבְכֶ֖ם וּבְכָל־נַפְשְׁכֶֽם)

See how you translated the phrase "with all your heart and with all your soul" in 4:29.

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to love	to love
Yahweh	Yahweh
your God	our God
and to serve him	and to serve him
your soul	your … inner being

Deuteronomy 11:14

ULT	UST
then, ‘I will give the rain of your land in its season, the former rain and the latter rain, and you will gather your grain and your new wine and your oil.	*each year he will send rain on your land at the right times. As a result, you will have grain and grapes to make wine and olives to make olive oil.*

ULT **then, ‘I will give the rain of your land**
UST he will send rain on your land
(וְנָתַתִּי מְטַר־אַרְצְכֶם)

Yahweh is speaking the words in this verse and the next. Use a convention that would be natural in your language to indicate that Yahweh is speaking these verses and not Moses. The ULT indicates this by using single quotation marks. If it would be helpful in your language, you could state clearly who is speaking. Alternate translation: [then Yahweh promises you, ‘I will give the rain of your land]

Support Reference: Quote Markings

ULT **then, ‘I will give**
UST he will send
(וְנָתַתִּי)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [then Yahweh will give]

Support Reference: Quotations and Quote Margins

ULT **the rain of your land in its season, the former rain and the latter rain**
UST each year … rain on your land at the right times
(מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ)

The implication is that if the people obey his commands, Yahweh will cause **the rain** to fall on the **land** at the proper times for growing crops. The **former rain** is the spring rains and the **latter rain** is the autumn rains. You could include this information if that would be helpful to your readers. Alternate translation: [the rain on your land in the proper seasons, spring and fall]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the rain of … your grain and your new wine and your oil**
UST rain … grain and grapes to make wine and olives to make olive oil
(מָטַר & דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ)

In this verse, the words **rain**, **grain**, **wine**, and **oil** are singular in form, but they refer to all rainfall, crops, and produce as a group. If it would be helpful in your language, you could say this plainly, as modeled by the UST.

Support Reference: Collective Nouns

ULT **and your new wine and your oil**
UST and grapes to make wine and olives to make olive oil
(וְתִירֹשְׁךָ וְיִצְהָרֶךָ)

The implication is that Yahweh will bless the crops of grapes and olives. Wine is made from grapes and oil is made from olives. You could include this information if that would be helpful to your readers. Alternate translation: [grapes for your new wine and olive trees for your oil]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your land	on your land
your grain	grain
and your new wine	and grapes to make wine
and your oil	and olives to make olive oil

Deuteronomy 11:15

ULT	UST
And I will give grass in your fields for your cattle, and you will eat and be satisfied.'	*And he will cause grass to grow in your fields for your livestock to eat. You will have all the food that you want.*

ULT **And I will give**
UST And he will cause … to grow
(וְנָתַתִּי)

This verse continues the consequence of the possible condition proposed in verse 13. Use a natural form in your language for introducing the consequence of this possible condition. Alternate translation: [And then I will give]

Support Reference: Connect — Hypothetical Conditions

ULT **in your fields for your cattle, and you will eat and be satisfied**
UST in your fields for your livestock to eat. You will have all the food that you want
(בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **and you will eat and be satisfied**
UST You will have all the food that you want
(וְאָכַלְתָּ וְשָׂבָעְתָּ)

Moses means that the Israelites will always have enough food to eat. This does not mean that, after eating, the Israelites will be satisfied and never have to eat again. You could include this information if that would be helpful for your readers. Alternate translation: [and you will always have enough food to eat]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for your cattle	for your livestock to eat

Deuteronomy 11:16

ULT	UST
Guard yourselves, lest your heart be deceived, and you turn aside and serve other gods and bow down to them.	*I warn you to be careful. Otherwise, you might stop worshiping Yahweh and worship false gods.*

ULT **lest**
UST Otherwise
(פֶּן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **your heart be deceived**
UST you might stop worshiping Yahweh
(יִפְתֶּה לְבַבְכֶם)

Here, **heart** represents a person's desire and will. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [you are deceived by your desires]

Support Reference: Metaphor

ULT **your heart be deceived**
UST you might stop worshiping Yahweh
(יִפְתֶּה לְבַבְכֶם)

In this verse, the word **heart** is singular in form, but it refers to all the hearts of the Israelites as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [your hearts are deceived]

Support Reference: Collective Nouns

ULT **your heart be deceived**
UST you might stop worshiping Yahweh
(יִפְתֶּה לְבַבְכֶם)

The expression **be deceived** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [your heart causes you to disobey]

Support Reference: Active or Passive

ULT **and you turn aside**
UST you might stop worshiping Yahweh
(וְסַרְתֶּם)

Moses is speaking as if the Israelites were literally walking behind God but then could **turn aside** to walk in a different direction from him. He means that they should not stop living in the manner in which God wants people to live. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you disobey]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Guard	I warn … to be careful
be deceived	you might stop worshiping Yahweh
and serve	and worship
gods	gods
and bow down	and worship

Deuteronomy 11:17

ULT	UST
And the nose of Yahweh will burn against you. And he will restrain the heavens and there will be no rain, and the land will not give its fruit, and you will perish quickly from off the good land that Yahweh is giving to you.	*If that happens, Yahweh will become very angry with you. He will prevent any rain from falling. As a result, the crops will not grow. You will soon die {from hunger} in the good land that Yahweh is about to give to you.*

ULT **And the nose of Yahweh will burn against you**
UST If that happens, Yahweh will become very angry with you
(וְחָרָה אַף־יְהוָה בָּכֶם)

See how you translated the sentence “And the nose of Yahweh will burn against you” in 7:4. Alternate translation: [And the anger of Yahweh your God will burn against you]

Support Reference: Idiom

ULT **And he will restrain the heavens and there will be no rain, and the land will not give its fruit, and you will perish quickly from off the good land**
UST He will prevent any rain from falling. As a result, the crops will not grow. You will soon die {from hunger} in the good land
(וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה)

Moses is describing a chain of events that will happen as the result of disobedience. If there is no rain, then the crops will not grow. If the crops do not grow, then the people will die from starvation. If the connection between these statements is unclear, you may want to use connecting words to show the cause-and-effect relationships. Alternate translation: [And he will restrain the heavens so there will be no rain, and then the land will not give its fruit, and then you will perish quickly from off the good land]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the heavens	from falling
and the land	As a result, the crops
its fruit	As a result, the crops
and you will perish	You will … die {from hunger}
good	good
Yahweh	Yahweh

Deuteronomy 11:18

ULT	UST
And you shall place these words of mine on your heart and on your soul, and you shall bind them as a sign on your hand, and they will be as frontlets between your eyes.	*So, keep thinking about what Yahweh has commanded you. {Write copies of them} and tie them to your arms and foreheads {to help you to remember them}.*

ULT **And you shall place these words of mine on your heart and on your soul**
UST So, keep thinking about what Yahweh has commanded you
(וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם)

Moses is speaking as if **words** were objects and a person's **heart** and **soul** were a container into which one could place words. Moses means that he wants the Israelites to remember and cherish Yahweh's commands. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you shall cherish my words]

Support Reference: Metaphor

ULT **these words of mine**
UST about what Yahweh has commanded you
(אֶת־דְּבָרַי אֵלֶּה)

Here, **words** represents Yahweh's commands, which Moses is repeating to the Israelites. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [these laws from Yahweh]

Support Reference: Metonymy

ULT **on your heart and on your soul**
UST So, keep thinking
(עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם)

See how you translated the similar expression "with all your heart and with all your soul" in 4:29.

Support Reference: Merism

ULT **as frontlets**
UST foreheads
(לְטוֹטָפֹת)

A **frontlet** is a type of decorative accessory, often used as a symbol of commitment, worn around the head. If your readers would not be familiar with this type of headwear, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [as a symbolic headband]

Support Reference: Translate Unknowns

ULT **between your eyes**
UST foreheads
(בֵּין עֵינֵיכֶם)

Moses is using **between your eyes** as a common expression of his culture to mean "forehead." 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: [above your brow]

Support Reference: Idiom

ULT **and you shall bind them as a sign on your hand, and they will be as frontlets between your eyes**
UST Write copies of them} and tie them to your arms and foreheads {to help you to remember them}
(וּקְשַׁרְתָּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם)

Moses is saying that the Israelites should remember the law so well that it would be as if the law were written on their **hand** and between their **eyes**. See how you translated this image in 6:8.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your soul	So, keep thinking
and you shall bind	{Write copies of them} and tie
as a sign	to help you to remember them

Deuteronomy 11:19

ULT	UST
And you shall teach them to your sons, speaking about them when you sit in your house and when you walk on the road and when you lie down and when you get up.	*Teach them to your children again and again. Talk about them {at every opportunity,} such as when you are in your houses and when you are walking outside. Talk about them also when you are resting and when you are working.*

ULT **to your sons**
UST to your children
(אֶת־בְּנֵיכֶם)

Although the term **sons** is masculine, Moses is using the word in a generic sense that includes both sons and daughters. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to your offspring]

Support Reference: Metaphor

ULT **when you sit in your house and when you walk … and when you lie down and when you get up**
UST such as when you are in your houses and when you are walking … Talk about them also when you are resting and when you are working
(בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ & וּבְשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **when you sit in your house and when you walk on the road**
UST such as when you are in your houses and when you are walking outside
(בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדָּרֶךְ)

Here Moses is referring to every place an Israelite would go in daily life by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [wherever you are]

Support Reference: Merism

ULT and when you lie down and when you get up
UST Talk about them also when you are resting and when you are working
(וּבְשָׁכְבְּךָ וּבְקוּמֶֽךָ)

Here Moses is referring to all activities of daily life by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and whatever you are doing]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in your house	in your houses

Deuteronomy 11:20

ULT	UST
And you shall write them on the doorposts of your house and on your gates,	*Write them on the doorposts of your houses and on your city gates.*

ULT **And you shall write them on the doorposts of your house and on your gates**
UST Write them on the doorposts of your houses and on your city gates
(וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ)

Moses continues the image from verse 18 by saying that they should remember the law so well that it would be as if the law were written on their **doorposts** and on their **gates**. See how you translated this in 6:9.

Support Reference: Metaphor

ULT **and on your gates**
UST and on your city gates
(וּבִשְׁעָרֶיךָ)

Here the word **gates** refers to city gates. In those days, homes did not have gates, so we know that Moses is referring to city gates. You could include this information if that would be helpful to your readers. Alternate translation: [and on the entrance to your city]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your house and on your gates**
UST your houses and on your city gates
(בֵּיתֶךָ וּבִשְׁעָרֶיךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the doorposts of	the doorposts of
your house	your houses
and on your gates	and on your city gates

Deuteronomy 11:21

ULT	UST
so that your days and the days of your sons will be multiplied in the land that Yahweh swore to your fathers to give to them as the days of the heavens over the earth.	*Do this so that you and your descendants will live for a very long time in the land. It is the land that Yahweh promised to our ancestors that he would give to them. That land will belong to you and your descendants forever.*

ULT **so that**
UST Do this so that
(לְמַעַן)

Here, **so that** marks what follows as the goal or purpose of verses 18–20. Use a connector in your language that makes it clear that this is the purpose. [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **your days and the days of your sons will be multiplied**
UST you and your descendants will live for a very long time
(יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם)

The expression **be multiplied** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you and your children may have longevity]

Support Reference: Active or Passive

ULT **your sons**
UST you and your descendants will live
(בְנֵיכֶם)

Here, **sons** means "descendants." If it would be helpful in your language, you could state the meaning plainly as is modeled in the UST.

Support Reference: Metaphor

ULT **as the days of the heavens over the earth**
UST That land will belong to you and your descendants forever
(כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ)

Moses is saying that the Israelites and their descendants would live on the land for so long that that time would be equal to the length of time that the **heavens** exist **over the earth**. If it would be helpful in your language, you could state that explicitly. Alternate translation: [forever]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will be multiplied	for a very long time
the land	the land
Yahweh	Yahweh
swore	promised
the heavens	That land will belong to you and your descendants forever

Deuteronomy 11:22

ULT	UST
For if keeping, you will keep all these commandments that I am commanding you to do them, to love Yahweh your God, to walk in all his ways, and to cling to him,	*Faithfully obey what I am commanding you to do. Love Yahweh our God, conduct your lives as he wants you to, and be faithful to him. If you do this,*

ULT **keeping, you will keep**
UST Faithfully obey
(שָׁמֹר תִּשְׁמְרוּן)

Moses is repeating forms of the verb **keep** in order to intensify his 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: [you are careful to keep]

Support Reference: Reduplication

ULT **I am commanding you to do them**
UST I am commanding you to do
(אָנֹכִי מְצַוֶּה אֶתְכֶם לַעֲשֹׂתָה)

The expression **I am commanding you to do them** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression, as modeled by the UST.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to walk in all his ways**
UST conduct your lives as he wants you to
(לָלֶכֶת בְּכָל־דְּרָכָיו)

Here Moses is speaking of the **commandments** of Yahweh as if they were **ways** or a path that the people should **walk** on. He means that obeying those commandments is like walking on that path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to obey him]

Support Reference: Metaphor

ULT **and to cling to him**
UST and be faithful to him
(וּלְדָבְקָה־בּוֹ)

See how you translated the similar expression, “to him you shall cling,” in 10:20. Alternate translation: [and with him to maintain a good relationship]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to love	Love
Yahweh	Yahweh
your God	our God

Deuteronomy 11:23

ULT	UST
then Yahweh will drive out all these nations from to your faces, and you will dispossess nations larger and mightier than yourselves.	*then Yahweh will drive out all the people groups {in that land} as you advance. These are people groups that are more numerous and more powerful than you are.*

ULT all these nations … nations
UST all the people groups … These are people groups that are
(אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה גּוֹיִם &)

Here, **nations** represents the people living in those nations. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [all of the people of these nations … people from nations]

Support Reference: Metonymy

ULT from to your faces
UST {in that land} as you advance
(מִלִּפְנֵיכֶם)

Here, **faces** represents the presence of people. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from your presence]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
then … will drive out	then … will drive out
nations	the people groups
and you will dispossess	then … will drive out
nations	These are people groups that are
and mightier	and more powerful

Deuteronomy 11:24

ULT	UST
Every place where the sole of your foot will tread upon will be yours; from the wilderness to Lebanon, from the river, the Euphrates River, and to the western sea will be your border.	*Everywhere you go, the land will be yours. Your territory will extend from the desert in the south to the Lebanon Mountains in the north. It will extend from the Euphrates River in the east to the great sea in the west.*

ULT **Every place where the sole of your foot will tread upon**
UST Everywhere you go, the land
(כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ)

This is an emphatic way of saying “everywhere.” Be sure that this is clear in your translation. Alternate translation: [Every single place you go]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the river, the Euphrates River**
UST the Euphrates River in the east
(הַנָּהָר נְהַר־פְּרָת)

The expression **the river, the Euphrates River** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression, as modeled by the UST.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wilderness	the desert in the south
to Lebanon	to the Lebanon Mountains in the north
the river	the … River
the Euphrates River	the Euphrates River in the east
the western sea	the great sea in the west

Deuteronomy 11:25

ULT	UST
No man will be able to stand from your faces. Yahweh your God will give the fear of you and the terror of you upon the face of all the land that you tread on, as he has spoken to you.	*Yahweh our God will cause all the people in that land to be very afraid of you. No people group will be able to stop you. It will be just as he promised.*

ULT **No man will be able to stand**
UST No people group will be able to stop
(לֹא־יִתְיַצַּב אִישׁ)

Here, **stand** means "resist" or "stop." If it would be helpful in your language, you could state the meaning explicitly as in the UST. Alternate translation: [No man will be able to resist]

Support Reference: Assumed Knowledge and Implicit Information

ULT **man**
UST people group
(אִישׁ)

By **man**, Moses means anyone from the enemy people groups. If it would be helpful for your readers, you could include this information in your translation. Alternate translation: [army of these peoples]

Support Reference: Generic Noun Phrases

ULT **from your faces**
UST you
(בִּפְנֵיכֶם)

Here, **faces** represents the presence of people. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [before you] or [in your presence]

Support Reference: Metonymy

ULT **Yahweh your God will give the fear of you and the terror of you**
UST Yahweh our God will cause … to be very afraid of you
(פַּחְדְּכֶם וּמוֹרַאֲכֶם יִתֵּן ׀ יְהוָה אֱלֹהֵיכֶם)

Here Moses speaks of emotions as if they were objects one could physically put on the land. He means that God will cause their enemies to feel **fear** and **terror**. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Yahweh your God will cause your enemies to feel the fear of you and the terror of you]

Support Reference: Metaphor

ULT **Yahweh your God will give the fear of you and the terror of you upon the face of all the land**
UST Yahweh our God will cause all the people in that land to be very afraid of you
(פַּחְדְּכֶם וּמוֹרַאֲכֶם יִתֵּן ׀ יְהוָה אֱלֹהֵיכֶם עַל־פְּנֵי כָל־הָאָרֶץ)

If your language does not use abstract nouns for the ideas of **fear** and **terror**, you could express the same ideas in other ways. Alternate translation: [Yahweh your God will cause you to frighten and terrify all the land]

Support Reference: Abstract Nouns

ULT **the fear of you and the terror of you**
UST very afraid of you
(פַּחְדְּכֶם וּמוֹרַאֲכֶם)

The terms **fear** and **terror** mean similar things. Moses 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: [the extremely great fear of you]

Support Reference: Doublet

ULT **the fear of you and the terror of you**
UST very afraid of you
(פַּחְדְּכֶם וּמוֹרַאֲכֶם)

Yahweh is using the possessive form to describe how the Israelites will cause **fear** and **terror**. If your language would not use the possessive form for this, you could use a comparable expression that describes cause and effect. Alternate translation: [the fear caused by you and the terror caused by you]

Support Reference: Possession

ULT **the face of all the land**
UST all the people in that land
(פְּנֵי כָל־הָאָרֶץ)

Here, **the face of all the land** represents all the people who live on the land. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [all the people living in the place]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
the fear of you	very afraid of you
and the terror of you	very afraid of you

Deuteronomy 11:26

ULT	UST
Look, I am giving to your faces today a blessing and a curse:	*Be aware that today I am telling you that Yahweh will either bless you or he will curse you.*

ULT Look
UST Be aware that
(רְאֵה)

Moses is using the term **Look** to focus the Israelites' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Pay attention]

Support Reference: Metaphor

ULT to your faces
UST you
(לִפְנֵיכֶם)

Here, **faces** represents the presence of people. 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]

Support Reference: Metonymy

ULT a blessing and a curse
UST that Yahweh will either bless you or he will curse you
(בְּרָכָה וּקְלָלָה)

The implication is that the Israelites have a choice between obedience and disobedience. If the Israelites obey Yahweh, then they will receive a **blessing**, and if they disobey, they will receive the **curse** of Yahweh's punishment. You could include this information if that would be helpful to your readers. Alternate translation: [the choice to receive a blessing or a curse from Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a blessing	that Yahweh will either bless you
and a curse	or he will curse you

Deuteronomy 11:27

ULT	UST
the blessing, if you listen to the commandments of Yahweh your God that I command you today,	*If you obey the commandments of Yahweh our God that I am giving to you today, he will bless you.*

ULT you listen to the commandments of
UST you obey the commandments of
(תִּשְׁמְעוּ אֶל־מִצְוֹת)

See how you translated the similar phrase, “you will listen to my commandments,” in 11:13.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the blessing	he will bless you
Yahweh	Yahweh
your God	our God

Deuteronomy 11:28

ULT	UST
and the curse, if you do not listen to the commandments of Yahweh your God and turn aside from the way that I command you today, to go after other gods that you have not known.	*But if you do not obey them, stop worshiping him and start worshiping other gods to whom you were never faithful before, he will curse you.*

ULT **and turn aside from the way**
UST stop worshiping him
(וְסַרְתֶּם מִן־הַדֶּרֶךְ)

See how you translated the phrase “turn aside” in 5:32 where it is used with the same meaning. Alternate translation: [and disobey the commands]

Support Reference: Metaphor

ULT **you do not listen to the commandments of**
UST you do not obey them
(לֹא תִשְׁמְעוּ אֶל־מִצְוֹת)

See how you translated the similar phrase “you will listen to my commandments,” in the previous verse 11:27.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the curse	But … he will curse you
Yahweh	them
your God	them
gods	gods
you have … known	you were … faithful before

Deuteronomy 11:29

ULT	UST
And it will happen, when Yahweh your God brings you into the land which you are going in to possess it, that you will set the blessing on Mount Gerizim and the curse on Mount Ebal.	*And when Yahweh brings you into the land that you are about to enter and occupy, this is what you must do. {Some of} you {must stand} on top of Mount Gerizim and proclaim what will cause Yahweh to bless you. {The others must stand} on top of Mount Ebal and proclaim what will cause Yahweh to curse you."*

ULT **your God brings you … you … that you will set**
UST Yahweh brings you … you … Some of} you {must stand} … and proclaim
(יְבִיאֲךָ & אֱלֹהֶיךָ & אַתָּה & וְנָתַתָּה)

Even though Moses is speaking to all the Israelites, **you** and **your** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **that you will set the blessing on Mount Gerizim and the curse on Mount Ebal**
UST {Some of} you {must stand} on top of Mount Gerizim and proclaim what will cause Yahweh to bless you. {The others must stand} on top of Mount Ebal and proclaim what will cause Yahweh to curse you
(וְנָתַתָּה אֶת־הַבְּרָכָה עַל־הַר גְּרִזִים וְאֶת־הַקְּלָלָה עַל־הַר עֵיבָל)

The **blessing** and the **curse** are spoken of as if they were objects that one could **set** on a mountain. Moses means that the Israelites will remind themselves of the consequences of obedience or disobedience while some of them are on each mountain. If it would be helpful in your language, you could state the meaning plainly, as modeled by the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	Yahweh
to possess it	and occupy
the blessing	what will cause Yahweh to bless you
the curse	The others must stand … proclaim what will cause Yahweh to curse you

Deuteronomy 11:30

ULT	UST
{Are} they not across the Jordan, following the road of the sun setting, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the oaks of Moreh?	*(Those two mountains are west of the Jordan River, west of the plain along the Jordan River, in the land where the Canaanites live. They live close to the sacred trees near Gilgal.)*

ULT **{Are} they not across the Jordan, following the road of the sun setting, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the oaks of Moreh**
UST Those two mountains are west of the Jordan River, west of the plain along the Jordan River, in the land where the Canaanites live. They live close to the sacred trees near Gilgal
(הֲלֹא־הֵמָּה בְּעֵבֶר הַיַּרְדֵּן אַחֲרֵי֙ דֶּ֣רֶךְ מְב֣וֹא הַשֶּׁ֔מֶשׁ בְּאֶ֖רֶץ הַכְּנַעֲנִ֣י הַיֹּשֵׁ֑ב בָּעֲרָבָ֗ה מ֚וּל הַגִּלְגָּ֔ל אֵצֶ֖ל אֵל֥וֹנֵי מֹרֶֽה)

The Israelites are on the eastern side of the Jordan River. Moses uses a question to remind the people where these mountains are located. If it would be helpful in your language, you could express this question as a statement, as modeled by the UST.

Support Reference: Rhetorical Question

ULT **the road of the sun setting**
UST west of
(דֶּ֣רֶךְ מְב֣וֹא הַשֶּׁ֔מֶשׁ)

Moses is using **the sun setting** as a common expression of his culture to mean “the west.” 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: [the road along the west side of the river]

Support Reference: Idiom

ULT **opposite**
UST near
(מ֚וּל)

Here, **opposite** means “near.” You could include this information if that would be helpful to your readers. Alternate translation: [close to]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the oaks of Moreh**
UST the sacred trees
(אֵלוֹנֵי מֹרֶה)

The term **the oaks of Moreh** probably refers to a place near Gilgal where there were sacred trees.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
in the land of	in the land
the Canaanites	where the Canaanites
in the Arabah	the plain along the Jordan River
Gilgal	Gilgal
the oaks of	the sacred trees

Deuteronomy 11:31

ULT	UST
For you are crossing over the Jordan to go in to possess the land that Yahweh your God is giving to you, and you will possess it and live in it.	*"You will soon cross the Jordan River to occupy the land that Yahweh our God is giving to you. When you start to live in that land,*

ULT **For you are crossing over the Jordan to go in to possess the land that Yahweh your God is giving to you, and you will possess it and live in it**

UST You will soon cross the Jordan River to occupy the land that Yahweh our God is giving to you. When you start to live in that land

(כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נֹתֵן לָכֶם וִירִשְׁתֶּם אֹתָהּ וִישַׁבְתֶּם־בָּהּ)

If less repetition of phrases would be more natural in your language, you could simplify these phrases. Alternate translation: [For you are crossing over the Jordan to posses the land that Yahweh your God is giving to you, and you will live in it]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
to possess	to occupy
Yahweh	Yahweh
your God	our God
and you will possess	When you start to live

Deuteronomy 11:32

ULT	UST
And you will keep doing all the statutes and the ordinances that I set to your faces today.	*be sure to obey all the rules and decrees that I am giving to you today.*

ULT to your faces
UST to you
(לִפְנֵיכֶם)

Here, **faces** represents being in front of or in the presence of people. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [before you]

Support Reference: Metonymy

ULT the statutes and the ordinances
UST the rules and decrees
(הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים)

See how you translated the terms “statutes” and “ordinances” in 4:1. Alternate translation: [the important statutes]

Support Reference: Doublet

ULT I set to your faces
UST I am giving to you
(אָנֹכִי נֹתֵן לִפְנֵיכֶם)

Moses is speaking of Yahweh’s **statutes** and **ordinances** as if they were objects that could be **set** on the ground. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am telling you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the statutes	the rules
the ordinances	decrees

Deuteronomy 12

Deuteronomy 12 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. The statutes and the ordinances that Yahweh commands the Israelites to keep in the land that Yahweh had promised them (1–31)
2. Yahweh commands the Israelites not to add or take away from the commands he has given them (32)

Religious and Cultural Concepts in This Chapter

Covenant with Moses

This chapter is a continuation of the covenant Yahweh made with Moses. The reasons for these food restrictions are not always known. (See: covenant; and Assumed Knowledge and Implicit Information)

Israel and Yahweh

In the ancient Near East, when nations conquered other nations, they often added the gods of the conquered nation into the collection of gods they worshiped. It was rare to worship only one God. Israel was to be known for worshiping Yahweh and Yahweh alone. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

Translation Issues in This Chapter

Words for the law

- statutes
- ordinances
- judgments

Moses uses several words to refer to the law that Yahweh commanded the Israelites to obey. It is unclear what the differences are between these terms. If your language has different terms for the law, you could use them here to differentiate between the different Hebrew words. (See: Translate Unknowns)

"you" and "your" singular and plural

The pronouns "you" and "your" are plural in this chapter unless otherwise noted. Although Moses is speaking to all the Israelites, from verses 13–32 he addresses them as "you" singular. Moses wants each individual to obey the law for themselves. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See Singular Pronouns that refer to Groups)

"the place that Yahweh your God will choose"

Moses uses phrases such as this to refer to the future place where the temple will be built. These phrases emphasize that Yahweh will be the one who decides where the Israelites will build his temple as well as how they will worship him. (See: temple, house, house of God)

"the place Yahweh your God will choose … to put his name," "the place that Yahweh your God will choose to make his name stay," "the place that Yahweh your God chooses to put his name"

In 12:5, 12:11 and 12:21 the author uses God's name to represent his reputation and presence. These phrases indicate that God would choose a place and make his presence and reputation stay there. That place would be the future temple. (See: Metonymy)

Deuteronomy 12:1

ULT	UST
These {are} the statutes and the ordinances that you shall keep doing in the land that Yahweh, the God of your fathers, has given to you to possess it, all the days that you live on the earth.	*I will now tell you the rules and decrees that you must faithfully obey in the land. Yahweh, the God whom our ancestors worshiped, is giving to you the land to occupy. You must obey these laws all the time that you are alive.*

ULT **all the days that you live on the earth**
UST You must obey these laws all the time that you are alive
(כָּל־הַיָּמִים אֲשֶׁר־אַתֶּם חַיִּים עַל־הָאֲדָמָה)

Moses is using **all the days that you live on the earth** as a common expression of his culture to mean "for as long as you live." 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: [as long as you live]

Support Reference: Idiom

ULT **{are} the statutes and the ordinances**
UST the rules and decrees
(הַחֻקִּים וְהַמִּשְׁפָּטִים)

See how you translated the terms "statutes" and "ordinances" in 4:1.

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} the statutes	the rules
and the ordinances	and decrees
in the land	in the land
Yahweh	Yahweh
the God of	the God
to possess it	to occupy
the earth	are alive

Deuteronomy 12:2

ULT	UST
Destroying, you shall destroy all the places that the nations that you shall dispossess them served their gods there, on the high mountains and on the hills and under every green tree.	*When you drive out those people groups, you must destroy all the places where they worshiped their gods. These places include places on the tops of mountains and hills and beside large trees.*

ULT **Destroying, you shall destroy**
UST you must destroy
(אַבֵּד֙ תְּאַבְּדוּן)

Moses is repeating forms of the verb **destroy** 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 shall surely destroy]

Support Reference: Reduplication

ULT **that the nations that you shall dispossess them served their gods there**
UST When you drive out those people groups … where they worshiped their gods
(אֲשֶׁ֨ר עָבְד֜וּ־שָׁ֣ם הַגּוֹיִ֗ם אֲשֶׁ֤ר אַתֶּם֙ יֹרְשִׁ֣ים אֹתָ֔ם אֶת־אֱלֹהֵיהֶ֑ם)

If it would be more natural in your language, you could change the phrasing so that it is clear what the **places** were used for. Alternate translation: [where the enemies who you will dispossess served their gods]

Support Reference: Information Structure

ULT **the nations**
UST those people groups
(הַגּוֹיִ֗ם)

Here, **nations** represents the people groups that live in the land that the Israelites will conquer. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [your enemies]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Destroying	you must destroy
you shall destroy	you must destroy
the nations	those people groups
shall dispossess	drive out
served	they worshiped

ULT	UST
their gods	their gods

Deuteronomy 12:3

ULT	UST
And you shall break down their altars and shatter their stone pillars and burn their Asherah in the fire. And you shall cut down the carved figures of their gods and destroy their name out of that place.	*Tear down their altars, demolish the stone pillars {that they have dedicated to their gods}, burn the poles {that they use when they worship the goddess Asherah}, and chop down their carved idols. This is so that no one will ever worship them in those places again.*

ULT **their stone pillars**
UST the stone pillars {that they have dedicated to their gods}
(אֶת־מַצֵּבֹתָם)

The people groups in the land built **stone pillars** as symbols of their god Baal. You could include this information if that would be helpful to your readers. Alternate translation: [their sacred stone pillars]

Support Reference: Assumed Knowledge and Implicit Information

ULT **their name**
UST them
(אֶת־שְׁמָם)

Here, **name** represents the idols and knowledge about them. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [any trace of those idols]

Support Reference: Metonymy

ULT **that place**
UST those places
(הַמָּקוֹם הַהוּא)

Here, **that place** refers to all the places where the people living in the land worshiped idols, as described in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [those places of idol worship]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their altars	their altars
their stone pillars	the stone pillars {that they have dedicated to their gods}
and … their Asherah	the poles {that they use when they worship the goddess Asherah}

ULT	UST
And … the carved figures of	and … their carved idols
their gods	and … their carved idols
and destroy	This is so that no one will ever worship … again

Deuteronomy 12:4

ULT	UST
You shall not do thus to Yahweh your God.	*Do not worship Yahweh as {the people in Canaan worship their gods}.*

ULT You shall not do thus to Yahweh your God
UST Do not worship Yahweh as {the people in Canaan worship their gods}
(לֹא־תַעֲשׂוּן כֵּן לַיהוָה אֱלֹהֵיכֶם)

The implication is that the Israelites should not worship Yahweh the way the other nations worship their idols. The other nations worship their gods wherever they want, but the Israelites must only worship Yahweh in the place that Yahweh decides. You could include this information if it would be helpful for your readers. Alternate translation: [You shall not worship Yahweh your God as those nations worship their idols]

Support Reference: Assumed Knowledge and Implicit Information

ULT to Yahweh your God
UST Yahweh
(לַיהוָה אֱלֹהֵיכֶם)

See how you translated the similar phrase “Yahweh your God” in 1:10. Alternate translation: [to Yahweh, the God we worship]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	Yahweh
your God	Yahweh

Deuteronomy 12:5

ULT	UST
But to the place that Yahweh your God will choose out of all your tribes to put his name there, you shall search for his dwelling, and there you shall go.	*Instead, you must go to the place that Yahweh will choose for his presence to be. It will be in the area where one of your tribes will live. Look for his house, and go worship him there.*

ULT **But**
UST Instead
(כִּי אִם)

Moses uses the word **But** here to indicate a strong contrast between how the Israelites will worship and how the other people groups worship. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [Rather,]

Support Reference: Connect — Contrast Relationship

ULT **out of all your tribes to put his name**
UST for his presence to be. It will be in the area where one of your tribes will live
(מִכֹּל־שִׁבְטֵיכֶם לָשׂוּם אֶת־שְׁמוֹ)

The implication is that Yahweh will choose a place for the Israelites to worship him from the land belonging to one of the Israelite tribes. You could include this information if that would be helpful to your readers. Alternate translation: [from the land of one of the tribes to put his name]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to put his name there**
UST for his presence to be
(לָשׂוּם אֶת־שְׁמוֹ שָׁם)

Here Yahweh's **name** represents his presence and his reputation which would be proclaimed by the future temple of Yahweh. See the discussion of this entire phrase in the introduction to this chapter. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See the discussion of this phrase in the Introduction to Deuteronomy. Alternate translation: [for you to worship him] or [for you to come into his presence]

Support Reference: Metonymy

ULT **to put his name there**
UST for his presence to be
(לְשַׂ֥ום אֶת־שְׁמֹ֛ו שָׁ֖ם)

This phrase contains extra information that may be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [to put his name]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and there you shall go**
UST and go worship him there
(וּבָאתָ֖ שָׁמָּֽה)

Even though Moses is speaking to a group of people, the pronoun **you** is singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	Yahweh
your tribes	your tribes will live
you shall search for	Look for

Deuteronomy 12:6

ULT	UST
And there you shall bring your burnt offerings and your sacrifices and your tithes and the contribution of your hand and your offerings for vows and your freewill offerings, and the firstborn of your herds and flocks.	*That is the place where you must bring all of your offerings. These include the wholly burned sacrifice, other sacrifices, one tenth of all your produce and animals, special contributions, sacrifices for promises, unprompted sacrifices, and the firstborn animals from your cattle and sheep.*

ULT **the contribution of your hand**
UST special contributions
(תְּרוּמַת יֶדְכֶם)

Here, **hand** represents the whole person in the act of giving an offering. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the contribution that you personally give]

Support Reference: Synecdoche

ULT **and your offerings for vows**
UST sacrifices for promises
(וְנִדְרֵיכֶם)

Here Moses is using the possessive form to describe **offerings** that were given to fulfill **vows** one made. If your language would not use the possessive form for this, you could use an equivalent expression. Alternate translation: [and offerings to fulfill your vows]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your burnt offerings	These include the wholly burned sacrifice
and your sacrifices	other sacrifices
your tithes	one tenth of all your produce and animals
the contribution of	special contributions
and your offerings for vows	sacrifices for promises
and your offerings for vows	sacrifices for promises
and your freewill offerings	unprompted sacrifices
and your freewill offerings	unprompted sacrifices
and the firstborn of	and the firstborn animals from
your herds	your cattle
and flocks	and sheep

Deuteronomy 12:7

ULT	UST
And there you shall eat to the face of Yahweh your God and rejoice in all the sending out of your hand, you and your households, where Yahweh your God has blessed you.	*There, in the presence of Yahweh our God, you and your families will eat the good things that you have worked to produce, and you will be happy, because he has blessed you {very much}.*

ULT **And there you shall eat to the face of Yahweh your God**
UST There, in the presence of Yahweh our God … will eat
(וַאֲכַלְתֶּם־שָׁם לִפְנֵי יְהוָה אֱלֹהֵיכֶם)

You could add a footnote to show that this refers to the events described in Leviticus 1–16.

Support Reference: Assumed Knowledge and Implicit Information

ULT **there**
UST There
(שָׁם)

Here the word **there** refers to the place that Yahweh will choose for the Israelites to worship him that is mentioned in 12:5. You could include this information if that would be helpful to your readers. Alternate translation: [at the chosen place of worship]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of**
UST in the presence of
(לִפְנֵי)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated "to the face of" in 1:45. Alternate translation: [in the presence of] or [before]

Support Reference: Metonymy

ULT **the sending out of your hand**
UST the good things that you have worked to produce
(מִשְׁלַח יָדְכֶם)

Moses is using **the sending out of your hand** as a common expression of his culture to mean "the results of your hard work." 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: [the fruit of your labor] or [the results of your hard work]

Support Reference: Idiom

ULT **where Yahweh your God has blessed you**
UST because he has blessed you {very much}
(אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ)

The implication is that Yahweh is the one who enables the Israelites to be successful in all their work. You could include this information if that would be helpful to your readers. Alternate translation: [which you have because of the favor of Yahweh your God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
and rejoice	and you will be happy
and your households	and your families
Yahweh	he
your God	he
has blessed you	has blessed you {very much}

Deuteronomy 12:8

ULT	UST
You shall not do as everything that we are doing here today, {every} man {doing} whatever {is} right in his eyes;	*{When you are in that land,} you must not do some of the things that we have been doing. Until now, you have all been worshiping Yahweh the way you want to.*

ULT **You shall not do as everything that we are doing here today, {every} man {doing} whatever {is} right in his eyes**

UST {When you are in that land,} you must not do some of the things that we have been doing. Until now, you have all been worshiping Yahweh the way you want to

(לֹ֣א תַעֲשׂ֗וּן כְּכֹל֙ אֲשֶׁ֣ר אֲנַ֔חְנוּ עֹשִׂ֥ים פֹּ֖ה הַיּ֑וֹם אִ֛ישׁ כָּל־הַיָּשָׁ֥ר בְּעֵינָֽיו׃)

The implication is that at the time of this speech, the Israelites are worshiping Yahweh in whichever manner they want to. You could include this information if that would be helpful to your readers. Alternate translation: [Right now, every man does whatever worship is right in his eyes, but you shall not do any of that in the future]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we**

UST we

(אֲנַ֔חְנוּ)

Moses is using the pronoun **we** to refer to himself and all the Israelites, so use the inclusive form of that word if your language marks that distinction. If the change in pronoun from "you" to **we** would be confusing for your readers, you could use the second-person pronoun here. Alternate translation: [you]

Support Reference: Exclusive and Inclusive 'We'

ULT **every} man {doing}**

UST you have all been worshiping Yahweh

(אִ֔ישׁ)

The word **man** represents all people in general, not one particular man. If it would be helpful in your language, you could use a more natural expression and change the following pronouns to fit. Alternate translation: [each person doing]

Support Reference: Generic Noun Phrases

ULT **in his eyes**
UST you want to
(בְּעֵינָיו)

Moses is using **in his eyes** as a common expression of his culture to mean “in his own judgment” or “in his own evaluation.” See the Introduction to Deuteronomy for a discussion of the phrase “in the eyes 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: [according to his own evaluation]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} right	the way

Deuteronomy 12:9

ULT	UST
for until now you have not come to the rest and to the inheritance that Yahweh your God is giving to you.	*This is because you have not yet arrived in the land that he will allow you to permanently possess. There, you will be able to live peacefully.*

ULT **for**
UST This is because
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to the rest and to the inheritance**
UST in the land … to permanently possess. There, you will be able to live peacefully
(אֶל־הַמְּנוּחָה וְאֶל־הַנַּחֲלָה)

The two words **rest** and **inheritance** express a single idea. The word **rest** tells what their lives will be like when the Israelites live in the land that is their **inheritance**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [to the land of your inheritance where you will rest]

Support Reference: Hendiadys

ULT **the rest**
UST There, you will be able to live peacefully
(הַמְּנוּחָה)

If your language does not use an abstract noun for the idea of **rest**, you can express the same idea with a comparable phrase. Alternate translation: [the land where you will live without having to fight]

Support Reference: Abstract Nouns

ULT **your God … to you**
UST he … you
(אֱלֹהֶיךָ & לָךְ)

Even though Moses is speaking to a group of people, **your** and **you** are singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the inheritance	to permanently possess
Yahweh	he
your God	he

Deuteronomy 12:10

ULT	UST
And you will cross the Jordan and live in the land that Yahweh your God is causing you to inherit, and he will cause you to rest from all your surrounding enemies, and you will live safely.	*After you cross the Jordan River, you will start to live in the land that Yahweh our God is giving to you. He will protect you from all your enemies that will surround you. You will live peacefully.*

ULT and he will cause you to rest from all your surrounding enemies
UST He will protect you from all your enemies that will surround you
(וְהֵנִיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב)

The implication is that the Israelites will not have to defend their land from the attacks of nearby people groups. Yahweh will protect them and cause the other nations to fear the Israelites. You could include this information if that would be helpful to your readers. Alternate translation: [and he will prevent nearby foes from attacking you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
in the land	in the land
Yahweh	Yahweh
your God	our God
is causing … to inherit	is giving
your … enemies	your enemies

Deuteronomy 12:11

ULT	UST
And it will be that the place that Yahweh your God will choose to make his name stay there, there you will bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand and all your choice offerings for vows that you will vow to Yahweh.	*Yahweh will choose one place where he wants you to worship him. That is the place to which you must bring all the offerings that I command you to bring. These include the wholly burned sacrifice, other sacrifices, one tenth of all your produce and animals, special contributions, and sacrifices for promises you make to Yahweh.*

ULT **And it will be that**
UST will
(וְהָיָה)

Moses is using **And it will be** to introduce commands for the future. If the connection between this statement and the previous one is not clear, you may want to use a connecting word to show how this statement relates to what came before it. Use a natural form in your language for connecting this statement to the previous one. Alternate translation: [Then, it will be]

Support Reference: Connecting Words and Phrases

ULT **And it will be that the place that Yahweh your God will choose to make his name stay there, there you will bring all that I command you**
UST Yahweh will choose one place where he wants you to worship him. That is the place to which you must bring all the offerings that I command you to bring
(וְהָיָה הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם & לְשַׁכֵּן שְׁמוֹ שָׁם שָׁמָּה תָּבִיאוּ אֵת כָּל־אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם)

If it would be more natural in your language, you could rearrange these phrases so that the subject and verb are clear. Alternate translation: [You will bring all that I command you to the place which Yahweh your God will choose to make his name stay there]

Support Reference: Information Structure

ULT **to make his name stay there**
UST where he wants you to worship him
(לְשַׁכֵּן שְׁמוֹ שָׁם)

See the discussion of the phrase “the place that Yahweh your God will choose to make his name stay,” in the introduction to this chapter. See how you translated the expression “to make his name stay there” in 12:11. Alternate translation: [to have his temple]

Support Reference: Metonymy

ULT **to make his name stay there**
UST where he wants you to worship him
(לְשַׁכֵּן שְׁמוֹ שָׁם)

This phrase contains extra information that may be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [to put his name]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and the contribution of your hand**
UST special contributions
(וּתְרֻמַת יֶדְכֶם)

Here, **hand** represents the whole person in the act of giving an offering. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the contribution that you personally give]

Support Reference: Synecdoche

ULT **your choice offerings for vows that**
UST sacrifices for promises
(מִבְחַר נִדְרֵיכֶם אֲשֶׁר)

Here Moses is using the possessive form to describe **offerings** that were given to fulfill **vows** one made. If your language would not use the possessive form for this, you could use an equivalent expression. Alternate translation: [and the offerings you choose to give to fulfill your vows]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	Yahweh
your burnt offerings	These include the wholly burned sacrifice
and your sacrifices	other sacrifices
your tithes	one tenth of all your produce and animals
and the contribution of	special contributions
your choice offerings	sacrifices
for vows	for promises
you will vow	you make
to Yahweh	to Yahweh

Deuteronomy 12:12

ULT	UST
And you will rejoice to the face of Yahweh your God—you and your sons and your daughters and your male servants and your female servants and the Levites who {are} within your gate, because he has no portion nor inheritance among you.	*Celebrate there in the presence of Yahweh, with your children, your servants, and the Levites who live in your towns. Remember that the Levites will not have their own land, like you do.*

ULT **to the face of**
UST in the presence of
(לִפְנֵי)

See the Introduction to Deuteronomy for a discussion of the phrase "to the face of." See how you translated this phrase in verse 7.

Support Reference: Metonymy

ULT **{are} within your gate**
UST live in your towns
(בְּשַׁעֲרֵיכֶם)

See how you translated the similar phrase "within your gates" in 5:14. Alternate translation: [are within your community]

Support Reference: Metonymy

ULT **because he has no portion nor inheritance among you**
UST Remember that the Levites will not have their own land, like you do
(כִּי אֵין לוֹ חֵלֶק וְנַחֲלָה אִתָּכֶם)

As explained in Numbers 18:21–25, the Levites received tithes from the rest of the Israelites. Since the tithe is their **inheritance**, Yahweh did not allot any land to them. See how you translated the phrase "has no portion nor inheritance" in 10:9. Alternate translation: [because Yahweh gave the tithe to them and they have no portion or allotment of land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he has**
UST the Levites … have
(לֹ֥)

The word **he** represents any Levite in general, not one particular Levite. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [a Levite]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you will rejoice	Celebrate there
Yahweh	Yahweh
your God	Yahweh
and your male servants	your servants
and your female servants	your servants
and the Levites	and the Levites
{are} within your gate	live in your towns
nor inheritance	their own land

Deuteronomy 12:13

ULT	UST
Watch yourself lest you offer your burnt offerings at every place that you see;	*Do not offer your wholly burnt sacrifice anywhere else.*

ULT Watch yourself … you offer your burnt offerings … you see
UST Do not offer your wholly burnt sacrifice anywhere else
(הִשָּׁמֶר לְךָ֨ תַּעֲלֹ֤ת עֹלֹתֶ֙יךָ֙ & תִּרְאֶֽה)

From this verse to the end of the chapter, **you**, **your**, and the command forms are singular although Moses is still speaking to all of the Israelites. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. See the introduction to this chapter for more information.

Support Reference: Singular Pronouns that refer to Groups

ULT lest
UST not
(פֶּן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT you see
UST anywhere else
(תִּרְאֶה)

Alternate translation: [you desire]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Watch	not
your burnt offerings	your wholly burnt sacrifice

Deuteronomy 12:14

ULT	UST
except at the place that Yahweh will choose in one of your tribes, there you will offer your burnt offerings, and there you will do everything that I command you.	*Only offer them in the place that Yahweh will choose. The place will be in an area that belongs to one of your tribes. That is the only place where you may offer the wholly burnt sacrifice and do the other things that I am commanding you to do {when you worship him}.*

ULT **except**
UST Only offer them
(כִּי אִם)

Moses uses the word **except** here to indicate a strong contrast between where the Israelites might want to offer sacrifices and the one place that Yahweh commands them to offer sacrifices. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [rather]

Support Reference: Connect — Contrast Relationship

ULT **in one of your tribes**
UST The place will be in an area that belongs to one of your tribes
(בְּאַחַד שְׁבָטֶיךָ)

The implication is that Yahweh will choose a place for the Israelites to worship him from the land belonging to one of the tribes. You could include this information if that would be helpful to your readers. Alternate translation: [within the borders of one of your tribe's land]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your tribes	your tribes
your burnt offerings	the wholly burnt sacrifice

Deuteronomy 12:15

ULT	UST
Only, you may kill and eat animals within all your gates, in all the desire of your soul, according to the blessing of Yahweh your God that he has given to you; the unclean and the clean may eat it, such as the gazelle and the deer.	*However, you may kill and eat your animals wherever you live as much as you want. These animals are blessings from Yahweh your God. Impure and pure people may eat that meat, just like you would eat the meat of a gazelle or a deer.*

ULT **you may kill and eat animals**
UST you may kill and eat your animals
(תִּזְבַּח ׀ וְאָכַלְתָּ בָשָׂר)

The implication is that the Israelites could **kill and eat animals** for food anywhere they wanted, as much as they wanted. The command from the previous verse only applies to animals killed for sacrifices. You could include this information if that would be helpful to your readers. Alternate translation: [you may kill and eat animals for food]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your gates**
UST you live
(שְׁעָרֶיךָ)

Here the word **gates** refers to the entire city or town. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [your cities]

Support Reference: Synecdoche

ULT **in all the desire of your soul**
UST as much as you want
(בְּכָל־אַוַּת נַפְשֶׁךָ)

Here, **soul** represents a person's inner being, will, and desires. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [as much as what you desire]

Support Reference: Metaphor

ULT **the unclean and the clean**
UST Impure and pure people
(הַטָּמֵא וְהַטָּהוֹר)

A **clean** person is anyone who has is ceremonially clean according to Yahweh's law. An **unclean** person is anyone who has touched something unclean according to the law. If it would be helpful in your language, consider stating this explicitly. Alternate translation: [everyone, whether or not they are ceremonially unclean]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the unclean and the clean**
UST Impure and pure people
(הַטָּמֵא וְהַטָּהוֹר)

Moses is using the adjectives **unclean** and **clean** as nouns to refer to people and their ceremonial purity. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are unclean and people who are clean]

Support Reference: Nominal Adjectives

ULT **such as the gazelle**
UST just like you would eat the meat of a gazelle
(כַּצְּבִי)

The implication is that the Israelites could eat domesticated animals (which were designated for certain sacrifices) for food, just as they would eat wild animals (which were not used in sacrifices). You could include this information if that would be helpful to your readers. Alternate translation: [as you are permitted to eat wild animals like the gazelle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **such as the gazelle**
UST just like you would eat the meat of a gazelle
(כַּצְּבִי)

A **gazelle** is a small type of antelope, that looks and moves like a deer and is similar in size. It is a hoofed animal with long, thin legs that can run quickly. The males grow horns, called antlers, from their heads. If your readers would not be familiar with this type of animal, you could use the name of a similar animal in your area, or you could use a more general term. Alternate translation: [such as the antelope] or [such as the hoofed wild animal]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you may kill	you may kill
animals	your animals
your gates	you live
your soul	you
according to the blessing of	These animals are blessings from
Yahweh	Yahweh
your God	your God
and the deer	or a deer

Deuteronomy 12:16

ULT	UST
Only you shall not eat the blood; you shall pour it on the earth like water.	*But do not eat the blood {of any animal}. Let the blood drain onto the ground {before you cook the meat}.*

ULT **Only**
UST But
(רַק)

Moses uses the word **Only** here to indicate a strong contrast between which parts of the animals that the Israelites could and could not eat. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [Except]

Support Reference: Connect — Contrast Relationship

ULT **Only you shall not eat the blood; you shall pour it on the earth like water**
UST But do not eat the blood {of any animal}. Let the blood drain onto the ground {before you cook the meat}
(רַק הַדָּם לֹא תֹאכֵלוּ עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמָּיִם)

You could add a footnote to show that this refers to the events described in Leviticus 17:10–14.

Support Reference: Assumed Knowledge and Implicit Information

Deuteronomy 12:17

ULT	UST
You are not allowed to eat within your gates from the tithe of your grain and your new wine and your oil and the firstborn of your herd or flock, and any of your vows that you vow and your freewill offerings and the contribution of your hand.	*Do not eat any offering for Yahweh where you live. Do not eat the one tenth of your produce and animals that you are set aside for Yahweh. Do not eat any of the offerings for promises, unprompted offerings, or special contributions.*

ULT **within your gates**
UST where you live
(בִּשְׁעָרֶיךָ)

See how you translated the similar phrase “within all your gates” in 12:15. Alternate translation: [within your cities] or [in your cities]

Support Reference: Synecdoche

ULT **and any of your vows**
UST Do not eat any of the offerings for promises
(וְכָל־נְדָרֶיךָ)

Here, **vows** represent any offering that belongs to Yahweh because a person vowed to give it to Yahweh. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and anything you promised to give in your vows]

Support Reference: Metonymy

ULT **and the contribution of your hand**
UST or special contributions
(וּתְרוּמַת יָדֶךָ)

Here, **hand** represents how a person could carry or bring something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [that you bring]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
within your gates	where you live
from the tithe of	Do not eat the one tenth of … that you are set aside for Yahweh
your grain	your produce
and your new wine	your produce
and your oil	your produce

ULT	UST
and the firstborn of	and animals
your herd	and animals
or flock	and animals
your vows	the offerings for promises
you vow	the offerings for promises
and your freewill offerings	unprompted offerings
and your freewill offerings	unprompted offerings
and the contribution of	or special contributions

Deuteronomy 12:18

ULT	UST
But you shall eat them to the face of Yahweh your God in the place that which Yahweh your God will choose—you and your son and your daughter and your male servant and your female servant and the Levite who {is} within your gates; and you shall rejoice to the face of Yahweh your God in all the sending out of your hand.	*Instead, you must eat those offerings in the presence of Yahweh in the place that he chooses. You must do this along with your children, your servants, and the Levites who live in your towns. You should rejoice in the presence of Yahweh in everything that you do.*

ULT **But**
UST Instead
(כִּי אִם)

Moses uses the word **But** here to indicate a strong contrast between where the Israelites should not eat the things dedicated to Yahweh and where they should eat them. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [Rather]

Support Reference: Connect — Contrast Relationship

ULT **to the face of … to the face of**
UST in the presence of … in the presence of
(לִפְנֵי & לִפְנֵי֙)

See the Introduction to Deuteronomy for a discussion of the phrase “to the face of.” See how you translated this phrase in verse 7. Alternate translation: [before … before]

Support Reference: Metonymy

ULT **and the Levite**
UST and the Levites
(וְהַלֵּוִי)

The word **Levite** represents all Levites in general, not one particular Levite. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [and any Levite]

Support Reference: Generic Noun Phrases

ULT **{is} within your gates**
UST live in your towns
(בִּשְׁעָרֶיךָ)

See how you translated the phrase “within your gates” in 5:14. Alternate translation: [is within your community]

Support Reference: Metonymy

ULT **the sending out of your hand**
UST that you do
(מִשְׁלַח יָדֶךָ)

See how you translated “the sending out of your hand” in 12:7.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	Yahweh
Yahweh	he
your God	he
and your male servant	your servants
and your female servant	your servants
and the Levite	and the Levites
{is} within your gates	live in your towns
and you shall rejoice	You should rejoice
Yahweh	Yahweh
your God	Yahweh

Deuteronomy 12:19

ULT	UST
Watch yourself lest you forsake the Levite all your days on your land.	*Be sure that you take care of the Levites all during the time that you live in your land.*

ULT **lest**
UST that you take care of
(פֶּן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the Levite**
UST the Levites
(אֶת־הַלֵּוִי)

The word **Levite** represents all Levites in general, not one particular Levite. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [any Levite]

Support Reference: Generic Noun Phrases

ULT **all your days**
UST all during the time that you live
(כָּל־יָמֶיךָ)

Moses is using **all your days** as a common expression of his culture to mean “as long as you live.” 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: [as long as you live] or [throughout your life]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Watch	Be sure
you forsake	that you take care of
the Levite	the Levites

Deuteronomy 12:20

ULT	UST
When Yahweh your God broadens your borders, as he has spoken to you, and you say, 'I will eat meat,' due to the desire of your soul to eat meat, you may eat meat in all the desire of your soul.	*In the future, Yahweh will give you more territory, as he has promised. At that time, if you want to eat meat in that new territory, you may eat as much as you want.*

ULT **When Yahweh your God broadens your borders**
UST In the future, Yahweh will give you more territory
(כִּֽי־יַרְחִיב֩ יְהוָ֨ה אֱלֹהֶ֜יךָ אֶֽת־גְּבוּלְךָ֗)

The implication is that Yahweh will broaden the **borders** of the Israelites' land by allowing them to conquer more land. You could include this information if that would be helpful to your readers. Alternate translation: [When Yahweh your God causes you to conquer more land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he has spoken**
UST he has promised
(דִּבֶּר)

Here, **spoken** means "promised." If it would be helpful in your language, you could state the meaning explicitly. Alternate translation: [he has sworn]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you say, 'I will eat meat,' due to the desire of your soul to eat meat**
UST At that time, if you want to eat meat in that new territory
(וְאָמַרְתָּ֙ אֹכְלָ֣ה בָשָׂ֔ר כִּֽי־תְאַוֶּ֥ה נַפְשְׁךָ֖ לֶאֱכֹ֣ל בָּשָׂ֑ר)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation, as in the UST.

Support Reference: Quotes within Quotes

ULT **the desire of your soul … in all the desire of your soul**
UST you want … as much as you want
(תְאַוֶּ֥ה נַפְשְׁךָ֖ & בְּכָל־אַוַּ֥ת נַפְשְׁךָ֖)

Here, **soul** represents a person's inner being, will, and desires. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [your desire … according to your desire]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	Yahweh
your soul	you want
your soul	you

Deuteronomy 12:21

ULT	UST
If the place that Yahweh your God chooses to put his name there is too far from you, then you may sacrifice from your herd and from your flock that Yahweh has given to you, as I have commanded you; and you may eat within your gates, in all the desire of your soul.	*If the place that Yahweh our God chooses for you to worship him is far from {where} you {live}, I will tell you what to do. You may kill and eat some of your animals where you live, as much as you want.*

ULT **the place that Yahweh your God chooses to put his name there**
UST the place that Yahweh our God chooses for you to worship him
(הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לָשׂוּם שְׁמוֹ שָׁם)

The expression **the place that Yahweh your God chooses to put his name there** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. See how you translated the similar expression, “the place that Yahweh your God will choose … to put his name there” in 12:5. Alternate translation: [the place that Yahweh your God chooses to put his name]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to put his name there**
UST for you to worship him
(לָשׂוּם שְׁמוֹ שָׁם)

See the discussion of the similar phrase “the place Yahweh your God will choose … to put his name,” in the introduction to this chapter. See how you translated this similar expression, “to put his name there,” in 12:5.

Support Reference: Metonymy

ULT **within your gates**
UST where you live
(בִּשְׁעָרֶיךָ)

See how you translated the phrase “within your gates” in 12:15. Alternate translation: [within your cities] or [in your cities]

Support Reference: Synecdoche

> **ULT** **in all the desire of your soul**
> **UST** as much as you want
> (בְּכֹל אַוַּת נַפְשְׁךָ)

See how you translated this phrase, “in all the desire of your soul,” in 12:15.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
then you may sacrifice	You may kill
from your herd	some of your animals
and from your flock	some of your animals
Yahweh	some of your animals
within your gates	where you live
your soul	you

Deuteronomy 12:22

ULT	UST
Surely as the gazelle and the deer are eaten, so you will eat it; the unclean and the clean alike may eat it.	*Impure and pure people may eat that meat, just like you would eat the meat of a gazelle or a deer.*

ULT **as the gazelle and the deer are eaten**
UST just like you would eat the meat of a gazelle or a deer
(כַּאֲשֶׁר יֵאָכֵל אֶת־הַצְּבִי וְאֶת־הָאַיָּל)

The expression **are eaten** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as one eats the gazelle and the deer]

Support Reference: Active or Passive

ULT **as the gazelle and the deer are eaten**
UST just like you would eat the meat of a gazelle or a deer
(כַּאֲשֶׁר יֵאָכֵל אֶת־הַצְּבִי וְאֶת־הָאַיָּל)

The implication is that the Israelites who lived far away from Yahweh's chosen place could eat these sacrifices where they lived. This would be just as they would eat wild animals **as the gazelle and the deer** (which were not used in sacrifices). You could include this information if that would be helpful to your readers. Alternate translation: [as you are permitted to eat wild animals like the gazelle and the deer]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the gazelle and the deer**
UST the meat of a gazelle or a deer
(אֶת־הַצְּבִי וְאֶת־הָאַיָּל)

See how you translated the same phrase, "the gazelle and the deer," in 12:15.

Support Reference: Translate Unknowns

ULT **the unclean and the clean**
UST Impure and pure people
(הַטָּמֵא וְהַטָּהוֹר)

See how you translated these terms, "the unclean" and "the clean," in 12:15.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the unclean and the clean alike**
UST Impure and pure people
(הַטָּמֵא וְהַטָּהוֹר יַחְדָּו)

Moses is using the adjectives **unclean** and **clean** as nouns to refer to people and their ceremonial purity. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are unclean and people who are clean] or. Alternate translation: [everyone, whether or not they are ceremonially clean]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the deer	a deer

Deuteronomy 12:23

ULT	UST
Only be strong, do not eat the blood, for the blood is the life, and do not eat the life with the meat.	*But be sure that you do not eat the blood of any animal. This is because blood keeps humans and animals alive. You must not eat that which sustains life along with the meat.*

ULT **Only**
UST But
(רָק)

Moses uses the word **Only** here to indicate a strong contrast between what is and is not permissible for the Israelites to eat. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [Yet]

Support Reference: Connect — Contrast Relationship

ULT **the blood is the life**
UST blood keeps humans and animals alive
(הַדָּם הוּא הַנָּפֶשׁ)

Blood sustains the life of living beings. Moses is speaking as if **blood** were **life** itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [blood sustains life in living beings]

Support Reference: Metaphor

ULT **the life**
UST that which sustains life
(הַנָּפֶשׁ)

The word **life** here represents the blood that sustains life. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the blood that maintains life]

Support Reference: Metonymy

Deuteronomy 12:24

ULT	UST
Do not eat it; you shall pour it out on the earth like water.	*Do not eat the blood. Instead, let it drain onto the ground.*

ULT Do not eat it; you shall pour it out on the earth like water
UST Do not eat the blood. Instead, let it drain onto the ground
(לֹ֣א תֹאכְלֶ֔נּוּ עַל־הָאָ֖רֶץ תִּשְׁפְּכֶ֥נּוּ כַמָּֽיִם)

In Leviticus 17:10–14 Yahweh forbids the Israelites from eating blood. He explains that the life of animals is in their blood, and the blood is reserved for sacrifices. Yahweh commands the Israelites to drain the blood of the animal onto the ground and bury the blood before cooking and consuming the animal. You could include this information if it would be helpful for your readers. Alternate translation: [Only do not eat the blood, because the blood is the life of the animal, you shall pour it out on the earth like water]

Support Reference: Assumed Knowledge and Implicit Information

Deuteronomy 12:25

ULT	UST
Do not eat it, so that it may go well for you and for your sons after you, when you will do right in the eyes of Yahweh.	*If you obey this command and do what Yahweh says is right for you to do, you and your descendants will prosper.*

ULT **so that**
UST If
(לְמַעַן)

The word translated as **so that** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [so that as a result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and for your sons**
UST and your descendants
(וּלְבָנֶיךָ)

Here, **sons** means "descendants." If it would be helpful in your language, you could state the meaning plainly as in the UST.

Support Reference: Metaphor

ULT **after you**
UST and your descendants
(אַחֲרֶיךָ)

Here, **after** means "later." The implication is that the descendants of the Israelites will continue living on the land after the parents die. You could include this information if that would be helpful to your readers. Alternate translation: [who will live in the land following you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **right**
UST is right for you to do
(הַיָּשָׁר)

If your language does not use an abstract noun for the idea of **right**, you could express the same idea in another way. Alternate translation: [justly] or [what is righteous]

Support Reference: Abstract Nouns

> ULT **in the eyes of**
> UST what … says
> (בְּעֵינָ֑יו)

See the Introduction to Deuteronomy for a discussion of the phrase “in the eyes of.” See how you translated that phrase in 4:25. Alternate translation: [in the judgment of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
right	is right for you to do
Yahweh	Yahweh

Deuteronomy 12:26

ULT	UST
But your sacred things that you have and your vow offerings, you shall take and go to the place that Yahweh will choose.	*But this is what you must do with your offerings and anything that you promise to give to Yahweh. You must take those things to the place that he will choose.*

ULT **But**
UST But this is what you must do
(רָק)

Moses uses the word **But** here to indicate a strong contrast between where it is permissible to offer sacrifices that one would personally eat and where it is permissible to offer other sacrifices. This command applies to those who live far away from the place that Yahweh will choose, as specified in verse 15. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [As for]

Support Reference: Connect — Contrast Relationship

ULT **and your vow offerings**
UST and anything that you promise to give to Yahweh
(וּנְדָרֶיךָ)

See how you translated the similar phrase, “your offerings for vows,” in 12:6.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your sacred things	with your offerings
and your vow offerings	and anything that you promise to give to Yahweh
and your vow offerings	and anything that you promise to give to Yahweh
Yahweh	he

Deuteronomy 12:27

ULT	UST
And you shall make your burnt offerings, the meat and the blood, on the altar of Yahweh your God; and the blood of your sacrifices shall be poured out on the altar of Yahweh your God, and you shall eat the meat.	*There you will offer the animals for the wholly burned sacrifice on the altar. {You will also offer the fellowship sacrifice there. After you kill the animals, the priest} will take the blood from the animals and splatter it onto every side of the altar. {Then, the priests will receive their portion of the meat.} You may eat {the rest of} the meat.*

ULT **your burnt offerings … and the blood of your sacrifices shall be poured out on the altar of Yahweh your God, and you shall eat the meat**
UST the animals for the wholly burned sacrifice … {You will also offer the fellowship sacrifice there. After you kill the animals, the priest} will take the blood from the animals and splatter it onto every side of the altar. {Then, the priests will receive their portion of the meat.} You may eat {the rest of} the meat
(עֹלֹתֶיךָ & וְדַם־זְבָחֶיךָ יִשָּׁפֵךְ עַל־מִזְבַּח יְהוָה אֱלֹהֶיךָ וְהַבָּשָׂר תֹּאכֵל)

Here the term **burnt offerings** and the term **sacrifices** refer to two different types of offerings. Leviticus 1 describes the commands for **burnt offerings**, which are wholly burned by the fire of the altar. By saying **sacrifices**, Moses is referring to Leviticus 3 and Leviticus 7:11–36, which describe the commands for fellowship offerings. Some parts of the animal for these offerings were burned on the altar, some parts were for the priest to eat, and the rest was for the person who offered the sacrifice to eat. You could include this information if it would be helpful for your readers. Alternate translation: [your burnt offerings … as for the fellowship offering, the blood of your sacrifices shall be poured out on the altar of Yahweh your God, and you shall eat some of the meat]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the blood of your sacrifices shall be poured out**
UST {You will also offer the fellowship sacrifice there. After you kill the animals, the priest} will take the blood from the animals and splatter it
(וְדַם־זְבָחֶיךָ יִשָּׁפֵךְ)

The expression **be poured out** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and the priest will pour out the blood of your sacrifices]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your burnt offerings	the animals for the wholly burned sacrifice
the altar of	the altar

ULT	UST
Yahweh	the altar
your God	the altar
your sacrifices	the animals
the altar of	every side of the altar
Yahweh	every side of the altar
your God	every side of the altar

Deuteronomy 12:28

ULT	UST
Keep and listen to all these words that I command you so that it may go well for you and for your sons after you until forever, when you do the good and the right in the eyes of Yahweh your God.	*Faithfully obey all these commands. If you do that, you and your descendants will prosper forever. This is because you will be doing what Yahweh our God says is right for you to do.*

ULT **Keep and listen to**
UST Faithfully obey
(שְׁמֹר וְשָׁמַעְתָּ)

This phrase expresses a single idea by using two words connected with **and**. The word **Keep** tells how Moses wants the Israelites to **listen** to the commandments. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: [Carefully attend to]

Support Reference: Hendiadys

ULT **and listen to all**
UST obey all
(וְשָׁמַעְתָּ אֵת כָּל)

See how you translated "listen" in 11:13.

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST If you do that
(לְמַעַן)

Here, **so that** marks what follows as the goal or purpose of what came before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and for your sons**
UST and your descendants
(וּלְבָנֶיךָ)

Here, **sons** means "descendants." If it would be helpful in your language, you could state the meaning plainly as in the UST.

Support Reference: Metaphor

ULT **after you**
UST and your descendants
(אַחֲרֶיךָ)

Here, **after** means "later." The implication is that the descendants of the Israelites will continue living on the land. You could include this information if that would be helpful to your readers. Alternate translation: [who will live in the land following you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the good and the right**
UST what … is right for you to do
(הַטּוֹב וְהַיָּשָׁר)

The terms **good** and **right** mean similar things. Moses 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: [whatever is correct]

Support Reference: Doublet

ULT **the good and the right**
UST what … is right for you to do
(הַטּוֹב וְהַיָּשָׁר)

If your language does not use abstract nouns for the ideas of **good** and **right**, you could express the same ideas in other ways. Alternate translation: [rightly and justly]

Support Reference: Abstract Nouns

ULT **in the eyes of**
UST says
(בְּעֵינֵי)

See how you translated the phrase "in the eyes of" in 4:25. Alternate translation: [in the evaluation of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
forever	forever
the good	what … is right for you to do
and the right	what … is right for you to do
Yahweh	Yahweh
your God	our God

Deuteronomy 12:29

ULT	UST
When Yahweh your God cuts off the nations from your face, when you go in there to dispossess them, and you dispossess them and live in their land,	*When you enter the land that you will occupy, Yahweh our God will destroy the people groups that live there as you advance.*

ULT **cuts off**
UST will destroy
(יַכְרִית)

Here, **cuts off** means "completely destroys" so that a people group will not have descendants. Moses is speaking of eliminating a people group as if it were like cutting off a branch from a tree so that the branch could no longer grow new leaves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [completely eliminates]

Support Reference: Metaphor

ULT **When Yahweh your God cuts off the nations from your face, when you go in there to dispossess them, and you dispossess them and live in their land**
UST When you enter the land that you will occupy, Yahweh our God will destroy the people groups that live there as you advance
(כִּי־יַכְרִית יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם אֲשֶׁר אַתָּה בָא־שָׁמָּה לָרֶשֶׁת אוֹתָם מִפָּנֶיךָ וְיָרַשְׁתָּ אוֹתָם וְיָשַׁבְתָּ בְּאַרְצָם)

If it would be more natural in your language, you could arrange these clauses in chronological order, as the Israelites must enter the land before Yahweh can enable their victory over the other nations. Alternate translation: [As you go in there to dispossess the nations, Yahweh your God will cut them off from your face. Then, you will take their place and live on their land]

Support Reference: Information Structure

ULT **the nations**
UST the people groups that live there
(אֶת־הַגּוֹיִם)

Here the word **nations** represents all the people groups who live in the land that Yahweh is giving to the Israelites. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the peoples]

Support Reference: Metonymy

ULT **from your face**
UST as you advance
(מִפָּנֶיךָ)

Here the phrase **from your face** could: (1) be a common expression of the culture that means “on your account” or “on your behalf,” Alternate translation: [on your behalf] or (2) represent [from your presence.] Alternate translation: [from before you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
the nations	the people groups that live there
to dispossess	that you will occupy
and you dispossess	that you will occupy
in their land	that you will occupy

Deuteronomy 12:30

ULT	UST
watch yourself, lest you become trapped after them, after they are destroyed from your face, and lest you inquire for their gods, saying, 'How do these nations serve their gods? And thus I also will do.'	*After he does that, be sure that you do not worship the gods of those people groups. If you do, it will be like a trap that will catch you. Do not ask them how they worshiped their gods just so you can worship Yahweh in the same way.*

ULT **lest … and lest**
UST If you do … not
(פֶּן & וּפֶן)

Moses is using the word **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites the instruction, **watch yourself**, so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in case … and in case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you become trapped after them**
UST it will be like a trap that will catch you
(תִּנָּקֵשׁ אַחֲרֵיהֶם)

Moses compares idolatry to becoming **trapped**. This is because, just like the result of an animal becoming trapped is disastrous, so is the result of worshiping false gods. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you be caused to turn from Yahweh and follow their false religion]

Support Reference: Metaphor

ULT **you become trapped after them**
UST it will be like a trap that will catch you
(תִּנָּקֵשׁ אַחֲרֵיהֶם)

The expression **become trapped** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [their religion traps you]

Support Reference: Active or Passive

ULT **after them**
UST it will be like a trap that will catch you
(אַחֲרֵיהֶם)

The pronoun **them** refers to the people of the nations from the previous verse and their religious customs. If this is not clear for your readers, you could include clarifying information. Alternate translation: [after the idolatry of the nations]

Support Reference: Pronouns — When to Use Them

ULT **they are destroyed from your face**
UST he does that
(הִשָּׁמְדָם מִפָּנֶיךָ)

The expression **are destroyed** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh destroys them from your face]

Support Reference: Active or Passive

ULT **from your face**
UST he does that
(מִפָּנֶיךָ)

Here the phrase **from your face** could: (1) be a common expression of the culture that means “on your account” or “on your behalf,” Alternate translation: [on your behalf] or (2) represent [from your presence.] Alternate translation: [from before you]

Support Reference: Idiom

ULT **saying**
UST how
(לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **saying, ‘How do these nations serve their gods? And thus I also will do**
UST how they worshiped their gods just so you can worship Yahweh in the same way
(לֵאמֹר אֵיכָה יַעַבְדוּ הַגּוֹיִם הָאֵלֶּה אֶת־אֱלֹהֵיהֶם וְאֶעֱשֶׂה־כֵּן גַּם־אָנִי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation, as in the UST.

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
watch	be sure that you do not worship
you become trapped	it will be like a trap that will catch you
they are destroyed	he does that
you inquire	Do … ask them
for their gods	the gods of those people groups
nations	they
do … serve	worshiped
their gods	their gods

Deuteronomy 12:31

ULT	UST
Do not do thus to Yahweh your God, for every abomination {to} Yahweh, which he hates, they have done for their gods; for they even burn their sons and their daughters in the fire for their gods.	*Do not try to worship Yahweh our God as they have worshiped their gods. This is because they do disgusting things when they worship them. Yahweh hates those disgusting things. The worst thing that they do is that they burn their own children on altars for their gods.*

ULT **thus**
UST as they have worshiped their gods
(כֵּן)

Here the word **thus** refers to the ways the other nations worship their gods. Moses is forbidding the Israelites from worshiping Yahweh in those ways. You could include this information if that would be helpful to your readers. Alternate translation: [as the other nations do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST This is because
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because] or [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **every abomination {to} Yahweh, which he hates, they have done for their gods**
UST they do disgusting things when they worship them. Yahweh hates those disgusting things
(כָּל־תּוֹעֲבַת יְהוָה אֲשֶׁר שָׂנֵא עָשׂוּ לֵאלֹהֵיהֶם)

If it would be more natural in your language, you could reword these phrases so that the subject and verb are clear. Alternate translation: [they have done for their gods every abomination which Yahweh hates]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	Yahweh
your God	our God
abomination	disgusting things

ULT	UST
{to} Yahweh	Yahweh
for their gods	when they worship them
for their gods	for their gods

Deuteronomy 12:32

ULT	UST
Every word that I command you, keep doing it. Do not add on it and do not take away from it.	*Be sure to obey all these commands. Do not add anything to these commands, and do not take anything away from them.*

(There are no notes for this verse)

Deuteronomy 13

Deuteronomy 13 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Instructions regarding Israelite prophets and dreamers of dreams who try to entice fellow Israelites to worship false gods (1–5)
2. Instructions regarding Israelite family members who try to entice an Israelite family member to worship false gods (6–11)
3. Instructions regarding the worship of false gods in Israelite cities (12–18)

Religious and Cultural Concepts in This Chapter

False prophecy

Verses 1–11 discuss false prophets and people who practice divination. These are people would encourage people to worship idols instead of Yahweh and therefore Yahweh commanded that they must be put to death. (See: false prophet; and divination, diviner, soothsaying, soothsayer)

Abominations

Anything that is sinful or ceremonially impure according to the law is called an "abomination" in this chapter. The sinful things include people who worship idols, items used for idol worship, and anything associated with idolatry. (See: abomination, abominable)

Translation Issues in This Chapter

Hypothetical conditions

Moses is addressing situations that could occur in the future and giving instructions for the Israelites to follow if those situations occur. In your translation, be sure to use

phrases that show that Moses is talking about hypothetical situations, not promising that something will happen in the future. (See: Connect — Hypothetical Conditions)

Deuteronomy 13:1

ULT	UST
If a prophet or a dreamer of dreams arises from among you, and he gives to you a sign or a wonder,	*In the future, there could be people in your community who say that they are prophets. They may say that they are able to interpret the meaning of dreams or perform various kinds of miracles.*

ULT **If**
UST In the future, there could be
(כִּי)

Moses is using the word **If** to introduce a possible condition that he describes in this verse and the next. It is a warning against idolatry. The instruction for what they should do if this condition happens comes in verse 3. Use a natural form in your language for introducing a situation such as this. Alternate translation: [Should it happen that]

Support Reference: Connect — Hypothetical Conditions

ULT **a dreamer of dreams**
UST They may say that they are able to interpret the meaning of dreams
(חֹלֵם חֲלוֹם)

Here, **dreamer of dreams** means someone who interprets the meaning of dreams. If your language would not use the possessive form for this, you could use a word in your language that describes someone who interprets dreams. Alternate translation: [a person who foretells the future by dreams]

Support Reference: Possession

ULT **arises**
UST In the future, there could be
(יָקוּם)

Here, **arises** means “appears.” If it would be helpful in your language, you could state the meaning explicitly. Alternate translation: [appears]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he gives to you a sign or a wonder**
UST or perform various kinds of miracles
(וְנָתַן אֵלֶיךָ אוֹת אוֹ מוֹפֵת)

This could mean that the prophet or dreamer of dreams will (1) perform a sign or wonder. Alternate translation: [and he performs a sign or a wonder] or (2) announce that a sign or wonder will occur. Alternate translation: [and he predicts a sign or a wonder]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a sign or a wonder**
UST various kinds of miracles
(אוֹת אוֹ מוֹפֵת)

The terms **sign** and **wonder** mean similar things. Moses 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: [any supernatural act]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prophet	people … who say that they are prophets
dreams	They may say that they are able to interpret the meaning of dreams
a sign	various kinds of miracles
a wonder	various kinds of miracles

Deuteronomy 13:2

ULT	UST
and the sign or the wonder comes about, which he spoke to you, saying, 'Let us go after other gods' (which you have not known) 'and let us worship them,'	*They will say those things to convince you to worship gods that you have never known about before. But even if what they predict happens,*

ULT **and the sign or the wonder comes about**
UST But even if what … happens
(וּבָא הָאוֹת וְהַמּוֹפֵת)

Alternate translation: [and the sign or the wonder occurs]

ULT **which he spoke to you, saying, 'Let us go after other gods' (which you have not known) 'and let us worship them**
UST They will say those things to convince you to worship gods that you have never known about before … they predict
(אֲשֶׁר־דִּבֶּר אֵלֶיךָ לֵאמֹר נֵלְכָה אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתָּם וְנָעָבְדֵם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [which he told you about in order to lead you to other gods, which you have not known, so that you could worship them]

Support Reference: Quotes within Quotes

ULT **Let us go after**
UST to convince
(נֵלְכָה אַחֲרֵי)

Here, **go after** means "worship." Moses is speaking of worshiping idols as if people were physically walking behind idols to follow them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Let us serve]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sign	what
or the wonder	what
gods	gods
you have … known	you have … known about before
and let us worship them	to worship

Deuteronomy 13:3

ULT	UST
do not listen to the words of that prophet or to that dreamer of dreams; for Yahweh your God is testing you to know whether you love Yahweh your God with all your heart and with all your soul.	*then do not pay attention to what they say. This is because Yahweh our God will observe how you behave to find out if you love him with all your inner being.*

ULT do not listen
UST then do not pay attention
(לֹא תִשְׁמַע)

The instruction starts here for what to do if the condition expressed in verses 1–2 happen. Use a connector that makes it clear that this is what to do if that condition happens.

Alternate translation: [then do not listen]

Support Reference: Connect — Hypothetical Conditions

ULT Yahweh your God
UST Yahweh our God
(יְהוָה אֱלֹהֵיכֶם)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT with all your heart and with all your soul
UST with all your inner being
(בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם)

See how you translated the phrase “with all your heart and with all your soul” in 4:29.

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophet	they
dreams	they
Yahweh	Yahweh
your God	our God
is testing	will observe how … behave
to know	to find out
love	love
Yahweh	him
your God	him

ULT	UST
your soul	your inner being

Deuteronomy 13:4

ULT	UST
You shall walk after Yahweh your God and honor him and keep his commandments and listen to his voice, and you shall serve him and cling to him.	*You must conduct your lives as Yahweh our God wants you to. You must honor him, obey him, do what he tells you to do, and be faithful to him.*

ULT **You shall walk after**
UST You must conduct your lives as … wants you to
(אַחֲרֵי & תֵּלֵכוּ)

Here, **walk after** means "worship." Moses is speaking of worshiping Yahweh as if people were physically walking behind him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You shall worship]

Support Reference: Metaphor

ULT **and keep his commandments and listen to his voice**
UST obey him, do what he tells you to do
(וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ)

The phrases **keep his commandments** and **listen to his voice** mean similar things. Moses is using the two together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [and obey all that he tells you to do]

Support Reference: Doublet

ULT **and listen to his voice**
UST do what he tells you to do
(וּבְקֹלוֹ תִשְׁמָעוּ)

Here, **voice** represents the words that Yahweh spoke, which include his commands. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and listen to his instructions]

Support Reference: Metonymy

ULT **listen to**
UST do what he tells you to do
(תִשְׁמָעוּ)

See how you translated the similar phrase, "did not listen to his voice," in 9:23. Alternate translation: [obey]

Support Reference: Assumed Knowledge and Implicit Information

ULT and cling to him
UST and be faithful to him
(וּבוֹ תִּדְבָּקוּן)

See how you translated “cling” in 10:20. Alternate translation: [and maintain a good relationship with him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
honor	You must honor
you shall serve	do what he tells you to do

Deuteronomy 13:5

ULT	UST
And that prophet or that dreamer of dreams shall be put to death because he has spoken rebellion against Yahweh your God, who brought you out from the land of Egypt, and who redeemed you from the house of slaves, to drive you out from the way in which Yahweh your God commanded you to walk. And you shall remove the evil from among you.	*But you must execute anyone who tells you to disobey Yahweh our God. This includes anyone who says he is a prophet, or anyone who says that he can interpret dreams. This is because Yahweh himself rescued your families from being slaves in Egypt. Those people want to convince you to disobey what Yahweh has told you to do. Execute them to make sure no one in your community does those kinds of evil acts.*

ULT **And that prophet or that dreamer of dreams shall be put to death because he has spoken rebellion against Yahweh your God, who brought you out from the land of Egypt, and who redeemed you from the house of slaves, to drive you out from the way in which Yahweh your God commanded you to walk**

UST But you must execute anyone who tells you to disobey Yahweh our God. This includes anyone who says he is a prophet, or anyone who says that he can interpret dreams. This is because Yahweh himself rescued your families from being slaves in Egypt. Those people want to convince you to disobey what Yahweh has told you to do

(וְהַנָּבִיא הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם ׀ מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ֙ מִבֵּ֣ית עֲבָדִ֔ים לְהַדִּיחֲךָ֙ מִן־הַדֶּ֔רֶךְ אֲשֶׁ֥ר צִוְּךָ֖ יְהוָ֣ה אֱלֹהֶ֑יךָ וְלָֽלַכְתָּ֣ בָּ֔הּ)

If it would be more natural in your language, you could change the order of these phrases so it is clear which phrases refer to Yahweh and which refer to the prophet or dreamer of dreams. Alternate translation: [And that prophet or dreamer of dreams shall be put to death because he has spoken rebellion against Yahweh your God in order to drive you out from the way in which Yahweh your God commanded you to walk. Remember that Yahweh your God is the one who brought you out from the land of Egypt, and who redeemed you from the house of slaves]

Support Reference: Information Structure

ULT **And that prophet or that dreamer of dreams shall be put to death**

UST you must execute … This includes anyone who says he is a prophet, or anyone who says that he can interpret dreams

(וְהַנָּבִיא הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת)

The expression **be put to death** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And you must put to death that prophet or that dreamer of dreams]

Support Reference: Active or Passive

ULT **he has spoken rebellion**
UST anyone who tells you to disobey
(דִּבֶּר־סָרָה)

If your language does not use an abstract noun for the idea behind the word **rebellion**, you can express the same idea with a verbal form. Alternate translation: [he wants you to rebel]

Support Reference: Abstract Nouns

ULT **who brought you out**
UST This is because Yahweh himself rescued your families
(הַמּוֹצִיא אֶתְכֶם)

In a context such as this, your language might say “took” instead of **brought**. Alternate translation: [who took you out]

Support Reference: Go and Come

ULT **from the house of slaves**
UST from being slaves
(מִבֵּית עֲבָדִים)

See how you translated the phrase “from the house of slaves” in 5:6. Alternate translation: [from the place where you were slaves]

Support Reference: Metaphor

ULT **to drive you out from the way in which Yahweh your God commanded you to walk**
UST Those people want to convince you to disobey what Yahweh has told you to do
(לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ לָלֶכֶת בָּהּ)

Here Moses is speaking of obedience to Yahweh as if it were a **way** or path on which a person could **walk**. He speaks of disobedience as going away from that path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to cause you to reject the commands of Yahweh your God] or [to cause you to disobey the commands of Yahweh your God]

Support Reference: Metaphor

ULT **And you shall remove the evil from among you**
UST Execute them to make sure no one in your community does those kinds of evil acts
(וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ)

Moses is using the adjective **evil** as a noun to mean an evil act. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [And you will stop any of your people from doing this evil act]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … prophet	This includes anyone who says he is a prophet
dreams	anyone who says that he can interpret dreams
rebellion	to disobey
Yahweh	Yahweh
your God	our God
from the land of	in Egypt
Egypt	in Egypt
and who redeemed you	from being slaves
from the house of	from being slaves
slaves	from being slaves
Yahweh	Yahweh
your God	Yahweh
the evil	does those kinds of evil acts

Deuteronomy 13:6

ULT	UST
If your brother, the son of your mother or your son or your daughter or the wife of your bosom or your friend who {is} like your life, secretly entices you, saying, 'Let us go and serve other gods' (that you have not known, you nor your fathers,	*Your brother, son, daughter, wife, or some close friend might privately urge you to disobey. They might urge you to worship other gods that you and your ancestors never knew about before.*

ULT **If**
UST might … urge you to disobey
(כִּי)

Moses is using the word **If** to introduce a possible condition that he describes in this verse and the next. It is a warning against idolatry. The instruction for what they should do if this condition happens comes in verse 8. Use a natural form in your language for introducing a situation such as this. Alternate translation: [Should it happen that]

Support Reference: Connect — Hypothetical Conditions

ULT **the wife of your bosom**
UST wife
(אֵשֶׁת חֵיקֶךָ)

Here, **bosom** represents relational intimacy. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [your dear wife]

Support Reference: Metonymy

ULT **your friend who {is} like your life**
UST some close friend
(רֵעֲךָ אֲשֶׁר כְּנַפְשְׁךָ)

Here Moses means a **friend** who is so important to someone that they are as important as **life**. If it would be helpful in your language, you could state that explicitly. Alternate translation: [your dearest friend]

Support Reference: Simile

ULT **secretly entices you, saying, ‘Let us go and serve other gods**
UST might privately urge you to disobey. They might urge you to worship other gods
(יְסִיתְךָ֣ בַּסֵּתֶר֮ לֵאמֹר֒ נֵֽלְכָ֗ה וְנַעַבְדָ֛ה אֱלֹהִ֥ים אֲחֵרִ֖ים & יְסִיתְךָ֣)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation, as modeled by the UST. Alternate translation: [secretly entices you to go and serve other gods]

Support Reference: Quotes within Quotes

ULT **saying**
UST They might urge you
(לֵאמֹר)

Here the word **saying** introduces direct speech. Consider natural ways of doing that in your own language.

Support Reference: Quotations and Quote Margins

ULT **nor your fathers**
UST and your ancestors
(וַאֲבֹתֶ֑יךָ)

Moses is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly as modeled in the UST. See how you translated the phrase “your fathers” in 1:8.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your friend	some close friend
and serve	to worship
gods	gods
you have … known	knew about before

Deuteronomy 13:7

ULT	UST
from the gods of the peoples that surround you, near to you or far from you, from {one} end of the earth and to the {other} end of the earth)	*They might urge you to worship gods that nearby or faraway peoples worship.*

ULT from the gods of the peoples
UST They might urge you to worship gods that … peoples worship
(מֵאֱלֹהֵי הָעַמִּים)

Here Moses is using the possessive form to describe **gods** whom the nearby **peoples** worship. If your language would not use the possessive form for this, you could use an equivalent expression. Alternate translation: [from the gods worshiped by the peoples]

Support Reference: Possession

ULT the peoples that surround you
UST that nearby … peoples worship
(הָעַמִּים אֲשֶׁר סְבִיבֹתֵיכֶם)

Alternate translation: [the bordering nations]

ULT near to you or far from you, from {one} end of the earth and to the {other} end of the earth
UST nearby or faraway
(הַקְּרֹבִים אֵלֶיךָ אוֹ הָרְחֹקִים מִמֶּךָּ מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ)

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: [near to you or far from you, indeed, from one end of the earth and to the other end of the earth]

Support Reference: Parallelism

ULT **near to you or far from you**
UST nearby or faraway
(הַקְּרֹבִים אֵלֶיךָ אוֹ הָרְחֹקִים מִמֶּךָּ)

Here Moses is referring to all of the earth by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [wherever they are]

Support Reference: Merism

ULT **from {one} end of the earth and to the {other} end of the earth**
UST faraway
(מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ)

Here Moses is referring to all of the earth by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [anywhere on earth]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the gods of	They might urge you to worship gods

Deuteronomy 13:8

ULT	UST
do not yield to him and do not listen to him, and your eye shall not pity him, and do not spare nor hide him.	*If any of them do that, then do not do what they suggest. Do not even listen to them. Do not act mercifully toward them, and do not keep secret what they have done.*

ULT do not yield
UST If any of them do that, then do not do what … suggest
(לֹא־תֹאבֶה)

The instruction starts here for what to do if the condition expressed in verses 6–7 happen. Use a connector that makes it clear that this is what to do if a condition happens. Alternate translation: [then do not yield]

Support Reference: Connect — Hypothetical Conditions

ULT and your eye shall not pity him
UST Do not act mercifully toward them
(וְלֹא־תָחֹס עֵינְךָ עָלָיו)

Moses is using **your eye shall not pity him** as a common expression of his culture to mean "do not feel sorry for him." 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: [do not let your heart soften towards him] or [and do not have compassion on him]

Support Reference: Idiom

ULT nor hide him
UST and do not keep secret what they have done
(וְלֹא־תְכַסֶּה עָלָיו)

Here Moses means that people should not **hide** or keep secret the fact that someone is urging others to worship idols. You could include this information if that would be helpful to your readers. Alternate translation: [nor hide his guilt]

Support Reference: Assumed Knowledge and Implicit Information

Deuteronomy 13:9

ULT	UST
Instead, killing, you shall kill him. Your hand shall be the first on him to put him to death, and afterwards, the hand of all the people.	*Execute them! Be the first one to {throw stones} at them to kill them. Then, everyone else must {throw stones at them}, too.*

ULT **Instead**
UST Execute them
(כִּי)

Moses uses the word **Instead** here to indicate a strong contrast between what someone should and should not do when someone is urging others to worship false gods. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [Rather]

Support Reference: Connect — Contrast Relationship

ULT **killing, you shall kill him**
UST Execute them
(הָרֹג תַּהַרְגֶנּוּ)

Moses is repeating forms of the verb **kill** in order to intensify his 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: [you shall surely kill him]

Support Reference: Reduplication

ULT **killing, you shall kill him**
UST Execute them
(הָרֹג תַּהַרְגֶנּוּ)

The implication is that the Israelites will **kill** those people by throwing stones at them. You could include this information if that would be helpful to your readers. Alternate translation: [you shall surely stone him to death]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Your hand … and afterwards, the hand of all the people**
UST to {throw stones} … Then, everyone else must {throw stones at them}, too
(וְיָדְךָ & וְיַד כָּל־הָעָם בָּאַחֲרֹנָה)

Here Moses is using **hand** to represent the whole person in the act of executing someone. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [You yourself … and afterwards, all the other people]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
killing	Execute them
you shall kill him	Execute them

Deuteronomy 13:10

ULT	UST
And you shall stone him to death with stones because he seeks to drive you away from Yahweh your God, who brought you out from the land of Egypt, from the house of slaves.	*Kill such people by throwing stones at them. This is because they tell you to disobey Yahweh our God, who rescued your ancestors from being slaves in Egypt.*

ULT **And you shall stone him to death with stones**
UST Kill such people by throwing stones at them
(וּסְקַלְתּוֹ בָאֲבָנִים וָמֵת)

The expression **stone him to death with stones** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [And you shall stone him to death]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to drive you away from Yahweh**
UST to disobey Yahweh
(לְהַדִּיחֲךָ מֵעַל יְהוָה)

Here Moses is speaking of obedience to Yahweh as if obedience to him were a path that one walks on. He speaks of disobedience as someone driving one away from that path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to cause you to reject the commands of Yahweh]

Support Reference: Metaphor

ULT **who brought you out**
UST who rescued your ancestors
(הַמּוֹצִיאֲךָ)

In a context such as this, your language might say “took” instead of **brought**. Alternate translation: [who took you out]

Support Reference: Go and Come

ULT **from the house of slaves**
UST from being slaves
(מִבֵּית עֲבָדִים)

See how you translated the phrase “from the house of slaves” in 5:6. Alternate translation: [from the place where you were slaves]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall stone him	such people by throwing stones at them
he seeks	they tell you
Yahweh	Yahweh
your God	our God
from the land of	in Egypt
Egypt	in Egypt
from the house of	from being slaves
slaves	from being slaves

Deuteronomy 13:11

ULT	UST
And all Israel will hear and fear and will not continue to do as the things of this wickedness among you.	*When you have executed that person, all the Israelite people will hear what happened. They will become afraid, and none of them will do such an evil thing again.*

ULT **will hear**
UST will hear what happened
(יִשְׁמְעוּ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the chapter if it would be clearer in your language. Alternate translation: [will hear about the execution]

Support Reference: Ellipsis

ULT **as the things of**
UST thing
(כַּדָּבָר)

Here, **things** refers to the actions of the false prophets and dreamers of dreams. These include urging others to disobey Yahweh and worship idols. You could include this information if that would be helpful to your readers. Alternate translation: [as the idolatrous deeds of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **wickedness**
UST an evil
(הָרָע)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite people
and fear	They will become afraid
wickedness	an evil

Deuteronomy 13:12

ULT	UST
If you hear in one of your cities that Yahweh your God gives to you to live there, saying,	*When you are living in one of the towns in the land that Yahweh our God is giving to you, you may hear*

ULT **If you hear in one of your cities that Yahweh your God gives to you to live there, saying … Men, sons of wickedness, have gone out from among you and have driven out the inhabitants of their city saying, "Let us go and serve other gods that you have not known**

UST When you are living in one of the towns in the land that Yahweh our God is giving to you, you may hear … that some worthless people among you are deceiving the people of their town. They might urge you to worship other gods

(כִּי־תִשְׁמַע בְּאַחַת עָרֶיךָ אֲשֶׁר׀ יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לָשֶׁבֶת שָׁם לֵאמֹר׃ יָצְאוּ אֲנָשִׁים בְּנֵי־בְלִיַּעַל׀ מִקִּרְבֶּךָ וַיַּדִּיחוּ אֶת־יֹשְׁבֵי עִירָם לֵאמֹר נֵלְכָה) (וְנַעַבְדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתֶּם) (13:12-13)

There are three levels of quotation here. Moses is speaking (level 1) and quoting what people might hear in the cities (level 2) that quotes what wicked men might say (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there are not quotations within quotations as is modeled in the UST.

Support Reference: Quote Markings

ULT **If you hear in one of your cities that Yahweh your God gives to you to live there, saying … Men, sons of wickedness, have gone out from among you and have driven out the inhabitants of their city saying, "Let us go and serve other gods that you have not known**

UST When you are living in one of the towns in the land that Yahweh our God is giving to you, you may hear … that some worthless people among you are deceiving the people of their town. They might urge you to worship other gods

(כִּי־תִשְׁמַע בְּאַחַת עָרֶיךָ אֲשֶׁר׀ יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לָשֶׁבֶת שָׁם לֵאמֹר׃ יָצְאוּ אֲנָשִׁים בְּנֵי־בְלִיַּעַל׀ מִקִּרְבֶּךָ וַיַּדִּיחוּ אֶת־יֹשְׁבֵי עִירָם לֵאמֹר נֵלְכָה) (וְנַעַבְדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתֶּם) (13:12-13)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [If you hear that some sons of wickedness have gone out from one of your cities that Yahweh your God gives to you to live there and have driven out the inhabitants in order to convince them to serve other gods that they have not known]

Support Reference: Quotes within Quotes

ULT **If**
UST When
(כִּי)

Moses is using the word **If** to introduce a possible condition that he describes in this verse through verse 14. It is a warning against idolatry. The instruction for what they should do if this condition happens comes in verse 15. Use a natural form in your language for introducing a situation such as this. Alternate translation: [Should it happen that]

Support Reference: Connect — Hypothetical Conditions

ULT **you hear**
UST you may hear
(תִּשְׁמַ֫ע)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these implied words if it would be clearer in your language. Alternate translation: [you hear someone speak]

Support Reference: Ellipsis

ULT **your cities that Yahweh your God gives to you to live there**
UST you are living … the towns in the land that Yahweh our God is giving to you
(עָרֶ֗יךָ אֲשֶׁר־יְהוָ֨ה אֱלֹהֶ֜יךָ נֹתֵ֣ן לְךָ֣ לָשֶׁ֥בֶת שָׁ֖ם)

The expression **your cities that Yahweh your God gives to you to live there** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [your cities that Yahweh your God gives to you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **saying**
UST in the land
(לֵאמֹ֖ר)

Here the word **saying** introduces direct speech. Consider natural ways of doing that in your own language.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God

Deuteronomy 13:13

ULT	UST
‘Men, sons of wickedness, have gone out from among you and have driven out the inhabitants of their city saying, “Let us go and serve other gods that you have not known,”’	*that some worthless people among you are deceiving the people of their town. They might urge you to worship other gods.*

ULT **sons of wickedness**
UST that some worthless people
(בְּנֵי־בְלִיַּעַל)

Moses is using **sons of** as a common expression of his culture to indicate people who share a certain characteristic. In this case, these people share the characteristic of **wickedness**. If this phrase does not have that meaning in your language, use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [wicked men]

Support Reference: Idiom

ULT **from among you**
UST among you
(מִקִּרְבֶּךָ)

The implication is that the “sons of wickedness” came from Israelite communities. You could include this information if that would be helpful to your readers. Alternate translation: [from your communities]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and have driven out the inhabitants of their city**
UST are deceiving the people of their town
(וַיַּדִּיחוּ אֶת־יֹשְׁבֵי עִירָם)

Here Moses is speaking of obedience to Yahweh as if it were a path that one walks on. He speaks of disobedience as someone driving one out from that path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and have caused the inhabitants of their city to disobey Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sons of wickedness	that some worthless people
and serve	to worship
gods	gods

ULT	UST
you have … known	other

Deuteronomy 13:14

ULT	UST
and you shall investigate and search out and ask thoroughly, and behold, the matter {is} an established truth, this abomination has been done in your midst,	*Examine the facts about it thoroughly. Suppose you find out that it is true that such a disgraceful thing has happened.*

ULT **and you shall investigate and search out and ask thoroughly**
UST Examine the facts about it thoroughly
(וְדָרַשְׁתָּ וְחָקַרְתָּ וְשָׁאַלְתָּ הֵיטֵב)

The terms **investigate**, **search out**, and **ask thoroughly** mean similar things. Moses is using the terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [and you shall carefully investigate what happened] or [and you shall carefully inquire about what happened]

Support Reference: Doublet

ULT **and behold**
UST Suppose
(וְהִנֵּה)

Moses is using the term **behold** to focus attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [and indeed]

Support Reference: Metaphor

ULT **the matter {is} an established truth**
UST you find out that it is true
(אֱמֶת נָכוֹן הַדָּבָר)

This verse continues to describe a possible condition that Moses began describing in verse 12. The instruction for what they should do if these conditions happen comes in verse 15. Use a natural form in your language for introducing a situation such as this. Alternate translation: [if you discover that it is true that]

Support Reference: Connect — Hypothetical Conditions

ULT **the matter**
UST it
(הַדָּבָר)

Here, **the matter** refers to the act of idol worship. You could include this information if that would be helpful to your readers. Alternate translation: [this idol worship]

ULT **this abomination has been done in your midst**
UST that such a disgraceful thing has happened
(נֶעֶשְׂתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבֶּךָ)

The expression **has been done** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the people of the city have done this terrible thing]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and search out	Examine the facts about it
abomination	that … a disgraceful thing

Deuteronomy 13:15

ULT	UST
striking, you shall strike the dwellers of that city to the mouth of the sword, devoting it and all who {are} in it and its livestock to the mouth of the sword.	*Then kill all the people in that town and kill all their livestock, too. Destroy the town completely.*

ULT **striking**
UST Then kill
(הַכֵּה)

The instruction starts here for what to do if the condition expressed in verses 12–14 happen. Use a connector that makes it clear that this is what to do if a condition happens. Alternate translation: [then striking]

Support Reference: Connect — Hypothetical Conditions

ULT **striking, you shall strike**
UST Then kill
(הַכֵּה תַּכֶּה)

Moses is repeating forms of the verb **strike** in order to intensify his 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: [you shall certainly strike] or [you shall surely strike]

Support Reference: Reduplication

ULT **striking, you shall strike the dwellers of that city**
UST Then kill all the people in that town
(הַכֵּה תַּכֶּה אֶת־יֹשְׁבֵי הָעִיר ההוא)

Here, **striking** represents killing. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [you shall certainly kill the dwellers of that city]

Support Reference: Metonymy

> ULT **to the mouth of the sword … to the mouth of the sword**
> UST Then kill … and kill
> (לְפִי־חָ֑רֶב & לְפִי־חָ֑רֶב)

Here Moses is using the expression **to the mouth of the swords** in connection with the term **devoting**. These were common expressions of his culture that could refer to destroying something completely. See how you translated the related phrase "devoted" in 2:34. If these phrases do not have that meaning in your language, you could use a comparable expression from your language that do have that meaning or state the meaning plainly. Alternate translation: [by destroying it completely … by destroying them completely]

Support Reference: Idiom

> ULT **devoting it and all who {are} in it and its livestock to the mouth of the sword**
> UST all the people … and kill all their livestock, too. Destroy the town completely
> (הַחֲרֵ֨ם אֹתָ֧הּ וְאֶת־כָּל־אֲשֶׁר־בָּ֛הּ וְאֶת־בְּהֶמְתָּ֖הּ לְפִי־חָ֑רֶב)

The implication is that the Israelites were supposed kill everyone in this type of city so that no person or livestock were left living there. You could include this information if that would be helpful to your readers. Alternate translation: [completely destroying it and all who are in it and its livestock so that there is nothing living there]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **it … {are} in it … its livestock**
> UST all the people … all their livestock, too … the town
> (אֹתָ֧הּ & בָּ֛הּ & בְּהֶמְתָּ֖הּ)

The pronouns **it** and **its** refers to the "city." If this is not clear for your readers, you could repeat the word. Alternate translation: [that city … are in that city … that city's livestock]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sword	Then kill
devoting	Destroy … completely
its livestock	all their livestock, too
the sword	and kill

Deuteronomy 13:16

ULT	UST
And you shall gather all the spoil to the middle of its street and burn the city in fire, and all its spoil completely, for Yahweh your God. And it shall be a heap forever; it shall not be built again.	*Gather all the possessions that belonged to the people who lived there and pile them up in the city plaza. Then burn the town and everything in it. It will be like a burnt offering to Yahweh. The ruins must stay there forever. People must never rebuild that town.*

ULT **and burn the city in fire**
UST Then burn the town
(וְשָׂרַפְתָּ בָאֵשׁ אֶת־הָעִיר)

The expression **burn the city in fire** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [and burn the city]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and burn the city in fire, and all its spoil completely**
UST Then burn the town and everything in it
(וְשָׂרַפְתָּ בָאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שְׁלָלָהּ כָּלִיל)

If it would be more natural in your language, you could change the order of these clauses so that the objects of the verb **burn** are clear. Alternate translation: [and completely burn the city and all its spoil in fire]

Support Reference: Information Structure

ULT **for Yahweh your God**
UST It will be like a burnt offering to Yahweh
(לַיהוָה אֱלֹהֶיךָ)

The implication is that burning the spoil would be like burning an offering for Yahweh. You could include this information if that would be helpful to your readers. Alternate translation: [as an offering for Yahweh your God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a heap**
UST The ruins
(תֵּל)

The implication is that the city will become a **heap** of ruins. You could include this information if that would be helpful to your readers. Alternate translation: [a heap of ruins]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it shall not be built again**
UST People must never rebuild that town
(לֹא תִבָּנֶה עוֹד)

The expression **be built** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [no one should ever build that city again]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the spoil	the possessions that belonged to the people who lived there
its spoil	everything in it
for Yahweh	It will be like a burnt offering to Yahweh
your God	It will be like a burnt offering to Yahweh
forever	forever

Deuteronomy 13:17

ULT	UST
And in your hand you shall not cling to anything from the devoted thing, so that Yahweh will turn from the burning of his nose and give to you compassion and have compassion on you and make you increase, as he has sworn to your fathers,	*You must not take for yourselves anything that Yahweh has said you must destroy. If you do what I say, Yahweh will stop being angry with you, and he will act mercifully toward you. He will cause you to have many children, which is what he promised our ancestors that he would do.*

ULT **And in your hand you shall not cling to anything from the devoted thing**
UST You must not take for yourselves anything that Yahweh has said you must destroy
(וְלֹא־יִדְבַּק בְּיָדְךָ מְאוּמָה מִן־הַחֵרֶם)

Here Moses is speaking of taking forbidden spoil as if the objects were clinging to one's hands. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And do not take as spoil anything from the devoted things] or [And do not take anything from the devoted things]

Support Reference: Metaphor

ULT **from the devoted thing**
UST that Yahweh has said you must destroy
(מִן־הַחֵרֶם)

See how you translated the term "devoted" in 2:34. Alternate translation: [from the things set apart for destruction]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST If you do what I say
(לְמַעַן)

Here, **so that** marks what follows as the goal or purpose of what came before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh will turn from the burning of his nose**
UST Yahweh will stop being angry with you
(יָשֹׁוב יְהוָה מֵחֲרֹון אַפּוֹ)

Moses is speaking as if the Yahweh will be going one way and then **will turn** away from his burning nose. He means that Yahweh will stop being angry with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh will no longer be angry with you]

Support Reference: Metaphor

ULT **from the burning of his nose**
UST being angry with you
(מֵחֲרֹון אַפּוֹ)

See how you translated the similar expression “lest the nose of Yahweh your God burn against you” in 6:15.

Support Reference: Idiom

ULT **and give to you compassion and have compassion on you**
UST and he will act mercifully toward you
(וְנָתַן־לְךָ רַחֲמִים וְרִחַמְךָ)

The terms **give compassion** and **have compassion** mean similar things. Moses 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 he will give you much compassion]

Support Reference: Doublet

ULT **and make you increase**
UST He will cause you to have many children
(וְהִרְבֶּךָ)

The implication is that Yahweh will **make** the population of Israelites **increase** in number by births. You could include this information if that would be helpful to your readers. Alternate translation: [and increase your population]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the devoted thing	that Yahweh has said you must destroy
Yahweh	Yahweh
compassion	mercifully
and have compassion on you	mercifully

ULT	UST
he has sworn	is what he promised … that he would do

Deuteronomy 13:18

ULT	UST
when you listen to the voice of Yahweh your God, to keep all his commandments that I am commanding you today, to do right in the eyes of Yahweh your God.	*Yahweh our God will do all those things if you do what he is telling you to do, obey all the commandments that I am giving to you today, and do what Yahweh says is right for you to do.*

ULT **when**
UST Yahweh our God will do all those things if
(כִּי)

The word translated as **when** indicates that what follows is the condition for the blessings from Yahweh in the previous verse. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [if you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to the voice of Yahweh your God**
UST what he is telling you to do
(בְּקוֹל֙ יְהוָ֣ה אֱלֹהֶ֔יךָ)

Here, **voice** represents the words that Yahweh spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to what Yahweh your God says]

Support Reference: Metonymy

ULT **right**
UST is right for you to do
(הַיָּשָׁ֖ר)

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

Support Reference: Abstract Nouns

ULT **in the eyes of**
UST what … says
(בְּעֵינֵ֥י)

See how you translated the phrase “in the eyes of” in 4:25. Alternate translation: [according to the judgment of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
your God	he
right	is right for you to do
Yahweh	Yahweh
your God	Yahweh

Deuteronomy 14

Deuteronomy 14 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Commands for mourning practices (1–2)
2. Commands regarding the eating of animals (3–21)
3. Commands regarding tithing (22–29)

Religious and Cultural Concepts in This Chapter

Law of Moses

This chapter is part of the law of Moses, which is part of the covenant Yahweh made with Moses. Yahweh will enable the Israelites to live on the land if they obey his commands. (See: law, law of Moses, law of Yahweh, law of God)

Clean animals

There are animals which the law considered to be clean and unclean. The people were not allowed to eat the unclean animals. Scholars are not certain about the reasons that some animals are to be considered clean and others unclean. The result of these food restrictions was a nation that was different from the nations surrounding it.

Translation Issues in This Chapter

"you" and "your" singular and plural

Moses is speaking to all the Israelites, so all forms of the second person pronouns "you" and "your" are plural in this chapter unless otherwise specified. Use the plural form in your translation if your language marks that distinction. (See: Forms of 'You'

— Singular; and Pronouns — When to Use Them) (See Singular Pronouns that refer to Groups)

Types of living creatures

This chapter discusses which living creatures are permissible for the Israelites to eat. It is unclear which specific creatures some of the Hebrew terms refer to, but the general categories of these creatures are explained in the notes. Additionally, your readers may not be familiar with many of these creatures. In your translation, you could use broad categories of animals, such as fish, birds of prey, and cattle. Or, you could use the names of creatures in your area that are similar to the ones mentioned in this chapter. (See: Translate Unknowns)

"the place that Yahweh your God will choose"

Moses uses phrases such as this to refer to the future place where the temple will be built. These phrases emphasize that Yahweh will be the one who decides where the Israelites will build his temple as well as how they will worship him. (See: temple, house, house of God)

"the place that he will choose to make his name stay," "the place that Yahweh your God will choose to put his name"

In 14:23 and 14:24 the author uses God's name to represent his reputation and presence. These phrases indicate that God would choose a place and make his presence and reputation stay there. That place would be the future temple. (See: Metonymy)

Deuteronomy 14:1

ULT	UST
You {are} the sons of Yahweh your God. Do not cut yourselves, and do not make a baldness between your eyes for the dead,	*We are people who belong to Yahweh our God. Do not gash yourselves or shave the hair on your foreheads when you grieve {like the other people groups do}.*

ULT **{are} the sons of**
UST are people
(בָּנִים)

Here, **sons** means chosen and beloved people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [are beloved people belonging to]

Support Reference: Metaphor

ULT **Yahweh your God**
UST who belong to Yahweh our God
(לַיהוָה אֱלֹהֵיכֶם)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **Do not cut yourselves**
UST Do not gash yourselves
(לֹא תִתְגֹּדְדוּ)

The other people groups living in the land would cut themselves with sharp objects when they mourned the dead. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [Do not cut your skin with sharp objects in mourning]

Support Reference: Symbolic Action

ULT **and do not make a baldness between your eyes**
UST or shave the hair on your foreheads
(וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם)

The other people groups living in the land would shave the hair at the front of their heads when they mourned the dead. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [and do not cut off the hair on your forehead in mourning]

Support Reference: Symbolic Action

> ULT **between your eyes**
> UST on your foreheads
> (בֵּין עֵינֵיכֶם)

Moses is using **between your eyes** as a common expression of his culture to mean “your forehead.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [above your eyebrows]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	who belong to Yahweh
your God	our God

Deuteronomy 14:2

ULT	UST
for you {are} a nation set apart for Yahweh your God, and Yahweh has chosen you to be a people for his possession, over all the peoples that are on the face of the earth.	*We belong to Yahweh alone. Yahweh chose us from all the other people groups on the earth to be his special people.*

ULT **for you {are} a nation set apart for Yahweh your God, and Yahweh has chosen you to be a people for his possession**
UST We belong to Yahweh alone. Yahweh chose us … to be his special people
(כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ וּבְךָ בָּחַר יְהוָה לִהְיוֹת לוֹ לְעַם סְגֻלָּה)

These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: [for you are a nation set apart for Yahweh your God, indeed, he has chosen you to be a people for his possession]

Support Reference: Parallelism

ULT **for**
(כִּי)

The word translated as **for** indicates that what follows is the reason the Israelites were not to show their mourning as the other people groups around them did. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you … your God, and … you**
UST We … to Yahweh alone … us
(אַתָּה & אֱלֹהֶיךָ וּבְךָ)

Even though Moses is speaking to a group of people, **you** and **your** are singular here. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **are on the face of the earth**
UST on the earth
(עַל־פְּנֵי הָאֲדָמָה)

See how you translated the phrase “the face of the earth” in 6:15. Alternate translation: [are existing on the earth]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} a nation	We
set apart	belong
for Yahweh	Yahweh
your God	to Yahweh alone
Yahweh	to Yahweh alone
has chosen	chose
possession	special
the earth	the earth

Deuteronomy 14:3

ULT	UST
Do not eat any abominable thing.	*Do not eat anything that Yahweh detests.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
abominable thing	that Yahweh detests

Deuteronomy 14:4

ULT	UST
These {are} the animals that you may eat: the ox, the sheep from the flock and the goat from the flock,	*The animals whose meat you may eat are cattle, sheep, goats,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} the animals	animals
the ox	cattle
the sheep	sheep
from the flock	sheep
the goat	goats
and … from the flock	goats

Deuteronomy 14:5

ULT	UST
the deer and the gazelle and the roebuck and the wild goat and ibex and the antelope and the mountain sheep.	*all kinds of deer, gazelles, wild goats, and mountain sheep.*

ULT the deer and the gazelle and the roebuck and the wild goat and ibex and the antelope and the mountain sheep

UST all kinds of deer, gazelles, wild goats, and mountain sheep

(אַיָּל וּצְבִי וְיַחְמוּר וְאַקּוֹ וְדִישֹׁן וּתְאוֹ וַיָּזֶמֶר)

These are all hoofed animals with long, thin legs that can run quickly. Their males grow horns from their head. If your readers would not be familiar with these types of animals, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [hoofed animals with long, thin legs that can run quickly]

Support Reference: Translate Unknowns

ULT and the gazelle

UST gazelles

(וּצְבִי)

See how you translated the term “gazelle” in 12:15.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the deer	all kinds of deer
and the roebuck	all kinds of deer
and the wild goat	wild goats
and the mountain sheep	and mountain sheep

Deuteronomy 14:6

ULT	UST
And you may eat any animal among the animals parting the hoof or {with} a cleft splitting {into} two hooves, chewing the cud.	*Those are animals that have split hooves and that also chew the cud.*

ULT **parting the hoof**
UST that have split hooves
(מַפְרֶסֶת פַּרְסָה)

Moses is referring to a **hoof** that is split into two parts instead of being one whole. You could include this information if that would be helpful to your readers. Alternate translation: [whose hooves are two separate parts]

Support Reference: Assumed Knowledge and Implicit Information

ULT **or {with} a cleft splitting {into} two hooves**
UST that have split hooves
(וְשֹׁסַעַת שֶׁסַע שְׁתֵּי פְרָסוֹת)

Moses is referring to **hooves** that are split into two at the front, but the back of the hoof is connected. You could include this information if that would be helpful to your readers. Alternate translation: [or with divided hooves]

Support Reference: Assumed Knowledge and Implicit Information

ULT **chewing the cud**
UST and that also chew the cud
(מַעֲלַת גֵּרָה)

An animal that chews **the cud** has multiple stomachs. The animal brings its food up from its stomach and chews it again. You could include this information if that would be helpful to your readers. Alternate translation: [which rechew their food]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
among the animals	animals

Deuteronomy 14:7

ULT	UST
Despite this, from chewers of the cud and from splitters of the hoof, the cloven-footed, you must not eat: the camel and the rabbit and the rock badger, because they cause the cud to go up and do not part the hoof, they {are} unclean to you.	*But there are other animals that chew the cud that you must not eat. Those are camels, rabbits, and rock badgers. They chew the cud, but they do not have split hooves. So they are not acceptable for you to eat.*

ULT **Despite this**
UST But there
(אַךְ אֶת־זֶה)

Moses uses the phrase **Despite this** here to indicate a strong contrast between animals that are and are not permissible for the Israelites to eat. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [Yet]

Support Reference: Connect — Contrast Relationship

ULT **from chewers of the cud and from splitters of the hoof, the cloven-footed**
UST are other animals that chew the cud
(מִמַּעֲלֵי הַגֵּרָה וּמַפְרִיסֵי הַפַּרְסָה הַשְּׁסוּעָה)

See how you translated the similar phrases, “chewing the cud” and “parting the hoof,” in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the rabbit**
UST rabbits
(הָאַרְנֶבֶת)

A **rabbit** is a small, furry animal that eats plants and lives in holes in the ground. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [small, furry animals]

Support Reference: Translate Unknowns

ULT **the rock badger**
UST rock badgers
(הַשָּׁפָ֔ן)

A **rock badger** is a medium-sized, furry animal that eats plants and lives in holes in the ground. It is also known as a rock hyrax or rock rabbit. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [larger furry animals]

Support Reference: Translate Unknowns

ULT **{are} unclean**
UST are not acceptable
(טְמֵאִ֥ים)

An **unclean** animal is anything that is not ceremonially clean according to Yahweh's law (also called the Law of Moses). If it would be helpful in your language, consider stating this plainly. Alternate translation: [are impure]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the camel	Those are camels

Deuteronomy 14:8

ULT	UST
And the pig, because he parts the hoof and {chews} not the cud, he {is} unclean to you. From their meat do not eat, and do not touch their carcasses.	*Do not eat pigs. They are unacceptable for you to eat. They have split hooves, but they do not {chew} the cud. Do not eat the meat of those animals; do not even touch their dead bodies.*

ULT he parts the hoof and {chews} not the cud
UST They have split hooves … they do not {chew} the cud
(מַפְרִיס פַּרְסָה הוּא וְלֹא גֵרָה)

See how you translated the similar phrases, “chewing the cud” and “parting the hoof,” in 14:6.

Support Reference: Assumed Knowledge and Implicit Information

ULT {is} unclean
UST are unacceptable … to eat
(טָמֵא)

See how you translated the term “unclean” in the previous verse. Alternate translation: [is impure]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pig	Do not eat pigs

Deuteronomy 14:9

ULT	UST
You may eat this from all that is in the water, all that has fins and scales you may eat.	*You may eat any fish that has fins and scales.*

ULT from all that is in the water
UST any fish
(מִכֹּל אֲשֶׁר בַּמָּיִם)

Moses is referring to any creature that lives **in the water**. You could include this information if that would be helpful to your readers. Alternate translation: [from aquatic creatures]

Support Reference: Assumed Knowledge and Implicit Information

ULT fins
UST fins
(סְנַפִּיר)

Here the word **fins** refers to the thin, flat part which the fish uses to move through the water. If your readers would not be familiar with this part, you could use the name of something similar or you could use a more general term. Alternate translation: [flippers]

Support Reference: Translate Unknowns

ULT and scales
UST and scales
(וְקַשְׂקֶשֶׂת)

The word **scales** refers to the small plates that cover the body of the fish, similar to those that cover a snake. If your readers would not be familiar with this part, you could use the name of something similar or you could use a more general term. Alternate translation: [and flakes covering its skin]

Support Reference: Translate Unknowns

Deuteronomy 14:10

ULT	UST
And all that does not have fins and scales you must not eat; it {is} unclean to you.	*But anything else that lives in the water that does not have fins and scales you must not eat. They are unacceptable for you to eat.*

ULT {is} unclean

UST are unacceptable … to eat

(טָמֵא)

See how you translated the term “unclean” in 14:7. Alternate translation: [is impure]

Support Reference: Metaphor

Deuteronomy 14:11

ULT	UST
All clean birds you may eat.	*You may eat the flesh of any bird that is acceptable to Yahweh.*

ULT **clean**
UST that is acceptable to Yahweh
(טְהֹרָה)

Something that is **clean** is anything that is permissible for an Israelite to eat while remaining ceremonially clean according to Yahweh's law (also called the Law of Moses). If it would be helpful in your language, consider stating this plainly. Alternate translation: [pure]

Support Reference: Metaphor

Deuteronomy 14:12

ULT	UST
And this {is} what you must not eat from them: the eagle, and the large vulture, and the black vulture,	*But the birds that you may not eat are eagles, large or black vultures,*

ULT from them
UST the birds
(מֵהֶם)

The pronoun **them** refers to the word "birds" from the previous verse. If this is not clear for your readers, you could repeat the word here. Alternate translation: [from the birds]

Support Reference: Pronouns — When to Use Them

ULT the eagle, and the large vulture, and the black vulture
UST eagles, large or black vultures
(הַנֶּשֶׁר וְהַפֶּרֶס וְהָעָזְנִיָּה)

These birds all eat dead animals. If your readers would not be familiar with these birds, you could use a more general term or explain it in a footnote. Alternate translation: [large birds that eat dead animals]

Support Reference: Translate Unknowns

ULT and the black vulture
UST or black vultures
(וְהָעָזְנִיָּה)

The word the ULT translates as **the black vulture** could refer to: (1) the black vulture, which is a type of vulture, or (2) the bearded vulture, which is a type of vulture. Alternate translation: [the bearded vulture] or (3) an osprey. An osprey is a type of hawk that eats primarily fish. Alternate translation: [and the osprey]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the eagle	eagles

Deuteronomy 14:13

ULT	UST
the red kite, and the falcon, and the kite according to its kind,	*red kites, falcons, or any kind of kite,*

ULT the red kite and the falcon, and the kite according to its kind
UST red kites, falcons, or any kind of kite
(וְהָרָאָה וְאֶת־הָאַיָּה וְהַדָּיָה לְמִינָהּ)

The term **kite** refers to a type of large bird that hunts animals. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the falcon, the large birds that hunt animals]

Support Reference: Translate Unknowns

Deuteronomy 14:14

ULT	UST
and any ravenaccording to its kind,	*any kind of raven,*

ULT **raven**
UST raven
(עֹרֵב)

A **raven** is a medium-sized, all-black bird that eats dead animals. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [black scavenging bird]

Support Reference: Translate Unknowns

Deuteronomy 14:15

ULT	UST
and the ostrich, and the owl, and the gull, and the hawk according to its kind,	*ostriches, owls, sea gulls, any kind of hawk,*

ULT the ostrich
UST ostriches
(בַּת הַיַּעֲנָה)

Ostriches are large birds that do not fly. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the large, flightless bird]

Support Reference: Translate Unknowns

ULT the owl
UST owls
(הַתַּחְמָס)

An **owl** is a medium-sized bird that hunts animals during the night. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the medium-sized nocturnal bird of prey]

Support Reference: Translate Unknowns

ULT the gull
UST sea gulls
(הַשָּׁחַף)

A **gull** is a bird that lives near bodies of water that soars in the sky or scavenges on the ground. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the scavenging seabird]

Support Reference: Translate Unknowns

> ULT **the hawk**
> UST hawk
> (הַנֵּץ)

A **hawk** is a medium-sized bird that eats animals. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the medium-size bird that eat animals]

Support Reference: Translate Unknowns

Deuteronomy 14:16

ULT	UST
the little owl, and the great owl, and the white owl,	*little owls, great owls, white owls,*

ULT **the little owl, and the great owl, and the white owl**
UST little owls, great owls, white owls
(אֶת־הַכּוֹס וְאֶת־הַיַּנְשׁוּף וְהַתִּנְשֶׁמֶת)

An **owl** is a bird that is active at night and hunts animals during the night. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Also, if you do not have three different terms for these types of birds you could combine them into one phrase. Alternate translation: [birds that hunt animals at night]

Support Reference: Translate Unknowns

Deuteronomy 14:17

ULT	UST
and the pelican, and the carrion vulture, and the cormorant,	*pelicans, carrion vultures, cormorants,*

ULT **and the pelican**
UST pelicans
(וְהַקָּאָת)

A **pelican** is a large bird that wades in bodies of water and eats fish. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [and the wading bird that hunts fish]

Support Reference: Translate Unknowns

ULT **the carrion vulture**
UST carrion vultures
(הָרָחָמָה)

A **carrion vulture** is a type of vulture that eats the flesh of dead animals (the word "carrion" refers to the decaying flesh of dead animals and a vulture is a type of bird). If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the large black bird that eats the flesh of dead animals]

Support Reference: Translate Unknowns

ULT **the cormorant**
UST cormorants
(הַשָּׁלָךְ)

A **cormorant** is a bird that lives in the water and eats fish. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the aquatic bird that hunts fish]

Support Reference: Translate Unknowns

Deuteronomy 14:18

ULT	UST
and the stork, and the heron according to its kind, and the hoopoe, and the bat.	*storks, any kind of heron, hoopoes, or bats.*

ULT and the stork
UST storks
(וְהַחֲסִידָה)

A **stork** is a large bird with a long beak that wades in the water. They eat small creatures. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [and the large wading bird]

Support Reference: Translate Unknowns

ULT and the heron
UST heron
(וְהָאֲנָפָה)

A **heron** is a medium-sized bird with long legs and a long neck. It lives near bodies of water. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [and the long-legged bird]

Support Reference: Translate Unknowns

ULT and the hoopoe
UST hoopoes
(וְהַדּוּכִיפַת)

A **hoopoe** is a small, colorful bird with a crown of feathers on the top of its head. If your readers would not be familiar with this type of bird, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [and the small, crowned bird]

Support Reference: Translate Unknowns

ULT **and the bat**
UST or bats
(וְהָעֲטַלֵּף)

A **bat** is a flying animal with wings and a furry body. It hunts insects and rodents at night. If your readers would not be familiar with this type of flying animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [and the nocturnal flying animal]

Support Reference: Translate Unknowns

Deuteronomy 14:19

ULT	UST
And all winged, swarming things are unclean to you; they must not be eaten.	*You must not eat any insect with wings and which swarm. They are unacceptable to Yahweh for you to eat.*

ULT **winged, swarming things**
UST with wings and which swarm
(שֶׁרֶץ הָעוֹף)

The phrase **winged, swarming things** refers to flying insects that move in large groups. You could include this information if that would be helpful to your readers. Alternate translation: [flying insects traveling in groups]

Support Reference: Assumed Knowledge and Implicit Information

ULT **unclean**
UST are unacceptable to Yahweh … to eat
(טָמֵא)

See how you translated the term “unclean” in 14:7. Alternate translation: [impure]

Support Reference: Metaphor

ULT **they must not be eaten**
UST You must not eat
(לֹא יֵאָכֵלוּ)

The expression **be eaten** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [do not eat them]

Support Reference: Active or Passive

Deuteronomy 14:20

ULT	UST
You may eat all clean flying things.	*But other insects with wings are acceptable to eat.*

ULT clean
UST are acceptable
(טָהֹור)

See how you translated the term “clean” in 14:11. Alternate translation: [pure]

Support Reference: Metaphor

Deuteronomy 14:21

ULT	UST
You must not eat anything dying {of itself}; you may give it to the sojourner who {is} within your gates, and he may eat it or sell to a foreigner. For you {are} a nation sanctified to Yahweh your God. You must not boil a young goat in the milk of its mother.	*Do not eat any animal that has died naturally. You may allow foreigners who live among you to eat those things. You may also sell them to other foreigners. But you are a people group that belongs to Yahweh our God. You must not cook a young sheep or goat in its mother's milk.*

ULT **dying {of itself}**
UST animal that has died naturally
(נְּבֵלָה)

Moses is using **dying of itself** as a common expression of his culture to mean "died of natural causes." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [that has died of natural causes]

Support Reference: Idiom

ULT **you may give it … {is} within your gates … you … your God. You must not boil**
UST You may allow … live among you … you … our God. You must not cook
(בִּשְׁעָרֶיךָ תִּתְּנֶנָּה & אַתָּה & אֱלֹהֶיךָ לֹא־תְבַשֵּׁל)

Even though Moses is speaking to a group of people, **you**, **your**, and the command forms that are noted here are singular. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **{is} within your gates**
UST live among you
(בִּשְׁעָרֶיךָ)

See how you translated the phrase "within your gates" in 5:14. Alternate translation: [is within your community]

Support Reference: Metonymy

ULT **sell**
UST sell them
(מָכַר)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [sell it]

Support Reference: Ellipsis

ULT **For**
UST But
(כִּי)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} within your gates	live among you
to a foreigner	to other foreigners
{are} a nation	are a people group
sanctified	that belongs
to Yahweh	to Yahweh
your God	our God
a young goat	a young sheep or goat

Deuteronomy 14:22

ULT	UST
Tithing, you shall tithe all the produce of your seed that comes out of the field year {after} year.	*Once each year you must set apart a tenth of all the crops that you gather from your fields.*

ULT Tithing, you shall tithe
UST you must set apart a tenth of
(עַשֵּׂר תְּעַשֵּׂר)

Moses is repeating forms of the verb **tithe** 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 shall surely tithe]

Support Reference: Reduplication

ULT you shall tithe … your seed
UST you must set apart a tenth of all the crops
(תְּעַשֵּׂר & זַרְעֶךָ)

Even though Moses is speaking to all the Israelites, **you** and **your** and the command forms are singular in this whole passage, from this verse to verse 29. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT all the produce of your seed
UST all the crops
(אֵת כָּל־תְּבוּאַת זַרְעֶךָ)

Here Moses is using the possessive form to describe all of the **produce** that comes from each planted **seed**. If your language would not use the possessive form for this, you could use an equivalent expression. Alternate translation: [from all the harvest]

Support Reference: Possession

ULT your seed
UST all the crops
(זַרְעֶךָ)

Here, **seed** is literal and refers to seeds used in farming. You could include this information if that would be helpful to your readers. Alternate translation: [your farming]

Support Reference: Assumed Knowledge and Implicit Information

ULT **year {after} year**
UST Once each year
(שָׁנָה שָׁנָה)

Moses is using **year after year** as a common expression of his culture to mean “every year.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [yearly] or [every year]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tithing	you must set apart a tenth of
you shall tithe	you must set apart a tenth of
your seed	all the crops

Deuteronomy 14:23

ULT	UST
And you shall eat to the face of Yahweh your God, in the place that he will choose to make his name stay there, the tithe of your grain, your new wine, and your oil and the firstborn of your herd and your flock, so that you will learn to honor Yahweh your God all the days.	*Take them to the place that Yahweh our God will choose for you to worship him. There you must eat the tenth of your grain, your wine, your olive oil, and the meat of the firstborn male animals of your cattle and your sheep. Do this in order that you may learn to always honor Yahweh. {He has blessed you by giving you these things.}*

ULT **to carry it**
UST to take the tenth of your crops
(שְׂאֵתוֹ) (14:23-24)

The pronoun **it** refers to the tithe of crops and livestock. It may be helpful to clarify this for your readers. Alternate translation: [to carry the tithe from all your produce and livestock]

Support Reference: Pronouns — When to Use Them

ULT **to the face of**
UST Yahweh
(לִפְנֵי)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated "to the face of" in 1:45. Alternate translation: [in the presence of]

Support Reference: Metonymy

ULT **to make his name stay there**
UST for you to worship him. There
(לְשַׁכֵּן שְׁמוֹ שָׁם)

See the discussion of the similar phrase "the place that Yahweh your God will choose to make his name stay," in the introduction to this chapter. See how you translated the expression "to make his name stay there" in 12:11. Alternate translation: [for you to come into his presence]

Support Reference: Metonymy

ULT **that he will choose to make his name stay there**
UST that … will choose for you to worship him. There
(אֲשֶׁר־יִבְחַר֙ לְשַׁכֵּ֣ן שְׁמ֔וֹ שָׁ֖ם)

The expression **that he will choose to make his name stay there**. contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [that he will choose to make his name stay] or [where his name will stay]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **your grain, your new wine, and your oil and the firstborn of**
UST your grain, your wine, your olive oil, and the meat of the firstborn male animals of
(דְּגָנְךָ֥ תִירֹשְׁךָ֖ וְיִצְהָרֶ֑ךָ וּבְכֹרֹ֥ת)

In this verse, the words **grain**, **wine**, **oil**, and **firstborn** are singular in form, but they refer to anything an Israelite might tithe. If it would be helpful in your language, you could say this plainly. Alternate translation: [all your crops of grain, all of your new wine, and all of your oil, and all the firstborn males of]

Support Reference: Generic Noun Phrases

ULT **your new wine, and your oil**
UST your wine, your olive oil
(תִּירֹשְׁךָ֥ וְיִצְהָרֶ֑ךָ)

The implication is that the Israelites will grow crops of grapes and olives in the land. Since **wine** is made from grapes and **oil** is made from olives, you could include this information if that would be helpful to your readers. Alternate translation: [and your grapes for wine and your olive trees for oil]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the firstborn of**
UST and the meat of the firstborn male animals of
(וּבְכֹרֹ֥ת)

You could add a footnote to show that this refers to Yahweh's command described in Exodus 13:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST Do this in order that
(לְמַעַן)

Here, **so that** marks what follows as the goal or purpose of what came before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **all the days**
UST always
(כָּל־הַיָּמִים)

Moses is using **all the days** as a common expression of his culture to mean "forever." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [forever]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
the tithe of	the tenth of
your grain	your grain
your new wine	your wine
and your oil	your olive oil
and the firstborn of	and the meat of the firstborn male animals of
your herd	your cattle
and your flock	and your sheep
to honor	to … honor
Yahweh	Yahweh. {He has blessed you by giving you these things … }
your God	Yahweh. {He has blessed you by giving you these things … }

Deuteronomy 14:24

ULT	UST
And if the journey is too long for you, that you are not able to carry it (because the place that Yahweh your God will choose to put his name there is too far from you), when Yahweh your God blesses you,	*It could be that the place that Yahweh has chosen for you to worship him is very far from your home. As a result, you might not be able to take the tenth of your crops which are a blessing from Yahweh.*

ULT **And if the journey is too long for you, that you are not able to carry it (because the place that Yahweh your God will choose to put his name there is too far from you), when Yahweh your God blesses you**
UST It could be that the place that Yahweh has chosen for you to worship him is very far from your home. As a result, you might not be able to take the tenth of your crops which are a blessing from Yahweh
(וְכִי־יִרְבֶּה מִמְּךָ הַדָּרֶךְ כִּי לֹא תוּכַל שְׂאֵתוֹ כִּי־יִרְחַק מִמְּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לָשׂוּם שְׁמוֹ שָׁם כִּי יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ)

If it would be more natural in your language, you could change the order of these phrases so that it is clear that Yahweh must bless the Israelites before the Israelites can sell their tithe. Alternate translation: [When Yahweh your God blesses you, and you are not able to carry it to the place that Yahweh your God will put his name because it is too far]

Support Reference: Information Structure

ULT **to put his name there**
UST for you to worship him
(לָשׂוּם שְׁמוֹ שָׁם)

See the discussion of the similar phrase “the place Yahweh your God will choose … to put his name,” in the introduction to this chapter. See how you translated this same expression, “to put his name there,” in 12:5. Alternate translation: [for you to worship him] or [for you to come into his presence]

Support Reference: Metonymy

ULT **when Yahweh your God blesses you**
UST which are a blessing from Yahweh
(כִּי יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ)

The implication is that Yahweh will bless the Israelites by allowing their crops and cattle to grow well. You could include this information if that would be helpful to your readers. Alternate translation: [when Yahweh your God blesses your fields and flocks]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to carry it	to take the tenth of your crops

ULT	UST
Yahweh	Yahweh
your God	Yahweh
when Yahweh your God	which … Yahweh
when Yahweh your God	which … Yahweh
blesses you	are a blessing from

Deuteronomy 14:25

ULT	UST
then you may give it in silver, and bind the silver in your hand, and go to the place that Yahweh your God will choose it.	*In that case, you must sell the tenth of your crops for money. Then, wrap the money carefully in a cloth and take it with you to the place of worship that Yahweh has chosen.*

ULT then you may give it
UST In that case, you must sell the tenth of your crops for money
(וְנָתַתָּה)

The pronoun **it** refers to the tithe. It may be helpful to clarify this for your readers. Alternate translation: [then you may give the tithe]

Support Reference: Pronouns — When to Use Them

ULT then you may give it in silver
UST In that case, you must sell the tenth of your crops for money
(וְנָתַתָּה בַּכָּסֶף)

The implication is that the Israelite who lives too far from the temple should sell the tithe where he lives. You could include this information if that would be helpful to your readers. Alternate translation: [then you will sell your offering for money]

Support Reference: Assumed Knowledge and Implicit Information

ULT and bind the silver in your hand
UST Then, wrap the money carefully in a cloth and take it with you
(וְצַרְתָּ הַכֶּסֶף בְּיָדֶךָ)

The implication is that the Israelite should take the money from selling the tithe and bring the money with him. You could include this information if that would be helpful to your readers. Alternate translation: [and bring the money]

Support Reference: Assumed Knowledge and Implicit Information

ULT the place that Yahweh your God will choose it
UST the place of worship that Yahweh has chosen
(הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ)

The expression **the place that Yahweh your God will choose it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [the place which Yahweh your God will choose]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in silver	In that case, you must sell the tenth of your crops for money
and bind	Then, wrap … carefully in a cloth
the silver	the money
Yahweh	Yahweh
your God	Yahweh

Deuteronomy 14:26

ULT	UST
And give the money for anything that your soul desires, for oxen or for sheep or for wine or for strong drink or for anything that your soul desires, and you shall eat there to the face of Yahweh your God, and you shall rejoice, you and your household.	*There, with that money, you may buy whatever you want to. It could be beef, lamb, wine, or fermented drinks. There, in the presence of Yahweh, you and your families should eat and drink those things and be happy.*

ULT **And give the money for anything**
UST There, with that money, you may buy whatever
(וְנָתַתָּה הַכֶּסֶף בְּכֹל)

The implication is that the Israelite will use the money to buy things where the temple is. You could include this information if that would be helpful to your readers. Alternate translation: [And purchase anything]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for anything that your soul desires … or for anything that your soul desires**
UST whatever you want to
(בְּכֹל אֲשֶׁר־תְּאַוֶּה נַפְשְׁךָ & וּבְכֹל אֲשֶׁר תִּשְׁאָלְךָ נַפְשֶׁךָ)

Here, **soul** represents a person's inner being, will, and desires. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [for anything that you desire … or for anything else that you desire]

Support Reference: Metonymy

ULT **or for strong drink**
UST or fermented drinks
(וּבַשֵּׁכָר)

Moses is using **strong drink** as a common expression of his culture to mean "hard liquor." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [or for liquor]

Support Reference: Idiom

ULT **there**
UST There
(שָׁ֑ם)

The word **there** refers to the place where Yahweh will choose for the Israelites to worship him. You could include this information if that would be helpful to your readers. Alternate translation: [at the temple]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of**
UST in the presence of
(לִפְנֵ֣י)

See the Introduction to Deuteronomy for a discussion of "to the face of." See how you translated this same phrase in verse 23.

Support Reference: Metonymy

ULT **and you shall rejoice, you and your household**
UST you and your families … and be happy
(וְשָׂמַחְתָּ֥ אַתָּ֖ה וּבֵיתֶֽךָ)

The implication is that the Israelite and their household would **rejoice** at the temple because Yahweh blessed them with flocks and crops. You could include this information if that would be helpful to your readers. Alternate translation: [and you shall rejoice because Yahweh is good to you, you and your household]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the money	There, with that money, you may buy
your soul	you want to
for oxen	It could be beef
or for sheep	lamb
or for wine	wine
or for strong drink	or fermented drinks
your soul	you want to
Yahweh	Yahweh
your God	Yahweh
and you shall rejoice	and be happy
and your household	and your families

Deuteronomy 14:27

ULT	UST
And the Levite who {is} within your gates, do not forsake him, for he has no portion nor inheritance with you.	*But be sure to not neglect to help the descendants of Levi who live in your towns, because they will not own any land.*

ULT **And the Levite … do not forsake him … he has**
UST But be sure to not neglect to help the descendants of Levi … they
(וְהַלֵּוִי & לֹא תַעַזְבֶנּוּ & לוֹ)

The word **Levite**, and the corresponding pronouns **him** and **he** represent all Levites in general, not one particular Levite. If it would be helpful in your language, you could use more natural expressions, as modeled by the UST.

Support Reference: Generic Noun Phrases

ULT **{is} within your gates**
UST live in your towns
(בִּשְׁעָרֶיךָ)

See how you translated the phrase “within your gates” in 5:14. Alternate translation: [is within your community]

Support Reference: Metonymy

ULT **do not forsake him**
UST be sure to not neglect to help
(לֹא תַעַזְבֶנּוּ)

This is a double negative, consisting of the negative particle **not** and the negative word **forsake**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [remember him]

Support Reference: Double Negatives

ULT **do not forsake him**
UST be sure to not neglect to help
(לֹא תַעַזְבֶנּוּ)

The Levites relied on tithes to live, as commanded by Yahweh in Numbers 18:21–25. Yahweh chose the Levites to serve him, so they did not have any land on which to grow food for themselves. You could include this information if it would be helpful for your readers. Alternate translation: [do not forsake the Levite by withholding the tithe from him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST because
(כִּֽי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he has no portion nor inheritance with you**
UST they will not own any land
(אֵ֥ין לֹ֛ו חֵ֥לֶק וְנַחֲלָ֖ה עִמָּֽךְ)

The implication is that the Levites will not receive any portion or inheritance of land. See how you translated the phrase “has no portion nor inheritance” in 10:9. Alternate translation: [the Levite does not own any land]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the Levite	But … the descendants of Levi
{is} within your gates	live in your towns
do … forsake him	be sure to … neglect to help
nor inheritance	any land

Deuteronomy 14:28

ULT	UST
At the end of every three years you shall bring out all the tithe of your produce in that year, and you shall deposit {it} within your gates;	*At the end of every three years, bring a tenth of all your crops that you have produced in that year and store it in your towns.*

ULT you shall bring out
UST bring
(תּוֹצִיא)

In a context such as this, your language might say “take” instead of **bring**. Alternate translation: [you shall take out]

Support Reference: Go and Come

ULT you shall bring out all the tithe of your produce in that year, and you shall deposit {it} within your gates
UST bring a tenth of all your crops that you have produced in that year and store it in your towns
(תּוֹצִיא אֶת־כָּל־מַעְשַׂר תְּבוּאָתְךָ֙ בַּשָּׁנָה הַהִ֔וא וְהִנַּחְתָּ֖ בִּשְׁעָרֶֽיךָ)

The implication is that this produce would be stored somewhere in the town to give to anyone in the community who needed food. You could include this information if that would be helpful to your readers. Alternate translation: [you shall bring the tithe of your produce for that year and put it in a community storehouse for the needy]

Support Reference: Assumed Knowledge and Implicit Information

ULT within your gates
UST in your towns
(בִּשְׁעָרֶֽיךָ)

See how you translated the phrase “within your gates” in 12:15. Alternate translation: [in your cities]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tithe of	a tenth of
within your gates	in your towns

Deuteronomy 14:29

ULT	UST
and the Levite, because he has no portion nor inheritance with you, and the foreigner and the fatherless and the widow who {are} within your gates, will come and eat and be satisfied so that Yahweh your God may bless you in all the work of your hand that you do.	*That food will be for the descendants of Levi, because they will not have their own land. That food will also be for the foreigners, orphans, and widows who live in your towns. They may come {to where the food is stored} and take what they need. Do that in order that Yahweh our God will bless you in everything that you do.*

ULT **he has no portion nor inheritance with you**
UST they will not have their own land
(אֵין־לוֹ֙ חֵ֣לֶק וְנַחֲלָ֔ה עִמָּ֑ךְ)

The implication is that the Levites will not receive any **portion** or **inheritance** of land on which to grow food for themselves. See how you translated the phrase “has no portion nor inheritance” in 10:9. Alternate translation: [the Levite does not own any land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **within your gates**
UST live in your towns
(בִּשְׁעָרֶ֖יךָ)

See how you translated the phrase “within your gates” in 5:14. Alternate translation: [within your community]

Support Reference: Metonymy

ULT **so that**
UST Do that in order that
(לְמַ֗עַן)

Here, **so that** marks what follows as the goal or purpose of what came before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the work of your hand**
UST you do
(מַעֲשֵׂ֥ה יָדֶ֖ךָ)

Moses is using one part of a person, his **hand**, to mean all of him in the act of him in the act of working. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [of your own work]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Levite	That food will be for the descendants of Levi
nor inheritance	their own land
and the foreigner	That food will also be for the foreigners
within your gates	live in your towns
Yahweh	Yahweh
your God	our God
may bless you	will bless you
the work	you do

Deuteronomy 15

Deuteronomy 15 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Rules for canceling debts (1–11)
2. Rules for fellow Israelite slaves (12–18)
3. Rules for firstborn male animals (19–23)

Religious and Cultural Concepts in This Chapter

Israelite slaves

This chapter contains rules for owning slaves that were fellow Israelites. An Israelite might work as another Israelite's slave to pay off a debt. Instead of receiving pay, their wages would go toward their debt. The debtor would be their creditor's property, and they could not work elsewhere. If the word "slave" would not accurately describe this practice in your culture, you could use a comparable term, such as "indentured servant" or "bondservant." (See: servant, serve, maidservant, young man, young women)

Translation Issues in This Chapter

"you" and "your" singular

Even though Moses is addressing all the Israelites, he uses the singular forms of "you." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Deuteronomy 15:1

ULT	UST
At the end of seven years, you shall make a remission.	*At the end of {every} seven years, you must cancel all debts.*

ULT **At the end of seven years**
UST At the end of {every} seven years
(מִקֵּץ שֶׁבַע־שָׁנִים)

The implication is that the Israelites must do this every seven years. You could include this information if that would be helpful to your readers. Alternate translation: [Every seventh year]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you shall make a remission**
UST you must cancel all debts
(תַּעֲשֶׂה שְׁמִטָּה)

The implication is that the **remission** is a cancelation of debts. You could include this information if that would be helpful to your readers. Alternate translation: [you shall declare that loans do not need to be paid back] or [you shall declare that debts no longer need to be paid back]

Support Reference: Assumed Knowledge and Implicit Information

Deuteronomy 15:2

ULT	UST
And this {is} the word of the remission: Every owner of debt shall release his hand that he has loaned to his neighbor; he shall not oppress his neighbor and his brother, because the remission of Yahweh has been proclaimed.	*Do it like this: Each of you who has lent money to a fellow Israelite must cancel that debt. You must not insist that he pay it back. You must do that because Yahweh has declared the cancelation of debts every seven years.*

ULT **{is} the word of**
UST Do it like this
(דָּבַר)

Here Moses is using the term **word** to represent what Yahweh had commanded using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [is the procedure for]

Support Reference: Metonymy

ULT **the remission … the remission of Yahweh has been proclaimed**
UST Do it like this … Yahweh has declared the cancelation of debts every seven years
(הַשְּׁמִטָּה & קָרָא שְׁמִטָּה לַיהוָה)

See how you translated the term “remission” in the previous verse. Alternate translation: [how you should cancel debts … Yahweh has proclaimed the commandment about cancelation of debt]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Every owner of debt shall release his hand that he has loaned to his neighbor**
UST Each of you who has lent money to a fellow Israelite must cancel that debt
(שָׁמוֹט כָּל־בַּעַל מַשֵּׁה יָדוֹ אֲשֶׁר יַשֶּׁה בְּרֵעֵהוּ)

Moses is using **release his hand** as a common expression of his culture to mean “forgive the debts owed to him.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [Every owner of debt shall forgive what his neighbor owes to him]

Support Reference: Idiom

ULT **owner of debt**
UST you
(בַּעַל֙ מַשֵּׁ֣ה)

The implication is that the **owner of debt** loaned money to someone else. You could include this information if that would be helpful to your readers. Alternate translation: [creditor] or [person who is owed money]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to his neighbor … his neighbor**
UST to a fellow Israelite … he
(בְּרֵעֵ֔הוּ & אֶת־רֵעֵ֖הוּ)

Here Moses is speaking as if any fellow Israelite living in the same community as oneself were one's next door **neighbor**. If it would be helpful in your language, you could state the meaning plainly as in the UST.

Support Reference: Metaphor

ULT **his neighbor and his brother**
UST he
(אֶת־רֵעֵ֥הוּ וְאֶת־אָחִ֖יו)

Here the terms **neighbor** and **brother** mean similar things. Moses 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: [his fellow Israelite]

Support Reference: Doublet

ULT **his brother**
UST he
(אָחִ֖יו)

Moses 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: [his fellow Israelite]

Support Reference: Metaphor

ULT **because the remission of Yahweh has been proclaimed**
UST You must do that because Yahweh has declared the cancelation of debts every seven years
(כִּי־קָרָא שְׁמִטָּה לַיהוָה)

The expression **has been proclaimed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [because Yahweh has commanded you to void debts]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to his neighbor	to a fellow Israelite
his neighbor	he
Yahweh	Yahweh
has been proclaimed	has declared

Deuteronomy 15:3

ULT	UST
You may collect {from} a foreigner, and what is yours {with} your brother your hand shall release.	*During that year you may require foreigners who live among you to pay what they owe you, but you must not demand that from any fellow Israelite.*

ULT and what is yours {with} your brother
UST what they owe you … from any fellow Israelite
(וַאֲשֶׁר יִהְיֶה לְךָ אֶת־אָחִיךָ)

By **what is yours with your brother** Moses means "what your brother owes you." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and what your brother owes you]

Support Reference: Assumed Knowledge and Implicit Information

ULT your hand shall release
UST but you must not demand that
(תַּשְׁמֵט יָדֶךָ)

Moses is using **your hand shall release** as a common expression of his culture to mean "forgive the debts owed to you." 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: [you must forgive whatever he owes]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{from} a foreigner	During that year … foreigners who live among you

Deuteronomy 15:4

ULT	UST
However, there should be no poor among you (for blessing, Yahweh will bless you in the land that Yahweh your God is giving to you {as} an inheritance, to possess it),	*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, then there will not be any poor people among you. (vv4-5)*

ULT **However, there should be no poor among you**
UST then there will not be any poor people among you
(אֶ֫פֶס כִּ֥י לֹ֣א יִהְיֶה־בְּךָ֖ אֶבְיֹ֑ון)

Moses is describing a possible condition in which Yahweh will bless them and there will be no more poor among them only if they listen and keep his commandments. The condition is stated in the next verse. It may be helpful to combine these verses and reorder the clauses so that the conditional statement is clear as is modeled in the UST.

Support Reference: Connect — Hypothetical Conditions

ULT **poor**
UST poor people
(אֶבְיֹ֑ון)

Moses is using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [destitute ones]

Support Reference: Nominal Adjectives

ULT **blessing, Yahweh will bless you**
UST Yahweh our God will bless you
(בָּרֵ֖ךְ יְבָרֶכְךָ֙ יְהוָֹ֔ה)

Moses is repeating forms of the verb **bless** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [Yahweh will surely bless you]

Support Reference: Reduplication

ULT **in the land that Yahweh your God is giving to you {as} an inheritance, to possess it**
UST in the land that he is giving to you … Yahweh
(בָּאָ֣רֶץ אֲשֶׁר֩ יְהוָ֨ה אֱלֹהֶ֜יךָ נֹתֵ֤ן לְךָ֙ נַחֲלָ֔ה לְרִשְׁתָּ֖הּ)

The expression **in the land that Yahweh your God is giving to you as an inheritance, to possess it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [in the land that he is giving to you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Yahweh your God**
UST he … Yahweh
(יְהוָ֨ה אֱלֹהֶ֜יךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blessing	will bless you
Yahweh	Yahweh our God
will bless you	will bless you
in the land	in the land
Yahweh	he … Yahweh
your God	he
{as} an inheritance	to you
to possess it	to you

Deuteronomy 15:5

ULT	UST
if only listening, you listen to the voice of Yahweh your God, to keep doing all these commandments that I am commanding you today.	*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, then there will not be any poor people among you. (vv4-5)*

ULT **listening, you listen**
UST you obey
(שָׁמֹועַ תִּשְׁמַע)

Moses is repeating forms of the verb **listen** 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 indeed listen]

Support Reference: Reduplication

ULT **you listen**
UST you obey
(תִּשְׁמַע)

See how you translated “listen” in 11:13.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the voice of**
UST you obey
(בְּקֹול)

Here, **voice** represents the words that Yahweh spoke, which include his commands. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the commands of]

Support Reference: Metonymy

ULT **I am commanding you**
UST I am giving to you
(אָנֹכִי מְצַוְּךָ)

Although Moses says **I am commanding**, he is telling the Israelites the commands from Yahweh. Yahweh is the original source of the commands. You could include this information if that would be helpful to your readers. Alternate translation: [I am commanding you on his behalf]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he … Yahweh
your God	our God

Deuteronomy 15:6

ULT	UST
For Yahweh your God will bless you, as he spoke to you; you will lend to many nations, and you, you will not borrow, and you will rule over many nations, and they will not rule over you.	*Yahweh our God will bless you like he has promised to do. You will be able to lend money to people of other people groups, but, for your part, you will not need a loan from any of them. You will control many people groups, but they will not control you.*

ULT **he spoke**
UST he has promised to do
(דִּבֶּר)

Here, **spoke** means "promised." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST.

Support Reference: Assumed Knowledge and Implicit Information

ULT **you will lend to … and you, you will not borrow**
UST You will be able to lend money … but, for your part, you will not need a loan from any of them
(וְהַעֲבַטְתָּ֗ & וְאַתָּה֙ לֹ֣א תַעֲבֹֽט)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. The fact that Moses is talking about money is implied from the context. Alternate translation: [you will lend money to … and you yourself will not borrow money]

Support Reference: Ellipsis

ULT **and you, you will not borrow**
UST but, for your part, you will not need a loan from any of them
(וְאַתָּה֙ לֹ֣א תַעֲבֹֽט)

Moses is stating the pronoun **you** separately, even though the verb translated as **you will not borrow** already includes this meaning. He is doing that to emphasize that others will borrow, but not God's people. 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: [and you indeed will not borrow] or [and you yourselves will not borrow]

Support Reference: Pronouns — When to Use Them

ULT nations … over many nations
UST to people of other people groups … many people groups
(גּוֹיִם & בְּגוֹיִם רַבִּים)

Here the word **nations** represents the people living in those nations. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [peoples … over many peoples]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
will bless you	will bless you
nations	to people of other people groups
and you will rule	You will control
over … nations	people groups
they will … rule	they will … control you

Deuteronomy 15:7

ULT	UST
If there is poor among you, from one of your brothers, within one of your gates in your land that Yahweh your God is giving to you, do not harden your heart, and do not shut your hand from your poor brother,	*In the towns that Yahweh our God is giving to you, if it happens that there are any Israelites there who are poor, then do not be selfish and refuse to help them.*

ULT **If**
UST if it happens that
(כִּ֣י)

Here Moses is describing a possible condition in which the Israelites should not harden their hearts if there are poor people among them. Express this possible condition in a way that would be natural in your language. Alternate translation: [In the case that]

Support Reference: Connect — Hypothetical Conditions

ULT **If there is poor among you**
UST if it happens that there are … there who are poor
(כִּ֣י־יִהְיֶה֩ בְךָ֨ אֶבְיֹ֜ון)

Moses is using the adjective **poor** as a noun to mean a poor person. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [If there is any needy person among you] or [If there is among you a poor person]

Support Reference: Nominal Adjectives

ULT **your brothers … from your poor brother**
UST any Israelites … them
(אַחֶ֨יךָ & מֵאָחִ֤יךָ הָאֶבְיֹ֙ון)

Moses is speaking as if the poor man were an actual **brother** of the Israelites he's addressing. He is using the term to mean a descendant of the same ancestor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [your fellow countrymen … from your poor fellow Israelite]

Support Reference: Metaphor

ULT **your gates**
UST In the towns
(שְׁעָרֶ֔יךָ)

See how you translated the phrase “within your gates” in 5:14. Alternate translation: [your communities]

Support Reference: Metonymy

ULT **do not harden your heart**
UST then do not be selfish
(לֹ֥א תְאַמֵּ֖ץ אֶת־לְבָבְךָ֑)

Moses is using **harden your heart** as a common expression of his culture to mean “be cruel.” 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: [you must not be hard-hearted] or [you must not be cruel]

Support Reference: Idiom

ULT **and do not shut your hand from your poor brother**
UST and refuse to help them
(וְלֹ֥א תִקְפֹּ֛ץ אֶת־יָדְךָ֖ מֵאָחִ֥יךָ הָאֶבְיֹֽון)

This is a double negative, consisting of the negative particle **not** and the negative verb **shut**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [and you must open your hand to your poor brother]

Support Reference: Double Negatives

ULT **and do not shut your hand**
UST and refuse to help
(וְלֹ֥א תִקְפֹּ֛ץ אֶת־יָדְךָ֖)

Moses is using **shut your hand** as a common expression of his culture to mean “be stingy.” 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: [and you must not be stingy] or [and do not hold back assistance]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your gates	In the towns
in your land	In the towns

ULT	UST
Yahweh	Yahweh
your God	our God
do … harden	then do … be selfish

Deuteronomy 15:8

ULT	UST
but opening, you shall open your hand to him and lending, you shall lend him enough {for} his need that he has need.	*Instead, be generous and lend them the money that they need.*

ULT **but**
UST Instead
(כִּי)

Moses uses the word **but** here to indicate a strong contrast between what an Israelite should and should not do to a poor fellow Israelite. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [rather]

Support Reference: Connect — Contrast Relationship

ULT **opening, you shall open**
UST be generous
(פָּתֹחַ תִּפְתַּח)

Moses is repeating forms of the verb **open** 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 surely open]

Support Reference: Reduplication

ULT **you shall open your hand**
UST be generous
(תִּפְתַּח אֶת־יָדְךָ)

Moses is using **open your hand** as a common expression of his culture to mean “give generously.” 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: [you must give freely]

Support Reference: Idiom

ULT **and lending, you shall lend him**
UST and lend them the money
(וְהַעֲבֵט תַּעֲבִיטֶנּוּ)

Moses is repeating forms of the verb **lend** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [and you shall surely lend him] or [and you must surely lend him]

Support Reference: Reduplication

ULT **{for} his need that he has need**
UST that they need
(מַחְסֹרוֹ אֲשֶׁר יֶחְסַר לוֹ)

The expression **his need that he has need** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [for whatever he needs]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

Deuteronomy 15:9

ULT	UST
Watch yourselves, lest there be a wicked matter in your heart, saying, 'The seventh year, the year of remission, {is} near,' and you do wrong in your eyes against your poor brother and do not give to him, and he calls out to Yahweh about you, and it would be sin for you.	*When the year of canceling debts is near, do not think to yourself that {you should not lend anyone money because} they will not need to pay it back. It would be evil to withhold help from a needy fellow Israelite. If you do that, he could pray to Yahweh against you. Then {Yahweh will say that} you have sinned by not helping that person.*

ULT **lest there be**
UST do not think to yourself that {you should not lend anyone money because} they will not need to pay it back
(פֶּן־יִהְיֶה)

Moses is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [so that you will not have]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **lest there be a wicked matter in your heart**
UST do not think to yourself that {you should not lend anyone money because} they will not need to pay it back
(פֶּן־יִהְיֶה דָבָר֙ עִם־לְבָבְךָ֣ בְלִיַּ֔עַל)

Here the **heart** represents a person's thoughts. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [lest you think of a wicked matter]

Support Reference: Metaphor

ULT **there be a wicked matter in your heart, saying, 'The seventh year, the year of remission, {is} near**
UST When the year of canceling debts is near, do … think to yourself that {you should not lend anyone money because} they will not need to pay it back
(יִהְיֶה דָבָר֙ עִם־לְבָבְךָ֣ בְלִיַּ֔עַל לֵאמֹ֔ר קָרְבָ֖ה שְׁנַת־הַשֶּׁ֣בַע׀ שְׁנַ֣ת הַשְּׁמִטָּ֑ה)

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 remember that the seventh year, the year of remission, is near and you think of a wicked matter]

Support Reference: Quotes within Quotes

ULT **saying**
UST do … think to yourself that {you should not lend anyone money because} they will not need to pay it back
(לֵאמֹר)

Here the word **saying** introduces someone's thoughts. Consider natural ways of doing that in your own language.

Support Reference: Quotations and Quote Margins

ULT **The seventh year, the year of remission, {is} near**
UST When the year of canceling debts is near
(קְרֵבָה שְׁנַת־הַשֶּׁבַע שְׁנַת הַשְּׁמִטָּה)

It is implied that someone would be reluctant to lend money because they might have to cancel the debt at the year of remission before the debtor pays it back. You could include this information if that would be helpful to your readers. Alternate translation: [The seventh year, the year of remission, is near, and I might have to cancel debts owed to me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The seventh year**
UST the year of
(שְׁנַת־הַשֶּׁבַע)

If your language would not represent a number in a form such as **The seventh year**, you could represent this number in a form that your language would use. Alternate translation: [Year seven]

Support Reference: Ordinal Numbers

ULT **remission**
UST canceling debts
(הַשְּׁמִטָּה)

The implication is that the **remission** is a cancelation of debts. You could include this information if that would be helpful to your readers. Alternate translation: [loan cancelation]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you do wrong in your eyes**
UST It would be evil
(וְרָעָה עֵינְךָ)

Moses is using **do wrong in your eyes** as a common expression of his culture to mean "act in a hostile way." 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: [and you act with hostility]

Support Reference: Idiom

ULT **against your poor brother**
UST from a needy fellow Israelite
(בְּאָחִיךָ הָאֶבְיוֹן)

Moses is speaking as if the poor man were an actual **brother** of the Israelites he's addressing. He is using the term to mean a descendant of the same ancestor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [against your poor fellow countryman]

Support Reference: Metaphor

ULT **and he calls out to Yahweh about you**
UST If you do that, he could pray to Yahweh against you
(וְקָרָא עָלֶיךָ אֶל־יְהוָה)

The implication is that the poor Israelite will complain to Yahweh about the Israelite's lack of generosity. You could include this information if that would be helpful to your readers. Alternate translation: [and he complains to Yahweh that you did not help him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and it would be sin for you**
UST Then {Yahweh will say that} you have sinned by not helping that person
(וְהָיָה בְךָ חֵטְא)

The implication is that Yahweh would condemn the Israelite for his lack of generosity. You could include this information if that would be helpful to your readers. Alternate translation: [and Yahweh will condemn your actions as sin]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Watch	not
wicked	do … think to yourself that {you should not lend anyone money because} they will not need to pay it back

ULT	UST
and you do wrong	It would be evil
and he calls out	If you do that, he could pray
Yahweh	Yahweh
sin	Yahweh will say that … have sinned by not helping that person

Deuteronomy 15:10

ULT	UST
Giving, you shall give to him, and your heart shall not do evil in your giving to him, because of this matter Yahweh your God will bless you in all your work and in all the sending out of your hand.	*Give generously to poor people and not grudgingly. If you give generously to them, Yahweh will bless you in everything that you do.*

ULT **Giving, you shall give**
UST Give generously
(נָתוֹן תִּתֵּן)

Moses 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: [You must surely give]

Support Reference: Reduplication

ULT **and your heart shall not do evil**
UST and not grudgingly
(וְלֹא־יֵרַע לְבָבְךָ)

Here the **heart** represents where a person's desires exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [and you shall not desire to do evil] or [and you shall not give reluctantly]

Support Reference: Metaphor

ULT **and in all the sending out of your hand**
UST in everything that you do
(וּבְכֹל מִשְׁלַח יָדֶךָ)

Moses is using **the sending out of your hand** as a common expression of his culture to mean "the results of your hard work." 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: [and in all the fruits of your labor] or [and in all the results of your hard work]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shall … do evil	grudgingly
Yahweh	Yahweh
your God	Yahweh

ULT	UST
will bless you	will bless you
your work	that you do

Deuteronomy 15:11

ULT	UST
For the poor will not cease to be among the land; therefore I command you, saying, 'Opening, you shall open your hand to your brother, to your needy, and to your poor in your land.'	*There will always be some poor people in your land, so I command you to give generously to poor people, to your fellow Israelites.*

ULT the poor will not cease to be among the land
UST There will always be some poor people in your land
(לֹא־יֶחְדַּל אֶבְיוֹן מִקֶּרֶב הָאָרֶץ)

This is a double negative, consisting of the negative particle **not** and the negative verb **cease**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [the poor will live among you continually]

Support Reference: Double Negatives

ULT the poor
UST some poor people
(אֶבְיוֹן)

Moses is using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [needy people]

Support Reference: Nominal Adjectives

ULT I command you, saying, 'Opening, you shall open your hand to your brother, to your needy, and to your poor in your land
UST I command you to give generously to poor people, to your fellow Israelites
(אָנֹכִי מְצַוְּךָ֤ לֵאמֹר֙ פָּתֹ֣חַ תִּפְתַּח֩ אֶת־יָדְךָ֨ לְאָחִ֜יךָ לַעֲנִיֶּ֗ךָ וּלְאֶבְיֹנְךָ֛ בְּאַרְצֶֽךָ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [I command you to open your hand to your brother, to your needy, and to your poor in your land]

Support Reference: Quotes within Quotes

ULT saying
(לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **Opening, you shall open**
UST to give generously
(פָּתֹחַ תִּפְתַּח)

Moses is repeating forms of the verb **open** 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 surely open]

Support Reference: Reduplication

ULT **Opening, you shall open your hand**
UST to give generously
(פָּתֹחַ תִּפְתַּח אֶת־יָדְךָ)

Here, **open your hand** means "give generously." Moses is speaking of opening one's hand as if one were allowing other people to take whatever they wanted from oneself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Eagerly offer help]

Support Reference: Metaphor

ULT **to your brother**
UST to your fellow Israelites
(לְאָחִיךָ)

Moses is speaking as if the poor man were an actual **brother** of the Israelites he is addressing. He is using the term to mean a descendant of the same ancestor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to your poor fellow countryman]

Support Reference: Metaphor

ULT **to your brother, to your needy, and to your poor**
UST to poor people, to your fellow Israelites
(לְאָחִיךָ לַעֲנִיֶּךָ וּלְאֶבְיֹנְךָ)

Moses is not distinguishing between **your brother**, **your needy**, and **your poor** as separate groups of people. Moses is referring to Israelites who are poor or needy. Be sure that this is clear in your translation. Alternate translation: [to your brother who is needy and poor]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **to your needy, and to your poor**
> UST to poor people
> (לַֽעֲנִיֶּ֖ךָ וּלְאֶבְיֹנְךָ֑)

The terms **needy** and **poor** mean similar things. Moses 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 the ones who are in need]

Support Reference: Doublet

> ULT **to your needy, and to your poor**
> UST to poor people
> (לַֽעֲנִיֶּ֖ךָ וּלְאֶבְיֹנְךָ֑)

Moses is using the adjectives **needy** and **poor** as nouns to mean needy people and poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [to your people who are needy, and to your people who are poor]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in your land	to poor people

Deuteronomy 15:12

ULT	UST
If your brother, a Hebrew man or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you must send him out free from you.	*If any of your fellow Israelite men or women sell themselves to one of you {to become your slave}, then you must free them after they have worked for you for six years. When the seventh year comes, you must free them.*

ULT **If your brother, a Hebrew man or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you must send him out**
UST If any of your fellow Israelite men or women sell themselves to one of you {to become your slave}, then you must free them after they have worked for you for six years. When the seventh year comes, you must free them
(כִּֽי־יִמָּכֵר לְךָ֣ אָחִ֗יךָ הָֽעִבְרִי֙ אוֹ֙ הָֽעִבְרִיָּ֔ה וַעֲבָדְךָ֖ שֵׁ֣שׁ שָׁנִ֑ים וּבַשָּׁנָ֣ה הַשְּׁבִיעִ֔ת תְּשַׁלְּחֶ֥נּוּ)

Moses is describing a possible condition in which an Israelite must free a Hebrew man or woman who was sold to him. Express this possible condition in a way that would be natural in your language. Alternate translation: [Suppose your brother, a Hebrew man or Hebrew woman, is sold to you and serves you six years, then in the seventh year you must send him out]

Support Reference: Connect — Hypothetical Conditions

ULT **your brother, a Hebrew man or a Hebrew woman, is sold to you**
UST any of your fellow Israelite men or women sell themselves to one of you {to become your slave}
(יִמָּכֵר לְךָ֣ אָחִ֗יךָ הָֽעִבְרִי֙ אוֹ֙ הָֽעִבְרִיָּ֔ה)

The expression **is sold** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [your brother, a Hebrew man or a Hebrew woman, becomes your slave]

Support Reference: Active or Passive

ULT **your brother**
UST any of your fellow Israelite
(אָחִ֗יךָ)

Moses is speaking as if the one being sold were an actual **brother** of the Israelites he is addressing. He is using the term to mean a descendant of the same ancestor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [your fellow countryman]

Support Reference: Metaphor

ULT **is sold to you**
UST sell themselves to one of you {to become your slave}
(יִמָּכֵר לָךְ)

When someone could not pay their debts, he or she would sell himself or herself to work for their creditor to pay back their debt. See the introduction to this chapter for more information on Israelite slaves. You could include this information if that would be helpful to your readers. Alternate translation: [is sold to you to pay his debt]

Support Reference: Assumed Knowledge and Implicit Information

ULT **then in the seventh year**
UST When the seventh year comes
(וּבַשָּׁנָה הַשְּׁבִיעִת)

If your language would not represent a number in a form such as **the seventh year**, you could represent this number in a form that your language would use. Alternate translation: [then in year seven]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a Hebrew man	men
a Hebrew woman	women
and serves you	then you must free them after they have worked for you
free	you must free them

Deuteronomy 15:13

ULT	UST
And when you send him out free from you, you must not send him emptily.	*When you free them, do not allow them to go empty-handed.*

ULT **you must not send him emptily**
UST do not allow them to go empty-handed
(לֹא תְשַׁלְּחֶנּוּ רֵיקָם)

Moses is speaking of a person who has no possessions as if he were an empty container. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you must not let him leave without provisions]

Support Reference: Metaphor

ULT **you must not send him emptily**
UST do not allow them to go empty-handed
(לֹא תְשַׁלְּחֶנּוּ רֵיקָם)

This is a double negative, consisting of the negative particle **not** and the negative adverb **emptily**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [you must send him with provisions]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
free	you free them

Deuteronomy 15:14

ULT	UST
Providing, you shall liberally provide for him from your flock and from your threshing floor and from your winepress. As Yahweh your God has blessed you, you shall give to him.	*Instead, give to them generously from the things with which Yahweh has blessed you—sheep, grain, and wine.*

> ULT **Providing, you shall liberally provide**
> UST Instead, give … generously
> (הַעֲנִיק תַּעֲנִיק)

Moses is repeating forms of the verb **provide** 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 very liberally provide]

Support Reference: Reduplication

> ULT **and from your threshing floor**
> UST grain
> (וּמִגָּרְנְךָ)

Here, **threshing floor** represents grain for food since grain was separated from the plant on the threshing floor in order to prepare it to be eaten. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and from your grain]

Support Reference: Metonymy

> ULT **and from your winepress**
> UST and wine
> (וּמִיִּקְבֶךָ)

Here, **winepress** represents wine made from pressing the juice out of grapes. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and from your wine]

Support Reference: Metonymy

ULT **As Yahweh your God has blessed you**
UST from the things with which Yahweh has blessed you
(אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ)

The implication is that Yahweh is the one who enabled the Israelites to have sheep, grain, and wine, so they should do with them as Yahweh commands here. You could include this information if that would be helpful to your readers. Alternate translation: [Yahweh has enabled you to have these possessions, so in proportion to what you have] or [Yahweh has enabled you to have these possessions, so to the degree that he has blessed you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from your flock	sheep
and from your threshing floor	grain
and from your winepress	and wine
Yahweh	Yahweh
your God	Yahweh
has blessed you	has blessed you

Deuteronomy 15:15

ULT	UST
And you must remember that you were a slave in the land of Egypt, and Yahweh your God redeemed you; therefore I am commanding you today this matter.	*Do not forget that your ancestors were once slaves in Egypt and that Yahweh our God freed them. So, I am now commanding you to do this.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a slave	slaves
in the land of	in
Egypt	Egypt
Yahweh	Yahweh
your God	our God
and … redeemed you	and that … freed them

Deuteronomy 15:16

ULT	UST
And it will be, if he says to you, 'I will not go from you,' because he loves you and your house, because {it is} good for him {to be} with you,	*It may happen that one of your slaves tells you they do not want to leave you. Perhaps he loves you and your household because you have treated him well.*

ULT **he says to you, 'I will not go from you**
UST one of your slaves tells you they do not want to leave you
(יֹאמַר אֵלֶיךָ לֹא אֵצֵא מֵעִמָּךְ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he does not want to go from you]

Support Reference: Quotes within Quotes

ULT **your house**
UST your household
(בֵּיתֶךָ)

Here, **house** represents the other people living in the owner's house. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [your family]

Support Reference: Metonymy

ULT **{it is} good for him {to be} with you**
UST you have treated him well
(טוֹב לוֹ עִמָּךְ)

The implication is that it is **good** for the slave to be with the owner because the owner allows him to have a good life. You could include this information if that would be helpful to your readers. Alternate translation: [his life has been good while he has lived with you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he loves you	he loves you
your house	your household
{it is} good	well

Deuteronomy 15:17

ULT	UST
then you shall take an awl and put {it} through his ear and to the door, and he shall be your slave forever. And also you shall do thus to your female slave.	*In that case, take him to the door of your house. While he is standing against the doorway, pierce one of his earlobes with an awl. That will indicate that he will be your slave for the rest of his life. Do the same thing to any female slave {who does not want to leave you}.*

ULT **then you shall take an awl and put {it} through his ear and to the door**
UST In that case, take him to the door of your house. While he is standing against the doorway, pierce one of his earlobes with an awl
(וְלָקַחְתָּ֙ אֶת־הַמַּרְצֵ֔עַ וְנָתַתָּ֥ה בְאָזְנ֖וֹ וּבַדָּ֑לֶת)

Piercing a slave's ear against the door of their master's house was a symbolic action by which the master showed that the person whose ear they were piercing would be their slave for life. (The **ear** was significant because it symbolized obedience since it was with their ears that a slave would hear their master's commands. The **door** was significant because it represented the master's household to which the slave now belonged for life. The hole in the servant's ear would be a life long visible symbol that the servant belonged to their master.) If it would be helpful to your readers, you could explain the significance of this action in a footnote.

Support Reference: Symbolic Action

ULT **an awl**
UST with an awl
(אֶת־הַמַּרְצֵ֔עַ)

An **awl** is a sharp, pointed tool, usually made out of metal for making holes. If your readers would not be familiar with this type of tool, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a sharp tool]

Support Reference: Translate Unknowns

ULT **forever**
UST for the rest of his life
(עוֹלָ֑ם)

Here Moses is speaking of someone's lifespan as if it were **forever**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [until he dies]

Support Reference: Metaphor

ULT **And also you shall do thus to your female slave**
UST Do the same thing to any female slave {who does not want to leave you}
(וְאַף לַאֲמָתְךָ תַּעֲשֶׂה־כֵּן)

The implication is that the owner must **also** pierce a female servant's ear if she wants to stay with him and his family. You could include this information if that would be helpful to your readers. Alternate translation: [And if any of your female servants wants to stay with you, you shall also pierce her ear and let her be your slave for the rest of her life]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
slave	slave
forever	for the rest of his life
to your female slave	to any female slave {who does not want to leave you}

Deuteronomy 15:18

ULT	UST
It must not seem difficult in your eyes when you send him out free from you, for double the wage of a hired man he has served you six years. And Yahweh your God will bless you in all that you do.	*Do not complain when you are required to free your slaves. Keep in mind that they served you for six years, and you got double the value in comparison with a hired worker. If you free them, Yahweh our God will bless you in everything that you do.*

ULT **It must not seem difficult in your eyes**
UST Do not complain
(לֹא־יִקְשֶׁה בְעֵינְךָ)

Moses is using **in your eyes** as a common expression of his culture to mean "in your judgment" or "in your opinion." 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. See the Introduction to Deuteronomy for a discussion of the related phrase "in the eyes of." Alternate translation: [Do not think of it as a hardship] or [Do not consider it troublesome]

Support Reference: Idiom

ULT **when you send him out free from you**
UST when you are required to free your slaves
(בְּשַׁלֵּחֲךָ אֹתוֹ חָפְשִׁי מֵעִמָּךְ)

Alternate translation: [for you to liberate him]

ULT **for double the wage of a hired man he has served you six years**
UST Keep in mind that they served you for six years, and you got double the value in comparison with a hired worker
(כִּי מִשְׁנֶה שְׂכַר שָׂכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים)

The implication is that a slave would work approximately twice the amount of time as **a hired man** since **a hired man** would only work the agreed upon hours in a day but a slave would be available any time their master needed them, thus making their work worth **double the wage of a hired man**. You could include this information if that would be helpful to your readers. Alternate translation: [for during the six years he has served you, his work has been worth twice the value of a hired man] or [because his six years of service to you were worth twice the wages of a hired man]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And Yahweh your God will bless you**
UST If you free them, Yahweh our God will bless you
(וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ)

Moses is saying that if the Israelites obey the commands about freeing slaves without complaining, then Yahweh will bless them as a result. If the connection between this statement and the previous one is not clear, you may want to use a connecting word to show how this statement relates to what came before it. Use a natural form in your language for connecting this statement to the previous one. Alternate translation: [If you do that, Yahweh your God will bless you]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
free	when you are required to free
he has served you	they served you
Yahweh	Yahweh
your God	our God
And … will bless you	If you free them … will bless you

Deuteronomy 15:19

ULT	UST
All the firstborn that are born in your herd and your flock, you shall sanctify the males to Yahweh your God. You shall not work with the firstborn of your herd, and you shall not shear the firstborn of your flock.	*Set aside for the honor of Yahweh our God the firstborn male animals from your cattle and sheep. Do not force them to do any work for you, and do not shear the wool of the firstborn animals.*

ULT **All the firstborn that are born in your herd and your flock, you shall sanctify the males to Yahweh your God**

UST Set aside for the honor of Yahweh our God the firstborn male animals from your cattle and sheep

(כָּל־הַבְּכֹר אֲשֶׁר יִוָּלֵד בִּבְקָרְךָ וּבְצֹאנְךָ הַזָּכָר תַּקְדִּישׁ לַיהוָה אֱלֹהֶיךָ)

You could add a footnote to show that this refers to Yahweh's command described in Exodus 13:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **You shall not work with the firstborn of your herd**

UST Do not force them to do any work for you

(לֹא תַעֲבֹד בִּבְכֹר שׁוֹרֶךָ)

The implication is that the Israelites could not use the firstborn male animals to pull plows in their fields. You could include this information if that would be helpful to your readers. Alternate translation: [Do not use the firstborn male animals from your herd to plow your fields]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the firstborn	the firstborn … animals
in your herd	from your cattle
and your flock	and sheep
you shall sanctify	Set aside for the honor
to Yahweh	of Yahweh
your God	our God
You shall … work	Do … force … to do any work for you
with the firstborn of	them
your herd	them
the firstborn of	the firstborn
your flock	animals

Deuteronomy 15:20

ULT	UST
You must eat it year by year to the face of Yahweh your God in the place that Yahweh will choose, you and your house.	*Each year, you and your family must kill them and eat their meat in the presence of Yahweh at the place that he chooses for you to worship him.*

ULT **year by year**
UST Each year
(שָׁנָה בְּשָׁנָה)

Moses is using **year by year** as a common expression of his culture to mean "every year." 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: [every year]

Support Reference: Idiom

ULT **to the face of**
UST in the presence of
(לִפְנֵי)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated it in 1:45. Alternate translation: [in the presence of] or [before]

Support Reference: Metonymy

ULT **and your house**
UST and your family
(וּבֵיתֶךָ)

Here, **house** represents all of the people living in the house. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and your household]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	Yahweh
Yahweh	he
and your house	and your family

Deuteronomy 15:21

ULT	UST
And if it has on it a blemish (lame or blind, any severe blemish), you must not sacrifice it to Yahweh your God.	*But if the animals have any defects, if they are lame or blind, or if they have any other serious defect, then you must not sacrifice them to Yahweh our God.*

ULT And if it has on it a blemish (lame or blind, any severe blemish), you must not sacrifice it

UST But if the animals have any defects, if they are lame or blind, or if they have any other serious defect, then you must not sacrifice them

(וְכִי־יִהְיֶה בֹּו מוּם פִּסֵּחַ אֹו עִוֵּר כָּל מוּם רָע לֹא תִזְבָּחֶנּוּ)

Moses is giving instructions for what the Israelites should do in the possible situation of an animal having a blemish should occur. Use a connector that makes it clear that this is what to do if a condition happens. Alternate translation: [And if it has on it a blemish (lame or blind, any severe blemish), then you must not sacrifice it] or [Suppose it has on it a blemish (lame or blind, any severe blemish). In that case, you must not sacrifice it]

Support Reference: Connect — Hypothetical Conditions

ULT it has on it

UST the animals have

(יִהְיֶה בֹּו)

The pronoun **it** refers to a firstborn male domesticated animal. It may be helpful to clarify this for your readers. Alternate translation: [the firstborn male animal has]

Support Reference: Pronouns — When to Use Them

ULT it has on it a blemish

UST the animals have any defects

(יִהְיֶה בֹּו מוּם)

The expression **it has on it a blemish** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [it has a blemish]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a blemish	any defects
blemish	if they have … defect
you must … sacrifice it	then you must … sacrifice them
to Yahweh	to Yahweh

ULT	UST
your God	our God

Deuteronomy 15:22

ULT	UST
You shall eat it within your gates, the unclean and the clean alike, as a gazelle or a deer.	*You may kill and eat the meat of those animals in your towns. The impure and pure people {may eat it}, just like {anyone may eat} the meat of a gazelle or a deer.*

ULT **You shall eat it**
UST You may kill and eat the meat of those animals
(תֹּאכְלֶנּוּ)

The pronoun **it** refers to a firstborn male domesticated animal that has a physical defect. It may be helpful to clarify this for your readers. Alternate translation: [You shall eat the animal that has a blemish]

Support Reference: Pronouns — When to Use Them

ULT **within your gates**
UST in your towns
(בִּשְׁעָרֶיךָ)

See how you translated the phrase “within your gates” in 12:15.

Support Reference: Synecdoche

ULT **the unclean and the clean alike**
UST The impure and pure people {may eat it}, just like {anyone may eat}
(הַטָּמֵא וְהַטָּהוֹר יַחְדָּו)

See how you translated the phrase “the unclean and the clean alike” in 12:22. Alternate translation: [everyone, whether or not they are ceremonially clean]

Support Reference: Metaphor

ULT **the unclean and the clean**
UST The impure and pure people {may eat … }
(הַטָּמֵא וְהַטָּהוֹר)

Moses is using the adjectives **unclean** and **clean** as nouns to refer to people and their ceremonial purity. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are ceremonially unclean and people who are ceremonially clean]

Support Reference: Nominal Adjectives

ULT **as a gazelle**
UST the meat of a gazelle
(כַּצְבִי)

The implication is that the Israelites could eat a firstborn male that has a blemish, just as they would eat wild animals (which are not used in sacrifices). You could include this information if that would be helpful to your readers. Alternate translation: [as you are allowed to eat a wild animal like a gazelle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as a gazelle**
UST the meat of a gazelle
(כַּצְבִי)

See how you translated “gazelle” and “deer” in 12:15.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
within your gates	in your towns
or a deer	or a deer

Deuteronomy 15:23

ULT	UST
Only you shall not eat its blood; you shall pour it on the ground like water.	*But you must not eat any of the blood. You must drain all the blood on the ground when you kill those animals.*

ULT **Only**
UST But
(רַק)

Moses uses the word **Only** here to indicate a strong contrast between which parts of the animals that the Israelites could and could not eat. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [Except]

Support Reference: Connect — Contrast Relationship

ULT **you shall not eat its blood; you shall pour it on the ground like water**
UST you must not eat any of the blood. You must drain all the blood on the ground when you kill those animals
(אֶת־דָּמוֹ לֹא תֹאכֵל עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמָּיִם)

See how you translated the similar sentence in 12:16.

Support Reference: Assumed Knowledge and Implicit Information

Deuteronomy 16

Deuteronomy 16 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Instructions for the Festival of the Passover (1–8)
2. Instructions for the Festival of the Harvest (9–12)
3. Instructions for the Feast of Huts (13–17)
4. Administration of justice (18–20)
5. Asherah poles and pillars forbidden (21–22)

Religious and Cultural Concepts in This Chapter

Feasts

This chapter gives instructions for the feasts that Yahweh commanded the Israelites to celebrate. The Passover feast represents the time when the Israelites escaped from Egypt. There are several other important festivals described in this chapter. (See: Passover)

Translation Issues in This Chapter

"you" and "your" singular and plural

Even though Moses is addressing all the Israelites, he uses the singular forms of "you" and "your." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

"the place that Yahweh will choose"

Moses uses phrases such as this to refer to the future place where the temple will be built. These phrases emphasize that Yahweh will be the one who decides where the

Israelites will build his temple as well as how they will worship him. (See: temple, house, house of God)

"the place that Yahweh will choose to make his name stay"

In 16:2, 16:6 and 16:11 the author uses God's name to represent his reputation and presence. The phrase "the place that Yahweh will choose to make his name stay" indicates that God would choose a place and make his presence and reputation stay there. That place would be the future temple. (See: Metonymy)

Deuteronomy 16:1

ULT	UST
Keeping the month of Aviv, and you shall make the Passover to Yahweh your God, for in the month of Aviv, Yahweh your God brought you out from Egypt {by} night.	*{Each year} honor Yahweh our God in the early spring with the Passover Celebration. It was on a night in the early spring that Yahweh rescued your families from Egypt.*

ULT **Keeping**
UST honor
(שָׁמוֹר)

The implication is that the Israelites must **keep** "the month of Aviv" by celebrating the Festival of the Passover during that month. You could include this information if that would be helpful to your readers. Alternate translation: [Celebrate]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the month of Aviv**
UST Each year … in the early spring
(אֶת־חֹדֶשׁ הָאָבִיב)

Aviv is the first month of the Hebrew calendar and includes parts of March and April on western calendars. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the name of the month on the Hebrew calendar, and say approximately what time of year that is on your calendar in a footnote.

Support Reference: Hebrew Months

ULT **and you shall make**
UST with the Passover Celebration
(וְעָשִׂיתָ)

Here, **make** means "celebrate" or "observe." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you shall celebrate]

Support Reference: Metaphor

ULT **to Yahweh your God … Yahweh your God**
UST Yahweh our God … Yahweh
(לַיהוָה אֱלֹהֶיךָ & יְהוָה אֱלֹהֶיךָ)

See how you translated the similar phrase “Yahweh your God” in 1:10. Alternate translation: [to Yahweh, the God we worship, … Yahweh our God]

Support Reference: Possession

ULT **for in the month of Aviv, Yahweh your God brought you out from Egypt {by} night**
UST It was on a night in the early spring that Yahweh rescued your families from Egypt
(כִּי בְחֹדֶשׁ הָאָבִיב הוֹצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לָיְלָה)

You could add a footnote to show that this refers to the events described in Exodus 12.

Support Reference: Assumed Knowledge and Implicit Information

ULT **brought you out**
UST rescued your families
(הוֹצִיאֲךָ)

In a context such as this, your language might say “took” instead of **brought**. Alternate translation: [took you out]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the month of	Each year … in the early spring
the Passover	with the Passover Celebration
to Yahweh	Yahweh
your God	our God
in the month of	in the early spring
Yahweh	Yahweh
your God	Yahweh
from Egypt	from Egypt

Deuteronomy 16:2

ULT	UST
And you shall sacrifice the Passover to Yahweh your God, the flock and the herd, in the place that Yahweh will choose to make his name stay there.	*In order to celebrate, go to the place that Yahweh will choose for you to worship him. There, sacrifice one young animal from your sheep or cattle to Yahweh.*

ULT **the Passover**
UST In order to celebrate
(פֶּסַח)

Here, **the Passover** represents the animal that the Israelites sacrificed for the Festival of the Passover. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the animal for the Passover]

Support Reference: Metonymy

ULT **to Yahweh**
UST to Yahweh
(לַיהוָה)

The implication is that the Passover sacrifice was for honoring **Yahweh**. You could include this information if that would be helpful to your readers. Alternate translation: [for the honor of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the flock and the herd**
UST one young animal from your sheep or cattle
(צֹאן וּבָקָר)

Here, **the flock and the herd** represent the animals sacrificed for the Festival of the Passover. Yahweh commanded each Israelite family to sacrifice a male lamb or goat without blemish during the sacrifice in Numbers 9 and Exodus 12. You could include this information if that would be helpful to your readers. Alternate translation: [one male from the flock or the herd from each of your families]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the place that Yahweh will choose to make his name stay there**
UST go to the place that Yahweh will choose for you to worship him
(בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה לְשַׁכֵּן שְׁמוֹ שָׁם)

This phrase contains extra information that may be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [in the place that Yahweh will choose to make his name stay]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to make his name stay there**
UST for you to worship him
(לְשַׁכֵּן שְׁמוֹ שָׁם)

See the discussion of the similar phrase “the place that Yahweh your God will choose to make his name stay,” in the introduction to this chapter. See how you translated the expression “to make his name stay there” in 12:11. Alternate translation: [for his presence to be] or [for you to come into his presence]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall sacrifice	There, sacrifice
the Passover	In order to celebrate
to Yahweh	to Yahweh
your God	אֱלֹהֶיךָ (ORIG QUOTE)
the flock	one young animal from your sheep
and the herd	or cattle
Yahweh	Yahweh

Deuteronomy 16:3

ULT	UST
You shall not eat with it leavened bread, seven days you shall eat unleavened bread on it, the bread of affliction, for you came out from the land of Egypt in haste. Thus, you will remember the day of your exit from the land of Egypt all the days of your life.	*When you eat the Passover meal, the bread that you eat must not have yeast in it. You must eat this kind of bread, called the bread of suffering, for seven days. This is to help you to always remember {that your families were suffering in Egypt because they were slaves.} When they left Egypt, they left very quickly.*

ULT **with it**
UST When you eat the Passover meal
(עָלָיו)

The pronoun **it** refers to the animal for the Passover sacrifice. It may be helpful to clarify this for your readers. Alternate translation: [with the sacrifice]

Support Reference: Pronouns — When to Use Them

ULT **on it**
UST You must eat
(עָלָיו)

The pronoun **it** refers to the Feast of Unleavened Bread, which is the part of the Festival of the Passover that follows the Passover sacrifice. It may be helpful to clarify this for your readers. Alternate translation: [during the Feast of Unleavened Bread]

Support Reference: Pronouns — When to Use Them

ULT **unleavened bread on it, the bread of affliction**
UST You must eat this kind of bread, called the bread of suffering … that your families were suffering in Egypt because they were slaves
(עָלָיו מַצּוֹת לֶחֶם עֹנִי)

Here, **bread of affliction** refers to **unleavened bread**. It does not refer to another type of bread that the Israelites should eat. Be sure that this is clear in your translation. Alternate translation: [unleavened bread, which is the bread of affliction]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **for**
UST This is to help you
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [this is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you came out**
UST they left
(יָצָאתָ)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [you went out]

Support Reference: Go and Come

ULT **you came out from the land of Egypt in haste**
UST Egypt, they left very quickly
(בְּחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם)

The implication is that the Israelites had to leave Egypt so quickly that they did not have enough time to make bread with yeast in it, because bread with yeast takes time to rise. You could include this information if that would be helpful to your readers. Alternate translation: [you could not wait for bread with yeast to rise because you had to escape Egypt so fast]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
leavened bread	yeast in it
leavened bread	yeast in it
unleavened bread	this kind of bread
unleavened bread	this kind of bread
affliction	suffering … that your families were suffering in Egypt because they were slaves
from the land of	Egypt
Egypt	Egypt
from the land of	Egypt
Egypt	Egypt

Deuteronomy 16:4

ULT	UST
And no yeast shall be seen among you in all your borders seven days, and nothing from the meat that you sacrifice in the evening on the first day shall remain until the morning.	*During the Passover Celebration, which will last for seven days, you must not have any yeast {in any house} in your land. Furthermore, you must eat the meat of the animal that you sacrifice on the evening of the first day of the Passover Festival during that night. Do not allow any of it to remain until the next day.*

ULT **And no yeast shall be seen among you**
UST During the Passover Celebration … you must not have any yeast
(וְלֹא־יֵרָאֶה לְךָ שְׂאֹר)

The expression **be seen** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And remove any yeast that you have]

Support Reference: Active or Passive

ULT **shall be seen**
UST must not have
(יֵרָאֶה)

Here Moses is using the expression **be seen** to mean "be present." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [shall be present]

Support Reference: Metonymy

ULT **and nothing from the meat that you sacrifice in the evening on the first day shall remain until the morning**
UST Furthermore, you must eat the meat of the animal that you sacrifice on the evening of the first day of the Passover Festival during that night. Do not allow any of it to remain until the next day
(וְלֹא־יָלִין מִן־הַבָּשָׂר אֲשֶׁר תִּזְבַּח בָּעֶרֶב בַּיּוֹם הָרִאשׁוֹן לַבֹּקֶר)

The implication is that the Israelites must eat all the meat from the Passover sacrifice in the same evening that they sacrifice it. You could include this information if that would be helpful to your readers. Alternate translation: [and you must eat all of the meat that you sacrifice in the evening on that day]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the first day**
UST the first day of the Passover Festival
(בַּיּוֹם הָרִאשׁוֹן)

If your language would not represent a number in a form such as **the first day**, you could represent this number in a form that your language would use. Alternate translation: [of day one]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
yeast	any yeast
you sacrifice	you sacrifice

Deuteronomy 16:5

ULT	UST
You may not sacrifice the Passover within any of your gates that Yahweh your God is giving to you.	*You must offer the Passover sacrifice only at the place that he chooses for you to worship him. Do not offer that sacrifice in any other town in the land that Yahweh is giving to you. Offer that sacrifice when the sun is setting, at the same time of day that your ancestors started to leave Egypt. (vv5-6)*

ULT **the Passover**
UST that sacrifice in any other … when … is setting
(אֶת־הַפֶּסַח)

Here, **Passover** represents the animal that the Israelites sacrificed for the Festival of the Passover. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the animal for the Passover]

Support Reference: Metonymy

ULT **within any of your gates**
UST in any other town in the land
(בְּאַחַד שְׁעָרֶיךָ)

Here, **gates** represents the borders of the towns in the land of Israel. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [within any of your towns]

Support Reference: Synecdoche

ULT **within any of your gates**
UST in any other town in the land
(בְּאַחַד שְׁעָרֶיךָ)

Moses is not saying that they cannot sacrifice in any town but rather that they should not sacrifice in any town other than the one that Yahweh will choose as he explains in the next verse. You could include this information if that would be helpful to your readers. Alternate translation: [within just any of your towns]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sacrifice	that sacrifice
the Passover	that sacrifice in any other … when … is setting

ULT	UST
your gates	town in the land
Yahweh	Yahweh
your God	Yahweh

Deuteronomy 16:6

ULT	UST
Instead, at the place that Yahweh your God will choose to make his name stay there, you shall sacrifice the Passover in the evening at the going down of the sun, at the appointed time of your exit from Egypt.	*You must offer the Passover sacrifice only at the place that he chooses for you to worship him. Do not offer that sacrifice in any other town in the land that Yahweh is giving to you. Offer that sacrifice when the sun is setting, at the same time of day that your ancestors started to leave Egypt. (vv5-6)*

ULT **the place that Yahweh your God will choose to make his name stay there**
UST the place that he chooses for you to worship him … that
(הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם)

See how you translated the similar phrase in 16:2. For more information, see the discussion of this phrase in the introduction to this chapter.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to make his name stay there**
UST for you to worship him
(לְשַׁכֵּן שְׁמוֹ שָׁם)

See the discussion of the similar phrase “the place that Yahweh your God will choose to make his name stay,” in the introduction to this chapter. See how you translated the expression “to make his name stay there” in 12:11. Alternate translation: [for his presence to be] or [for you to come into his presence]

Support Reference: Metonymy

ULT **the Passover**
UST in any other … Offer that sacrifice when … is setting
(אֶת־הַפֶּסַח)

Here, **Passover** represents the animal that the Israelites sacrifice for the Festival of the Passover. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the animal for the Passover]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
your God	he
you shall sacrifice	Offer that sacrifice
the Passover	

ULT	UST
	in any other … Offer that sacrifice when … is setting
from Egypt	Egypt

Deuteronomy 16:7

ULT	UST
And you shall cook and eat in the place which Yahweh your God will choose it, and in the morning you shall turn and go to your tents.	*Cook the meat and eat it at the place of worship that Yahweh our God chooses. The next morning, you may return to your tents.*

ULT **And you shall cook and eat**
UST Cook the meat and eat it
(וּבִשַּׁלְתָּ וְאָכַלְתָּ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [And you shall cook the meat and eat it]

Support Reference: Ellipsis

ULT **in the place which Yahweh your God will choose it**
UST at the place of worship that Yahweh our God chooses
(בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ)

See how you translated the similar phrase in 16:2. For more information, see the discussion of this phrase in the introduction to this chapter. Alternate translation: [in the place which Yahweh your God will choose]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
to your tents	to your tents

Deuteronomy 16:8

ULT	UST
Six days you shall eat unleavened bread, and on the seventh day {is} a festive assembly for Yahweh your God, do not do work.	*Each day for six days the bread that you eat must have no yeast in it. On the seventh day, you must all gather to worship Yahweh our God. You must not do any work on that day.*

ULT **and on the seventh day**
UST On the seventh day
(וּבַיּוֹם הַשְּׁבִיעִי)

If your language would not represent a number in a form such as **the seventh year**, you could represent this number in a form that your language would use. Alternate translation: [and on day seven]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unleavened bread	the bread … must have no yeast in it
{is} a festive assembly	you must all gather to worship
{is} a festive assembly	you must all gather to worship
for Yahweh	Yahweh
your God	our God
work	any work

Deuteronomy 16:9

ULT	UST
You shall count seven weeks for yourself; from the beginning of the sickle on the grain you shall start counting seven weeks.	*Each year, from the day that you start to harvest your grain, count seven weeks.*

ULT **the sickle on the grain**
UST to harvest your grain
(חֶרְמֵשׁ בַּקָּמָה)

Moses is using **the sickle on the grain** as a common expression of his culture to mean "the time of harvest." A **sickle** is a sharp tool used for cutting grain. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [harvesting time]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
weeks	weeks
on the grain	your grain
weeks	weeks

Deuteronomy 16:10

ULT	UST
And you shall make the Festival of Weeks for Yahweh your God {with} the contribution of a freewill offering of your hand that you shall give, as Yahweh your God has blessed you.	*Then, to honor Yahweh our God, celebrate the Celebration of Weeks. Do that by bringing to him an offering {of grain}. Yahweh has blessed you by causing it to grow in your fields during that year. If you had a big harvest, bring a big offering. If you had a small harvest, bring a small offering.*

ULT **a freewill offering of your hand that you shall give**
UST Do that by bringing to him an offering {of grain}
(נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן)

Here, **hand** represents how a person could carry or bring something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [that you bring] Alternate translation: [a freewill offering that you personally bring to give]

Support Reference: Synecdoche

ULT **as Yahweh your God has blessed you**
UST Yahweh has blessed you by causing it to grow in your fields during that year. If you had a big harvest, bring a big offering. If you had a small harvest, bring a small offering
(כַּאֲשֶׁר יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ)

The implication is that Yahweh blesses the Israelites by causing their grain to grow. Thus, the Israelites must offer a portion of grain that reflects how much grain Yahweh blessed them with. See how you translated the identical phrase in 15:14. Alternate translation: [according to the amount of grain that Yahweh your God blessed you with by causing it to grow]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Festival of Weeks	the Celebration of Weeks
for Yahweh	to honor Yahweh
your God	our God
{with} the contribution of	an offering {of grain}
a freewill offering of	an offering {of grain}
Yahweh	Yahweh
your God	Yahweh

ULT	UST
has blessed you	has blessed you by causing it to grow in your fields during that year

Deuteronomy 16:11

ULT	UST
And you will rejoice to the face of Yahweh your God—you and your son and your daughter and your male servant and your female servant and the Levite who {is} within your gates and the foreigner and the fatherless and the widow who {are} among you, in the place that Yahweh your God will choose to make his name stay there.	*You should be joyful in the presence of Yahweh. Their children, their servants, the descendants of Levi who are in that town, and the foreigners, orphans, and widows who are living among you, should also be joyful. Bring those offerings to the place of worship that Yahweh will choose.*

ULT **to the face of**
UST in the presence of
(לִפְנֵי)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated it in 1:45. Alternate translation: [in the presence of] or [before]

Support Reference: Metonymy

ULT **and your son and your daughter and your male servant and your female servant and the Levite … and the foreigner and the fatherless and the widow**
UST Their children, their servants, the descendants of Levi … and the foreigners, orphans, and widows
(וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי & וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה)

These terms do not refer to a specific person. These terms represent these categories of people in general. Alternate translation: [and any of your sons, daughters, male servants, females servants, or any Levite … and any foreigners, fatherless, or widows]

Support Reference: Generic Noun Phrases

ULT **{is} within your gates**
UST are in that town
(בִּשְׁעָרֶיךָ)

Here, **gates** represents the entire community who lives inside the gates. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [is within your community]

Support Reference: Metonymy

ULT **in the place that Yahweh your God will choose to make his name stay there**
UST Bring those offerings to the place of worship that Yahweh will choose
(בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם)

See how you translated the similar phrase in 16:2.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to make his name stay there**
UST of worship
(לְשַׁכֵּן שְׁמוֹ שָׁם)

See the discussion of the similar phrase "the place that Yahweh your God will choose to make his name stay," in the introduction to this chapter. See how you translated the expression "to make his name stay there" in 12:11. Alternate translation: [for his presence to be] or [for you to come into his presence]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you will rejoice	You should be joyful … should also be joyful
Yahweh	Yahweh
your God	Yahweh
and your male servant	their servants
and your female servant	their servants
and the Levite	the descendants of Levi
{is} within your gates	are in that town
and the foreigner	and the foreigners
Yahweh	Yahweh
your God	Yahweh

Deuteronomy 16:12

ULT	UST
And you shall remember that you were a slave in Egypt, and you shall keep and do these statutes.	*When you celebrate these festivals by obeying these commands, remember that your families were slaves in Egypt.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a slave	slaves
in Egypt	in Egypt
statutes	commands

Deuteronomy 16:13

ULT	UST
You must make the Festival of Huts for yourselves seven days into your gathering from your threshing floor and from your winepress.	*Each year, after you have threshed all your grain and pressed the juice from all your grapes, you must celebrate the Festival of Shelters for seven days.*

ULT from your threshing floor and from your winepress
UST threshed all your grain and pressed the juice from all your grapes
(מִגָּרְנְךָ וּמִיִּקְבֶךָ)

See how you translated “from your threshing floor and from your winepress” in 15:14 where the terms **threshing floor** and **winepress** are used with the same meanings.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Festival of	the Festival of
Huts	Shelters
from your threshing floor	threshed all your grain
and from your winepress	and pressed the juice from all your grapes

Deuteronomy 16:14

ULT	UST
And you shall rejoice in your festival—you and your son and your daughter and your male servant and your female servant and the Levite and the foreigner and the fatherless and the widow who {are} within your gates.	*Each married couple along with their children, their servants, the descendants of Levi who are in that town, and the foreigners, orphans, and widows who are living among you, should be joyful in the presence of Yahweh.*

ULT **and your son and your daughter and your male servant and your female servant and the Levite and the foreigner and the fatherless and the widow**
UST along with their children, their servants, the descendants of Levi who are in that town, and the foreigners, orphans, and widows
(וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה)

These terms do not refer to a specific person. These terms represent these categories of people in general. Alternate translation: [and any of your sons, daughters, male servants, female servants, Levites, foreigners, fatherless, or widows]

Support Reference: Generic Noun Phrases

ULT **{are} within your gates**
UST are living among you
(בִּשְׁעָרֶיךָ)

Here, **gates** represents the entire community who lives inside the gates. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [are in your communities]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall rejoice	should be joyful in the presence of Yahweh
in your festival	should be joyful in the presence of Yahweh
and your male servant	their servants
and your female servant	their servants
and the Levite	the descendants of Levi who are in that town
and the foreigner	and the foreigners
{are} within your gates	are living among you

Deuteronomy 16:15

ULT	UST
Seven days you shall celebrate for Yahweh your God at the place that Yahweh will choose, because Yahweh your God will bless you in all your harvest and in all the work of your hands, and you will be completely joyful.	*Honor Yahweh our God by celebrating this festival for seven days in the place that he chooses for you to worship him. You should all be joyful, because Yahweh will have blessed your harvest and all the other work that you have done.*

ULT **and in all the work of your hands**
UST and all the other work that you have done
(וּבְכֹל֙ מַעֲשֵׂ֣ה יָדֶ֔יךָ)

Moses is using one part of a person, the **hands**, to represent all of a person in the act of working. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [and in all of your own work]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall celebrate	by celebrating this festival
for Yahweh	Honor Yahweh
your God	our God
Yahweh	he
Yahweh	Yahweh
your God	Yahweh
will bless you	will have blessed
your harvest	your harvest
the work of	the other work
joyful	joyful

Deuteronomy 16:16

ULT	UST
Three times in a year all your males shall appear to the face of Yahweh your God at the place that he will choose: at the Festival of Unleavened Bread and at the Festival of Weeks and at the Festival of Huts. And he shall not appear to the face of Yahweh emptily,	*So, each year all of you Israelite men must gather to worship Yahweh our God at the place that he will choose, to celebrate three festivals: The Festival of Unleavened Bread, the Celebration of Weeks, and the Festival of Shelters. No one should come before Yahweh without an offering.*

ULT **all your males**
UST all of you Israelite men
(כָּל־זְכוּרְךָ)

Here, **males** refer to any adult man, 20 years and older. You could include this information if that would be helpful to your readers. Alternate translation: [all your adult men]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of … to the face of**
UST Yahweh … before
(אֶת־פְּנֵי & אֶת־פְּנֵי)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated it in 1:45. Alternate translation: [in the presence of … in the presence of]

Support Reference: Metonymy

ULT **And he shall not appear to the face of Yahweh emptily**
UST No one should come before Yahweh without an offering
(וְלֹא יֵרָאֶה אֶת־פְּנֵי יְהוָה רֵיקָם)

This is a double negative, consisting of the negative particle **not** and the negative word **emptily**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [And they must bring an offering to the face of Yahweh]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in a year	So, each year
Yahweh	Yahweh
your God	our God
at the Festival of	The Festival of
Unleavened Bread	Unleavened Bread
and at the Festival	the Celebration of

ULT	UST
and at the Festival of Weeks	the Celebration of Weeks
Huts	Shelters
Yahweh	Yahweh

Deuteronomy 16:17

ULT	UST
{every} man according to the giving of his hand, according to the blessing of Yahweh your God that he has given to you.	*Every man {must give} in proportion to the blessings that Yahweh has given you {during that year}.*

ULT **{every} man**
UST Every man {must give}
(אִישׁ)

The word **man** represents all adult Israelite men in general, not one particular man. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [each man]

Support Reference: Generic Noun Phrases

ULT **according to the giving of his hand**
UST in proportion to the blessings
(כְּמַתַּנַת יָדוֹ)

Moses is using one part of a person, the **hand**, to represent all of a person in the act of giving an offering. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [according to what he himself gives]

Support Reference: Synecdoche

ULT **according to the blessing of Yahweh your God that he has given to you**
UST in proportion to the blessings that Yahweh has given you {during that year}
(כִּבְרַכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ)

The implication is that Yahweh blesses the Israelites by causing their crops and flocks to be healthy and produce. Thus, the Israelites must offer a portion of their produce that reflects how much Yahweh blessed them with. You could include this information if that would be helpful to your readers. Alternate translation: [according to the amount of produce that Yahweh your God blessed you with by causing it to grow]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
according to the blessing of	in proportion to the blessings
Yahweh	Yahweh
your God	Yahweh

Deuteronomy 16:18

ULT	UST
You shall set for yourself judges and officers within all your gates that Yahweh your God is giving to you, from your tribes, and they shall judge the people {with} righteous judgment.	*Appoint judges and other officials throughout your tribes, in all the towns in the land that Yahweh our God is giving to you. They must judge people fairly.*

ULT You shall set for yourself
UST Appoint
(תִּתֶּן־לְךָ)

Here, **set** means "appoint." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You shall designate for yourself] or [You shall select for yourself]

Support Reference: Assumed Knowledge and Implicit Information

ULT within all your gates
UST in all the towns in the land
(בְּכָל־שְׁעָרֶיךָ)

See how you translated the phrase "within your gates" in 5:14. Alternate translation: [within each of your communities]

Support Reference: Metonymy

ULT from your tribes
UST throughout your tribes
(לִשְׁבָטֶיךָ)

The implication is that each of the 12 tribes of Israel will have judges and officers. You could include this information if that would be helpful to your readers. Alternate translation: [from each of your tribes]

Support Reference: Assumed Knowledge and Implicit Information

ULT {with} righteous judgment
UST fairly
(מִשְׁפַּט־צֶדֶק)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judges	judges

ULT	UST
and officers	and other officials
your gates	the towns in the land
Yahweh	Yahweh
your God	our God
from your tribes	throughout your tribes
and they shall judge	They must judge
righteous	fairly
with … judgment	fairly

Deuteronomy 16:19

ULT	UST
You shall not twist a judgment; you shall not recognize a face and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous.	*They must not judge unjustly. They must not favor one person more than another. The judges must not accept bribes because a bribe causes a wise person to ignore what is right and misrepresent the words of righteous people.*

ULT **You shall not twist a judgment**
UST They must not judge unjustly
(לֹא־תַטֶּה מִשְׁפָּט)

Here Moses is speaking of **a judgment** as if it were a physical object that one could **twist**. He means that people should not change evidence in order to favor a certain outcome. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You shall not act unjustly when you make a decision]

Support Reference: Metaphor

ULT **a judgment**
UST They must … judge unjustly
(מִשְׁפָּט)

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

Support Reference: Abstract Nouns

ULT **you shall not recognize a face**
UST They must not favor one person more than another
(לֹא תַכִּיר פָּנִים)

Moses is using **recognize a face** as a common expression of his culture to mean “show partiality.” See how you translated the same phrase in 1:17. Alternate translation: [you shall not play favorites] or [you shall not show partiality]

Support Reference: Idiom

ULT **for**
UST because
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **blinds the eyes of the wise**
UST causes a wise person to ignore what is right
(יְעַוֵּר עֵינֵי חֲכָמִים)

Here Moses is speaking of a **wise** person making an unjust **judgment** as if the **bribe blinds** his **eyes** to the injustice. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [causes a wise person to overlook what is right]

Support Reference: Metaphor

ULT **and perverts the words of the righteous**
UST and misrepresent the words of righteous people
(וְיסַלֵּף דִּבְרֵי צַדִּיקִם)

The phrase **perverts the words of the righteous** could mean (1) that a bribe causes a judge to pervert the words of righteous people and wrongly misrepresent what they said or did and therefore make an unfair and unjust decision. Alternate translation: [and causes a judge to wrongly misrepresent the words of the righteous]. Or it could mean (2) that a bribe causes a judge to make an unjust decision regarding the cause of righteous people (in this interpretation the original language word that the ULT translates as **the words** would be translated as “the matters” or “the cause”). Alternate translation: [and causes a judge to make an unjust decision regarding the cause of the righteous]. Or it could mean (3) that a bribe causes an otherwise righteous judge to make an unrighteous and unjust decision. Alternate translation: [and causes the righteous to make wrong decisions]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the wise … the righteous**
UST a wise person … righteous people
(חֲכָמִ֔ים & צַדִּיקִֽם)

Moses is using the adjectives **wise** and **righteous** as nouns to mean wise people and righteous people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [wise people … righteous people]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a judgment	They must … judge unjustly
a bribe	bribes
a bribe	a bribe
the wise	a wise person
and perverts	and misrepresent
the righteous	righteous people

Deuteronomy 16:20

ULT	UST
Righteousness, righteousness you shall pursue, so that you will live and possess the land that Yahweh your God is giving to you.	*You must be completely fair and just, in order that you may live long enough to occupy the land that Yahweh our God is giving to you.*

ULT **Righteousness, righteousness**
UST completely fair and just
(צֶדֶק צֶדֶק)

Moses is repeating the noun **righteousness** 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: [Righteousness, only righteousness]

Support Reference: Reduplication

ULT **Righteousness, righteousness you shall pursue**
UST You must be completely fair and just
(צֶדֶק צֶדֶק תִּרְדֹּף)

If your language does not use an abstract noun for the idea of **Righteousness**, you could express the same idea in another way. Alternate translation: [You shall only judge righteously]

Support Reference: Abstract Nouns

ULT **Righteousness, righteousness you shall pursue**
UST You must be completely fair and just
(צֶדֶק צֶדֶק תִּרְדֹּף)

Here Moses is speaking of **righteousness** as if it were something a person could run after or **pursue**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You shall only make fair decisions]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Righteousness	completely fair and just
righteousness	completely fair and just
and possess	to occupy
Yahweh	Yahweh
your God	our God

Deuteronomy 16:21

ULT	UST
You shall not plant for yourselves an Asherah, any pole, beside the altar of Yahweh your God, which you shall make for yourself.	*When you make an altar to worship Yahweh our God, do not put next to it any wooden pole that represents the goddess Asherah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … plant	do … put
an Asherah	that represents the goddess Asherah
the altar … Yahweh	an altar to worship
the altar … Yahweh	an altar to worship
your God	our God

Deuteronomy 16:22

ULT	UST
And you shall not erect for yourself a pillar, which Yahweh your God hates.	*And do not set up any stone pillar to worship any idol, because Yahweh hates them.*

ULT a pillar
UST any stone pillar to worship any idol
(מַצֵּבָה)

The people groups in the land built stone pillars as symbols of their god Baal. You could include this information if that would be helpful to your readers. Alternate translation: [a sacred stone pillar]

Support Reference: Assumed Knowledge and Implicit Information

ULT a pillar
UST any stone pillar to worship any idol
(מַצֵּבָה)

The word **pillar** represents pillars for idols in general, not one particular pillar. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [any pillars]

Support Reference: Generic Noun Phrases

ULT a pillar, which Yahweh your God hates
UST any stone pillar to worship any idol, because Yahweh hates them
(מַצֵּבָה אֲשֶׁר שָׂנֵא יְהוָה אֱלֹהֶיךָ)

Moses is not distinguishing this **pillar, which Yahweh your God hates** from other pillars used for idol worship that Yahweh does not hate. He is stating that Yahweh hates all idol worship. Be sure that this is clear in your translation. Alternate translation: [a pillar because Yahweh your God hates those]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a pillar	any stone pillar to worship any idol
Yahweh	Yahweh
your God	Yahweh

Deuteronomy 17

Deuteronomy 17 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. More instructions for animals for sacrifice (1)
2. Punishments for Israelites who worship idols (2–7)
3. Instructions for difficult legal cases (8–13)
4. Instructions for kings (14–20)

Religious and Cultural Concepts in This Chapter

Witnesses

In the ancient Near East, it was common for a person to be punished by the testimony of a single person, especially if this was an important person. The rules in this chapter give protection to people, especially the poor by requiring multiple witnesses. This allowed justice to be done. (See: testimony, testify, witness, eyewitness, evidence; and just, justice, unjust, injustice, justify, justification)

King

Israel was not to have a king because Yahweh was their king. Knowing the sinfulness of the people, Yahweh anticipated that one day Israel would have a king. Therefore, this passage gives commands about their king prophetically. They were not allowed to collect chariots because they were a sign of earthly power and the king was to trust in Yahweh. (See: prophet, prophecy, prophesy, seer, prophetess; sign, proof, reminder; and trust, trusted, trustworthy, trustworthiness)

Translation Issues in This Chapter

“you” and “your” singular and plural

Even though Moses is addressing all the Israelites, he uses the singular forms of “you.” If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Generic nouns used in hypothetical conditions

Verses 2–13 give examples of sins that an Israelite might commit when they are living in the land and instructions for deciding what should happen. In these hypothetical conditions, singular nouns like “man,” “woman,” and “judge” represent those people in general, not a specific man or woman whom Moses is predicting will commit a sin. If it would be helpful in your language, you could clarify that these terms refer to any person who fulfills the hypothetical situation. (See: Generic Noun Phrases; and Connect — Hypothetical Conditions)

Deuteronomy 17:1

ULT	UST
Do not sacrifice to Yahweh your God an ox or a sheep that has on it a blemish, any bad thing, for it {is} an abomination to Yahweh your God.	*Do not sacrifice to Yahweh our God any cattle, sheep, or goat that has any defect. This is because Yahweh detests that kind of gift.*

ULT to Yahweh your God … to Yahweh your God
UST to Yahweh our God … Yahweh
(לַיהוָה אֱלֹהֶיךָ & יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase “Yahweh your God” in 1:10. Alternate translation: [to the Yahweh, the God we worship, … to Yahweh our God]

Support Reference: Possession

ULT an ox or a sheep
UST any cattle, sheep, or goat
(שׁוֹר וָשֶׂה)

Here, **ox** and **sheep** represent those animals in general, not one specific ox or sheep. If it would be helpful in your language, you could use more natural expressions. Alternate translation: [any ox or any sheep]

Support Reference: Generic Noun Phrases

ULT for
UST This is because
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT it
UST that kind of gift
(הִוא)

The pronoun **it** refers to a sacrifice that has a blemish. It may be helpful to clarify this for your readers. Alternate translation: [a blemished sacrifice]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … sacrifice	Do … sacrifice

ULT	UST
to Yahweh	to Yahweh
your God	our God
an ox	any cattle
or a sheep	sheep, or goat
a blemish	defect
{is} an abomination	detests
to Yahweh	Yahweh
your God	Yahweh

Deuteronomy 17:2

ULT	UST
If {there} is found among you, in any of your gates that Yahweh your God is giving to you, a man or a woman who does evil in the eyes of Yahweh your God, transgressing his covenant,	*{When you are living in the land} in one of your towns that Yahweh our God is giving to you, suppose that you discover that some man or woman sins against Yahweh by disobeying the agreement that he has made with you.*

ULT **If**
UST suppose that
(כִּי)

Moses is describing a possible condition in which the people are to follow the instructions that begin in verse 5 only if the events described in verses 2–4 occur first. Express this possible condition in a way that would be natural in your language. Alternate translation: [In the case that]

Support Reference: Connect — Hypothetical Conditions

ULT **{there} is found**
UST you discover
(יִמָּצֵא)

The expression **is found** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [there is anyone]

Support Reference: Active or Passive

ULT **in any of your gates**
UST {When you are living in the land} in one of your towns
(בְּאַחַד שְׁעָרֶיךָ)

See how you translated the similar phrase “within your gates” in 5:14. Alternate translation: [in any of your communities]

Support Reference: Metonymy

ULT **in the eyes of**
UST against
(בְּעֵינֵי)

See how you translated the phrase “in the eyes of” in 4:25. Alternate translation: [according to the judgment of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your gates	your towns
Yahweh	Yahweh
your God	our God
evil	sins
Yahweh	Yahweh
your God	Yahweh
transgressing	by disobeying
his covenant	the agreement that he has made with you

Deuteronomy 17:3

ULT	UST
and he followed and served other gods and bowed down to them and to the sun or to the moon or to any of the multitude of the heavens, which I have not commanded,	*Suppose that the person has worshiped other gods, the sun, the moon, or the stars. Remember that I commanded you not to do this.*

ULT **and he followed**
UST Suppose that the person has worshiped
(וַיֵּלֶךְ)

Moses is speaking of idol worship as if it were a path that one **followed**. You could include this information if that would be helpful to your readers. Alternate translation: [and he worshiped]

Support Reference: Metaphor

ULT **the multitude of the heavens**
UST the stars
(צְבָא הַשָּׁמַיִם)

Moses is using **the multitude of the heavens** as a common expression of his culture to mean “the stars in the sky.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [the celestial bodies in the sky]

Support Reference: Idiom

ULT **I have not commanded**
UST I commanded you not to do this
(לֹא־צִוִּיתִי)

The implication is that Yahweh has **commanded** the Israelites **not** to worship any of the things listed in this verse. You could include this information if that would be helpful to your readers. Alternate translation: [I have forbidden]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and served	Suppose that the person has worshiped
gods	gods
and bowed down	Suppose that the person has worshiped
the heavens	the stars

Deuteronomy 17:4

ULT	UST
and {it} is told to you, and you listen, and you investigate thoroughly, and behold, the matter {is} an established truth, this abomination has been done in Israel,	*Suppose that someone tells you of this idol worship, and you confirm that this detestable thing has happened in Israel.*

ULT and {it} is told to you
UST Suppose that someone tells you of this idol worship
(וְהֻגַּד־לְךָ)

The expression **is told** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and someone tells you about this]

Support Reference: Active or Passive

ULT and you listen
UST Suppose that someone tells … of this idol worship
(וְשָׁמָעְתָּ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and you listen to the account]

Support Reference: Ellipsis

ULT and behold
UST and you confirm that
(וְהִנֵּה)

Moses is using the term **behold** to focus attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [and indeed]

Support Reference: Metaphor

ULT **the matter {is} an established truth**
UST and you confirm that … thing
(אֱמֶת֙ נָכ֣וֹן הַדָּבָ֔ר)

This verse introduces the conclusion of the possible condition that Moses began describing in verse 2. The instruction for what they should do if these conditions happen comes in verse 5. Use a natural form in your language for introducing a situation such as this. Alternate translation: [if you discover that it is true that]

Support Reference: Connect — Hypothetical Conditions

ULT **the matter**
UST thing
(הַדָּבָ֔ר)

Here, **the matter** refers to the act of an Israelite worshipping an idol. You could include this information if that would be helpful to your readers. Alternate translation: [this idol worship]

Support Reference: Assumed Knowledge and Implicit Information

ULT **has been done**
UST has happened
(נֶעֱשְׂתָ֣ה)

The expression **been done** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that someone has done]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you investigate	and you confirm that
abomination	detestable
in Israel	in Israel

Deuteronomy 17:5

ULT	UST
then you shall bring that man or that woman who has done this evil thing to your gates, the man or the woman, and you shall stone them with stones, and they shall die.	*In that case, you must take the man or woman who has sinned outside of your town. Then you must kill that person by throwing stones at him or her.*

ULT **then you shall bring**
UST In that case, you must take
(וְהוֹצֵאתָ)

This verse gives instructions for what the Israelites should do if the possible situation introduced in verses 2–4 occurs. Use a natural form in your language for introducing the instructions for what to do when a possible situation happens. Alternate translation: [then, if those things happened, you must bring]

Support Reference: Connect — Hypothetical Conditions

ULT **then you shall bring**
UST In that case, you must take
(וְהוֹצֵאתָ)

In a context such as this, your language might say “take” instead of **bring**. Alternate translation: [then you shall take]

Support Reference: Go and Come

ULT **that man or that woman who has done this evil thing to your gates, the man or the woman**
UST the man or woman who has sinned outside of your town … that person
(אֶת־הָאִישׁ הַהוּא אוֹ־אֶת־הָאִשָּׁה הַהִוא אֲשֶׁר־עָשׂוּ אֶת־הַדָּבָר הָרָע הַזֶּה אֶל־שְׁעָרֶיךָ אֶת־הָאִישׁ אוֹ אֶת־הָאִשָּׁה)

The expression **that man or that woman who has done this evil thing to your gates, the man or the woman** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [that man or that woman who has done this evil thing to your gates]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **this evil thing**
UST has sinned
(אֶת־הַדָּבָר הָרָע הַזֶּה)

Here, **this evil thing** refers to the act of an Israelite worshipping an idol. You could include this information if that would be helpful to your readers. Alternate translation: [this evil of idol worship]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to your gates**
UST outside of your town
(אֶל־שְׁעָרֶיךָ)

Moses assumes that the Israelites will know that **to your gates** means "outside the gates of your city." (Legal matters were conducted in front of the city gate, in an open square, and if a person was found guilty of an act deserving of stoning, they were stoned outside the city gates.) You could state explicitly that this phrase refers to the guilty person being taken outside of the city gates, if that would be helpful to your readers. Alternate translation: [outside your city gates] or [outside the gates of your city]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you shall stone them with stones**
UST by throwing stones at him or her
(וְסָקַלְתָּם בָּאֲבָנִים)

The expression **stone them with stones** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [and you shall stone them]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and they shall die**
UST Then you must kill
(וָמֵתוּ)

The implication is that the Israelites should **stone** the guilty person until that person is dead. You could include this information if that would be helpful to your readers. Alternate translation: [until they die]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	has sinned
your gates	outside of your town

ULT	UST
and you shall stone them	by throwing stones at him or her

Deuteronomy 17:6

ULT	UST
At the mouth of two witnesses or three witnesses, he who is to die shall die. He shall not die at the mouth of one witness.	*At least two people must confirm that they saw the person sin before you execute that person. If only one person says they saw the sin happen, you must not kill the accused person.*

ULT **At the mouth of … at the mouth of**
UST must confirm … before … says
(עַל־פִּי & עַל־פִּי)

Here, **mouth** represents the words that someone says. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [According to the testimony of … on account of the testimony of]

Support Reference: Metonymy

ULT **he who is to die**
UST you execute
(הַמֵּת)

Here, **he who is to die** refers to the man or woman accused of worshipping an idol. You could include this information if that would be helpful to your readers. Alternate translation: [the accused person] or [the defendant in the case]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
witnesses	that they saw the person sin
witnesses	At least
witness	they saw the sin happen

Deuteronomy 17:7

ULT	UST
The hand of the witnesses shall be the first on him to put him to death, and afterward the hand of all the people, and you shall remove the evil from among you.	*The people who saw the sin happen should throw stones at the guilty person. Then all the other people from that town should throw stones until the guilty person dies. By doing that, you will make sure no one from your community does this evil action of worshiping idols.*

ULT **The hand of the witnesses … and afterward the hand of all the people**
UST The people who saw the sin happen … Then all the other people from that town should throw stones until the guilty person dies
(יַד הָעֵדִים & וְיַד כָּל־הָעָם בָּאַחֲרֹנָה)

Moses is using one part of a person, the **hand**, to represent all of a person in the act of stoning someone. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [The witnesses … and afterward all the people] or [The witnesses … and afterward all the other people shall stone him]

Support Reference: Synecdoche

ULT **shall be the first on him**
UST should throw stones at the guilty person
(תִּהְיֶה־בּוֹ בָרִאשֹׁנָה)

The implication is that the witnesses will be the first to throw stones **on him**. You could include this information if that would be helpful to your readers. Alternate translation: [shall be the first to stone him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and afterward the hand of all the people**
UST Then all the other people from that town should throw stones until the guilty person dies
(וְיַד כָּל־הָעָם בָּאַחֲרֹנָה)

Moses 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 afterward the hand of all the people shall be second to stone him] or [and afterward the hand of all the other people shall stone him]

Support Reference: Ellipsis

ULT **all the people**
UST all the other people from that town
(כָּל־הָעָם)

Here, **all the people** refers to the rest of the people in the town that the legal case happened in, besides those who brought the charges. You could include this information if that would be helpful to your readers. Alternate translation: [all the other people in the town]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you shall remove the evil from among you**
UST By doing that, you will make sure no one from your community does this evil action of worshiping idols
(וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ)

See how you translated this same phrase in 13:5.

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the witnesses	The people who saw the sin happen
the evil	does this evil action … worshiping idols

Deuteronomy 17:8

ULT	UST
If a case is too difficult for you to judge, between blood and blood, between a lawsuit and a lawsuit, and between an assault and an assault, cases of dispute in your gates, then you shall arise and go up to the place which Yahweh your God will choose it.	*Sometimes it will be very difficult for a judge to decide what really happened. It could be that he must decide whether someone killed another on purpose or accidentally. Or, it could be that he must decide if one person or another has the legal right in a case. Or, it could be that he must decide whether someone hurt another, or the property of another. If in any town it is very difficult to know what really happened, and the judge cannot decide it, then you should go to the place where Yahweh our God will choose for you to worship him.*

ULT **between blood and blood**
UST It could be that he must decide whether someone killed another on purpose or accidentally
(בֵּין־דָּם ו לְדָם)

The implication is that **blood** means "bloodshed," specifically accidental or purposeful manslaughter. You could include this information if that would be helpful to your readers. Alternate translation: [between accidental and planned manslaughter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **between a lawsuit and a lawsuit**
UST Or, it could be that he must decide if one person or another has the legal right in a case
(בֵּין־דִּין לְדִין)

The implication is that the judge must decide the outcome of various types of lawsuits. You could include this information if that would be helpful to your readers. Alternate translation: [between who is right and who is wrong in all types of lawsuits]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and between an assault and an assault**
UST Or, it could be that he must decide whether someone hurt another, or the property of another
(וּבֵין נֶגַע לָנָגַע)

Here, **assault** could refer to a case where: (1) one person physically harmed another. Alternate translation: [and who is at fault when someone physically harms another] or (2) one person damages the property of another. Alternate translation: [and who is at fault when someone damages the property of another]

Support Reference: Assumed Knowledge and Implicit Information

ULT **cases of dispute**
UST it is very difficult to know what really happened, and the judge cannot decide it
(דִּבְרֵי רִיבֹת)

The implication is that there is **dispute** in these **cases** as to what actually happened and who is at fault. You could include this information if that would be helpful to your readers. Alternate translation: [undecided cases]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in your gates**
UST in any town
(בִּשְׁעָרֶיךָ)

Here, **gates** represents the border of a town or city. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in your cities]

Support Reference: Synecdoche

ULT **then you shall arise**
UST then you should go
(וְקַמְתָּ)

Moses is using the common expression of his culture **arise** as a common expression of his culture to tell the people to "take action." He is not telling them to get out of bed or stand up from a seated position. 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 state the meaning plainly. Alternate translation: [then you shall leave your city]

Support Reference: Idiom

ULT **and go up**
UST then you should go
(וְעָלִיתָ)

See the Introduction to Deuteronomy for a discussion of the phrase **go up**. Alternate translation: [and go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the place which Yahweh your God will choose it**
UST the place where Yahweh our God will choose for you to worship him
(הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ)

The expression **the place which Yahweh your God will choose it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [the place which Yahweh your God will choose]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to judge	to decide
in your gates	in any town
Yahweh	Yahweh
your God	our God

Deuteronomy 17:9

ULT	UST
And you shall go to the priests, the Levites, and to the judge who will be {there} at that time, and you shall inquire, and they will tell you the word of the judgment.	*There, you should explain the case to the descendants of Levi who are priests, and to the judge who is serving at that time. They should decide what should be done.*

ULT **to the priests, the Levites**
UST to the descendants of Levi who are priests
(אֶל־הַכֹּהֲנִים הַלְוִיִּם)

Moses is not distinguishing between **priests** who are **Levites** and priests who are not Levites. All priests are Levites but not all Levites are priests. Be sure that this is clear in your translation. Alternate translation: [to the Levites who are priests]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **and to the judge who will be {there} at that time**
UST and to the judge who is serving at that time
(וְאֶל־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם)

The implication is that there will be a **judge** at the place of worship who will make decisions for all of Israel. The judge serves for a limited period of time, then another judge replaces him. You could include this information if that would be helpful to your readers. Alternate translation: [and to the judge in office] or [and to the judge in office at that time]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you shall inquire**
UST you should explain the case
(וְדָרַשְׁתָּ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [and you shall inquire about your case]

Support Reference: Ellipsis

ULT **the word of the judgment**
UST what should be done
(אֶת דְּבַר הַמִּשְׁפָּט)

Moses is using **the word of the judgment** as a common expression of his culture to mean "the verdict." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [the verdict]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	who are priests
the Levites	the descendants of Levi
the judge	the judge
and you shall inquire	you should explain the case
and they will tell	They should decide
the judgment	what should be done

Deuteronomy 17:10

ULT	UST
And you shall do according to the mouth of the word that they tell you, from that place that Yahweh will choose, and keep doing according to all that they teach you.	*After they make their decision, you must do what they tell you to do.*

ULT according to the mouth of the word that they tell you
UST After they make their decision … what they tell you to do
(עַל־פִּי הַדָּבָר אֲשֶׁר יַגִּידוּ לְךָ)

Moses is using **according to the mouth of the word** as a common expression of his culture to mean "according to the decision" or "according to the judgment." 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: [according to what they say should be done] or [according to their judgment]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they tell	After they make their decision … they tell … to do
Yahweh	After they make their decision … they tell … to do

Deuteronomy 17:11

ULT	UST
According to the mouth of the law that they teach you, and according to the judgment that they say to you, you shall do. Do not turn aside from the word that they tell you, right or left.	*Accept what they have decided, by doing what they say that you should do. Do not try to change in any way what they have decided.*

ULT **According to the mouth of the law that they teach you, and according to the judgment that they say to you, you shall do**
UST Accept what they have decided, by doing what they say that you should do
(עַל־פִּי הַתּוֹרָה אֲשֶׁר יוֹרוּךָ וְעַל־הַמִּשְׁפָּט אֲשֶׁר־יֹאמְרוּ לְךָ תַּעֲשֶׂה)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could 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: [According to the mouth of the law that they teach you, indeed, according to the judgment that they say to you, you shall do]

Support Reference: Parallelism

ULT **According to the mouth of the law**
UST Accept what they have decided
(עַל־פִּי הַתּוֹרָה)

Here, **mouth** represents the words that someone says. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [According to the words of the law]

Support Reference: Metonymy

ULT **Do not turn aside from the word that they tell you, right or left**
UST Do not try to change in any way what they have decided
(לֹא תָסוּר מִן־הַדָּבָר אֲשֶׁר־יַגִּידוּ לְךָ יָמִין וּשְׂמֹאל)

Here, **turn aside** means to disobey or stop following. Moses is speaking of the **word** of the judge as if it were a path that one could walk on and disobedience as turning aside, **right or left**, from that path. See how you translated the expression “Do not turn aside, right or left” in 5:32. Alternate translation: [Do not disobey their verdict]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	Accept what they have decided

ULT	UST
the judgment	by doing what
they tell	they have decided

Deuteronomy 17:12

ULT	UST
And the man who does arrogantly, not listening to the priest who is standing there to serve Yahweh your God, or to the judge, then that man shall die, and you shall remove the evil from Israel.	*You must execute anyone who proudly disobeys the judge or the priest who stands there in the presence of Yahweh and decides what should be done. By doing that, you will make sure no one from all the Israelites does this evil action.*

ULT and you shall remove the evil from Israel

UST By doing that, you will make sure no one from all the Israelites does this evil action (וּבִעַרְתָּ הָרָע מִיִּשְׂרָאֵל)

See how you translated the similar phrase “you shall remove the evil from among you” in 13:5.

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
arrogantly	proudly
the priest	the priest
to serve	and decides what should be done
Yahweh	in the presence of Yahweh
your God	in the presence of Yahweh
the judge	the judge
the evil	make sure no one … does this evil action
from Israel	from all the Israelites

Deuteronomy 17:13

ULT	UST
And all the people will hear and fear and be arrogant no more.	*Then after that person is executed, all the people will hear about it, and they will be afraid. None of them will proudly disobey anymore.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and fear	and they will be afraid
be arrogant	will proudly disobey

Deuteronomy 17:14

ULT	UST
When you have come to the land that Yahweh your God is giving to you, and you take possession of it and live in it, and you say, 'I shall set a king over myself, like all the nations that surround me,'	*After you occupy and live in the land that Yahweh our God is giving to you, you might want a king to rule over you, as the nearby peoples do.*

ULT **you have come**
(תָּבֹא)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [you have gone]

Support Reference: Go and Come

ULT **and you say, 'I shall set a king over myself, like all the nations that surround me**
UST you might want a king to rule over you, as the nearby peoples do
(וְאָמַרְתָּ֙ אָשִׂ֣ימָה עָלַ֔י מֶ֖לֶךְ כְּכָל־הַגּוֹיִ֥ם אֲשֶׁר סְבִיבֹתָֽי)

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 decide that you want to set a king over yourself, like all the nations that surround you]

Support Reference: Quotes within Quotes

ULT **the nations**
UST the … peoples do
(הַגּוֹיִם)

Here, **nations** represent the people who live in those nations. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the people of the nations]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
and you take possession of it	you occupy
a king	a king
the nations	the … peoples do

Deuteronomy 17:15

ULT	UST
setting, you shall set as king over yourself him whom Yahweh your God will choose. You shall set as king over yourself from among your brothers. You shall not put a foreign man, who is not your brother, over yourself.	*{Yahweh our God will permit you to have a king.} But, be sure that you appoint someone whom he has chosen. Your king must be an Israelite. A foreigner cannot be your king.*

ULT **setting, you shall set**
UST But, be sure … you appoint someone
(שָׂום תָּשִׂים)

Moses is repeating forms of the verb **set** 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 shall surely set]

Support Reference: Reduplication

ULT **your brothers … your brother**
UST an Israelite. A foreigner
(אַחֶיךָ & אָחִיךָ)

Here, **brothers** and **brother** refer to those who are descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your fellow Israelites … your fellow Israelite]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as king	will permit you to have a king
Yahweh	Yahweh
your God	our God
as king	Your king
foreign	A foreigner

Deuteronomy 17:16

ULT	UST
Only he shall not multiply horses for himself, so that he shall not cause the people to return to Egypt so that he may multiply horses, for Yahweh said to you, 'You will no longer return that way again.'	*After he becomes the king, he should not own a large number of horses. He should not send people to Egypt to buy horses for him. Remember that Yahweh told you that you would never return to Egypt.*

ULT **Only**
UST After he becomes the king
(רַק)

Moses uses the word **Only** here to indicate a strong contrast between what is allowed and not allowed for Israel's king. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [But]

Support Reference: Connect — Contrast Relationship

ULT **so that he may multiply horses**
UST to buy horses for him
(לְמַעַן הַרְבּוֹת סוּס)

This could mean that the king must not (1) send people to Egypt to buy horses for him as is modeled in the UST, or (2) sell Israelites to the Egyptians in exchange for horses. Alternate translation: [in exchange for horses for him]

ULT **for Yahweh said to you, 'You will no longer return that way again**
UST Remember that Yahweh told you that you would never return to Egypt
(וַיהוָה אָמַר לָכֶם לֹא תֹסִפוּן לָשׁוּב בַּדֶּרֶךְ הַזֶּה עוֹד)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation, as modeled by the UST.

Support Reference: Quotes within Quotes

ULT **You will no longer return that way again**
UST that you would never return to Egypt
(לֹא תֹסִפוּן לָשׁוּב בַּדֶּרֶךְ הַזֶּה עוֹד)

The expression **no longer return that way again** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [You will not return that way]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he shall … multiply	he should … a large number
horses	of horses
to Egypt	to Egypt
he may multiply	buy … for him
horses	horses
for Yahweh	Remember that Yahweh

Deuteronomy 17:17

ULT	UST
And he shall not multiply wives for himself, and his heart will not turn aside. And he shall not multiply for himself silver and gold excessively.	*And he must not marry a lot of wives. If he did that, they might cause him to stop worshiping Yahweh. He must not obtain a lot of silver and gold.*

ULT **and his heart will not turn aside**
UST If he did that, they might cause him to stop worshiping Yahweh
(וְלֹא יָסוּר לְבָבוֹ)

Here the **heart** represents where a person's thoughts and desires exist. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he will not desire to turn aside]

Support Reference: Metaphor

ULT **and his heart will not turn aside**
UST If he did that, they might cause him to stop worshiping Yahweh
(וְלֹא יָסוּר לְבָבוֹ)

See how you translated the phrase "turn aside" in 11:16, where it is used with the same meaning. Alternate translation: [so that his heart will not disobey Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he shall … multiply	must … marry a lot
he shall … multiply	must … obtain
And … silver	of silver
and gold	and gold

Deuteronomy 17:18

ULT	UST
And it will be, when he sits on the throne of his kingdom, then he shall write for himself in a scroll a copy of this law from to the faces of the priests, the Levites,	*When he becomes your king, he must copy these laws on a scroll. He must copy them from the scroll the priests descended from Levi keep.*

ULT **And it will be**
UST When
(וְהָיָה)

Here the word translated as **And it will be** introduces a new section for laws about kings. Use a word, phrase, or other method in your language that is natural for introducing a new topic. Alternate translation: [Then]

Support Reference: Introduction of a New Event

ULT **when he sits on the throne of**
UST he becomes your king
(כְּשִׁבְתּוֹ עַל כִּסֵּא)

Here, **sits on the throne** represents the act of ruling a kingdom. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [when he rules]

Support Reference: Metonymy

ULT **his kingdom**
UST he becomes your king
(מַמְלַכְתּוֹ)

Here Moses is using the possessive form to describe a **kingdom** that a king rules. If your language would not use the possessive form for this, you could use a different way to explain the relationship between a king and his kingdom. Alternate translation: [the kingdom that he rules over]

Support Reference: Possession

ULT **then he shall write for himself in a scroll a copy of this law**
UST he must copy these laws on a scroll
(וְכָתַב לֹו אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר)

This could mean that (1) the king himself must write a copy of the law. Alternate translation: [then he himself shall write in a scroll a copy of this law for himself] or (2) the king must appoint someone to write a copy of the law for him. Alternate translation: [he shall appoint someone to write in a scroll a copy of this law for him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in a scroll a copy of this law from to the faces of the priests**
UST he must copy these laws on a scroll. He must copy them from the scroll the priests … keep
(אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מִלִּפְנֵי הַכֹּהֲנִים)

Here, **this law from to the faces of the priests** could mean: (1) the king must copy the original copy of the laws that the priests keep in the place of worship. Alternate translation: [in a scroll a copy of the original law that is kept by the priests] or (2) the priests would read out the law for someone to copy it. Alternate translation: [in a scroll a copy of this law as the priests read it to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from to the faces of**
UST He must copy them from the scroll … keep
(מִלִּפְנֵי)

Here, **to the faces** represents being in the presence of the priests. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from the one that is in the presence of]

Support Reference: Metonymy

ULT **the priests, the Levites**
UST the priests descended from Levi
(הַכֹּהֲנִים הַלְוִיִּם)

Moses is not distinguishing between **priests** who are **Levites** and priests who are not Levites. All priests are Levites but not all Levites are priests. Be sure that this is clear in your translation. Alternate translation: [the priests who are also Levites]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the throne of	he becomes your king

ULT	UST
his kingdom	he becomes your king
a scroll	a scroll
law	laws
the priests	the priests
the Levites	descended from Levi

Deuteronomy 17:19

ULT	UST
and it shall be with him, and he shall read it all the days of his life, so that he will learn to fear Yahweh his God, to keep all the words of this law and these statutes, to do them,	*He must keep this new scroll near him and read from it every day of his life. This is so that he may learn to have an awesome respect for Yahweh. Also, this is so that he may faithfully obey all the rules of his law.*

ULT **and it shall be**
UST He must keep this new scroll
(וְהָיְתָה)

The pronoun **it** refers to the copy of the law from the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [and the copy of the law shall be]

Support Reference: Pronouns — When to Use Them

ULT **so that**
UST This is so that
(לְמַעַן)

Here, **so that** marks what follows as the goal or purpose of what came before. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **all the words of this law and these statutes**
UST all the rules of his law
(אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת וְאֶת־הַחֻקִּים הָאֵלֶּה)

The terms **this law** and **these statutes** mean similar things. Moses 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: [all the important words of this law]

Support Reference: Doublet

ULT **to do them**
UST Also, this is so that he may faithfully obey
(לַעֲשֹׂתָם)

It might seem that the expression **to do them** contains extra information that is already contained in **to keep** and would not be natural to express in your language. If your translation already has that information, you may not need to repeat it here.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to fear	to have an awesome respect for
Yahweh	Yahweh
his God	Yahweh
law	of his law
statutes	the rules

Deuteronomy 17:20

ULT	UST
so that his heart is not lifted up above his brothers, and so that he does not turn aside from the commandments, right or left, so that he will prolong days in his kingdom, he and his sons, in the midst of Israel.	*If he does that, he will not think that he is more important than his fellow Israelites and he will completely obey Yahweh's commands. As a result, he and his descendants will rule as kings in Israel for many years.*

ULT **so that his heart is not lifted up … and so that he does not turn aside … so that**
UST If he does that, he will not think that he is more important … and he will completely obey … As a result
(לְבִלְתִּי רוּם־לְבָבוֹ & וּלְבִלְתִּי סוּר & לְמַעַן)

Here, **so that** marks what follows as the goal or purpose of the commands from the previous verse. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **so that his heart is not lifted up above his brothers**
UST If he does that, he will not think that he is more important than his fellow Israelites
(לְבִלְתִּי רוּם־לְבָבוֹ מֵאֶחָיו)

Moses is using **heart is … lifted up** as a common expression of his culture to mean "is proud" or "is arrogant." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [so that he does not look down his nose at his brothers] or [so that he does not act like he is better than his brothers]

Support Reference: Idiom

ULT **above his brothers**
UST than his fellow Israelites
(מֵאֶחָיו)

Here, **brothers** means "fellow Israelites." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [above his fellow Israelites]

Support Reference: Metaphor

ULT **and so that he does not turn aside from the commandments, right or left**
UST and he will completely obey Yahweh's commands
(וּלְבִלְתִּי סוּר מִן־הַמִּצְוָה יָמִין וּשְׂמֹאול)

See how you translated the similar expression in 5:32. Alternate translation: [and so that he does not disobey the commandments]

Support Reference: Metaphor

ULT **he will prolong days in his kingdom**
UST will rule as kings … for many years
(יַאֲרִיךְ יָמִים עַל־מַמְלַכְתּוֹ)

Moses is speaking of time as if it were something over which man could exercise control, to prolong it. If the king obeys Yahweh, then he will **prolong** the **days** that he rules over **his kingdom**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he will reign in his kingdom for a long time]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his kingdom	will rule as kings
Israel	Israel

Deuteronomy 18

Deuteronomy 18 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Yahweh's provision for the priests and all Levites (1–8)
2. Warnings against pagan religious practices (9–14)
3. Yahweh promises to send a prophet like Moses (15–22)

Religious and Cultural Concepts in This Chapter

Levites

As Yahweh's chosen priests, the Levites were to trust in Yahweh to provide for them. They did not inherit any land, but Yahweh was their inheritance, in the sense that they received the privilege of being his priests. Yahweh provided for their needs through the rest of the Israelites, because the Levites were allowed to eat portions of the sacrifices that the Israelites sacrificed to Yahweh. (See: chosen, choose, chosen people, Chosen One, elect; priest, priesthood; and trust, trusted, trustworthy, trustworthiness; and inherit, inheritance, heir)

Translation Issues in This Chapter

"you" and "your" singular and plural

Even though Moses is addressing all the Israelites, he uses the singular forms of "you." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Generic nouns in hypothetical situations

Verses 6–10 and 20–22 give instructions and warnings for the Israelites. In these hypothetical conditions, singular nouns like "Levite," "maker," and "prophet"

represent those groups of people in general, not a specific person. If it would be helpful in your language, you could clarify that these terms refer to any person who fulfills the hypothetical situation. (See: Generic Noun Phrases; and Connect — Hypothetical Conditions)

Deuteronomy 18:1

ULT	UST
The priests, the Levites, all the tribe of Levi, shall have no portion nor inheritance with Israel; they shall eat the gifts of Yahweh as his inheritance.	*The priests, who are all from the tribe of Levi, will not receive any land in Israel. Instead, they will receive some of the food that other people offer to Yahweh.*

ULT **as his inheritance … he shall have … his brothers … his inheritance … to him**
UST they will receive … They will … the other tribes will. What they will receive … them
(וְנַחֲלָתוֹ & יִהְיֶה־לּוֹ & אֶחָיו & נַחֲלָתוֹ & לוֹ) (18:1-2)

In these verses, the pronouns **his**, **he**, and **him** are singular in form, but they refer to all of the Levites as a group. If it would be helpful in your language, you could use plural forms of these pronouns.

Support Reference: Collective Nouns

ULT **The priests, the Levites, all the tribe of Levi, shall have no portion nor inheritance with Israel**
UST The priests, who are all from the tribe of Levi, will not receive any land in Israel
(לֹא־יִהְיֶה לַכֹּהֲנִים הַלְוִיִּם כָּל־שֵׁבֶט לֵוִי חֵלֶק וְנַחֲלָה עִם־יִשְׂרָאֵל)

The implication is that the Levites will not receive any **portion** or **inheritance** of land so that they cannot grow or raise their own food. See how you translated the similar phrase "Levi has no portion nor inheritance with his brothers" in 10:9. Alternate translation: [All the tribe of Levi will not own a portion of land] or [The Levites will not be given a portion of land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The priests, the Levites, all the tribe of Levi**
UST The priests, who are all from the tribe of Levi
(לַכֹּהֲנִים הַלְוִיִּם כָּל־שֵׁבֶט לֵוִי)

Moses is not distinguishing between **priests** who are **Levites** and priests who are not Levites. All **priests** came from **the tribe of Levi** and were therefore **Levites**. However, not all people of the tribe of Levi were priests. Be sure that this is clear in your translation. Alternate translation: [People from the tribe of Levi who serve as priests and all the rest of the Levites]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the gifts of Yahweh**
UST Instead … some of the food that other people offer to Yahweh
(אִשֵּׁי יְהוָה)

Here Moses is using the possessive form to describe **gifts** that the Israelites would offer to **Yahweh**. If your language would not use the possessive form for this, you could use a comparable expression for describing an offering. Alternate translation: [the food that the other Israelites give as an offering to Yahweh]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The priests	The priests
the Levites	The priests
the tribe of	from the tribe of
Levi	Levi
nor inheritance	receive any land
Israel	Israel
Yahweh	to Yahweh
as his inheritance	they will receive

Deuteronomy 18:2

ULT	UST
And he shall have no inheritance among his brothers; Yahweh is his inheritance, as he spoke to him.	*They will not receive any land like the other tribes will. What they will receive is the honor of being Yahweh's priests, which is what he promised them.*

ULT **his brothers**
UST the other tribes will
(אֶחָיו)

Here Moses is speaking as if people from the other 11 tribes of Israel were actually the Levites' **brothers**. 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: [his fellow Israelites]

Support Reference: Metaphor

ULT **Yahweh is his inheritance**
UST What they will receive is the honor of being Yahweh's priests
(יְהוָה הוּא נַחֲלָתוֹ)

Moses speaks of the honor of serving **Yahweh** as if the priests were receiving **Yahweh** himself as an **inheritance**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [instead, their inheritance is the privilege of serving Yahweh]

Support Reference: Metaphor

ULT **he spoke**
UST he promised
(דִּבֶּר)

Here, **spoke** means "promised." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … inheritance	receive any land
Yahweh	the honor of being Yahweh's priests
his inheritance	What they will receive

Deuteronomy 18:3

ULT	UST
And this is the ordinance of the priests, from the people, from those who offer a sacrifice, whether an oxen or a sheep, and they shall give the shoulder and the two cheeks and the stomach to the priest.	*This is what the law requires that the people do for the priests. When the people bring an ox or a sheep as a sacrifice, they must give to the priests the shoulder, the cheeks, and the stomach of those animals.*

ULT **the ordinance of the priests**
UST This is what the law requires that the people do for the priests
(מִשְׁפַּט הַכֹּהֲנִים)

Here Moses is using the possessive form to describe an **ordinance** that benefits **the priests**. If your language would not use the possessive form for this, you could use a comparable way to describe rules for priests. Alternate translation: [the provision for the priests]

Support Reference: Possession

ULT **from the people, from those who offer a sacrifice**
UST When the people bring … as a sacrifice
(מֵאֵת הָעָם מֵאֵת זֹבְחֵי הַזָּבַח)

Moses is not distinguishing between **the people** who **offer a sacrifice** from people who do not offer a sacrifice. Here, **the people** and **those who offer a sacrifice** are the same group of people. Be sure that this is clear in your translation. Alternate translation: [from the sacrifices that the people offer]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **a sacrifice, whether an oxen or a sheep, and they shall give the shoulder and the two cheeks and the stomach to the priest**
UST an ox or a sheep as a sacrifice, they must give to the priests the shoulder, the cheeks, and the stomach of those animals
(הַזָּבַח אִם־שׁוֹר אִם־שֶׂה וְנָתַן לַכֹּהֵן הַזְּרֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה)

Leviticus 1–16 describes the different types of offerings and which parts the Israelites must give to the Levites and which they can eat. You could include this information if it would be helpful for your readers. Alternate translation: [a sacrifice that Yahweh commanded you to eat, whether an oxen or sheep, and they shall give the shoulder and the two cheeks and the internal organs to the priest and eat the rest]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ordinance of	This is what the law requires that the people do for the priests

ULT	UST
the priests	This is what the law requires that the people do for the priests
a sacrifice	as a sacrifice
an oxen	an ox
a sheep	a sheep
to the priest	to the priests

Deuteronomy 18:4

ULT	UST
The firstfruits of your grain, your new wine and your oil and the first of the fleece of your sheep you shall give to him.	*You must also give to them the first part of the grain that you harvest, the wine and olive oil that you make, and the wool that you shear from your sheep.*

ULT **the fleece of**
UST the wool that you shear
(גֵּז)

A **fleece** is the hair from a sheep. If your readers would not be familiar with this type of hair, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the hair of]

Support Reference: Translate Unknowns

ULT **to him**
UST to them
(לֹו)

The pronoun **him** refers to the Levite priests referred to in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [to the priests]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The firstfruits of	the first part of
your grain	the grain that you harvest
your new wine	the wine
and your oil	and olive oil that you make
your sheep	from your sheep

Deuteronomy 18:5

ULT	UST
For Yahweh your God has chosen him out of all your tribes to stand to serve in the name of Yahweh, him and his sons, all of the days.	*You must do this because Yahweh our God has chosen the tribe of Levi from all of your tribes. He did this so that they would always be the priests who would serve him.*

ULT **For**
UST You must do this because
(כִּ֣י)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָ֥ה אֱלֹהֶ֖יךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **him**
UST the tribe of Levi
(בּ֑וֹ)

The pronoun **him** refers to the tribe of Levi. It may be helpful to clarify this for your readers as in the UST.

Support Reference: Pronouns — When to Use Them

ULT **in the name of Yahweh**
UST him
(בְּשֵׁ֥ם־יְהוָ֖ה)

Here, **name** represents all of Yahweh: his power, presence, knowledge, and so on. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Yahweh himself]

Support Reference: Metonymy

ULT **and his sons**
UST they
(וּבָנָיו)

Here, **sons** means "descendants." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and his descendants]

Support Reference: Metaphor

ULT **all of the days**
UST always
(כָּל־הַיָּמִים)

Moses is using **all of the days** as a common expression of his culture to mean "forever." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [forever]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
has chosen	has chosen
your tribes	your tribes
to serve	would … be the priests who would serve
Yahweh	him

Deuteronomy 18:6

ULT	UST
And if the Levite comes from one of your gates from all Israel where he is living there and desires with all his soul to come to the place that Yahweh will choose,	*Suppose that a man from the tribe of Levi who has been living in one of the towns in Israel wants to live in the place of worship that Yahweh has chosen.*

ULT **And if**
UST Suppose that
(וְכִי)

Moses is introducing a possible condition in this verse, and he gives the consequence in the next verse in which a Levite can serve at the temple if he greatly desires to move there. Express this possible condition in a way that would be natural in your language. Alternate translation: [In the case that]

Support Reference: Connect — Hypothetical Conditions

ULT **the Levite**
UST a man from the tribe of Levi
(הַלֵּוִי)

Moses is not referring to a specific **Levite**. He means Levites in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [a Levite]

Support Reference: Generic Noun Phrases

ULT **from one of your gates**
UST in one of the towns
(מֵאַחַד שְׁעָרֶיךָ)

See how you translated the similar phrase “within your gates” in 5:14. Alternate translation: [from one of your communities]

Support Reference: Metonymy

ULT **where he is living there**
UST who has been living
(אֲשֶׁר־הוּא גָּר שָׁם)

The expression **where he is living there** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [where he is living]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **desires with all his soul**
UST wants
(בְּכָל־אַוַּת נַפְשׁוֹ)

Here, **soul** represents a whole person, including their inner being, will, and desires. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [he strongly desires]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Levite	a man from the tribe of Levi
your gates	the towns
Israel	Israel
his soul	wants
Yahweh	Yahweh

Deuteronomy 18:7

ULT	UST
then he shall serve in the name of Yahweh his God as all his brothers, the Levites, who stand there to the face of Yahweh.	*In that case, he may serve Yahweh there as a priest, just like the other men from the tribe of Levi who have been serving there.*

ULT **in the name of Yahweh his God**
UST Yahweh
(בְּשֵׁם יְהוָה אֱלֹהָיו)

Here, **name** represents all of Yahweh: his power, presence, knowledge, and so on. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Yahweh his God]

Support Reference: Metonymy

ULT **his brothers**
UST other men from the tribe of
(אֶחָיו)

Moses is speaking as if the Levites were actually all **brothers**. Here, he is using the term to mean their fellow tribesmen. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [his fellow tribesmen]

Support Reference: Metaphor

ULT **there**
UST there
(שָׁם)

Here, **there** refers to the place of worship that Yahweh will choose. You could include this information if that would be helpful to your readers. Alternate translation: [at the place of worship]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of**
UST who have been serving
(לִפְנֵי)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated it in 1:45. Alternate translation: [in the presence of] or [before]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
then he shall serve	In that case, he may serve … there as a priest
Yahweh	Yahweh
his God	Yahweh
the Levites	Levi
Yahweh	who have been serving

Deuteronomy 18:8

ULT	UST
They shall eat portions alike portions, besides from the sale of his fathers.	*He must receive the same amount of food that the other priests receive. He may keep any money that he gets from selling family possessions.*

ULT **They shall eat portions alike portions**
UST He must receive the same amount of food that the other priests receive
(חֵלֶק כְּחֵלֶק יֹאכֵלוּ)

Moses is using **portions alike portions** as a common expression of his culture to mean "equal portions." 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: [They shall share and share alike] or [They shall all eat equal portions]

Support Reference: Idiom

ULT **besides from the sale of his fathers**
UST He may keep any money that he gets from selling family possessions
(לְבַד מִמְכְּרָיו עַל־הָאָבוֹת)

Here, **the sale of his fathers** refers to the money from selling family inheritance. The Levite was allowed to keep this money and use it as he wished. You could include this information if that would be helpful to your readers. Alternate translation: [besides any family inheritance] or [even if he has received money from his family]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his fathers**
UST family possessions
(הָאָבוֹת)

Moses 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: [his father's possessions] or [inherited possessions]

Support Reference: Ellipsis

Deuteronomy 18:9

ULT	UST
When you have come into the land that Yahweh your God is giving to you, you shall not learn to do as the abominations of those nations.	*When you enter the land that Yahweh our God is giving you, you must not imitate the disgusting things that the people groups who are there now do.*

ULT have come
UST enter
(בָּא)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [have gone]

Support Reference: Go and Come

ULT nations
UST that the people groups who are there now
(הַגּוֹיִם)

Here, **nations** represents the people groups living in those nations. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [peoples]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
as the abominations of	the disgusting things
nations	that the people groups who are there now

Deuteronomy 18:10

ULT	UST
There shall not be found among you one who causes his son or his daughter to pass through the fire, a user of divination, a soothsayer or a diviner or a sorcerer	*You must not sacrifice any of your children by burning them {on your altars}. Do not try to use magic or omens to discover what will happen in the future. Do not practice sorcery.*

ULT **one who causes his son or his daughter to pass through the fire, a user of divination, a soothsayer or a diviner or a sorcerer … or a maker of charms or a questioner of mediums or a conjurer of spirits or a seeker of the dead**
UST sacrifice any of your children by burning them {on your altars}. Do not try to use magic or omens to discover what will happen in the future. Do not practice sorcery … Do not put spells on people. Do not try to talk with spirits of dead people
(מַעֲבִ֣יר בְּנֹו־וּבִתֹּ֗ו בָּאֵשׁ֙ קֹסֵ֣ם קְסָמִ֔ים מְעוֹנֵ֥ן וּמְנַחֵ֖שׁ וּמְכַשֵּׁ֑ף: וְחֹבֵ֥ר חָ֙בֶר֙ וְשֹׁאֵ֣ל אוֹב֔ וְיִדְּעֹנִ֖י וְדֹרֵ֥שׁ אֶל־הַמֵּתִֽים) (18:10-11)

These terms represent anyone who practices these abominations in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [anyone who causes his son or his daughter to pass through the fire, any user of divination, any soothsayer or any diviner or any sorcerer or any maker of charms or any questioner of mediums or any conjurer of spirits or any seeker of the dead]

Support Reference: Generic Noun Phrases

ULT **a user of divination, a soothsayer or a diviner or a sorcerer … or a maker of charms or a questioner of mediums or a conjurer of spirits or a seeker of the dead**
UST Do not try to use magic or omens to discover what will happen in the future. Do not practice sorcery … Do not put spells on people. Do not try to talk with spirits of dead people
(קֹסֵ֣ם קְסָמִ֔ים מְעוֹנֵ֥ן וּמְנַחֵ֖שׁ וּמְכַשֵּׁ֑ף: וְחֹבֵ֥ר חָ֙בֶר֙ וְשֹׁאֵ֣ל אוֹב֔ וְיִדְּעֹנִ֖י וְדֹרֵ֥שׁ אֶל־הַמֵּתִֽים) (18:10-11)

These are different ways of practicing magic, including using magic to predict the future or speak to the dead. It is unclear the exact difference between all of these terms. If your language does not have separate terms for these types of magic, you can use more general terms. Alternate translation: [anyone who engages in any type of witchcraft, tries to predict the future, or speaks to the dead]

Support Reference: Assumed Knowledge and Implicit Information

ULT **There shall not be found among you**
UST You must not
(לֹא־יִמָּצֵא בְךָ)

The expression **be found** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [There must not be among you]

Support Reference: Active or Passive

ULT **one who causes his son or his daughter to pass through the fire**
UST sacrifice any of your children by burning them {on your altars}
(מַעֲבִיר בְּנוֹ־וּבִתּוֹ בָּאֵשׁ)

The people groups in the land would sacrifice to idols by burning their children in **fire**. You could include this information if that would be helpful to your readers. Alternate translation: [anyone who worships idols by burning his children to death]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
divination	Do not try to use
a soothsayer	magic or omens to discover what will happen in the future
or a diviner	Do not practice sorcery
or a sorcerer	Do not practice sorcery

Deuteronomy 18:11

ULT	UST
or a maker of charms or a questioner of mediums or a conjurer of spirits or a seeker of the dead.	*Do not put spells on people. Do not try to talk with spirits of dead people.*

ULT **mediums**
UST with spirits of dead people
(אוֹב)

A **medium** is someone who contacts the spirits of the dead by practicing witchcraft. If your readers would not be familiar with this type of witchcraft, you could use a more general term. Alternate translation: [those who speak with the spirits of the dead]

Support Reference: Translate Unknowns

ULT **the dead**
UST with spirits of dead people
(הַמֵּתִים)

Moses is using the adjective **dead** as a noun to mean people who are dead. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the dead ones]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
or a conjurer of spirits	Do not try to talk

Deuteronomy 18:12

ULT	UST
For all who do these {are} an abomination {to} Yahweh, and because of these abominations, Yahweh your God is driving them out from your face.	*You must not do those things, because Yahweh hates people who do any of those disgusting things. He is going to drive out these people groups to benefit you because they do those disgusting things.*

ULT **For**
UST You must not do those things, because
(כִּי)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **these**
UST any of those disgusting things
(אֵלֶּה)

Here the word **these** refers to any of the abominable practices listed in verses 10–11. You could include this information if that would be helpful to your readers. Alternate translation: [these pagan practices]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is driving them out**
UST is going to drive out these people groups
(מוֹרִישׁ אוֹתָם)

The pronoun **them** refers to the people groups who had been living in the land. It may be helpful to clarify this for your readers. Alternate translation: [is driving out those people groups who live in the land]

Support Reference: Pronouns — When to Use Them

> ULT **from your face**
> UST to benefit you
> (מִפָּנֶיךָ)

Here, **from your face** is a common expression of the culture that means “on account of you” or “on your behalf.” 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} an abomination	hates
{to} Yahweh	Yahweh
abominations	they do … disgusting things
Yahweh	He
your God	He

Deuteronomy 18:13

ULT	UST
You shall be blameless with Yahweh your God.	*But you must be completely pure for Yahweh {and avoid doing any of those disgusting things}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blameless	But … completely pure … and avoid doing any of those disgusting things
Yahweh	Yahweh
your God	Yahweh

Deuteronomy 18:14

ULT	UST
For these nations, those which you will dispossess, listen to soothsayers and to diviners, but you, thus Yahweh your God has not allowed you.	*The people groups that you are about to expel from the land rely on fortune-tellers and people who practice divination. But as for you, Yahweh our God does not allow you to do that.*

ULT **nations**
UST The people groups
(הַגּוֹיִם)

Here, **nations** represents the people groups that live in those nations. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [people]

Support Reference: Metonymy

ULT **but you**
UST But as for you
(וְאַתָּה)

Moses is stating the pronoun **you** here even though he states **you** again in its normal place at the end of the sentence. He is doing that because he is making a strong contrast between what the other people groups do and what the Israelites must do. 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 that meaning here. Alternate translation: [but concerning you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	The people groups
will dispossess	are about to expel from the land
soothsayers	fortune-tellers
diviners	people who practice divination
Yahweh	Yahweh
your God	our God

Deuteronomy 18:15

ULT	UST
Yahweh your God will raise up for you a prophet from among you, from your brothers, like me. You shall listen to him,	*Some day he will send from your people a prophet like me. You must obey him.*

ULT **will raise up**
UST Some day … will send
(יָקִים)

Moses is speaking as if Yahweh would literally **raise up** a prophet, that is, as if Yahweh had lifted the prophet up to a high place. Here it means that he will appoint a prophet for them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [will appoint]

Support Reference: Metaphor

ULT **from your brothers**
UST from your people
(מֵאַחֶיךָ)

Here, **brothers** means "fellow Israelites." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from your fellow Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
your God	he
a prophet	a prophet

Deuteronomy 18:16

ULT	UST
according to all that you asked from Yahweh your God at Horeb on the day of the assembly, saying, 'We will not continue to hear the voice of Yahweh our God, and we will not see this great fire anymore, or we will die.'	*On the day that your ancestors gathered at the bottom of the mountain at Horeb, they begged me for help. They told me that they did not want Yahweh to speak to them again. They did not want to see the huge fire {that burned on the mountain}. They were afraid that they would die if Yahweh spoke to them again.*

ULT **saying**
UST They told me that
(לֵאמֹֽר)

The term **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **at Horeb**
UST at the bottom of the mountain at Horeb
(בְּחֹרֵֽב)

Horeb is the name of a mountain that is also known as Mount Sinai. You could add a footnote to show that this refers to the events described in Exodus 32.

Support Reference: How to Translate Names

ULT **saying, 'We will not continue to hear the voice of Yahweh our God, and we will not see this great fire anymore, or we will die**
UST They told me that they did not want Yahweh to speak to them again. They did not want to see the huge fire {that burned on the mountain}. They were afraid that they would die if Yahweh spoke to them again
(לֵאמֹר לֹא אֹסֵף לִשְׁמֹעַ אֶת־קוֹל֙ יְהוָ֣ה אֱלֹהָ֔י וְאֶת־הָאֵ֥שׁ הַגְּדֹלָ֖ה הַזֹּ֣את לֹא־אֶרְאֶ֑ה עוֹד֙ וְלֹ֣א אָמֻֽת׃)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation, as modeled by the UST.

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	begged me for help
your God	begged me for help
at Horeb	at the bottom of the mountain at Horeb
the assembly	that your ancestors gathered

ULT	UST
Yahweh	Yahweh
our God	Yahweh

Deuteronomy 18:17

ULT	UST
And Yahweh said to me, ‘What they have said is good.	*Then Yahweh said to me, ‘I agree with them.*

ULT **they have said**
UST with them
(דִּבְּרוּ)

The pronoun **they** refers to the Israelites who asked Moses to speak to Yahweh on their behalf. It may be helpful to clarify this for your readers. Alternate translation: [the Israelites have requested]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
is good	I agree

Deuteronomy 18:18

ULT	UST
I shall raise up a prophet for them from among their brothers, like you. And I shall set my words on his lips, and he shall speak to them all that I command him.	*So I will send them a prophet from their people like you. I will tell him what to say, and then he will tell people everything that I tell him to say.*

ULT **I shall raise up**
UST I will send
(אָקִים)

See how you translated the phrase “raise up” in 18:15 where it is used with the same meaning. Alternate translation: [I shall appoint]

Support Reference: Metaphor

ULT **their brothers**
UST from their people
(אֲחֵיהֶם)

Here, **brothers** means “fellow Israelites.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [their fellow Israelites]

Support Reference: Metaphor

ULT **And I shall set my words on his lips**
UST I will tell him what to say
(וְנָתַתִּי דְבָרַי בְּפִיו)

Here Yahweh is speaking of **words** as if they were physical objects that one could put on someone’s **lips**. Yahweh means that he will tell the prophet what to say. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And I will tell him all the words to speak]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prophet	So … a prophet

Deuteronomy 18:19

ULT	UST
And it will happen, the man who does not listen to my words that he speaks in my name, I, I will require {it} from him.	*If any person does not obey what I have told him to say, then I myself will punish that person.*

ULT the man … from him
UST If any person … that person
(הָאִישׁ & מֵעִמּוֹ)

The words **man** and **him** represent people in general, not one particular man. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [anyone … from that person]

Support Reference: Generic Noun Phrases

ULT he speaks
UST to say
(יְדַבֵּר)

The pronoun **he** refers to the prophet from the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [the prophet speaks]

Support Reference: Pronouns — When to Use Them

ULT in my name
UST I have told him
(בִּשְׁמִי)

Here Yahweh's **name** represents Yahweh's authority. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [by my authority]

Support Reference: Metonymy

ULT I, I will require {it} from him
UST then I myself will punish that person
(אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ)

The implication is that Yahweh will **require** anyone who disobeys his prophet to give an account for their disobedience. You could include this information if that would be helpful to your readers. Alternate translation: [I will require accountability for disobedience from him] or [I will hold him responsible]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I, I will require {it}**
> UST then I myself will punish
> (אָנֹכִי אֶדְרֹשׁ)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I will require** already includes this meaning. He is doing that to emphasize that he will personally punish the person who disobeys his prophet. 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: [I will indeed require it] or [I personally will require it]

Support Reference: Pronouns — When to Use Them

Deuteronomy 18:20

ULT	UST
But the prophet who presumes to speak a word in my name, which I have not commanded him to speak or who speaks in the name of other gods, then that prophet shall die.'	*There could be someone who pridefully says that he is a prophet and that his message comes from me, but I did not send him. Or, there could be someone who speaks a message that he says other gods have revealed to him. You must execute that person.'*

ULT **But**
UST There could be someone who … says that he is a prophet
(אַךְ)

Yahweh uses the word **But** here to indicate a strong contrast between a prophet that he himself sends and a false prophet. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: [However,]

Support Reference: Connect — Contrast Relationship

ULT **a word**
UST his message
(דָּבָר)

Here, **word** represents a message. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly as in the UST.

Support Reference: Metonymy

ULT **in my name**
UST comes from me
(בִּשְׁמִי)

Here Yahweh's **name** represents Yahweh's authority, as it did in the previous verse. See how you translated it there. Alternate translation: [by my authority]

Support Reference: Metonymy

ULT **or who speaks in the name of other gods**
UST Or, there could be someone who speaks a message that he says other gods have revealed to him
(וַאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים)

Here the **name** of false **gods**, represents the false gods themselves. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [or who claims to speak on behalf of other gods]

Support Reference: Metonymy

ULT **then that prophet shall die**
UST You must execute that person
(וּמֵת הַנָּבִיא הַהוּא)

The implication is that the Israelites must execute that prophet. You could include this information if that would be helpful to your readers. Alternate translation: [then you must kill that prophet]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the prophet	There could be someone who … says that he is a prophet
gods	gods
prophet	person

Deuteronomy 18:21

ULT	UST
And thus you must say in your heart, 'How will we recognize a word that Yahweh has not spoken?'	*Maybe you wonder how you can tell if a message that someone tells you does not come from Yahweh.*

ULT **you must say in your heart, 'How will we recognize a word that Yahweh has not spoken**
UST you wonder how you can tell if a message that someone tells you does not come from Yahweh
(תֹּאמַר בִּלְבָבֶךָ אֵיכָה נֵדַע אֶת־הַדָּבָר אֲשֶׁר לֹא־דִבְּרוֹ יְהוָה)

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 must ask yourselves how you will recognize a word that Yahweh has not spoken]

Support Reference: Quotes within Quotes

ULT **you must say in your heart**
UST you wonder
(תֹּאמַר בִּלְבָבֶךָ)

Moses is using **say in your heart** as a common expression of his culture to mean "think" or "say to yourself." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [you must say to yourself] or [you must think]

Support Reference: Idiom

ULT **will we recognize**
UST you can tell
(נֵדַע)

The pronoun **we** refers to the Israelites. It may be helpful to clarify this for your readers. Alternate translation: [will we Israelites recognize]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will we recognize	you can tell
Yahweh	from Yahweh

Deuteronomy 18:22

ULT	UST
When a prophet speaks in the name of Yahweh, and the thing does not happen and does not come to pass, it {is} a word that Yahweh has not spoken. The prophet has spoken it in presumption; you shall not be afraid of him.	*If a person claims to be a prophet who speaks for Yahweh, but what that person said will happen does not happen, then {you will know that} Yahweh did not reveal that message to him. That person said it just so that others would think that he is important, and you do not need to take that person seriously.*

ULT **in the name of Yahweh**
UST who speaks for Yahweh
(בְּשֵׁם יְהוָה)

Here, **name** represents Yahweh's power and authority. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [by Yahweh's authority]

Support Reference: Metonymy

ULT **the thing**
UST but what that person said will happen
(הַדָּבָר)

Here, **the thing** refers to what the prophet predicts will happen. You could include this information if that would be helpful to your readers. Alternate translation: [the prophecy]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the thing does not happen and does not come to pass**
UST but what that person said will happen does not happen
(וְלֹא־יִהְיֶה הַדָּבָר וְלֹא יָבֹוא)

These two phrases **does not happen** and **does not come to pass** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [and the thing does not actually happen]

Support Reference: Parallelism

ULT **{is} a word**
UST that message
(הַדָּבָר)

Here, **word** represents a message or prophecy. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [is a message]

Support Reference: Metonymy

ULT **has spoken it**
UST said it
(דִּבְּרוֹ)

The pronoun **it** refers to the false prophecy. It may be helpful to clarify this for your readers. Alternate translation: [has spoken the message]

Support Reference: Pronouns — When to Use Them

ULT **has spoken it in presumption**
UST said it just so that others would think that he is important
(בְּזָדוֹן דִּבְּרוֹ)

The implication is that the false prophet spoke because of pride, not because Yahweh told him to speak. He spoke **in presumption** by presuming to know Yahweh's thinking and plans. You could include this information if that would be helpful to your readers. Alternate translation: [has spoken it because of his own pride]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you shall not be afraid of him**
UST and you do not need to take that person seriously
(לֹא תָגוּר מִמֶּנּוּ)

The implication is that the Israelites should not **be afraid** of that prophet and not respect that prophet. You could include this information if that would be helpful to your readers. Alternate translation: [do not pay attention to what he said] or [you shall not be afraid of anything he says]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prophet	If a person claims to be a prophet
Yahweh	Yahweh
Yahweh	Yahweh
The prophet	That person

ULT	UST
you shall … be afraid	and you do … need to take … seriously

Deuteronomy 19

Deuteronomy 19 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Cities of refuge (1–13)
2. Property lines (14)
3. Rules regarding witnesses (15–21)

Religious and Cultural Concepts in This Chapter

Witnesses

In the ancient Near East, it was common for a person to be punished by the testimony of a single person, especially if this was an important person. The rules in this chapter give protection to people, especially the poor, by requiring multiple witnesses. This allowed justice to be done. (See: testimony, testify, witness, eyewitness, evidence)

Cities of refuge

Verses 1–13 discuss cities of refuge, which are towns to which a killer could flee. These verses address both cases where the killer accidentally kills another person and cases where the killer plans the murder. In those times, a close family member of the deceased would be obligated to take revenge for the killing of his family member by finding and killing the manslayer (someone who accidentally kills another human being). Yahweh provides protection for the killer who killed accidentally so that he will not be punished too harshly.

(See: refuge, refugee, shelter, sheltered; and avenge, avenger, revenge, vengeance)

Translation Issues in This Chapter

“you” and “your” singular and plural

Even though Moses is addressing all the Israelites, he uses the singular forms of “you.” If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Generic nouns in hypothetical situations

This chapter gives instructions and warnings for the Israelites. In these hypothetical conditions, singular nouns like “man,” “witness,” and “neighbor” represent those groups of people in general, not a specific person. If it would be helpful in your language, you could clarify that these terms refer to any person who fulfills the hypothetical situation. (See: Generic Noun Phrases; and Connect — Hypothetical Conditions)

Deuteronomy 19:1

ULT	UST
When Yahweh your God cuts off the nations, that Yahweh your God is giving their land to you, and you dispossess them and live in their cities and their houses,	*Yahweh our God will destroy the people groups from the land that he is giving to you. You will drive them out from their towns and you start to live in their homes. After that,*

ULT **Yahweh your God cuts off the nations**
UST Yahweh our God will destroy the people groups
(יַכְרִ֤ית יְהוָה֙ אֱלֹהֶ֔יךָ אֶת־הַגּוֹיִ֔ם)

Here, **cuts off** means to completely destroy or eliminate so that a people group will not have descendants. Moses is speaking of Yahweh destroying the people who live in Canaan as if he were cutting them off, as one would cut a branch from a tree so it could no longer grow new leaves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh your God eliminates the nations]

Support Reference: Metaphor

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה֙ אֱלֹהֶ֔יךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **their land**
UST from the land
(אֶת־אַרְצָ֑ם)

The pronoun **their** refers to the other nations. It may be helpful to clarify this for your readers. Alternate translation: [the territory of those nations]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
the nations	the people groups
Yahweh	he
your God	he
their land	from the land
and you dispossess them	You will drive them out

ULT	UST
and their houses	their homes

Deuteronomy 19:2

ULT	UST
you shall select three cities for yourself in the midst of your land that Yahweh your God is giving to you to possess it.	*you must divide into three parts the land that Yahweh 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. (vv2-3)*

ULT **you shall select**
UST Then select
(תַּבְדִּיל)

See the discussion in the Introduction to Deuteronomy for more information about translating **shall**.

Support Reference: Assumed Knowledge and Implicit Information

ULT **is giving to you to possess it**
UST is giving to you
(נֹתֵן לְךָ לְרִשְׁתָּהּ)

The expression **is giving to you to possess it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression as is modeled in the UST.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your land	the land … in each part
Yahweh	the land … Yahweh
your God	Yahweh
to possess it	to you

Deuteronomy 19:3

ULT	UST
You shall prepare for yourself a road and make the borders of your land three, which Yahweh your God is causing you to inherit, and it will be, everyone who murders shall flee there.	*you must divide into three parts the land that Yahweh 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. (vv2-3)*

ULT **You shall prepare for yourself a road**
UST You must make good roads {in order that people can get to those cities easily}
(תָּכִין לְךָ֖ הַדָּֽרֶךְ׃)

The implication is that the Israelites must build roads in between those cities so that it would be easy for people to travel to those cities. You could include this information if that would be helpful to your readers. Alternate translation: [Build a road for ease of travel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and make the borders of your land three**
UST you must divide into three parts the land … in each part
(וְשִׁלַּשְׁתָּ֣ אֶת־גְּבוּל֮ אַרְצֶךָ֒)

The implication is that the Israelites must divide their **land** into **three** regions. You could include this information if that would be helpful to your readers. Alternate translation: [and separate your land into three regions]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your land	the land … in each part
Yahweh	the land … Yahweh
your God	the land
is causing you to inherit	the land
who murders	who kills another person

Deuteronomy 19:4

ULT	UST
And this {is} the matter of the killer who flees there and lives (who strikes his neighbor without knowledge, and he did not hate him from previous times,	*This is the rule for someone who has killed another person. If someone accidentally kills another person who was not his enemy, he may escape to one of those cities and be safe.*

ULT **{is} the matter of**
UST is the rule
(דְּבַר)

Alternate translation: [is what you must do concerning]

ULT **strikes**
UST someone … kills
(יַכֶּה)

Here, **strikes** means "kills." If it would be helpful in your language, you could state the meaning plainly as in the UST.

Support Reference: Metonymy

ULT **his neighbor**
UST another person
(אֶת־רֵעֵהוּ)

Here, **neighbor** means "fellow Israelite." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his fellow Israelite]

Support Reference: Metaphor

ULT **without knowledge**
UST accidentally
(בִּבְלִי־דַעַת)

Here, **knowledge** represents "intention." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [unintentionally]

Support Reference: Metonymy

ULT **and he did not hate him from previous times**
UST who was not his enemy
(וְהוּא לֹא־שֹׂנֵא לוֹ מִתְּמֹל שִׁלְשֹׁם)

The implication is that the killer had no reason to kill and did not plan to kill the person. You could include this information if that would be helpful to your readers. Alternate translation: [and he did not hate him previously and did not plan to kill him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his neighbor	another person
times	his enemy

Deuteronomy 19:5

ULT	UST
and who goes into the forest {with} his neighbor to chop wood and his hand swings with the ax to cut the wood, and the iron detaches from the wood and finds his neighbor, and he dies), he shall flee to one of these cities and live.	*There could be a case where two men go into the forest to cut some wood. The ax head might come off the handle while one of the men cuts wood. Then, the ax head might hit and kill the other man. In that case, the man who was using the ax may run to one of those cities and be safe there. {The people of that city will protect him.}*

ULT **{with} his neighbor … his neighbor**
UST two men … the other man
(אֶת־רֵעֵהוּ & אֶת־רֵעֵהוּ)

Here, **neighbor** means "fellow Israelite." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with his fellow Israelite … his fellow Israelite]

Support Reference: Metaphor

ULT **the iron**
UST The … head
(הַבַּרְזֶל)

Moses assumes that readers will know **the iron** refers to the ax head which was the blade and was made out of iron. You could say that explicitly if that would be helpful to your readers. Alternate translation: [the blade of the ax]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the iron detaches from the wood and finds his neighbor**
UST The … head might come off the handle … Then, the ax head might hit … the other man
(וְנָשַׁל הַבַּרְזֶל מִן־הָעֵץ וּמָצָא אֶת־רֵעֵהוּ)

Here Moses speaks of **the iron** part of the ax as if it were a person who could find something. He means that the metal part of the ax hits and cuts the **neighbor**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and the iron detaches from the wood and hits his neighbor]

Support Reference: Personification

ULT **he**
UST In that case, the man who was using the ax
(הוּא)

The pronoun **he** refers to the "killer." It may be helpful to clarify this for your readers. Alternate translation: [the killer]

Support Reference: Pronouns — When to Use Them

ULT **and live**
UST and be safe there. {The people of that city will protect him … }
(וְחָי)

The implication is that the family members of the dead person would try to kill the manslayer in revenge. The people of those **cities** would protect the killer so that he can **live**. You could include this information if that would be helpful to your readers. Alternate translation: [and the avenger would not be able to kill him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{with} his neighbor	two men
with the ax	ax
the iron	The … head
his neighbor	the other man

Deuteronomy 19:6

ULT	UST
Lest the avenger of blood pursue after the killer when his heart is heated and overtake him, because the way is long, and he strike him {to} the life, and he did not have a judgment of death, for he had not hated him from previous times.	*{If there were only one city for the killer to run to,} the killer could be very far away from a safe city. A judge may decide not to execute the killer because the killing was an accident. Then, a relative of the victim may seek revenge and kill the man in anger before the man can arrive at a safe city.*

ULT **Lest**
UST Then
(פֶּן)

Moses is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites instructions about fleeing to a city of refuge so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [In case]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the avenger of blood pursue after the killer when his heart is heated and overtake him, because the way is long**
UST {If there were only one city for the killer to run to,} the killer could be very far away from a safe city … a relative of the victim may seek revenge … in anger before the man can arrive at a safe city
(יִרְדֹּף גֹּאֵל הַדָּם אַחֲרֵי הָרֹצֵחַ כִּי־יֵחַם לְבָבוֹ וְהִשִּׂיגוֹ כִּי־יִרְבֶּה הַדֶּרֶךְ)

The implication is that, if there are no roads to the cities of refuge, it will be difficult for a manslayer to travel to a safe city. Then, the avenger of blood might overtake the killer before the killer arrives at the city. You could include this information if that would be helpful to your readers, as modeled by the UST.

Support Reference: Assumed Knowledge and Implicit Information

ULT **his heart … and he strike him**
UST and kill the man in anger
(לְבָבוֹ & וְהִכָּהוּ)

The pronouns **his** and **he** refer to "the avenger of blood." It may be helpful to clarify this for your readers. Alternate translation: [the heart of the avenger … and the avenger strike him]

Support Reference: Pronouns — When to Use Them

ULT **his heart is heated**
UST in anger
(יִחַם־ לְבָבוֹ)

Moses is using **heart is heated** as a common expression of his culture to mean "is angry." 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 state the meaning plainly. Alternate translation: [he is burning with anger] or [he is angry]

Support Reference: Idiom

ULT **and he strike him {to} the life**
UST and kill the man
(וְהִכָּהוּ נָפֶשׁ)

Moses is using **strike him to the life** as a common expression of his culture to mean "mortally wound him." 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 state the meaning plainly. Alternate translation: [and he does him in] or [and he mortally wound him]

Support Reference: Idiom

ULT **and he did not have a judgment of death, for he had not hated him from previous times**
UST A judge may decide not to execute the killer because the killing was an accident
(וְלוֹ אֵין מִשְׁפַּט־מָוֶת כִּי לֹא שֹׂנֵא הוּא לוֹ מִתְּמוֹל שִׁלְשׁוֹם)

The implication is that a killer who killed accidentally does not deserve execution. You could include this information if that would be helpful to your readers. Alternate translation: [though that man did not deserve to die since he unintentionally killed the other person and was not his enemy, and he had not planned to hurt the man]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he had not hated him from previous times**
UST the killing was an accident
(לֹא שֹׂנֵא הוּא לוֹ מִתְּמוֹל שִׁלְשׁוֹם)

See how you translated the phrase "he did not hate him from previous times" in 19:4 where it occurs with the same meaning.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the avenger of	a relative of the victim

ULT	UST
and overtake him	before the man can arrive at a safe city
a judgment of	A judge may decide
times	the killing was an accident

Deuteronomy 19:7

ULT	UST
Therefore I command you, saying, ‘Select three cities for yourself.’	*Therefore, I order you to choose three cities {for this purpose}.*

ULT saying
UST order you
(לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT command you, saying, ‘Select three cities for yourself
UST order you to choose three cities {for this purpose}
(מְצַוְּךָ לֵאמֹר שָׁלֹשׁ עָרִים תַּבְדִּיל לָךְ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [command you to select three cities for yourself]

Support Reference: Quotes within Quotes

ULT Select three cities for yourself
UST to choose three cities {for this purpose}
(שָׁלֹשׁ עָרִים תַּבְדִּיל לָךְ)

The expression **Select three cities for yourself** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [Select three cities]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

Deuteronomy 19:8

ULT	UST
And if Yahweh your God enlarges your borders, as he has sworn to your fathers, and gives to you all the land that he spoke {about} to give to your fathers;	*Do everything that I am today commanding you to do. Love Yahweh our God and obey his instructions continually. If you do that, Yahweh our God will give you much more land {than you will have when you first inhabit the land}. You will receive all the land according to what he promised your ancestors. When that happens, select three more cities {in the new land for people to escape to}. (vv8-9)*

ULT **Yahweh your God enlarges your borders**
UST everything … Yahweh our God will give you much more land {than you will have when you first inhabit the land}
(יַרְחִ֤יב יְהוָה֙ אֱלֹהֶ֔יךָ אֶת־גְּבֻלֶ֑ךָ)

The implication is that Yahweh will enlarge the **borders** of Israel by enabling them to possess more land. You could include this information if that would be helpful to your readers. Alternate translation: [Yahweh your God gives you more land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he has sworn to your fathers**
UST to what he promised your ancestors
(נִשְׁבַּ֣ע לַאֲבֹתֶ֑יךָ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [he has sworn to your fathers that he would do]

Support Reference: Ellipsis

ULT **to your fathers … to your fathers**
UST your ancestors
(לַאֲבֹתֶ֑יךָ & לַאֲבֹתֶ֑יךָ)

Moses is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly as modeled in the UST. See how you translated the phrase “your fathers” in 1:8.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

ULT	UST
your God	our God
he has sworn	to what he promised

Deuteronomy 19:9

ULT	UST
if you keep all these commandments to do them, which I am commanding you today—to love Yahweh your God and to walk in his ways all of the days—then you shall add three more cities for yourself, more than these three.	*Do everything that I am today commanding you to do. Love Yahweh our God and obey his instructions continually. If you do that, Yahweh our God will give you much more land {than you will have when you first inhabit the land}. You will receive all the land according to what he promised your ancestors. When that happens, select three more cities {in the new land for people to escape to}. (vv8-9)*

ULT **if you keep all these commandments to do them, which I am commanding you today—to love Yahweh your God and to walk in his ways all of the days**
UST Do everything that I am today commanding you to do. Love Yahweh our God and obey his instructions continually. If you do that … land {than you will have when you first inhabit the land} … all
(כִּי־תִשְׁמֹ֞ר אֶת־כָּל־הַמִּצְוָ֣ה הַזֹּ֗את לַעֲשֹׂתָ֛הּ אֲשֶׁ֥ר אָנֹכִ֖י מְצַוְּךָ֣ הַיּ֑וֹם לְאַהֲבָ֞ה אֶת־יְהוָ֣ה אֱלֹהֶ֗יךָ וְלָלֶ֤כֶת בִּדְרָכָיו֙ כָּל־הַיָּמִ֔ים)

If it is more natural in your language to simplify the relationship between the hypothetical conditions, you could do so by moving this portion to the beginning of verse 8. See the UST for an example.

Support Reference: Verse Bridges

ULT **I am commanding you**
UST I am … commanding you
(אָנֹכִ֖י מְצַוְּךָ֣)

Moses is telling the Israelites the commands from Yahweh. Yahweh is the original source of the commands. You could include this information if that would be helpful to your readers. Alternate translation: [I am commanding you on behalf of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and to walk in his ways**
UST and obey his instructions
(וְלָלֶ֤כֶת בִּדְרָכָיו֙)

Here Moses is speaking of **commandments** as if they were **ways** a person should **walk in**. He is saying that obeying Yahweh's commandments is like walking on those ways. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and to obey all his commandments]

Support Reference: Metaphor

ULT **all of the days**
UST continually
(כָּל־הַיָּמִים)

Moses is using **all of the days** as a common expression of his culture to mean “forever” or “always.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [forever] or [always]

Support Reference: Idiom

ULT **then you shall add three more cities for yourself, more than these three**
UST select three more cities {in the new land for people to escape to}
(וְיָסַפְתָּ לְךָ עוֹד שָׁלֹשׁ עָרִים עַל הַשָּׁלֹשׁ הָאֵלֶּה)

The implication is that the Israelites must choose **three more cities** of refuge in the part of the land that Yahweh will give them later. You could include this information if that would be helpful to your readers. Alternate translation: [then you shall add three more cities for yourself in that additional land, besides these three cities]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to love	Love
Yahweh	Yahweh … all
your God	our God

Deuteronomy 19:10

ULT	UST
Then you shall not spill innocent blood in the midst of the land that Yahweh your God is giving to you {as} an inheritance, and bloodshed be upon you.	*As a result, innocent people will not die, and you will not be guilty for allowing them to die in the land that Yahweh is giving to you.*

ULT **Then you shall not spill innocent blood … and bloodshed be upon you**
UST As a result, innocent people will not die, and you will not be guilty for allowing them to die
(וְלֹא יִשָּׁפֵךְ דָּם נָקִי & וְהָיָה עָלֶיךָ דָּמִים)

These phrases are both part of the result of adding three new cities of refuge. Use a connector or connectors in your language that makes it clear that these phrases are the result of adding three new cities of refuge. Alternate translation: [That would keep you from spilling innocent blood … which would make you guilty of murder]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Then you shall not spill innocent blood**
UST As a result, innocent people will not die
(וְלֹא יִשָּׁפֵךְ דָּם נָקִי)

Moses is using **spill … blood** as a common expression of his culture to mean "kill someone." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [Then you shall not kill an innocent person]

Support Reference: Idiom

ULT **Then you shall not spill innocent blood**
UST As a result, innocent people will not die
(וְלֹא יִשָּׁפֵךְ דָּם נָקִי)

The implication is that, if the Israelites choose certain cities for people who kill someone accidentally to flee to, then the avengers of blood will not be able to kill them. As a result, Israelites will keep innocent people from dying. You could include this information if that would be helpful to your readers. Alternate translation: [And so you will help prevent the spilling of innocent blood by choosing cities of refuge]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and bloodshed be upon you**
UST and you will not be guilty for allowing them to die
(וְהָיָה עָלֶיךָ דָּמִים)

Moses is using **bloodshed be upon you** as a common expression of his culture to mean "you be considered guilty of murder." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [and you be guilty of murder]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
innocent	innocent people
the land	the land
Yahweh	Yahweh
your God	Yahweh
{as} an inheritance	to you
bloodshed	and you will not be guilty for allowing them to die

Deuteronomy 19:11

ULT	UST
And if there is a man who hates his neighbor and ambushes him and rises up against him and strikes him {to} the life, and he dies, and he flees into one of these cities,	*In a case where someone hates another person, he might hide and wait for this person to pass by. Then, he might attack and murder this person. In this situation, if the attacker flees to one of those cities,*

ULT **him … against him and strikes him … and he dies**
UST this person … Then, he might attack and murder this person
(לוֹ & עָלָיו וְהִכָּהוּ & וָמֵת)

The pronouns **him** and **he** refer to the "neighbor." It may be helpful to clarify this for your readers. Alternate translation: [his neighbor … against him and strikes him … and his neighbor dies]

Support Reference: Pronouns — When to Use Them

ULT **And if there is a man**
UST In a case where someone
(וְכִי־יִהְיֶה אִישׁ)

Moses is introducing a possible situation in which a man murdered someone and flees to a city of refuge. The instructions for what the elders should do if that situation occurs are described in verse 12. Express this possible situation in a way that would be natural in your language. Alternate translation: [If it should happen that a man]

Support Reference: Connect — Hypothetical Conditions

ULT **and rises up against him**
UST Then, he might attack
(וְקָם עָלָיו)

Moses is using **rises up against** as a common expression of his culture to mean "attacks." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [and attacks him]

Support Reference: Idiom

ULT **and strikes him {to} the life**
UST Then, he might attack
(וְהִכָּהוּ נֶפֶשׁ)

See how you translated the phrase "strike him to the life" in 19:6.

Support Reference: Idiom

ULT and he flees
UST In this situation, if the attacker flees
(וְנָ֣ס)

The pronoun **he** refers to the "man who hates his neighbor." It may be helpful to clarify this for your readers. Alternate translation: [and the killer flees]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his neighbor	another person

Deuteronomy 19:12

ULT	UST
then the elders of his city shall send out and take him from there and give him into the hand of the avenger of blood, then he shall die.	*the elders of the murderer's hometown {are responsible for punishing him. They} must send someone to the city where the murderer is hiding and arrest him. Then they must bring him to the victim's relative who is responsible for avenging the murder so that the relative may execute the murderer.*

ULT **then the elders of his city shall send out**
UST the elders of the murderer's hometown {are responsible for punishing him. They} must send someone
(וְשָׁלְחוּ זִקְנֵי עִירוֹ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words if it would be clearer in your language. Alternate translation: [then the elders of his city shall send a representative out]

Support Reference: Ellipsis

ULT **his city … him … him … then he shall die**
UST the murderer's hometown … him … him … so that the relative may execute the murderer
(עִירוֹ & אֹתוֹ & אֹתוֹ & וָמֵת)

The pronouns **his**, **him**, and **he** refer to the killer. It may be helpful to clarify this for your readers. Alternate translation: [the killer's city … the killer … him … then the killer shall die]

Support Reference: Pronouns — When to Use Them

ULT **from there**
UST to the city where the murderer is hiding
(מִשָּׁם)

Here, **there** refers to the city of refuge that the killer fled to. You could include this information if that would be helpful to your readers. Alternate translation: [from the city of refuge]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and give him into the hand of the avenger of blood**
UST and arrest … Then they must bring him to the victim's relative who is responsible for avenging the murder
(וְנָתְנוּ אֹתוֹ בְּיַד גֹּאֵל הַדָּם)

Here, **hand** represents the control of the avenger. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and give him into the custody of the avenger of blood]

Support Reference: Metonymy

ULT **the avenger of blood**
UST to the victim's relative who is responsible for avenging the murder
(גֹּאֵל הַדָּם)

Here, **blood** represents "killing." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the avenger of killing]

Support Reference: Metonymy

ULT **then he shall die**
UST so that the relative may execute the murderer
(וָמֵת)

The implication is that "the redeemer of blood" will execute the killer. You could include this information if that would be helpful to your readers. Alternate translation: [then the avenger of blood shall execute him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	the elders of … are responsible for punishing him
the avenger of	to the victim's relative who is responsible for avenging the murder

Deuteronomy 19:13

ULT	UST
Your eye shall not pity him, and you shall remove the blood of the innocent from Israel, and it will go well for you.	*Do not pity killers! {Instead, you must execute them.} This is so that you Israelites will not be responsible for the deaths of innocent people. This is also so that you may prosper.*

ULT **Your eye shall not pity him**
UST Do not pity killers
(לֹא־תָחֹס עֵינְךָ עָלָיו)

Moses is using **eye shall not pity him** as a common expression of his culture to mean "do not feel sorry for him." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [Do not let your heart soften towards him] or [Do not have compassion on him]

Support Reference: Idiom

ULT **the blood of**
UST the deaths of
(דַּם)

See how you translated "blood" in the previous verse. Alternate translation: [the guilt of killing]

Support Reference: Metonymy

ULT **the innocent**
UST innocent people
(הַנָּקִי)

Moses is using the adjective **innocent** as a noun to mean innocent people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who did nothing wrong]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the innocent	innocent people
from Israel	Israelites

Deuteronomy 19:14

ULT	UST
You shall not displace the boundary of your neighbor of which he first set the bounds, in your inheritance that you will inherit, in the land that Yahweh your God is giving to you to possess it.	*In the land that Yahweh is giving you, your ancestors placed stones to mark the borders of properties. When you occupy that land, do not move those markers.*

ULT **You shall not displace the boundary of your neighbor**
UST your ancestors … do not move those markers
(לֹ֣א תַסִּ֔יג גְּבֻ֖ול רֵעֶ֑ךָ)

The implication is that someone would **displace the boundary** of their **neighbor** in order to take their neighbor's land as their own. You could include this information if that would be helpful to your readers. Alternate translation: [You must not take land away from your neighbor by changing the boundary of his land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the boundary of**
UST those markers
(גְּבֻ֖ול)

Here, **boundary** represents stones or other objects that people use to mark the boundary of their land. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the boundary markers of]

Support Reference: Metonymy

ULT **he first set the bounds**
UST your ancestors placed stones to mark the borders of properties
(גְּבֻלֹ֥ות רִאשֹׁנִ֛ים)

The implication is that previous generations divided the land into portions and placed stones to mark the boundaries of each portion of land. You could include this information if that would be helpful to your readers. Alternate translation: [previous generations set the bounds]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of which he first set the bounds**
UST your ancestors placed stones to mark the borders of properties
(אֲשֶׁר גָּבְלוּ רִאשֹׁנִים)

The expression **of which he first set the bounds** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [which he first set]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **in your inheritance**
UST When you occupy that land
(בְּנַחֲלָתְךָ)

Here, **inheritance** refers to the specific portion of land that each family receives. You could include this information if that would be helpful to your readers. Alternate translation: [in the portion of land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the land that Yahweh your God is giving to you to possess it**
UST In the land that Yahweh is giving you
(בָּאָרֶץ אֲשֶׁר־ יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לְרִשְׁתָּהּ)

The expression **in the land that Yahweh your God is giving to you to possess it** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [in the land that Yahweh your God is giving to you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your neighbor	your ancestors
in your inheritance	When you occupy that land
will inherit	When you occupy that land
in the land	In the land
Yahweh	Yahweh
your God	Yahweh
to possess it	you

Deuteronomy 19:15

ULT	UST
One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins; upon the mouth of two witnesses or upon the mouth of three witnesses a matter may be raised.	*When someone accuses another person of any kind of wrong activity or of sinning in any way, one person who says, 'I saw him do it' is not enough {to convict him}. There must be at least two or three people who say that they saw him do it in order for the judge to accept that what he says is true.*

ULT **One witness shall not rise up against a man**
UST When someone accuses another person … one person who says, 'I saw him do it' is not enough {to convict him}
(לֹא־יָקוּם עֵד אֶחָד בְּאִישׁ)

Here Moses is using **rise up against** as a common expression of his culture to mean "attack" or in this context, "bring a case against." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [One witness shall not bring a case against another man]

Support Reference: Idiom

ULT **for any iniquity, or for any sin**
UST of any kind of wrong activity or of sinning in any way
(לְכָל־עָוֹן וּלְכָל־חַטָּאת)

The terms **iniquity** and **sin** mean similar things. Moses 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: [for any sin]

Support Reference: Doublet

ULT **in any sin that he sins**
UST or of sinning in any way
(בְּכָל־חֵטְא אֲשֶׁר יֶחֱטָא)

For emphasis, Moses 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: [in any sin that he commits]

Support Reference: Poetry

ULT **the mouth of … the mouth of**
UST There must be at least … three
(פִּי & פִּי)

Here, **mouth** represents the words that someone says. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the testimony of … the testimony of]

Support Reference: Metonymy

ULT **a matter may be raised**
UST in order for the judge to accept that what he says is true
(יָקוּם דָּבָר)

Moses is using **a matter may be raised** as a common expression of his culture to mean "a case against someone may be brought." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [a case may be brought against someone]

Support Reference: Idiom

ULT **a matter may be raised**
UST in order for the judge to accept that what he says is true
(יָקוּם דָּבָר)

The expression **be raised** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [may a judge hear a case]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
witness	person who says, 'I saw him do it
iniquity	wrong activity
sin	or of sinning in any way
sin	or of sinning in any way
he sins	or of sinning in any way
witnesses	two
witnesses	people who say that they saw him do it

Deuteronomy 19:16

ULT	UST
If a false witness rises up against a man to testify falsehood against him,	*Suppose that someone falsely testifies that they saw a man sin.*

ULT rises up against a man
UST someone … testifies … a man
(יָקוּם & בְּאִישׁ)

See how you translated the similar phrase “rise up against” in the previous verse 19:15.
Alternate translation: [brings a legal case against a man]

Support Reference: Idiom

ULT If
UST Suppose that
(כִּי)

Moses is introducing a possible condition in this verse, and he gives the consequence in the next verse in which men who have a controversy must go before Yahweh, the priests, and the judges. Express this possible condition in a way that would be natural in your language.
Alternate translation: [In the case that]

Support Reference: Connect — Hypothetical Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a false witness	someone falsely testifies
a … witness	someone … testifies
to testify	that they saw

Deuteronomy 19:17

ULT	UST
then the two men who have the controversy shall stand to the face of Yahweh, to the faces of the priests and the judges who will be in those days.	*Both the accuser and the accused must go to the place of worship. There, they must talk to the priests and judges who are serving at that time.*

ULT **then the two men who have the controversy shall stand**
UST Both the accuser and the accused must go
(וְעָמְדוּ שְׁנֵי־הָאֲנָשִׁים אֲשֶׁר־לָהֶם הָרִיב)

Here, **stand** means "present the case." If it would be helpful in your language, you could state the meaning explicitly. Alternate translation: [then the two men who have the controversy shall bring their case]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of … to the faces of**
UST to … There, they must talk to
(לִפְנֵי & לִפְנֵי)

Here, **face** represents the presence of Yahweh and **faces** represents the presence of the **priests** and **judges**. 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 the presence of … before]

Support Reference: Metonymy

ULT **and the judges who will be**
UST and judges who are serving
(וְהַשֹּׁפְטִים אֲשֶׁר יִהְיוּ)

The implication is that there will be **judges** at the place of worship who will make decisions for all of Israel. The **judges** served for a limited period of time, then other judges replaced them. You could include this information if that would be helpful to your readers. Alternate translation: [and the judges who will be in office]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will be in those days**
UST are serving at that time
(יִהְיוּ בַּיָּמִים הָהֵם)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply the implied words if it would be clearer in your language. Alternate translation: [will be serving at the place of worship in those days]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	the place of worship
the priests	the priests
and the judges	and judges

Deuteronomy 19:18

ULT	UST
And the judges shall inquire thoroughly, and behold, {if the} witness {is} false (the false witness testified against his brother),	*The judges must investigate the case carefully. If the judges discover that one man falsely testified against the other,*

ULT and behold, {if the} witness {is} false
UST If the judges discover that … falsely testified
(וְהִנֵּה עֵד־שֶׁקֶר)

Moses is describing a possible condition in which the people are to do the punishment described in verse 19 only if the judges first discover that the witness is false. Express this possible condition in a way that would be natural in your language. Alternate translation: [and suppose that they discover that the witness is false]

Support Reference: Connect — Hypothetical Conditions

ULT against his brother
UST against the other
(בְּאָחִיו)

Moses is using the term **brother** to describe someone who is descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [against his fellow Israelite]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the judges	The judges
And … shall inquire	must investigate the case
{if the} witness	falsely testified
the false witness	one man falsely testified
testified	falsely testified

Deuteronomy 19:19

ULT	UST
then you shall do to him as he had planned to do to his brother, and you shall remove the evil from among you.	*then the people must punish the false witness. The punishment must be the same as the punishment he suggested for the man that he accused. As a result, you will make sure no one from Israel does this evil action.*

> ULT **to him … he had planned … to his brother**
> UST the false witness … the punishment he suggested for the man that he accused
> (לֹ֔ו & זָמַ֖ם & לְאָחִ֑יו)

The pronouns **him**, **he**, and **his** refer to the false witness mentioned in the previous verse who falsely "testified against his brother." It may be helpful to clarify this for your readers. Alternate translation: [to the false witness … he had planned … to his brother]

Support Reference: Pronouns — When to Use Them

> ULT **and you shall remove the evil from among you**
> UST As a result, you will make sure no one from Israel does this evil action
> (וּבִעַרְתָּ֥ הָרָ֖ע מִקִּרְבֶּֽךָ)

See how you translated this same phrase in 13:5.

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the evil	does this evil action

Deuteronomy 19:20

ULT	UST
Then the remnant will hear and fear and will not continue to do anymore as this evil thing among you.	*The rest of the Israelites will learn about the punishment. They will be afraid of the punishment, so they will not testify falsely.*

ULT **Then the remnant**
UST The rest of the Israelites
(וְהַנִּשְׁאָרִים)

Here, **remnant** refers to the rest of the people. You could include this information if that would be helpful to your readers. Alternate translation: [Then everyone else]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will hear and fear**
UST will learn about the punishment. They will be afraid of the punishment
(יִשְׁמְעוּ וְיִרָאוּ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [will hear about the punishment and fear that they might also be punished]

Support Reference: Ellipsis

ULT **and will not continue to do anymore as this evil thing**
UST so they will not testify falsely
(וְלֹא־יֹסִפוּ לַעֲשׂוֹת עוֹד כַּדָּבָר הָרָע הַזֶּה)

The expression **and will not continue to do anymore as this evil thing among you** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [and will no longer do such an evil thing as this]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then the remnant	The rest of the Israelites
and fear	They will be afraid of the punishment
evil	they will … testify falsely

Deuteronomy 19:21

ULT	UST
And your eyes shall not have pity; a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot.	*Do not pity that person. If he killed someone, you must kill him. In the same way, {if he harmed} someone's eye, tooth, hand, or foot, {you must cause the same harm to him}.*

ULT **And your eyes shall not have pity**
UST Do not pity that person
(וְלֹא תָחוֹס עֵינֶךָ)

Moses is using **your eyes shall not have pity** as a common expression of his culture to mean "do not feel sorry for him." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [And do not let your heart soften towards him] or [And do not have compassion on him]

Support Reference: Idiom

Deuteronomy 20

Deuteronomy 20 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Instructions for going to war (1–20)
2. Encouragement and exemptions from battle (1–9)
3. Rules for sieges and warfare (10–20)

Religious and Cultural Concepts in This Chapter

Yahweh's protection in battle

Israel was not to fear the military might of other nations. Their confidence was to be in Yahweh, who was the true source of their strength and protection. This divine reliance is highlighted by the priest, rather than a military commander, addressing the soldiers before battle, reminding them of Yahweh's presence and power to save them. (See: trust, trusted, trustworthy, trustworthiness; and priest, priesthood)

Holy war and the conquest of Canaan

The conquest of the land that Yahweh had promised them was a unique event in Israel's history, considered a form of holy war with specific, God-given rules. This warfare was presented as Yahweh's judgment against the sinfulness of the Canaanite peoples. The command for complete destruction of these peoples was to prevent them from leading Israel into sin. (See: Promised Land; and holy, holiness, unholy, sacred; and sin, sinful, sinner, sinning)

Exemptions from military service

In ancient Israelite society, certain men were excused from military service. This chapter outlines several reasons for exemption, including recently building a new house, planting a new vineyard and not yet enjoying its fruit, being newly engaged to

a woman, or being fearful. These exemptions ensured that important life events were honored and that the army consisted of willing and courageous soldiers.

Translation Issues in This Chapter

Use of "you"

Throughout this chapter, Moses is addressing the entire nation of Israel.

- **Singular "you" addressing the crowd:** Most often, Moses uses the singular form of "you" (e.g., 20:1 "When **you** go out … **you** shall not fear," 20:10 "When **you** draw near … **you** shall call"). This is a common Hebrew rhetorical device where the community is addressed as a single entity.

- **Plural "you":** The priest, when addressing the people in 20:3–4, uses the plural form of "you" (e.g., 20:3 "your hearts," "of them," 20:4 "your God," "with you," "for you," "your enemies," "save you"). The officers also use plural forms when they address the people (e.g., 20:18 "teach you").

If addressing a crowd with a singular "you" is unnatural in your language, consistently use the plural form.

"what man is there"

This phrase, used multiple times in verses 5–8 (e.g., "Who is the man that has built a new house"), introduces rhetorical questions. These questions are not seeking information but are designed to identify categories of men who are to be excused from battle, emphasizing Yahweh's desire for a dedicated fighting force. (See: Rhetorical Question)

"soften your hearts"/"heart … will not melt"

In 20:3, "You shall not soften your hearts" is an idiom meaning "do not be afraid." Similarly, in 20:8, the phrase "the heart of his brother will not melt like his heart" means his fellow soldiers will not become afraid like he is. The heart here represents courage. If these idioms are not clear, translate them with their plain meaning. (See: Idiom; and Metonymy)

“mouth of the sword”

The expression “by the mouth of the sword” in 20:13 is an idiom meaning to kill with a sword, often implying complete destruction in battle. Translate this with a natural equivalent in your language. (See: Idiom)

“For is the tree of the field a man?”

This rhetorical question in 20:19 emphasizes that trees are not enemies to be attacked during a siege. It implies that since trees are not human combatants, they should not be indiscriminately destroyed, especially if they provide food. (See: Rhetorical Question; and Personification)

Deuteronomy 20:1

ULT	UST
When you go out to battle against your enemies, and see horses and chariots, a people more numerous than you, you shall not be afraid of them, for Yahweh your God {is} with you, who raised you up from the land of Egypt.	*When your fighting men go to fight your enemies and see that they have many horses and chariots and that their army is much bigger than yours, do not be afraid of them, because Yahweh our God, who brought the Israelites safely out of Egypt, will be with you.*

ULT **and see horses and chariots**
UST and see that they have … horses and chariots
(וְרָאִ֜יתָ סֽוּס וָרֶ֗כֶב)

The implication is that an army with **horses and chariots** was a very strong army, so anyone who was fighting that army would be afraid. You could include this information if that would be helpful to your readers. Alternate translation: [and see a strong army with horses and chariots]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a people**
UST and that their army is
(עַם)

Here, **people** represents the army of that people. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [a people whose army is]

Support Reference: Metonymy

ULT **of them**
UST of them
(מֵהֶ֑ם)

The pronoun **them** refers to the army of the people group. It may be helpful to clarify this for your readers. Alternate translation: [of their army]

Support Reference: Pronouns — When to Use Them

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָ֤ה אֱלֹהֶ֙יךָ֙)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **who raised you up from the land of Egypt**
UST who brought the Israelites safely out of Egypt
(הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם)

Here Moses is speaking of Yahweh bringing the Israelites out of Egypt as if Yahweh were raising the people up. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who brought you from the land of Egypt]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemies	your enemies
horses	horses
and chariots	and chariots
you shall … be afraid	do … be afraid
Yahweh	Yahweh
your God	our God
from the land of	out of
Egypt	Egypt

Deuteronomy 20:2

ULT	UST
And it will be, as you draw near to the battle, then the priest shall approach and speak to the people.	*When you are ready to start the battle, the high priest must stand in front of the fighting men.*

ULT And it will be
UST When
(וְהָיָה)

Here Moses is using the word translated **And it will be** to introduce an instruction. Use a word, phrase, or other method in your language that is natural for introducing instructions. Alternate translation: [And it must be]

Support Reference: Connecting Words and Phrases

ULT the people
UST the fighting men
(הָעָם)

Here, **the people** represents the army of Israel. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the soldiers]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the high priest

Deuteronomy 20:3

ULT	UST
And he shall say to them, 'Hear, Israel, you are approaching today to battle against your enemies. You shall not soften your hearts. You shall not fear or panic or be terrified of them,	*He must say to them, 'Listen to me Israelite men! Today you are going to fight against our enemies. Do not be timid! Do not be afraid of them in any way at all,*

ULT **You shall not soften your hearts. You shall not fear or panic or be terrified of them … for Yahweh your God goes with you to fight for you against your enemies, to save you**

UST Do not be timid! Do not be afraid of them in any way at all … because Yahweh our God will go with you. He will fight your enemies for you, and he will enable you to defeat them

(אַל־יֵרַךְ לְבַבְכֶם אַל־תִּירְאוּ וְאַל־תַּחְפְּזוּ וְאַל־תַּעַרְצוּ מִפְּנֵיהֶם: כִּי יְהוָה אֱלֹהֵיכֶם הַהֹלֵךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם)
(20:3-4)

If it would be more natural in your language to state the reason before the result, you may rearrange the order of these sentences. Combine Deuteronomy 20:3–4 into a verse bridge to keep related information together. Alternate translation: [Yahweh your God goes with you to fight for you against your enemies, to save you. Therefore you shall not soften your hearts. You shall not fear or panic or be terrified of them]

Support Reference: Verse Bridges

ULT **Israel**

UST Israelite men

(יִשְׂרָאֵל)

The priest is using **Israel** to represent all the fighting men of Israel. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [soldiers of Israel]

Support Reference: Synecdoche

ULT **You shall not soften your hearts**

UST Do not be timid

(אַל־יֵרַךְ לְבַבְכֶם)

The speaker is using **soften your hearts** as a common expression of his culture to mean "be afraid." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [You shall not be afraid]

Support Reference: Idiom

ULT **You shall not fear or panic or be terrified**
UST Do not be afraid of them in any way at all
(אַל־תִּירְאוּ וְאַל־תַּחְפְּזוּ וְאַל־תַּעַרְצוּ)

The terms **fear or panic or be terrified** mean similar things. Moses is using these three terms together to emphasize how important it is for the Israelites to be brave when facing their enemies in battle. If it would be clearer for your readers, you could express this emphasis with fewer words. Alternate translation: [You shall not be afraid in any way] or [You shall not let fear overcome you]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite men
your enemies	our enemies
You shall … fear	be afraid of them in any way at all
panic	be afraid of them in any way at all
be terrified	be afraid of them in any way at all

Deuteronomy 20:4

ULT	UST
for Yahweh your God goes with you to fight for you against your enemies, to save you.'	*because Yahweh our God will go with you. He will fight your enemies for you, and he will enable you to defeat them.'*

ULT **for**
UST because
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [since]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
your enemies	your enemies
to save	and he will enable you to defeat them

Deuteronomy 20:5

ULT	UST
And the officers shall speak to the people, saying, 'Who {is} the man who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in battle and another man dedicate it.	*Then the leaders must say to the fighting men, 'If anyone among you has just built a new house and has not dedicated it {to God}, he should go home {and dedicate the house}. If he does not do that, if he dies in the battle, someone else will dedicate the house {and live in it}.*

ULT **And the officers shall speak to the people, saying, 'Who {is} the man who has built a new house and has not dedicated it? Let him go**

UST Then the leaders must say to the fighting men, 'If anyone among you has just built a new house and has not dedicated it {to God}, he should go … the house

(וְדִבְּרוּ הַשֹּׁטְרִים אֶל־הָעָם לֵאמֹר מִי־הָאִישׁ אֲשֶׁר בָּנָה בַיִת־חָדָשׁ וְלֹא חֲנָכוֹ יֵלֵךְ)

If it would be clearer in your language, you could translate this quotation in such a way that there is not a quotation within a quotation. This quote continues until the end of verse seven. Alternate translation: [And the officers shall ask the people if there is any man who has built a new house and has not dedicated it. They shall tell him to go]

Support Reference: Quotes within Quotes

ULT **Who {is} the man who has built a new house and has not dedicated it? Let him go and return to his house**

UST If anyone among you has just built a new house and has not dedicated it {to God}, he should go home {and dedicate the house} … the house

(מִי־הָאִישׁ אֲשֶׁר בָּנָה בַיִת־חָדָשׁ וְלֹא חֲנָכוֹ יֵלֵךְ וְיָשָׁב לְבֵיתוֹ)

Moses is using a question form followed by an instruction phrase in verses 5–8 for listing those exempted from military service. This pattern creates a formal, rhythmic structure in these military instructions. If your language would not use a pattern of phrases in this way, you could express these as statements rather than questions. Alternate translation: [Any man who has built a new house and has not dedicated it should go and return to his house] or [If a man has built a new house and has not dedicated it, he must return home]

Support Reference: Rhetorical Question

ULT **saying**
UST say
(לֵאמֹר)

The term **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **Who {is} the man**
UST If anyone among you has
(מִי־הָאִישׁ)

Here, **the man** represents men in general, not a specific man. Moses is referring to any Israelite soldier who fits this description. The same pattern occurs in verses 6–8 with other categories of men who may return home. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [Is there any man]

Support Reference: Generic Noun Phrases

ULT **and has not dedicated it**
UST and has not dedicated it {to God}
(וְלֹא חֲנָכוֹ)

The expression **dedicated it** refers to an ancient Israelite practice of ceremonially setting apart a new house, likely through a religious ceremony asking for God's blessing before moving in. (Nothing more is known about this than appears in this text.) Moses assumes his audience would understand this cultural practice. If this information is not clear to your readers, you could make it more explicit. Alternate translation: [and has not dedicated it in a special ceremony] or [and has not formally celebrated its completion with a ceremony]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lest he die in battle and another man dedicate it**
UST If he does not do that, if he dies in the battle, someone else will dedicate … and live in it
(פֶּן־יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר יַחְנְכֶנּוּ)

Moses is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [otherwise, he may die in battle and another man will dedicate it]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the officers	the leaders
a … house	a … house … the house
has … dedicated it	dedicated it {to God}
to his house	home {and dedicate the house}
dedicate it	will dedicate … and live in it

Deuteronomy 20:6

ULT	UST
And who {is} the man who has planted a vineyard and has not put it into use? Let him go and return to his house, lest he die in battle and another man put it to use.	*If anyone among you has planted a vineyard and has not yet harvested any grapes from it, he should go home. If he stays here and dies in the battle, someone else will harvest the grapes and enjoy the wine made from them.*

ULT **And who {is} the man who has planted a vineyard and has not put it into use? Let him go and return to his house**
UST If anyone among you has planted a vineyard and has not yet harvested any grapes from it, he should go home
(וּמִי־הָאִישׁ אֲשֶׁר־נָטַע כֶּרֶם וְלֹא חִלְּלוֹ יֵלֵךְ וְיָשָׁב לְבֵיתוֹ)

If you decided in the previous verse to translate the question as a statement or as an exclamation, you can continue doing that here. Alternate translation: [Any man who has planted a vineyard and has not put it into use should go and return to his house] or [If a man has planted a vineyard and has not put it into use, he must return home]

Support Reference: Rhetorical Question

ULT **And who {is} the man who has planted a vineyard and has not put it into use? Let him go**
UST If anyone among you has planted a vineyard and has not yet harvested any grapes from it, he should go
(וּמִי־הָאִישׁ אֲשֶׁר־נָטַע כֶּרֶם וְלֹא חִלְּלוֹ יֵלֵךְ)

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: [And if there is any man who has planted a vineyard and has not put it into use, let him go]

Support Reference: Quotes within Quotes

ULT **And who {is} the man**
UST If anyone among you has
(וּמִי־הָאִישׁ)

If you decided in the previous verse to translate **the man** in a way that represents men in general, not a specific man, you can continue doing that here. Alternate translation: [Is there any man] or [Is there anyone among you]

Support Reference: Generic Noun Phrases

ULT lest he die
UST If he stays here and dies
(פֶּן־יָמוּת)

See how you translated “lest” in the previous verse. Alternate translation: [otherwise he may die]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has planted	planted
a vineyard	a vineyard
to his house	home

Deuteronomy 20:7

ULT	UST
And who {is} the man who is engaged {to} a woman and has not taken her? Let him go and return to his house, lest he die in battle and another man take her.'	*If anyone among you has become engaged to marry a woman but has not married her yet, he should go home {and marry her}. If he stays here and dies in the battle, someone else will marry her.'*

ULT **And who {is} the man who is engaged {to} a woman and has not taken her? Let him go and return to his house**
UST If anyone among you has become engaged to marry a woman but has not married her yet, he should go home {and marry her}
(וּמִי־הָאִישׁ אֲשֶׁר־אֵרַשׂ אִשָּׁה וְלֹא לְקָחָהּ יֵלֵךְ וְיָשָׁב לְבֵיתוֹ)

If you decided in the previous verse to translate the question as a statement or as an exclamation, you can continue doing that here. Alternate translation: [Any man who is engaged to a woman and has not taken her should go and return to his house] or [If a man is engaged to a woman and has not taken her, he must return home]

Support Reference: Rhetorical Question

ULT **And who {is} the man who is engaged {to} a woman and has not taken her? Let him go**
UST If anyone among you has become engaged to marry a woman but has not married her yet, he should go
(וּמִי־הָאִישׁ אֲשֶׁר־אֵרַשׂ אִשָּׁה וְלֹא לְקָחָהּ יֵלֵךְ)

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: [And if there is any man who is engaged to a woman and has not taken her, let him go]

Support Reference: Quotes within Quotes

ULT **And who {is} the man**
UST If anyone among you has
(וּמִי־הָאִישׁ)

See how you translated the phrase "who is the man" in the previous verse.

Support Reference: Generic Noun Phrases

ULT **and has not taken her**
UST but has not married her yet
(וְלֹא לְקָחָהּ)

Moses is referring to marriage and the consummation of marriage in a polite way by using the phrase **has not taken her**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [and has not yet married her] or [and has not completed the marriage with her]

Support Reference: Euphemism

ULT **lest he die**
UST If he stays here and dies
(פֶּן־יָמוּת)

See how you translated “lest” in the two previous verses. Alternate translation: [otherwise he may die]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to his house	home {and marry her}

Deuteronomy 20:8

ULT	UST
And the officers shall continue to speak to the people and say, 'Who {is} the man who fears and {is} soft of heart? Let him go and return to his house, and the heart of his brother will not melt like his heart.'	*Then the leaders must also say to the fighting men, 'If anyone among you is afraid or timid, he should go home, in order that he does not cause his fellow soldiers to be afraid like him.'*

ULT **And the officers shall continue to speak to the people and say, 'Who {is} the man who fears and {is} soft of heart? Let him go and return to his house, and the heart of his brother will not melt like his heart**

UST Then the leaders must also say to the fighting men, 'If anyone among you is afraid or timid, he should go home, in order that he does not cause his fellow soldiers to be afraid like him

(וְיָסְפוּ הַשֹּׁטְרִים לְדַבֵּר אֶל־הָעָם וְאָמְרוּ מִי־הָאִישׁ הַיָּרֵא וְרַךְ הַלֵּבָב יֵלֵךְ וְיָשָׁב לְבֵיתוֹ וְלֹא יִמַּס אֶת־לְבַב אֶחָיו כִּלְבָבוֹ)

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 officers shall continue to ask the people if there is any man who fears and is soft of heart. They shall tell him to go and return to his house, and the heart of his brother will not melt like his heart]

Support Reference: Quotes within Quotes

ULT **and say**

UST say

(וְאָמְרוּ)

The term **and say** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **Who {is} the man who fears and {is} soft of heart? Let him go and return to his house**

UST If anyone among you is afraid or timid, he should go home

(מִי־הָאִישׁ הַיָּרֵא וְרַךְ הַלֵּבָב יֵלֵךְ וְיָשָׁב לְבֵיתוֹ)

If you decided in the previous verse to translate the question as a statement or as an exclamation, you can continue doing that here. Alternate translation: [Any man who fears and is soft of heart should go and return to his house] or [If a man fears and is soft of heart, he must return home]

Support Reference: Rhetorical Question

ULT **Who {is} the man**
UST If anyone among you
(מִי־הָאִישׁ)

See how you translated this phrase in the previous verse.

Support Reference: Generic Noun Phrases

ULT **who fears and {is} soft of heart**
UST is afraid or timid
(הַיָּרֵא וְרַךְ הַלֵּבָב)

The terms **fears** and **is soft of heart** mean similar things. Moses is using these two terms together to emphasize the idea of a soldier lacking courage in battle. If it would be clearer for your readers, you could express this emphasis with a single phrase. Alternate translation: [who is too frightened to fight bravely] or [who lacks courage for battle]

Support Reference: Doublet

ULT **and the heart of his brother will not melt like his heart**
UST in order that he does not cause his fellow soldiers to be afraid like him
(וְלֹא יִמַּס אֶת־לְבַב אָחִיו כִּלְבָבוֹ)

The speakers are using **melt … his heart** as a common expression of his culture to mean "become afraid." The image of a melting heart portrays courage dissolving into fear. 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: [so that he will not make his fellow soldiers lose their courage as well] or [to prevent his fear from spreading to the other soldiers]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
who fears	is afraid
to his house	home

Deuteronomy 20:9

ULT	UST
And it will be, as the officers finish speaking to the people, then they shall appoint leaders of the armies as heads of the people.	*When the leaders have finished speaking to the fighting men, they must appoint commanders over them.*

ULT **as the officers finish speaking to the people, then they shall appoint leaders of the armies as heads of the people**

UST the leaders have finished speaking to the fighting men, they must appoint commanders over them

(כְּכַלּוֹת הַשֹּׁטְרִים לְדַבֵּר אֶל־הָעָם וּפָקְדוּ שָׂרֵי צְבָאוֹת בְּרֹאשׁ הָעָם)

The phrase **as the officers finish speaking to the people, then they shall appoint leaders** shows a sequence of events with one action following the other. The word “then” indicates that the appointment of leaders happens after the officers finish their speech. If your language has a different way to show this sequence of events, you can use that in your translation. Alternate translation: [after the officers finish speaking to the people, they shall appoint leaders of the armies as heads of the people] or [the officers will first finish speaking to the people and afterward they will appoint leaders of the armies as heads of the people]

Support Reference: Connect — Sequential Time Relationship

ULT **as heads of the people**

UST over them

(בְּרֹאשׁ הָעָם)

Here Moses is speaking as if the military leaders were actually the **heads** of the people. Just as the head controls and directs the body, these leaders would command and direct the people in battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [leaders who will command the people] or [those who will have authority over the soldiers]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
then they shall appoint	they must appoint
leaders of	commanders

Deuteronomy 20:10

ULT	UST
When you draw near to a city to fight against it, then you shall call to it for peace.	*When you go up to a city {that is far away} to attack it, first tell the people there that if they surrender, you will not attack them.*

ULT **When you draw near to a city to fight against it, then you shall call to it for peace**
UST When you go up to a city {that is far away} to attack it, first tell the people there that if they surrender, you will not attack them
(כִּי־תִקְרַב אֶל־עִיר לְהִלָּחֶם עָלֶיהָ וְקָרָאתָ אֵלֶיהָ לְשָׁלוֹם)

Here, **city** and **it** represent the people living in the city. Moses is using the place to refer to its inhabitants. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Verses 11–13 continue to refer to the inhabitants in this way. Alternate translation: [When you approach a city to attack the people who live there, first offer them terms of peace] or [When you draw near to a city to fight against its inhabitants, then you shall call to them offering peace]

Support Reference: Metonymy

ULT **for peace**
UST that if they surrender, you will not attack them
(לְשָׁלוֹם)

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: [to surrender peacefully] or [to agree to peaceful terms]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
then you shall call	first tell
for peace	that if they surrender, you will not attack them

Deuteronomy 20:11

ULT	UST
And it will be, if it answers, 'Peace,' and opens to you, then it will be, all the people found in it shall become for you as forced labor and serve you.	*If they open the gates of the city and surrender, they will all become your slaves to work for you.*

ULT **Peace**
UST and surrender
(שָׁלֹום)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. The word **Peace** is a short response that means the city agrees to surrender peacefully. You can supply these words from the context if that would be clearer in your language. Alternate translation: [We agree to peace] or [We will surrender peacefully]

Support Reference: Ellipsis

ULT **Peace**
UST and surrender
(שָׁלֹום)

The single word **Peace** represents the city's entire response to Israel's offer. Different languages indicate direct speech in different ways. In your translation, use the punctuation and quotation indicators that are natural for representing this brief response in your language. Alternate translation: ["We accept your peace terms,"] or [that they agree to peace]

Support Reference: Quotations and Quote Margins

ULT **and opens to you**
UST open the gates of the city and surrender
(וּפְתָחָה לָךְ)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. It is implied that the city opens its gates to allow the Israelite army to enter. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and opens its gates to you] or [and allows you to enter the city]

Support Reference: Ellipsis

ULT **all the people found in it**
UST they … all
(כָּל־הָעָם הַנִּמְצָא־בָּהּ)

The expression **found in it** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all the people in the city]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peace	and surrender
as forced labor	slaves
and serve you	to work for you

Deuteronomy 20:12

ULT	UST
But if it does not make peace with you and makes war with you, then you shall siege upon it,	*But if they refuse to surrender peacefully and decide instead to fight against you, your troops must surround the city and break through the walls.*

ULT it does not make peace with you and makes war with you
UST they refuse to surrender peacefully and decide instead to fight against you
(לֹ֣א תַשְׁלִ֣ים עִמָּ֔ךְ וְעָשְׂתָ֥ה עִמְּךָ֖ מִלְחָמָ֑ה)

If your language does not use abstract nouns for the ideas of **peace** and **war**, you could express the same ideas in other ways. Alternate translation: [it does not surrender peacefully to you and instead fights against you] or [it does not agree to surrender to you and decides to attack you instead]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it does … make peace	they refuse to surrender peacefully
then you shall siege	your troops must surround … and break through the walls

Deuteronomy 20:13

ULT	UST
and Yahweh your God will give it into your hand, and you shall strike every male by the mouth of the sword.	*Then, when Yahweh our God enables you to capture the city, you must kill all the men in the city.*

ULT and Yahweh your God will give it into your hand
UST Then, when Yahweh our God enables you to capture the city
(וְנָתַנָהּ יְהוָה אֱלֹהֶיךָ בְּיָדֶךָ)

Here Moses uses the phrase **give it into your hand** as if the city were an object that Yahweh could physically place into the Israelites' hands. The "hand" represents power and control. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and Yahweh your God will help you defeat it] or [and Yahweh your God will enable you to conquer it]

Support Reference: Metaphor

ULT by the mouth of the sword
UST kill
(לְפִי־חָרֶב)

Moses is using **mouth of the sword** as a common expression of his culture to mean "to kill everyone" or "to completely destroy in battle." 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: [by putting them to the sword] or [by killing every one]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
the sword	kill

Deuteronomy 20:14

ULT	UST
But the women and the children and the cattle and everything that is in the city, all its spoil, you shall plunder for yourself, and you shall consume the spoil of your enemies, whom Yahweh your God has given to you.	*But you may take for yourselves the women, the children, the livestock, and everything else that you want to take from the city. You may enjoy all the things that belonged to your enemies, the things that Yahweh our God has given to you.*

ULT **But the women and the children and the cattle and everything that is in the city, all its spoil**

UST But … the women, the children, the livestock, and everything else that you want to take from the city

(רַ֚ק הַנָּשִׁ֣ים וְהַטַּ֔ף וְהַבְּהֵמָ֕ה וְכֹ֖ל אֲשֶׁ֣ר יִהְיֶ֣ה בָּעִ֑יר כָּל־שְׁלָלָ֔הּ)

Moses lists specific items and then summarizes them as “all its spoil” to emphasize that the Israelites could take everything valuable from the conquered city. This kind of list followed by a summary term is a way to communicate completeness. You may need to structure this differently in your language to sound natural while conveying the same meaning. Alternate translation: [But all the valuable things in the city—the women, the children, the livestock, and everything else there] or [But everything that can be taken as plunder from the city, including the women, children, livestock, and all other possessions]

Support Reference: Information Structure

ULT **and you shall consume the spoil of**

UST You may enjoy all the things that belonged to

(וְאָכַלְתָּ֖ אֶת־שְׁלַ֣ל)

Moses is using **consume the spoil** as a common expression of his culture to mean “to use and enjoy the plunder taken from enemies.” This does not mean to literally eat everything, but rather to benefit from and make use of the captured goods. 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: [and make use of the plunder of] or [and benefit from everything you have taken from]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the cattle	the livestock
its spoil	and everything else that you want to take from the city
you shall plunder	you may take
and you shall consume	You may enjoy

ULT	UST
the spoil of	all the things that belonged to
your enemies	your enemies
Yahweh	Yahweh
your God	our God

Deuteronomy 20:15

ULT	UST
Thus you shall do to all the cities very far from you, which {are} not from the cities of these nations here.	*That is how you should make war against all the people in cities that are far from the land in which you will settle, not the people in cities in your land.*

ULT **these nations here**

UST people in … not the people in cities in your land

(הַגּוֹיִם־הָאֵלֶּה הֵנָּה)

It might seem that the expression **these nations here** contains extra information that would not be natural to express in your language. Moses is referring to the Canaanite nations that were living in the land that the Israelites were about to enter. Your readers might not know which nations Moses means, so you may need to make this information explicit. Alternate translation: [the Canaanite nations that are living in the land that Yahweh is giving you] or [these nations that currently occupy the land]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	people in … not the people in cities in your land

Deuteronomy 20:16

ULT	UST
Only from the cities of these peoples that Yahweh your God is giving to you {as} an inheritance, all breathing things shall not live.	*But in the cities that are in the land that Yahweh our God is giving to you forever, you must kill all the people and all the animals.*

ULT {as} an inheritance
UST forever
(נַחֲלָה)

Moses compares the land that Yahweh is giving to the Israelites to **an inheritance** that parents pass down to their children. Just as children permanently receive property from their parents, the Israelites would permanently receive the land from Yahweh. If this metaphor would be unclear in your language, you could express the meaning in a different way. Alternate translation: [as your permanent possession] or [as land that will belong to you and your descendants permanently]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
{as} an inheritance	forever

Deuteronomy 20:17

ULT	UST
But devoting, you shall devote them: the Hittite, and the Amorite, the Canaanite and the Perizzite, the Hivite, and the Jebusite, as Yahweh your God has commanded you,	*You must completely get rid of the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites. Yahweh our God commands you to do this.*

ULT devoting, you shall devote them
UST You must completely get rid of
(הַחֲרֵם תַּחֲרִימֵם)

Moses is repeating forms of the verb **devote** in order to intensify his expression of the idea that it conveys. The repetition emphasizes that the Israelites must completely devote, or destroy, these nations without exception. 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. See how you translated "devoted" at 2:34. Alternate translation: [you must completely devote them] or [you must utterly destroy them]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devoting	completely
you shall devote them	You must … get rid of
the Hittite	the Hittites
and the Amorite	the Amorites
the Canaanite	the Canaanites
and the Perizzite	the Perizzites
the Hivite	the Hivites
and the Jebusite	and the Jebusites
Yahweh	Yahweh
your God	our God

Deuteronomy 20:18

ULT	UST
so that they do not teach you to do like any of their abominations that they do for their gods, for you will sin against Yahweh your God.	*If you do not do that, they will teach you to sin against Yahweh our God by doing the disgusting things that they do when they worship their gods.*

ULT so that they do not teach you to do like any of their abominations
UST If you do not do that, they will teach you … by doing the disgusting things
(לְמַעַן אֲשֶׁר לֹא־יְלַמְּדוּ אֶתְכֶם לַעֲשׂוֹת כְּכֹל תּוֹעֲבֹתָם)

Here, **so that** marks **they do not teach you to do like any of their abominations** as the goal or purpose of the command to destroy these nations in the previous verse. Moses is explaining that the Israelites must destroy these nations to prevent them from teaching the Israelites to worship false gods. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order to prevent them from teaching you to do the detestable things] or [to make sure they cannot teach you to imitate their disgusting practices]

Support Reference: Connect — Goal (Purpose) Relationship

ULT for you will sin against Yahweh your God
UST to sin against Yahweh our God
(וְחָטָאתָם לַיהוָה אֱלֹהֵיכֶם)

The word translated as **for** indicates that what follows is a reason for what came before. Moses explains that the reason the Israelites should not learn the practices of these nations is that doing so would be sinning against Yahweh. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because doing these things would be sinning against Yahweh your God] or [which would cause you to sin against Yahweh your God]

Support Reference: Connect — Reason-and-Result Relationship

ULT their abominations
UST the disgusting things
(תּוֹעֲבֹתָם)

If your language does not use an abstract noun for the idea of **abominations**, you could express the same idea in another way. Alternate translation: [their detestable practices] or [their rituals that God hates]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their abominations	the disgusting things
for their gods	when they worship their gods
for you will sin against	to sin
Yahweh	against Yahweh
your God	our God

Deuteronomy 20:19

ULT	UST
When you lay siege to a city many days, battling against it to capture it, you shall not destroy its trees by wielding an ax against it, for you shall eat from them, and you shall not cut them down. For is the tree of the field a man to come from your face in the siege?	*When you surround a city for a long time, trying to capture it, do not cut down the fruit trees outside the city. You are allowed to eat the fruit from the trees, but do not destroy the trees, because they certainly are not your enemies.*

ULT **battling against it to capture it**
UST trying to capture it
(לְהִלָּחֶם עָלֶיהָ לְתָפְשָׂהּ)

Here, **to capture it** marks this clause as the goal or purpose of **battling against it**. Moses describes the purpose of the military actions against the city. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [battling against it in order to capture it] or [fighting against it with the goal of taking it]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **for you shall eat from them**
UST You are allowed to eat the fruit from the trees
(כִּי מִמֶּנּוּ תֹאכֵל)

The word translated as **for** indicates that what follows is a reason for what came before. Moses gives the reason why the Israelites should not destroy the trees during a siege—because these trees provide food. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because you shall eat from them] or [since they will provide food for you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For is the tree of the field a man to come from your face in the siege**
UST because they certainly are not your enemies
(כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר)

Moses is using the question form to emphasize that trees are not human enemies who can attack the Israelites. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement. Alternate translation: [For the tree of the field is not a man who can fight against you.] or [Remember, the trees in the field are not people who can attack you.]

Support Reference: Rhetorical Question

ULT **to come from your face in the siege**
UST they certainly are not your enemies
(לָבֹא מִפָּנֶיךָ בַּמָּצוֹר)

Moses is using **from your face** as a common expression of his culture to mean "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: [to come on account of the siege]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you lay siege	you surround
to capture it	trying to capture it
you shall … destroy	cut down
an ax	cut down
in the siege	they certainly are not your enemies

Deuteronomy 20:20

ULT	UST
But a tree that you know that is not a tree for food, you shall destroy it and cut down, and you shall build siegeworks against the city which it makes war with you, until it falls.	*You are permitted to cut down trees you know do not bear fruit and use the wood to make ladders and towers to enable you to go over the walls and capture the city that is resisting you.*

ULT **you shall destroy it and cut down**
UST You are permitted to cut down
(אֹתוֹ תַשְׁחִית וְכָרָתָּ)

The terms **destroy it** and **cut down** mean similar things. Moses is using the two terms together for emphasis to make clear that the Israelites may completely remove non-food trees. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [completely cut it down] or [chop it down for your use]

Support Reference: Doublet

ULT **the city which it makes war with you**
UST the city that is resisting you
(הָעִיר אֲשֶׁר־הִוא עֹשָׂה עִמְּךָ מִלְחָמָה)

Here, **the city** and **it** represent the people who are actually fighting. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the city where people are fighting against you] or [the city whose inhabitants are at war with you]

Support Reference: Metonymy

ULT **until it falls**
UST and capture
(עַד רִדְתָּהּ)

Moses is using the term **falls** to mean “surrenders” or “is captured.” The city is described as falling when its defenses are overcome. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [until you capture the city] or [until the city surrenders to you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you know	you know
you shall destroy	You are permitted to cut down
siegeworks	

ULT	UST
	to make ladders and towers to enable you to go over the walls

Deuteronomy 21

Deuteronomy 21 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

Religious and Cultural Concepts in This Chapter

Atonement for unsolved murder

Verses 1–9 outline a specific ritual for atoning for a murder when the killer is unknown. This involved the elders of the nearest town, a heifer that had never worked, and a valley with running water that had not been cultivated. Breaking the heifer's neck was a symbolic act to cleanse the land and the community from the guilt of the shed blood, demonstrating the seriousness with which unexplained deaths were treated and the need for communal responsibility. (See: Symbolic Action)

Treatment of female captives of war

Verses 10–14 provide instructions for an Israelite man who wishes to marry a woman taken captive in war. She was to be given a month to mourn her parents, shave her head, and trim her nails. These actions symbolized her transition from her old life and her grief. If the man later decided he did not want her, he had to let her go free and could not sell her, recognizing the humiliation she had already endured.

Rights of the firstborn son

Verses 15–17 address the inheritance rights of the firstborn son, even if he was the son of a less-loved wife. The firstborn was entitled to a double portion of the father's estate, and this right could not be transferred to the son of a more favored wife. This upheld the principle of justice and the accepted customs about how the oldest son inherited things.

Dealing with a rebellious son

Verses 18–21 describe a judicial process for a persistently rebellious son who disobeys his parents despite discipline. Such a son was to be brought before the elders at the city gate and, if found guilty, stoned to death by the men of the city. This severe punishment was to remove "the evil" from the community and serve as a deterrent.

Translation Issues in This Chapter

Use of "you"

Throughout this chapter "you" is singular. Even though Moses is addressing all the Israelites, he uses the singular forms of "you." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

"elders and your judges"

In 21:2, the terms "your elders and your judges" refer to distinct but related leadership roles. Elders were respected older men involved in local governance, while judges had a more formal role in adjudicating legal cases. If these specific roles are not familiar, use terms for similar leadership positions in your culture or a descriptive phrase. (See: Translate Unknowns)

"Cover, Yahweh, your people Israel"

In 21:8, the elders pray, "Cover, Yahweh, your people Israel." The word "Cover" is a metaphor asking Yahweh to forgive and protect his people from the guilt of the unsolved murder.

"beginning of his strength"

The phrase "he is the beginning of his strength" in 21:17, referring to the firstborn son, is a metaphor for the father's first demonstration of his ability to produce offspring.

Deuteronomy 21:1

ULT	UST
If one slain is found in the land that Yahweh your God is giving to you to possess it, fallen in the field, {and} it is not known who has struck him,	*Suppose that while you are living in the land that Yahweh our God is giving to you to inherit, you find the body of a person that someone murdered. If you do not know who killed that person because it was in a field,*

ULT **If one slain is found in the land that Yahweh your God is giving to you to possess it, fallen in the field, {and} it is not known who has struck him**
UST Suppose that while you are living in the land that Yahweh our God is giving to you to inherit, you find the body of a person that someone murdered. If you do not know who killed that person because it was in a field
(כִּֽי־יִמָּצֵ֞א חָלָ֣ל בָּאֲדָמָ֗ה אֲשֶׁ֤ר יְהוָה֙ אֱלֹהֶ֣יךָ נֹתֵ֣ן לְךָ֔ לְרִשְׁתָּ֑הּ נֹפֵ֣ל בַּשָּׂדֶ֔ה לֹ֥א נוֹדַ֖ע מִ֥י הִכָּֽהוּ)

Moses is describing a possible condition in which someone is found murdered and the killer is unknown. The instructions for what they should do if this situation occurs is described in verses 2–9. Express this possible condition in a way that would be natural in your language. Alternate translation: [Suppose someone is found murdered in the land that Yahweh your God is giving you to possess, lying in a field, and no one knows who killed him]

Support Reference: Connect — Hypothetical Conditions

ULT **If one slain is found**
UST Suppose that … you find the body of a person that someone murdered
(כִּֽי־יִמָּצֵ֞א חָלָ֣ל)

The expression **is found** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [If someone finds a dead person]

Support Reference: Active or Passive

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה֙ אֱלֹהֶ֣יךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **{and} it is not known who has struck him**
UST If you do not know who killed that person
(לֹא נוֹדַע מִי הִכָּהוּ)

The expression **it is not known** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and no one knows who killed him] or [and you cannot identify who attacked him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
one slain	the body of a person that someone murdered
in the land	while you are living in the land
Yahweh	Yahweh
your God	our God
to possess it	to inherit
it is … known	you do … know

Deuteronomy 21:2

ULT	UST
then your elders and your judges shall go out, and they shall measure to the cities that surround the slain.	*your elders and judges must go out to where someone found the body and measure the distance from there to each of the nearby towns.*

ULT and they shall measure to the cities
UST and measure the distance from there to each of the nearby towns
(וּמָדְדוּ אֶל־הֶעָרִים)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and they shall measure the distance from where the body was found to the cities]

Support Reference: Ellipsis

ULT the slain
UST to where someone found the body
(הֶחָלָל)

Moses 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 same occurs in the next verse. Alternate translation: [the slain person's body] or [the location where the murdered person was found]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your elders	your elders
and your judges	and judges
the slain	to where someone found the body

Deuteronomy 21:3

ULT	UST
And it will be, the town nearest to the slain, and the elders of that town shall take a heifer of the herd, one that has not been put to work, which has not drawn a yoke.	*Then the elders in the closest town must select a cow that has not had a baby and has never pulled with a yoke, that is, she has never done any work.*

ULT **a heifer of the herd, one that has not been put to work**
UST a cow that has not had a baby … that is, she has never done any work
(עֶגְלַת בָּקָר אֲשֶׁר לֹא־עֻבַּד בָּהּ)

The expression **has not been put to work** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a heifer of the herd, one that no one has ever used for work]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the slain	in the closest
elders of	the elders
a heifer of	a cow that has not had a baby
the herd	a cow that has not had a baby
has … been put to work	that is, she has … done any work
a yoke	with a yoke

Deuteronomy 21:4

ULT	UST
And the elders of that city shall cause the heifer to descend to a valley with running water, that has not been worked in, nor sown, and there they shall break the neck of the heifer in the valley.	*They must take it to a place near a stream where the ground has never been plowed or planted. There they must break its neck.*

ULT with running water, that has not been worked in, nor sown
UST a place near a stream where the ground has never been plowed or planted
(אִיתָן אֲשֶׁר לֹא־יֵעָבֵד בּוֹ וְלֹא יִזָּרֵעַ)

This describes a place that should be completely natural and untouched by human cultivation. This symbolizes innocence and purity in this ritual for dealing with an unresolved murder. You may want to explain this symbolism in a footnote.

ULT that has not been worked in, nor sown
UST where the ground has never been plowed or planted
(אֲשֶׁר לֹא־יֵעָבֵד בּוֹ וְלֹא יִזָּרֵעַ)

The expression **that has not been worked in, nor sown** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [where no one has ever plowed or planted seeds]

Support Reference: Active or Passive

ULT and there they shall break the neck of the heifer in the valley
UST There they must break its neck
(וְעֻרְפוּ־שָׁם אֶת־הָעֶגְלָה בַּנָּחַל)

Breaking the neck of a heifer was a symbolic action that showed that the community was dealing with the guilt of an unsolved murder even though they were not responsible for it. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [and there in the valley the elders shall break the neck of the heifer to show that they are free from guilt for the murder]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
elders of	They
the heifer	it
has … been worked	the ground has … been plowed

ULT	UST
of the heifer	its neck

Deuteronomy 21:5

ULT	UST
And the priests, the sons of Levi, shall come forward, for Yahweh your God has chosen them to serve him and give blessing in the name of Yahweh, and upon their mouth is every dispute and every assault.	*The priests must go there also, because Yahweh our God has chosen them from the tribe of Levi to serve him and to be his representatives when they bless people. He has also chosen them to settle disputes involving injuries.*

ULT **the priests, the sons of Levi**
UST The priests … from the tribe of Levi
(הַכֹּהֲנִים֙ בְּנֵ֣י לֵוִ֔י)

The phrases **the priests** and **the sons of Levi** mean similar things. Moses is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [the Levitical priests]

Support Reference: Doublet

ULT **And … shall come forward**
UST must go there also
(וְנִגְּשׁ֖וּ)

Alternate translation: [And … must come to the valley]

ULT **for**
UST because
(כִּ֣י)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָ֣ה אֱלֹהֶ֔יךָ)

Even though Moses is speaking to a group of people, the Israelites, **your** is singular in this verse. If the singular forms of this pronoun would not be natural in your language, you could use the plural form in your translation.

Support Reference: Singular Pronouns that refer to Groups

ULT **in the name of Yahweh**
UST and to be his representatives
(בְּשֵׁם יְהוָה)

Here, **in the name of Yahweh** represents "with Yahweh's authority." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with Yahweh's authority and as his representatives]

Support Reference: Metonymy

ULT **and upon their mouth is every dispute and every assault**
UST He has also chosen them to settle disputes involving injuries
(וְעַל־פִּיהֶם יִהְיֶה כָּל־רִיב וְכָל־נָגַע)

Here, **mouth** represents "authority." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and they have the authority to make decisions about every dispute and case of assault]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	The priests
Levi	from the tribe of Levi
Yahweh	Yahweh
your God	our God
has chosen	has chosen
to serve him	to serve him
and give blessing	when they bless people
Yahweh	and to be his representatives

Deuteronomy 21:6

ULT	UST
And all the elders of that city, the nearest one to the slain, shall wash their hands over the heifer whose neck was broken in the valley,	*The elders from the closest town to the body must wash their hands over the young cow whose neck they break, there in the valley.*

ULT shall wash their hands over the heifer
UST must wash their hands over the young cow
(יִרְחֲצוּ אֶת־יְדֵיהֶם עַל־הָעֶגְלָה)

The elders washing their hands over the heifer was a symbolic action that showed they were declaring their innocence in the death of the murdered person. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [shall, in order to declare their innocence, wash their hands over the heifer]

Support Reference: Symbolic Action

ULT the heifer whose neck was broken
UST the young cow whose neck they break
(הָעֶגְלָה הָעֲרוּפָה)

The expression **was broken** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the heifer whose neck the elders broke]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	The elders from the … town
the slain	the body
the heifer	the young cow

Deuteronomy 21:7

ULT	UST
and they shall respond and say, ‘Our hands have not spilled this blood, and our eyes have not seen.	*They must say, ‘We did not murder this person, and we did not see who did it.*

ULT **and they shall respond and say**
UST They must say
(וְעָנוּ וְאָמְרוּ)

Here the elders are responding to a situation, not to something that someone said. You could say that explicitly if that would be helpful to your readers. Alternate translation: [and they shall say in response to the murder situation]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they shall respond and say**
UST They must say
(וְעָנוּ וְאָמְרוּ)

The term **and say** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly. Alternate translation: [and they shall respond] or [and they shall answer]

Support Reference: Quotations and Quote Margins

ULT **Our hands have not spilled this blood**
UST We did not murder this person
(יָדֵינוּ לֹא שפכה אֶת־הַדָּם הַזֶּה)

The elders are using one part of their bodies **Our hands**, to mean all of them in the act of spilling the blood. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [We have not spilled this blood]

Support Reference: Synecdoche

> ULT **Our hands have not spilled this blood**
> UST We did not murder this person
> (יָדֵינוּ לֹא שפכה אֶת־הַדָּם הַזֶּה)

Here the phrase **spilled this blood** is being used as a common expression of this culture to mean “kill this person.” 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: [Our hands have not killed this person]

Support Reference: Idiom

> ULT **and our eyes have not seen**
> UST and we did not see who did it
> (וְעֵינֵינוּ לֹא רָאוּ)

The elders are using one part of their bodies **our eyes**, to mean all of them in the act of seeing the murder. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [nor have we seen it]

Support Reference: Synecdoche

> ULT **have not seen**
> UST did not see who did it
> (לֹא רָאוּ)

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: [have not seen it happen] or [have not seen who killed this person]

Support Reference: Ellipsis

Deuteronomy 21:8

ULT	UST
Cover, Yahweh, your people Israel, whom you have redeemed, and do not put the blood of the innocent in the midst of your people Israel.' And the blood will be covered for them.	*Yahweh, forgive us, your Israelite people whom you rescued {from Egypt}. Do not consider us guilty for murdering an innocent person.' When they do this, Yahweh will forgive the Israelites for the murder,*

ULT **Cover**
UST forgive us
(כַּפֵּר)

Here the elders are speaking as if Yahweh could literally **Cover** his people Israel. They are asking God to protect his people from guilt. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Forgive] or [Show mercy to]

Support Reference: Metaphor

ULT **and do not put the blood of the innocent in the midst of your people Israel**
UST Do not consider us guilty for murdering an innocent person
(וְאַל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמְּךָ יִשְׂרָאֵל)

The speakers are using **put the blood of the innocent in the midst of your people Israel** as a common expression of their culture to mean "hold your people responsible for the murder of an innocent person." 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: [and do not hold your people Israel accountable for the death of this innocent person] or [and do not charge your people Israel with the guilt of this murder]

Support Reference: Idiom

ULT **the blood of the innocent**
UST an innocent person
(דָּם נָקִי)

Moses is using the adjective **innocent** 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: [the blood of the person who has not done anything wrong]

Support Reference: Nominal Adjectives

ULT **And the blood will be covered for them**
UST When they do this, Yahweh will forgive the Israelites for the murder
(וְנִכַּפֶּר לָהֶם הַדָּם)

The expression **be covered** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [Then Yahweh will cover the guilt of this bloodshed and forgive his people] or [Then Yahweh will remove their guilt for this death]

Support Reference: Active or Passive

ULT **And the blood will be covered for them**
UST When they do this, Yahweh will forgive the Israelites for the murder
(וְנִכַּפֶּר לָהֶם הַדָּם)

Here Moses is speaking as if the guilt of shedding **blood** were actually something that could be **covered**. This refers to the guilt of bloodshed being forgiven or hidden from sight. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they will be forgiven for the death of this person] or [And Yahweh will remove their guilt for this bloodshed]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Israel	your Israelite people
you have redeemed	whom you rescued {from Egypt}
the innocent	an innocent person
Israel	Do … consider us guilty for murdering

Deuteronomy 21:9

ULT	UST
And you shall remove the blood of the innocent from your midst, when you do right in the eyes of Yahweh.	*because you will be doing what Yahweh considers to be right. You will not be considered guilty for murdering that person.*

ULT when you do right
UST because you will be doing what … to be right
(כִּי־תַעֲשֶׂה הַיָּשָׁר)

If your language does not use an abstract noun for the idea of **right**, you could express the same idea in another way. Alternate translation: [when you do what Yahweh considers righteous]

Support Reference: Abstract Nouns

ULT right in the eyes of Yahweh
UST Yahweh considers to be right
(הַיָּשָׁר בְּעֵינֵי יְהוָה)

See how you translated the phrase “in the eyes of” in 4:25. Alternate translation: [what is right in Yahweh’s judgment]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the innocent	You will not be considered guilty for murdering that person
right	to be right
Yahweh	Yahweh

Deuteronomy 21:10

ULT	UST
When you go out to battle against your enemies, and Yahweh your God gives them into your hands and you take its captive captive,	*When your fighting men go to fight against your enemies, and Yahweh our God enables you to defeat them, and they become your prisoners,*

ULT **and Yahweh your God gives them into your hands**
UST and Yahweh our God enables you to defeat them
(וּנְתָנוֹ יְהוָה אֱלֹהֶיךָ בְּיָדֶךָ)

Here Moses is speaking as if the enemies were actually objects which could be placed **into your hands**. This expression represents God giving the Israelites victory over their enemies. If it would be helpful in your language, you could state the meaning plainly as modeled by the UST.

Support Reference: Metaphor

ULT **and you take its captive captive**
UST and they become your prisoners
(וְשָׁבִיתָ שִׁבְיוֹ)

In this verse, the word **captive** is singular in form, but it refers to all the enemies as a group. If it would be helpful in your language, you could use the plural form. Alternate translation: [and you take its captives captive]

Support Reference: Collective Nouns

ULT **and you take its captive captive**
UST and they become your prisoners
(וְשָׁבִיתָ שִׁבְיוֹ)

If your language does not use an abstract noun for the idea of **captive**, you could express the same idea in another way. Alternate translation: [and you take them away as people you have captured]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemies	your enemies
Yahweh	and Yahweh
your God	our God
and you take its captive captive	and they become your prisoners
and you take its captive captive	and they become your prisoners

ULT	UST
its captive	your prisoners

Deuteronomy 21:11

ULT	UST
and you see among the captives a woman of beautiful form, and you desire her and take for yourself as a wife,	*one of you may see among them a beautiful woman that he likes, and he may want to marry her.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
among the captives	among them
and you desire	that he likes

Deuteronomy 21:12

ULT	UST
then you shall bring her to the midst of your house. And she shall shave her head and do her nails,	*He should take her to his home, and there she must shave all the hair off her head and cut her fingernails.*

ULT And she shall shave her head and do her nails

UST and there she must shave all the hair off her head and cut her fingernails

(וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ)

The instructions to **shave her head and do her nails** was a symbolic action that showed a transition from her prior identity to her new status, and was also part of mourning practices. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [And she shall shave her head and trim her nails as part of her mourning and transition to her new life]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your house	his home

Deuteronomy 21:13

ULT	UST
and she shall remove the clothes of her captivity from upon her, and she shall live in your house and weep {for} her father and her mother a month of days. And afterwards, you shall go in to her and marry her, and she shall be your wife.	*She must change out of the clothes that she was wearing when she was captured. She must stay in that man's house and mourn for her parents for a month. After that, he may marry her and have sex with her.*

ULT **you shall go in to her**
UST and have sex with her
(תָּבֹוא אֵלֶיהָ)

Moses is referring to sexual intimacy in a polite way by using the phrase **go in to her**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [you shall become intimate with her] or [you shall have sexual relations with her]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her captivity	that she was wearing when she was captured
in your house	in that man's house
a month of	for a month
and marry her	he may marry her

Deuteronomy 21:14

ULT	UST
And it will be, if you do not delight in her, then you shall send her to her desires, but you surely shall not sell her for money, you shall not mistreat her in return for humiliating her.	*Later, if he no longer is pleased with her, he must let her leave him and go wherever she wants. But because {sending her away} will humiliate her, he may not sell her to anyone else like a slave.*

ULT in return for humiliating her
UST because {sending her away} will humiliate her
(תַּחַת אֲשֶׁר עִנִּיתָהּ)

The implication is that the man has already humiliated the woman by taking her captive, making her change her appearance and identity, having sexual relations with her, and then rejecting her. You could include this information if that would be helpful to your readers. Alternate translation: [in return for having already humiliated her by taking her captive, changing her identity, and then rejecting her]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you do … delight	he … is pleased
for money	he may … sell her to anyone else
you shall … mistreat	like a slave
humiliating her	{sending her away} will humiliate her

Deuteronomy 21:15

ULT	UST
If a man has two wives, one loved and one hated, and they have borne him sons, the loved and the hated, and it happens that the firstborn son {is} of the hated,	*Suppose that a man has two wives, but he loves one of them more than the other. Suppose that they both give birth to sons, and that the oldest son is the child of the woman that he does not favor.*

ULT **If a man has two wives, one loved and one hated, and they have borne him sons, the loved and the hated, and it happens that the firstborn son {is} of the hated**
UST Suppose that a man has two wives, but he loves one of them more than the other. Suppose that they both give birth to sons, and that the oldest son is the child of the woman that he does not favor
(כִּי־תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאַחַת אֲהוּבָה וְהָאַחַת שְׂנוּאָה וְיָלְדוּ־לוֹ בָנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכֹר לַשְּׂנִיאָה)

Moses is describing a possible condition in which the events in verse 16 will take place only if a man has two wives and the firstborn son belongs to the wife he does not love. Express this possible condition in a way that would be natural in your language. Alternate translation: [Suppose a man has two wives, one whom he loves and one whom he does not love, and both have given him sons, and the firstborn son belongs to the wife he does not love]

Support Reference: Connect — Hypothetical Conditions

ULT **one loved and one hated**
UST but he loves one of them more than the other
(הָאַחַת אֲהוּבָה וְהָאַחַת שְׂנוּאָה)

The terms **loved** and **hated** are passive verbal forms. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and the man loves one wife more than he loves the other wife]

Support Reference: Active or Passive

ULT **the loved and the hated, and it happens that the firstborn son {is} of the hated**
UST and that the oldest son is the child of the woman that he does not favor
(הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכֹר לַשְּׂנִיאָה)

Moses is using the adjectives **loved** and **hated** as nouns to mean certain kinds of wives. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [both the wife he loves and the wife he does not love, and if the firstborn son's mother happens to be the wife he does not love]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loved	but he loves one of them
and they have borne	Suppose that they both give birth
the loved	הָאֲהוּבָה (ORIG QUOTE)
firstborn	and that the oldest

Deuteronomy 21:16

ULT	UST
then it will be, on the day he causes his sons to inherit what he has, he shall not {make} the son of the beloved as the firstborn upon the face of the son of the hated, the firstborn.	*On the day when that man decides which of his possessions each son will obtain after he dies, he must not favor the son of the wife that he loves by giving him the larger share that should go to the firstborn son of the wife he does not favor.*

ULT **the son of the beloved**
UST the son of the wife that he loves
(אֶת־בֶּן־הָאֲהוּבָה)

Moses is using the adjective **beloved** as a noun to mean a certain kind of wife. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [the son of the beloved wife]

Support Reference: Nominal Adjectives

ULT **upon the face of the son of the hated**
UST by giving him the larger share that should go to … son of the wife he does not favor
(עַל־פְּנֵי בֶן־הַשְּׂנוּאָה)

Moses is using **upon the face of** as a common expression of his culture to mean "in preference to" or "instead 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: [instead of the son of the wife he does not love] or [at the expense of the son of the wife he does not love]

Support Reference: Idiom

ULT **the son of the hated**
UST son of the wife he does not favor
(בֶּן־הַשְּׂנוּאָה)

Moses is using the adjective **hated** as a noun to mean a certain kind of wife. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. This phrase repeats in the next verse. Alternate translation: [the son of the wife he does not love]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he causes … to inherit	that man decides which of his possessions each son will obtain after he dies
the beloved	the wife that he loves

ULT	UST
as the firstborn	favor
the firstborn	the firstborn

Deuteronomy 21:17

ULT	UST
But, he shall recognize the firstborn, the son of the hated, giving to him a double portion of all that is found of his; for he {is} the beginning of his strength; the regulation of the firstborn {is} his.	*He must give the firstborn son twice as much of his possessions as he gives to any other sons, even though he is from the wife whom he does not favor. That son is the first proof that the father can reproduce, and the largest share belongs to him because he was born first.*

ULT a double portion of all that is found of his
UST twice as much of his possessions as he gives to any other sons
(פִּי שְׁנַיִם בְּכֹל אֲשֶׁר־יִמָּצֵא לוֹ)

The expression **is found** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a double portion of all that he owns]

Support Reference: Active or Passive

ULT for he {is} the beginning of his strength
UST That son is the first proof that the father can reproduce
(כִּי־הוּא רֵאשִׁית אֹנוֹ)

By **the beginning of his strength**, Moses means the man's first demonstration of his ability to father children. You could indicate this explicitly in your translation if that would be helpful to your readers as modeled in the UST.

Support Reference: Assumed Knowledge and Implicit Information

ULT the regulation of the firstborn {is} his
UST and the largest share belongs to him because he was born first
(לוֹ מִשְׁפַּט הַבְּכֹרָה)

If your language does not use an abstract noun for the idea of **regulation**, you could express the same idea in another way. Alternate translation: [he has the legal rights that belong to a firstborn son] or [he is entitled to what the law requires for a firstborn son]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the firstborn	the firstborn
{is} the beginning of	is the first proof
the regulation of	and the largest share
the firstborn	because he was born first

Deuteronomy 21:18

ULT	UST
If a man has a stubborn and rebellious son who will not listen to the voice of his father or the voice of his mother, and they chastise him, but he will not listen to them,	*Suppose there is a young man who is very stubborn and is always rebelling against his parents, and who will not heed what they say to him. Suppose that they punish him but he still does not pay attention to what they tell him.*

ULT **If a man has a stubborn and rebellious son**
UST Suppose there is a young man who is very stubborn and is always rebelling against his parents
(כִּֽי־יִהְיֶ֣ה לְאִ֗ישׁ בֵּ֤ן סוֹרֵ֣ר וּמוֹרֶ֔ה)

Moses is describing a possible condition of having a rebellious son. The instructions for what they should do in this situation is described in verses 19–21. Express this possible condition in a way that would be natural in your language. Alternate translation: [If it should happen that a man has a stubborn and rebellious son]

Support Reference: Connect — Hypothetical Conditions

ULT **who will not listen to the voice of … but he will not listen to them**
UST and who will not heed what they say to him … but he still does not pay attention to what they tell him
(אֵינֶ֣נּוּ שֹׁמֵ֔עַ בְּק֥וֹל & וְלֹ֥א יִשְׁמַ֖ע אֲלֵיהֶֽם)

Here Moses assumes that readers will know that the word translated as **listen** includes the meaning of "obey." You could say that explicitly if that would be helpful to your readers. Alternate translation: [who will not obey the voice of … but he will not obey them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **who will not listen to the voice of his father or the voice of his mother**
UST and who will not heed what they say to him
(אֵינֶ֣נּוּ שֹׁמֵ֔עַ בְּק֥וֹל אָבִ֖יו וּבְק֣וֹל אִמּ֑וֹ)

Here, **the voice** represents the commands or instructions the parents give. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who will not obey his parents' instructions]

Support Reference: Metonymy

ULT **and they chastise him, but he will not listen to them**
UST Suppose that they punish him but he still does not pay attention to what they tell him
(וְיִסְּרוּ אֹתוֹ וְלֹא יִשְׁמַע אֲלֵיהֶם)

Moses uses the word **but** here to indicate a contrast between the parents' discipline and the son's continued disobedience. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [and even though they discipline him, he still will not obey them]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and rebellious	and is always rebelling against his parents

Deuteronomy 21:19

ULT	UST
then his father and his mother shall seize him and bring him to the elders of his city and to the gate of his place.	*If that happens, his parents must take him to the gate of the city where they live and have him stand in front of the elders of the city.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
then … shall seize	If that happens
the elders of	the elders of
the gate of	the gate of

Deuteronomy 21:20

ULT	UST
And they shall say to the elders of his city, 'This son of ours {is} stubborn and rebellious; he will not listen to our voice; {he is} a glutton and a drunkard.'	*Then the parents must say to the elders of that city, 'This son of ours is stubborn and always rebelling against us. He will not pay attention to what we tell him. He eats too much, and he gets drunk.'*

ULT **And they shall say to the elders of his city, 'This son of ours {is} stubborn and rebellious; he will not listen to our voice; {he is} a glutton and a drunkard**
UST Then the parents must say to the elders of that city, 'This son of ours is stubborn and always rebelling against us. He will not pay attention to what we tell him. He eats too much, and he gets drunk
(וְאָמְרוּ אֶל־זִקְנֵי עִירוֹ בְּנֵנוּ זֶה סוֹרֵר וּמֹרֶה אֵינֶנּוּ שֹׁמֵעַ בְּקֹלֵנוּ זוֹלֵל וְסֹבֵא)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Then the parents must explain to the elders of the city that their son is stubborn and rebellious, that he will not obey them, and that he is a glutton and a drunkard.]

Support Reference: Quotes within Quotes

ULT **he will not listen to our voice**
UST He will not pay attention to what we tell him
(אֵינֶנּוּ שֹׁמֵעַ בְּקֹלֵנוּ)

Here, **our voice** represents the parents' instructions or commands. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [he will not obey our instructions]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	the elders of
and rebellious	and always rebelling against us
and a drunkard	and he gets drunk

Deuteronomy 21:21

ULT	UST
And all the men of his city shall stone him with stones, and he shall die; and you shall remove the evil from among you. And all Israel will hear and fear.	*Then all the men of that city must execute him by throwing stones at him. By doing that, you will make sure no one from among you does this evil action. Everyone in Israel will hear about what happened and they will be afraid to do what he did.*

ULT **and you shall remove the evil from among you**
UST By doing that, you will make sure no one from among you does this evil action
(וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ)

See how you translated this same phrase in 13:5.

Support Reference: Nominal Adjectives

ULT **And all Israel will hear and fear**
UST Everyone in Israel will hear about what happened and they will be afraid to do what he did
(וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּ)

The words **And all Israel will hear and fear** indicate the result of executing the rebellious son. If it would be clearer in your language, you could make this logical relationship explicit. Alternate translation: [As a result, all Israel will hear about this punishment and be afraid to behave in the same way]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … shall stone him	Then … must execute him by throwing stones at him
the evil	does this evil action
Israel	in Israel
and fear	and they will be afraid to do what he did

Deuteronomy 21:22

ULT	UST
And if a man has sinned, a judgment of {which is} death and he is put to death, and you hang him on a tree,	*If you execute someone for committing a crime for which he deserves to die, and you hang his corpse on a post,*

ULT a judgment of {which is} death
UST for which he deserves to die
(מִשְׁפַּט־מָוֶת)

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [a crime that requires the death penalty] or [an offense for which he deserves to die]

Support Reference: Abstract Nouns

ULT and he is put to death
UST you execute
(וְהוּמָת)

The expression **is put to death** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and you execute him] or [and you kill him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sinned	for committing a crime
a judgment of	for which he deserves to die
and you hang	and you hang

Deuteronomy 21:23

ULT	UST
his corpse shall not remain on the tree. Instead, you shall surely bury him that day; for cursed of God {is} a hanged man. And you shall not defile your land that Yahweh your God is giving to you {as} an inheritance.	*you must not allow his corpse to remain there all night. You must bury it on the day that he died, because if you keep the corpse on a post, God will curse the land. You must bury the corpse that day, in order that you do not defile the land that Yahweh our God is giving to you to inherit.*

ULT **his corpse shall not remain on the tree. Instead, you shall surely bury him that day; for cursed of God {is} a hanged man**

UST you must not allow his corpse to remain there all night. You must bury it on the day that he died, because if you keep the corpse on a post, God will curse the land

(לֹא־תָלִין נִבְלָתוֹ עַל־הָעֵץ כִּי־קָבוֹר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא כִּי־קִלְלַת אֱלֹהִים תָּלוּי)

The word **for** indicates that what follows, **cursed of God is a hanged man**, is the reason for the command that came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. If it would be more natural in your language, you could reverse the order of these phrases to put the reason before the command. Alternate translation: [because a hanged man is cursed by God, his corpse shall not remain on the tree. Instead, you shall surely bury him that day]

Support Reference: Connect — Reason-and-Result Relationship

ULT **cursed of God {is} a hanged man**

UST you keep the corpse on a post, God will curse the land

(קִלְלַת אֱלֹהִים תָּלוּי)

The expression **cursed of God** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God curses anyone who hangs on a tree]

Support Reference: Active or Passive

ULT **And you shall not defile your land that Yahweh your God is giving to you {as} an inheritance**

UST You must bury the corpse that day, in order that you do not defile the land that Yahweh our God is giving to you to inherit

(וְלֹא תְטַמֵּא אֶת־אַדְמָתְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה)

Here Moses connects not leaving a corpse on a tree to not defiling the land that God is giving to the Israelites. This connection shows purpose or goal. In your language, you may need to express this relationship more explicitly. Alternate translation: [You must do this so that you do not defile the land that Yahweh your God is giving to you as an inheritance]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall … bury him	You … bury it
cursed of	you keep the corpse on a post, God will curse the land
God	you keep the corpse on a post, God will curse the land
{is} a hanged man	you keep the corpse on a post, God will curse the land
you shall … defile	You must bury the corpse that day, in order that you do not defile
Yahweh	Yahweh
your God	our God
{as} an inheritance	to inherit

Deuteronomy 22

Deuteronomy 22 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

Religious and Cultural Concepts in This Chapter

Maintaining order and integrity

Many laws in this chapter aim to maintain order, compassion, and integrity within the Israelite community. These include returning lost property (22:1–3), helping a fallen animal (22:4), preserving distinct gender roles in dress (22:5), showing compassion to mother birds (22:6–7), ensuring safety in home construction (22:8), and avoiding prohibited mixtures in agriculture and clothing (22:9–11). These laws reflect Yahweh's concern for justice, kindness, and holiness in everyday life.

Purity and separation

The prohibitions against mixing seeds in a vineyard (22:9), plowing with an ox and a donkey together (22:10), and wearing clothing woven of wool and linen together (22:11) symbolize the importance of maintaining distinctions and purity. These laws served as tangible reminders for Israel to remain a people set apart for Yahweh, distinct from surrounding nations and their practices.

Marital purity and justice in accusations

A significant portion of the chapter (22:13–29) deals with issues of marital purity, accusations of premarital sex, adultery, and rape. The laws provide procedures for verifying a bride's virginity if questioned and prescribe severe penalties for false accusations, adultery, and sexual violence. These laws aimed to protect the integrity of marriage, ensure justice, and remove evil from the community. The requirement for a bloodstained cloth as proof of virginity (22:15–17) was a specific cultural practice.

Translation Issues in This Chapter

Use of “you”

Throughout this chapter “you” is singular except for where noted in verse 24. Even though Moses is addressing all the Israelites, he uses the singular forms of “you.” If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Repetition for emphasis (reduplication)

Moses uses repetition of verb forms for emphasis in several commands.

Euphemisms for sexual relations

This chapter uses several euphemisms for sexual intercourse.

“uncover the hem of his father”

The idiom in 22:30, “he shall not uncover the hem of his father,” means to have sexual relations with his father’s wife, thereby violating his father’s marriage and honor. If this idiom is not clear, translate it with its plain meaning. (See: Idiom)

Deuteronomy 22:1

ULT	UST
You shall not see the ox of your brother or his sheep be scattered and hide yourself from them. Returning, you shall return them to your brother.	*If you see an Israelite's ox or sheep that has strayed away, do not act as though you did not see it. Take it back to its owner.*

ULT **your brother**
UST an Israelite's
(אָחִיךָ)

Moses is using the term **brothers** to describe people who are descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your fellow Israelite]

Support Reference: Metaphor

ULT **be scattered**
UST that has strayed away
(נִדָּחִים)

The expression **be scattered** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [wandering away]

Support Reference: Active or Passive

ULT **and hide yourself from them**
UST do not act as though you did not see it
(וְהִתְעַלַּמְתָּ מֵהֶם)

Here Moses is speaking as if a person could literally **hide yourself from them** when seeing lost animals. This is a metaphor for deliberately ignoring something that needs attention and avoiding responsibility. If it would be helpful in your language, you could state the meaning plainly. This same phrasing appears in verses 3–4 as well. Alternate translation: [pretend you do not see them] or [deliberately ignore your responsibility to help]

Support Reference: Metaphor

ULT **and hide yourself**
UST do not act as though you did not see it
(וְהִתְעַלַּמְתָּ)

The word **yourself** indicates that the object of the verb is the same as the subject of the verb. Moses is emphasizing that a person should not deliberately avoid helping when they see a lost animal. Use a way that is natural in your language to indicate that the same person fills two roles in the sentence. Alternate translation: [pretend not to see them] or [deliberately ignore them]

Support Reference: Reflexive Pronouns

ULT **Returning, you shall return them**
UST Take it back
(הָשֵׁב תְּשִׁיבֵם)

Moses is repeating forms of the verb **return** in order to intensify his expression of the idea that it conveys. This emphasizes the obligation to definitely return the lost animal. 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: [you must certainly return them] or [you absolutely must return them]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ox of	ox
his sheep	sheep
be scattered	that has strayed away

Deuteronomy 22:2

ULT	UST
And if your brother {is} not near to you, or you do not know him, then gather it to the middle of your house, and it must be with you until your brother seeks it, and you shall return it to him.	*But if the owner does not live near you, or if you do not know who he is, take the animal to your house. It can stay with you until the owner comes, searching for it. Then you must give the animal to him.*

ULT **And if your brother {is} not near to you, or you do not know him, then gather it**
UST But if the owner does not live near you, or if you do not know who he is, take the animal
(וְאִם־לֹ֣א קָר֤וֹב אָחִיךָ֙ אֵלֶ֔יךָ וְלֹ֣א יְדַעְתּ֔וֹ וַאֲסַפְתּ֖וֹ)

Moses is describing a possible condition in which someone would only take the lost animal to his home if the owner either lives far away or is unknown to the finder. Express this possible condition in a way that would be natural in your language. Alternate translation: [And if you do not know who owns the animal or the owner lives far away from you, then bring it home]

Support Reference: Connect — Hypothetical Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you do … know him	you do … know who he is
your house	your house
seeks	comes, searching

Deuteronomy 22:3

ULT	UST
And thus you shall do for his donkey; and thus you shall do for his clothing; and thus you shall do for every lost thing of your brother, which is lost from him and you have found it; you shall not hide yourself.	*You must do that same thing if you see a donkey, a piece of clothing, or anything else that someone has lost. Do not refuse to do what you should do.*

ULT **And thus you shall do for his donkey; and thus you shall do for his clothing; and thus you shall do for every lost thing of your brother, which is lost from him and you have found it**

UST You must do that same thing if you see a donkey, a piece of clothing, or anything else that someone has lost

(וְכֵן תַּעֲשֶׂה לַחֲמֹרוֹ וְכֵן תַּעֲשֶׂה לְשִׂמְלָתוֹ וְכֵן תַּעֲשֶׂה לְכָל־אֲבֵדַת אָחִיךָ אֲשֶׁר־תֹּאבַד מִמֶּנּוּ וּמְצָאתָהּ)

Moses uses a repetitive series of clauses to communicate that what he is saying should be understood as comprehensive. He repeats “and thus you shall do” for different items to emphasize that this principle applies to all lost possessions, not just livestock. Use a form in your language that someone would use to describe a situation that is comprehensive. Alternate translation: [Do the same for his donkey, his clothing, and anything else your fellow Israelite loses that you find]

Support Reference: Litany

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for his donkey	a donkey

Deuteronomy 22:4

ULT	UST
You shall not see the donkey of your brother or his ox fallen down in the road and hide yourself from them; lifting, you shall lift it up.	*And if you see a fellow Israelite's donkey or cow that has fallen down on the road, do not act as though you did not see it. Help the owner to lift the animal up so that it can stand on its feet again.*

ULT **lifting, you shall lift it up**
UST Help the owner to lift the animal up so that it can stand on its feet again
(הָקֵם תָּקִים עִמּוֹ)

Moses is repeating forms of the verb **lift** in order to intensify his expression of the idea that it conveys. This emphasizes the obligation to definitely help the fallen animal. 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: [you must certainly help it up] or [you absolutely must assist in getting it back on its feet]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the donkey of	donkey
his ox	cow

Deuteronomy 22:5

ULT	UST
A thing of a man shall not be on a woman, and neither shall a man wear the clothing of a woman; for all who do these {are} an abomination to Yahweh your God.	*Women must not wear men's clothes, and men must not wear women's clothes. Yahweh our God hates people who do things like that.*

ULT {are} an abomination
UST hates
(תּוֹעֲבַת)

If your language does not use an abstract noun for the idea of **abomination**, you could express the same idea in another way. The term refers to something that disgusts or deeply offends Yahweh. Alternate translation: [are detestable] or [are greatly offensive]

Support Reference: Abstract Nouns

ULT to Yahweh your God
UST Yahweh our God
(יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase "Yahweh your God" in 1:10. Alternate translation: [to Yahweh, the God we worship]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} an abomination	hates
to Yahweh	Yahweh
your God	our God

Deuteronomy 22:6

ULT	UST
If the nest of a bird is encountered to your face on the road, in any tree or on the ground, {with} young ones or eggs, and the mother lying down on the young or on the eggs, you shall not take the mother with the children.	*If you happen to find a bird's nest in a tree or on the ground, and the mother bird is sitting in the nest on its eggs or with the baby birds, do not take both the mother bird and the babies.*

ULT **to your face**
UST you happen to find
(לְפָנֶיךָ)

Here, **to your face** represents being in front of something. Moses is using this expression to describe something an Israelite might encounter directly in their path. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of you] or [along your way]

Support Reference: Metonymy

Deuteronomy 22:7

ULT	UST
Sending, you shall send {away} the mother, but the children you may take for yourself, so that it may go well with you, and you may prolong {your} days.	*You may take the baby birds, but you must allow the mother bird to fly away. Do this in order that things will go well for you and that you will live for a long time.*

ULT **Sending, you shall send {away} the mother**
UST but you must allow the mother bird to fly away
(שַׁלֵּחַ תְּשַׁלַּח אֶת־הָאֵם)

Moses is repeating forms of the verb **send** in order to intensify his expression of the idea that it conveys. This emphasizes the absolute requirement to release the mother bird. 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: [You must certainly let the mother bird go free] or [You absolutely must release the mother bird]

Support Reference: Reduplication

ULT **so that it may go well with you, and you may prolong {your} days**
UST Do this in order that things will go well for you and that you will live for a long time
(לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים)

Here, **so that** marks **it may go well with you, and you may prolong your days** as the goal or purpose of following the command to release the mother bird. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [for if you do this, then things will go well for you and you will have a long life] or [by doing this, you will ensure prosperity and a long life]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and you may prolong {your} days**
UST and that you will live for a long time
(וְהַאֲרַכְתָּ יָמִים)

See how you translated the phrase “prolong your days” in 4:26. Alternate translation: [and you may live for many years] or [and you may have a long life]

Support Reference: Metonymy

Deuteronomy 22:8

ULT	UST
When you build a new house, then you shall make a railing for your roof, and you will not bring blood on your house if one who falls should fall from it.	*If you build a new house, you must put a railing around the roof. In this way, you will not be guilty of having caused someone's death if a person falls from it and dies.*

ULT **a railing for your roof**
UST a railing around the roof
(מַעֲקֶה לְגַגֶּךָ)

A **railing** is a kind of protective barrier or wall built around the edge of a flat roof to prevent people from falling off. In ancient Israel, roofs were typically flat and used as living spaces, making safety features necessary. If your readers would not be familiar with what a railing is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [a protective fence around the edge of your flat roof] or [a safety barrier surrounding the perimeter of your rooftop]

Support Reference: Translate Unknowns

ULT **and you will not bring blood on your house**
UST In this way, you will not be guilty of having caused someone's death
(וְלֹא־תָשִׂים דָּמִים בְּבֵיתֶךָ)

Here, **and** marks **you will not bring blood on your house** as the goal or purpose of making a railing for the roof. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [so that you will not be responsible for the death] or [in this way, you will prevent becoming liable for someone's death]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and you will not bring blood on your house**
UST In this way, you will not be guilty of having caused someone's death
(וְלֹא־תָשִׂים דָּמִים בְּבֵיתֶךָ)

Here, **blood** represents guilt for someone's death. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [in order to avoid being guilty of causing someone's death]

Support Reference: Metonymy

ULT **if one who falls should fall from it**
UST if a person falls from it and dies
(כִּי־יִפֹּל הַנֹּפֵל מִמֶּנּוּ)

Moses is describing a possible condition in which homeowners would be responsible for bloodguilt only if someone falls from their roof without a railing. Express this possible condition in a way that would be natural in your language. Alternate translation: [should anyone ever fall from your roof and die] or [in case someone were to fall from your roof and die]

Support Reference: Connect — Hypothetical Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … house	house
on your house	you will … be guilty of having caused someone's death

Deuteronomy 22:9

ULT	UST
You shall not plant your vineyard with two kinds of seed, lest all the produce of the seed that you have sown and the yield of the vineyard be set apart.	*Do not plant any crop in the area where your grapevines are growing. If you do, the harvest of both will become sacred.*

ULT **You shall not plant your vineyard with two kinds of seed**
UST Do not plant any crop in the area where your grapevines are growing
(לֹא־תִזְרַע כַּרְמְךָ כִּלְאָיִם)

Planting a vineyard with two kinds of seed was a symbolic action that showed the importance of maintaining separation and purity. This prohibition represented how Israel was to remain distinct and set apart from other nations, not mixing their religious and cultural practices with those of surrounding peoples. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [You shall not mix different types of seed in your vineyard to show that you must remain pure and unmixed with other nations]

Support Reference: Symbolic Action

ULT **lest all the produce of the seed that you have sown and the yield of the vineyard be set apart**
UST If you do, the harvest of both will become sacred
(פֶּן־תִּקְדַּשׁ הַמְלֵאָה הַזֶּרַע אֲשֶׁר תִּזְרָע וּתְבוּאַת הַכָּרֶם)

Moses is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [otherwise all the produce of the seed that you have sown and the yield of the vineyard will be set apart]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **be set apart**
UST will become sacred
(תִּקְדַּשׁ)

This could mean: (1) the crops would become dedicated to Yahweh, and sent to the priests and Levites for their food. Alternate translation: [be dedicated to Yahweh] or (2) the crops would be defiled and could not be eaten by anyone or offered to Yahweh. Alternate translation: [be defiled and have to be destroyed]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … plant	Do … plant
your vineyard	in the area where your grapevines are growing
with two kinds of seed	any crop
the seed	the harvest of both
the vineyard	the harvest of both
be set apart	will become sacred

Deuteronomy 22:10

ULT	UST
You shall not plow with an ox and a donkey together.	*Do not hitch together an ox and a donkey for plowing your fields.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … plow	Do … hitch … for plowing your fields
with an ox	an ox
and a donkey	and a donkey

Deuteronomy 22:11

ULT	UST
You shall not wear mixed material, wool and linen, together.	*Do not wear clothing that is made by weaving together wool and linen.*

ULT wool and linen
UST wool and linen
(צֶמֶר וּפִשְׁתִּים)

The term **wool** is a kind of soft, curly fiber that grows on sheep, and **linen** is a kind of fabric made from flax plant fibers. If your readers would not be familiar with what wool and linen are, you could use the names of similar materials that your readers would recognize, or you could use more general terms. Alternate translation: [animal fiber and plant fiber] or [sheep hair fabric and flax plant fabric]

Support Reference: Translate Unknowns

Deuteronomy 22:12

ULT	UST
You shall make tassels for yourself on the four corners of your garment with which you cover {yourself}.	*Twist threads together to make tassels and sew them on the four bottom corners of your cloak.*

ULT **tassels**
UST tassels
(גְּדִלִים)

The term **tassels** is used for a kind of decorative bunch of threads or cords that are tied together at one end and hang freely at the other end. These were attached to the corners of garments for religious purposes to help Israelites remember God's commandments. If your readers would not be familiar with what a tassel is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [decorative thread bundles] or [hanging cord ornaments]

Support Reference: Translate Unknowns

Deuteronomy 22:13

ULT	UST
If a man takes a wife, and he goes in to her and hates her	*Suppose a man marries a young woman and has sex with her and later decides that he does not want her anymore,*

ULT **and he goes in to her**
UST and has sex with her
(וּבָא אֵלֶיהָ)

Moses is referring to sexual relations in a polite way by using the phrase **he goes in to her**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [and he consummates the marriage with her] or [and he has sexual relations with her]

Support Reference: Euphemism

ULT **If a man takes a wife**
UST Suppose a man marries a young woman
(כִּי־יִקַּח אִישׁ אִשָּׁה)

Moses is introducing a possible condition that he describes in this verse and the next. The instruction for what the parents should do if this condition happens comes in verse 15. Use a natural form in your language for introducing a situation such as this.

Support Reference: Connect — Hypothetical Conditions

Deuteronomy 22:14

ULT	UST
and accuses her of shameful things and brings against her a bad name and says, 'I took this woman, and I came near to her, and I did not find her virginity,'	*and suppose that he says false things about her, making people think badly about her by claiming that she was not a virgin when he married her.*

ULT **and accuses her of shameful things**
UST and suppose that he says false things about her
(וְשָׂם לָהּ עֲלִילֹת דְּבָרִים)

Moses is referring to sexual immorality in a polite way by using the phrase **accuses her of shameful things**. This refers to a husband claiming his wife was not a virgin before marriage. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [and accuses her of immoral behavior before marriage] or [and claims she was sexually active before they married]

Support Reference: Euphemism

ULT **and brings against her a bad name**
UST making people think badly about her
(וְהוֹצִיא עָלֶיהָ שֵׁם רָע)

Here, **name** represents "reputation." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and damages her reputation] or [and spreads rumors that harm how others view her]

Support Reference: Metonymy

ULT **and says, 'I took this woman, and I came near to her, and I did not find her virginity**
UST by claiming that she was not a virgin when he married her
(וְאָמַר אֶת־הָאִשָּׁה הַזֹּאת לָקַחְתִּי וָאֶקְרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ בְּתוּלִים)

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 publicly declares that he took this woman and came near to her but did not find her virginity]

Support Reference: Quotes within Quotes

ULT **and I came near to her**
UST by claiming that she was not a virgin when he married her
(וְאָקְרַב אֵלֶיהָ)

The husband is referring to sexual relations in a polite way by using the phrase **I came near to her**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [and I was intimate with her] or [and I had sexual relations with her]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shameful	false things about her
virginity	by claiming that she was not a virgin when he married her

Deuteronomy 22:15

ULT	UST
then the father of the girl and the mother shall take and bring the virginity of the girl to the elders {at} the city gate.	*If that happens, the young woman's parents must take the sheet that was on the bed when the man and their daughter were married, which still has bloodstains on it, and show it to the elders of the city at the gate of the city.*

ULT **the virginity of**

UST the sheet that was on the bed when the man and their daughter were married, which still has bloodstains on it

(אֶת־בְּתוּלֵי הנער)

Here, **virginity of the girl** represents physical evidence of the girl's virginity, which would typically be a cloth with bloodstains from the wedding night. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [evidence of the girl's virginity] or [the bloodstained cloth that proves the girl was a virgin]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the virginity of	the sheet that was on the bed when the man and their daughter were married, which still has bloodstains on it
the elders	the elders of
gate	at the gate of the city

Deuteronomy 22:16

ULT	UST
And the father of the girl shall say to the elders, 'I gave my daughter to this man as a wife, and he hates her.	*Then the father of the young woman must say to the elders, 'I gave my daughter to this man to be his wife. But now he says that he does not want her anymore.*

> וְאָמַר אֲבִי הַנַּעֲרָה אֶל־הַזְּקֵנִים אֶת־בִּתִּי נָתַתִּי לָאִישׁ הַזֶּה לְאִשָּׁה וַיִּשְׂנָאֶהָ: וְהִנֵּה־הוּא שָׂם עֲלִילֹת דְּבָרִים לֵאמֹר לֹא־מָצָאתִי לְבִתֵּךְ בְּתוּלִים וְאֵלֶּה בְּתוּלֵי בִתִּי(ORIG QUOTE) (22:16-17)

There are three levels of quotation here. Moses is speaking (level 1) and quoting the father of the bride (level 2) explaining what the groom said (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders	the elders

Deuteronomy 22:17

ULT	UST
And behold, he has set forth shameful things, saying, "I did not find virginity in your daughter." But these {are} the virginity of my daughter.' And they shall spread the garment out to the faces of the elders of the city.	*And he has falsely said that she was not a virgin when he married her. But look! Here is what proves that my daughter was a virgin! Look at the bloodstains on the sheet where they slept the night that they were married!' And he will show the sheet to the city elders.*

ULT shameful things … virginity
UST And he has falsely … she was … a virgin when he married her
(עֲלִילֹת דְּבָרִים & בְּתוּלִים)

See how you translated the phrase "shameful things" in verse 14 and the term "virginity" in verse 15.

ULT to the faces of
UST to
(לִפְנֵי)

Moses is using the expression **to the faces of** to mean "before" or "in the presence of" the elders. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [before] or [to show]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shameful	And he has falsely
virginity	she was … a virgin when he married her
{are} the virginity of	But look! Here is what proves that my daughter was a virgin! Look at the bloodstains on the sheet where they slept the night that they were married
the elders of	the city elders

Deuteronomy 22:18

ULT	UST
And the elders of that city shall take the man and rebuke him;	*Then the elders of that city must punish that man.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	the elders of
and rebuke	punish

Deuteronomy 22:19

ULT	UST
and they shall fine him 100 silvers, and give them to the father of the girl, because he has brought a bad name upon a virgin of Israel. And she shall be his wife; he shall not send her away all his days.	*They must force him to pay 100 pieces of silver to the father of the young woman, because the man has shamed a young Israelite woman. Also, that woman will be his wife for the rest of his life. He is not allowed to divorce her.*

ULT **and they shall fine him … because he has brought a bad name upon a virgin of Israel**

UST They must force him to pay … because the man has shamed a young Israelite woman
(וְעָנְשׁוּ אֹתוֹ & כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל)

The word **because** introduces the reason for the punishment that is described. If it would be more natural in your language, you could reverse the order of these phrases and combine them at the beginning of the verse, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [and for bringing a bad name upon a virgin of Israel, they shall fine him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **100 silvers**

UST 100 pieces of silver
(מֵאָה כָּסֶף)

100 silvers refers to a common monetary unit for Israelites. You could try to express this in terms of modern money values, but if you did, that could cause your Bible translation to become outdated and inaccurate, since those values can change over time. Instead, you might say something general like “100 silver coins,” or “100 pieces of silver,” or use the biblical term in the text and explain the value in a note.

Support Reference: Biblical Money

ULT **a bad name**

UST the man has shamed
(שֵׁם רָע)

See how you translated the expression “a bad name” in 22:14.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silvers	pieces of silver
a virgin of	a young Israelite woman

ULT	UST
Israel	a young Israelite woman

Deuteronomy 22:20

ULT	UST
But if this thing is true, virginity was not found in the girl,	*But if what the man said is true, and there is nothing to prove that she was a virgin when he married her,*

ULT **But if this thing is true**
UST But if what the man said is true
(וְאִם־אֱמֶת הָיָה הַדָּבָר הַזֶּה)

Moses uses the word **But** here to indicate a contrast between the previous case (where the accusation against the girl was false) and this case (where the accusation might be true). In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [However, if this accusation is true]

Support Reference: Connect — Contrast Relationship

ULT **But if this thing is true**
UST But if what the man said is true
(וְאִם־אֱמֶת הָיָה הַדָּבָר הַזֶּה)

Moses is describing a possible situation in which certain consequences will follow only if the accusation against the young woman is true. The description of the possible situation begins in verse 13 and the consequences are described in verse 21. Express this possible condition in a way that would be natural in your language. Alternate translation: [But should this accusation prove true]

Support Reference: Connect — Hypothetical Conditions

ULT **virginity was not found in the girl**
UST and there is nothing to prove that she was a virgin when he married her
(לֹא־נִמְצְאוּ בְתוּלִים לנער)

The expression **was not found** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the man did not find proof that the girl was a virgin]

Support Reference: Active or Passive

> ULT **virginity was not found in the girl**
> UST and there is nothing to prove that she was a virgin when he married her
> (לֹא־נִמְצְאוּ בְתוּלִים לנער)

See how you translated this similar situation in 22:14–15. Alternate translation: [evidence was not found proving that the young woman had kept herself pure until marriage]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virginity	and there is … to prove that she was a virgin when he married her

Deuteronomy 22:21

ULT	UST
then they shall bring out the girl to the door of the house of her father, and the men of her city shall stone her with stones, and she shall die, because she has done a disgraceful thing in Israel, to commit fornication {in} the house of her father; and you shall remove the evil from among you.	*they must take that young woman to the door of her father's house. Then the men of that city must execute her by throwing stones at her. They must do that because she has done something in Israel that is very disgraceful, by sleeping with some man while she was still living in her father's house. By executing her like that, you will make sure no one from among you does this evil action.*

ULT **and you shall remove the evil from among you**

UST By executing her like that, you will make sure no one from among you does this evil action

(וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ)

See how you translated this same phrase in 13:5.

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	house
and … shall stone her	Then … must execute her by throwing stones at her
a disgraceful thing	something … that is very disgraceful
in Israel	in Israel
to commit fornication	by sleeping with some man
to commit fornication	by sleeping with some man
{in} the house of	while she was still living in … house
the evil	does this evil action

Deuteronomy 22:22

ULT	UST
If a man is found lying with a woman married to a husband, then they shall die, even the two of them, the man lying with the woman and the woman; and you shall remove the evil from Israel.	*If someone catches a man having sex with another man's wife, you must execute both of them, the man and the woman. By doing that, you will make sure no one from Israel does this evil action.*

ULT **If a man is found**
UST If someone catches a man
(כִּי־יִמָּצֵא אִישׁ)

The expression **is found** is a passive verbal form. If your language would not use that form, you can state this in active form or in another way that is natural in your language. Alternate translation: [If someone finds a man]

Support Reference: Active or Passive

ULT **lying with**
UST having sex with
(שֹׁכֵב ו עִם)

Moses is referring to sexual intercourse in a polite way by using the phrase **lying with**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [having intimate relations with] or [having sex with]

Support Reference: Euphemism

ULT **and you shall remove the evil from Israel**
UST By doing that, you will make sure no one from Israel does this evil action
(וּבִעַרְתָּ הָרָע מִיִּשְׂרָאֵל)

See how you translated this similar phrase in the previous verse.

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
married	another man's
the evil	does this evil action
from Israel	from Israel

Deuteronomy 22:23

ULT	UST
If {there} is a virgin girl, engaged to a man, and {another} man finds her in the city and lies with her,	*Suppose in some town a man sees a young woman who is engaged to another man and has sex with her.*

ULT **If {there} is a virgin girl**
UST Suppose … a young woman
(כִּי יִהְיֶה נער בְּתוּלָה)

Moses is introducing a possible situation in this verse and in the next verse he gives the instructions for what to do if this situation occurs. Express this possible condition in a way that would be natural in your language. Alternate translation: [If it should happen that a virgin girl who is]

Support Reference: Connect — Hypothetical Conditions

ULT **and lies with her**
UST and has sex with her
(וְשָׁכַב עִמָּהּ)

Moses is referring to sexual intercourse in a polite way by using the phrase **lies with her**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [and is intimate with her] or [and has sexual relations with her]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virgin	a young woman

Deuteronomy 22:24

ULT	UST
then you shall take both of them to the gate of that city, and stone them with stones, and they shall die—the girl, on account of the matter that she did not cry out in the city, and the man, on account of the matter that he humiliated the wife of his neighbor—and you shall remove the evil from among you.	*You must take both of them to the gate of that town. There you must execute them both by throwing stones at them. You must execute the young woman because she did not shout for help even though she was in the town. You must execute the man because he has defiled someone who was supposed to be someone else's wife. By doing that, you will make sure no one among you does this evil action.*

ULT **on account of the matter that she did not cry out**
UST because she did not shout for help
(עַל־דְּבַר֙ אֲשֶׁ֣ר לֹא־צָעֲקָ֔ה)

Moses 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: [because she did not cry out for help when she was attacked]

Support Reference: Ellipsis

ULT **then you shall take**
UST You must take
(וְהוֹצֵאתֶ֨ם)

The word **you** is plural here. So use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **that he humiliated the wife of his neighbor**
UST because he has defiled someone who was supposed to be someone else's wife
(אֲשֶׁר־עִנָּ֖ה אֶת־אֵ֣שֶׁת רֵעֵ֑הוּ)

Although the woman was only engaged, not yet married, she was called a "wife" because in Israelite culture, an engaged woman was legally considered to belong to her future husband. Some cultures might need to explain this concept in a footnote.

ULT **and you shall remove the evil from among you**
UST By doing that, you will make sure no one among you does this evil action
(וּבִעַרְתָּ֥ הָרָ֛ע מִקִּרְבֶּ֖ךָ)

See how you translated this same phrase in 13:5.

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gate of	the gate of
and stone	There you must execute … by throwing stones at them
she did … cry out	she did … shout for help
he humiliated	he has defiled
his neighbor	someone who was supposed to be someone else's wife
the evil	does this evil action

Deuteronomy 22:25

ULT	UST
And if the man finds the engaged girl in the field, and the man seizes her and lies with her, then only the man who lies with her shall die.	*But suppose out in the open countryside a man meets a young woman who is engaged to be married, and he forces her to have sex with him. If that happens, you must execute only that man who forced her to have sex.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … seizes	and he forces

Deuteronomy 22:26

ULT	UST
But to the girl you shall not do a thing; there is no sin of death in the girl. For as a man rises up against his neighbor and murders him, the life, thus {is} this matter.	*You must not punish the young woman, because she did not do anything to die for. This case is like when one man attacks another man in the countryside and murders him,*

ULT **sin of death**
UST did … do anything to die for
(חַטָּא מָוֶת)

Moses is using **sin of death** as a common expression of his culture to mean "an offense deserving the death penalty." 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: [offense deserving death] or [crime worthy of execution]

Support Reference: Idiom

ULT **For as a man rises up against his neighbor and murders him, the life, thus {is} this matter**
UST This case is like when one man attacks another man in the countryside and murders him
(כִּי כַאֲשֶׁר יָקוּם אִישׁ עַל־רֵעֵהוּ וּרְצָחוֹ נֶפֶשׁ כֵּן הַדָּבָר הַזֶּה)

This is referring to the situation described in 21:1 and following.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin of	did … do anything to die for
his neighbor	another man in the countryside
and murders him	and murders him

Deuteronomy 22:27

ULT	UST
For he found her in the field; the engaged girl cried out, but there was no one to save her.	*because the man who forced her to have sex with him saw her when she was in the open countryside, and even though she called out for help, there was no one there who could rescue her.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cried out	and even though she called out for help
one to save	one there who could rescue her

Deuteronomy 22:28

ULT	UST
If a man finds a virgin girl that is not engaged, and he seizes her and lies with her, and they are discovered,	*If a man forces a young woman who is not engaged to be married to have sex with him, and if someone sees him while he is doing that,*

ULT and they are discovered
UST and if someone sees him while he is doing that
(וְנִמְצָאוּ)

The expression **are discovered** is a passive verbal form. If your language would not use that form, you can state this in active form or in another way that is natural in your language. Alternate translation: [if somebody finds out what happened]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virgin	a young woman
and he seizes her	forces … to have sex

Deuteronomy 22:29

ULT	UST
then the man who lay with her shall give 50 silvers to the father of the girl, and she shall be his wife, because he has violated her. He may not send her away all his days.	*the man who forced her to have sex with him must pay 50 pieces of silver to the young woman's father, and he must marry her, because he defiled her. He is not allowed to divorce her during the rest of his life.*

ULT **50 silvers**
UST 50 pieces of silver
(חֲמִשִּׁים כָּסֶף)

See how you translated the similar expression in 22:19.

Support Reference: Biblical Money

ULT **he has violated her**
UST he defiled her
(עִנָּהּ)

Moses is referring to sexual assault by using the phrase **violated her**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [he dishonored her] or [he forced her to have sexual relations]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silvers	pieces of silver

Deuteronomy 22:30

ULT	UST
A man shall not take the wife of his father; and he shall not uncover the hem of his father.	*A man must not disgrace his father by having sex with any of his father's wives.*

ULT **shall not take the wife of his father**
UST by having sex with any of his father's wives
(לֹא־יִקַּח & אֶת־אֵשֶׁת אָבִיו)

Moses is referring to sexual relations with a father's wife in a polite way by using the phrase **take the wife of his father**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [shall not marry his father's wife] or [shall not have sexual relations with his father's wife]

Support Reference: Euphemism

ULT **and he shall not uncover the hem of his father**
UST must not disgrace his father
(וְלֹא יְגַלֶּה כְּנַף אָבִיו)

Moses is using **uncover the hem of his father** as a common expression of his culture to mean "dishonor his father." 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: [and he shall not dishonor his father's marriage bed]

Support Reference: Idiom

Deuteronomy 23

Deuteronomy 23 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech, which began in chapter five.

1. Exclusions from the assembly of Yahweh (1–8)
    A. Those with physical defects (1)
    B. Those born of intermarriage (2)
    C. Ammonites and Moabites (3–6)
    D. Edomites and Egyptians (7–8)
2. Maintaining holiness in the military camp (9–14)
3. Various laws concerning social and religious conduct (15–25)
    A. Protecting escaped slaves (15–16)
    B. Prohibition of cultic prostitution (17–18)
    C. Laws on charging interest (19–20)
    D. Fulfilling vows (21–23)
    E. Gleaning from a neighbor's field (24–25)

Religious and Cultural Concepts in This Chapter

The assembly of Yahweh

The phrase "assembly of Yahweh" (or "Yahweh's people" in the simplified text) appears multiple times at the beginning of this chapter (1, 2, 3, 8). This term refers to the formal, convened community of Israel, particularly when gathered for religious worship, legal decisions, or important communal matters. Exclusion from this assembly meant being barred from full participation in these central aspects of

Israelite life and worship. The reasons for exclusion outlined in this chapter relate to physical wholeness (reflecting the holiness required in Yahweh's presence), lineage (not having pure Israelite heritage), and historical relationships with other nations. These rules emphasized the holiness and separateness of Yahweh's people.

Maintaining holiness and purity

Several laws in this chapter are concerned with maintaining holiness and purity, both within the community generally and specifically within the military camp. The exclusion of certain individuals from the assembly (1–8) and the detailed instructions for camp sanitation (9–14) highlight the idea that Yahweh's presence required a clean and set-apart environment. Uncleanness, whether physical or ritual, was incompatible with the presence of a holy God.

Treatment of foreigners and vulnerable people

The chapter includes laws concerning the treatment of escaped slaves (15–16), prohibiting their return to their masters and ensuring their protection. It also distinguishes between charging interest to fellow Israelites (forbidden) and foreigners (permitted) (19–20).

Cultic prostitution and vows

The strong prohibition against cultic prostitution (17–18), both male and female, and the refusal to accept money earned from such practices for vows, underscores Yahweh's rejection of Canaanite religious practices, which often involved sexual rituals. The laws regarding vows (21–23) emphasize the seriousness of making a promise to Yahweh and the obligation to fulfill it.

Translation Issues in This Chapter

Use of "you"

Throughout this chapter "you" is singular except for where noted in verse 4. Even though Moses is addressing all the Israelites, he uses the singular forms of "you." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Deuteronomy 23:1

ULT	UST
The injured {by} mutilation or male organ being cut off shall not enter the assembly of Yahweh.	*No man with crushed testicles or a severed penis may worship with Yahweh's people.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the assembly of	with Yahweh's people
Yahweh	with Yahweh's people

Deuteronomy 23:2

ULT	UST
No child of intermarriage shall enter the assembly of Yahweh; even his tenth generation shall not enter the assembly of Yahweh.	*No child of an Israelite father and a non-Israelite mother or his descendants, extending to the tenth generation, may worship with Yahweh's people.*

ULT his tenth generation

UST his descendants, extending to the tenth generation
(דּוֹר עֲשִׂירִי & לוֹ)

If your language would not represent a number in a form such as **tenth generation**, you could represent this number in a form that your language would use. Alternate translation: [to generation number ten] or [after ten successive generations, he]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the assembly of	with … people
Yahweh	Yahweh's
generation	his descendants
the assembly of	בְּקְהַל (ORIG QUOTE)
Yahweh	יְהוָה (ORIG QUOTE)

Deuteronomy 23:3

ULT	UST
An Ammonite or a Moabite shall not enter the assembly of Yahweh; even their tenth generation shall not enter the assembly of Yahweh, until forever,	*No Ammonites or Moabites may worship with Yahweh's people, extending to the tenth generation.*

ULT **until forever**
UST extending to the tenth generation
(עַד־עוֹלָם)

Moses says **until forever** as an extreme statement for emphasis. In this context, it does not mean literally "for eternity" but rather refers to an indeterminate future time, specifically for ten generations. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [for all generations to come] or [permanently]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
An Ammonite	Ammonites
or a Moabite	or Moabites
the assembly of	with … people
Yahweh	Yahweh's
generation	extending to the tenth generation
the assembly of	with … people
Yahweh	Yahweh's
forever	extending to the tenth generation

Deuteronomy 23:4

ULT	UST
on account of the matter that they did not meet you with bread and with water on the road when you had come out from Egypt, and that he hired against you Balaam, the son of Beor, from Pethor {in} Aram Naharaim, to curse you.	*One reason for this is that their leaders refused to give you food and water when they were traveling from the nation of Egypt {to the region of Canaan}. Another reason is that they paid Balaam son of Beor from the town of Pethor in the region of Aram Naharaim to curse you Israelites.*

ULT **on account of the matter that**
UST One reason for this is that
(עַל־דְּבַר אֲשֶׁר)

The phrase **on account of the matter that** introduces the reasons for God's command that the Ammonites and Moabites could not enter the assembly of Yahweh. If it would be clearer in your language, you could use a connecting word or phrase that shows that the information that follows gives the reasons for the prohibition that came before. Alternate translation: [because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you … when you had come out**
UST you … when they were traveling from
(אֶתְכֶם & בְּצֵאתְכֶם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **with bread and with water**
UST food and water
(בַּלֶּחֶם וּבַמָּיִם)

Here, **bread and water** represent food and drink in general. Moses uses these basic items to refer to all the provisions that travelers would need. If it would be clearer in your language, you could express this meaning plainly. Alternate translation: [with provisions] or [with the food and drink you needed]

Support Reference: Metonymy

ULT **Balaam … Beor**
UST Balaam … Beor
(אֶת־בִּלְעָם & בְּעוֹר)

The words **Balaam** and **Beor** are the names of men. Balaam was a prophet, and Beor was his father.

Support Reference: How to Translate Names

ULT **{in} Aram Naharaim**
UST in the region of Aram Naharaim
(אֲרַם נַהֲרַיִם)

The name **Aram Naharaim** means "Aram of the two rivers" (Euphrates and Tigris) and is in the region later called "Mesopotamia."

Support Reference: How to Translate Names

ULT **to curse you**
UST to curse you Israelites
(לְקַלְלֶךָּ)

Here, **to curse you** marks this phrase as the goal or purpose of the Ammonites and Moabites hiring Balaam. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order to curse you] or [with the intention of cursing you]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with bread	food
from Egypt	the nation of Egypt {to the region of Canaan}
Balaam	Balaam
{in} Aram Naharaim	in the region of Aram Naharaim
to curse you	to curse you Israelites

Deuteronomy 23:5

ULT	UST
But Yahweh your God was not willing to listen to Balaam, and Yahweh your God turned the curse into a blessing for you, because Yahweh your God loved you.	*But Yahweh our God did not pay attention to Balaam; instead, he caused Balaam to bless you rather than curse you, because Yahweh our God loves you.*

ULT **But Yahweh your God was not willing to listen to Balaam, and Yahweh your God turned the curse into a blessing for you, because Yahweh your God loved you**
UST But Yahweh our God did not pay attention to Balaam; instead, he caused Balaam to bless you rather than curse you, because Yahweh our God loves you
(וְלֹא־אָבָה יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ יְהוָה אֱלֹהֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ יְהוָה אֱלֹהֶיךָ)

The word **because** introduces the reason for what came before. If it would be clearer in your language, you could reverse the order and put the reason first. Alternate translation: [Yahweh your God loved you, so he was not willing to listen to Balaam and turned the curse into a blessing for you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh your God … Yahweh your God … Yahweh your God**
UST Yahweh our God … he … Yahweh our God
(יְהוָה אֱלֹהֶיךָ & יְהוָה אֱלֹהֶיךָ & יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **But Yahweh your God was not willing to listen to Balaam**
UST But Yahweh our God did not pay attention to Balaam … caused Balaam to bless
(וְלֹא־אָבָה יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם)

Moses uses the word **But** here to indicate a contrast between the Ammonites’ and Moabites’ intention to curse Israel and Yahweh’s refusal to allow it. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [However, Yahweh your God was not willing to listen to Balaam]

Support Reference: Connect — Contrast Relationship

ULT **But Yahweh your God was not willing to listen to Balaam**
UST But Yahweh our God did not pay attention to Balaam … caused Balaam to bless
(וְלֹא־אָבָה יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם)

By **was not willing to listen to Balaam**, Moses means "would not do what Balaam said." See the discussion of "listen" in the Introduction to Deuteronomy for further information about this. Alternate translation: [But Yahweh your God would not do what Balaam asked] or [But Yahweh your God refused to do what Balaam wanted]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and Yahweh your God turned the curse into a blessing for you**
UST Balaam; instead, he caused Balaam to bless you rather than curse you
(וַיַּהֲפֹךְ יְהוָה אֱלֹהֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה)

If your language does not use abstract nouns for the ideas of **curse** and **blessing**, you could express the same ideas in other ways. Alternate translation: [and Yahweh your God changed what would have harmed you into what helped you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
Balaam	Balaam … caused Balaam to bless
Yahweh	he
your God	he
the curse	instead … rather than curse you
into a blessing	Balaam … caused Balaam to bless
Yahweh	Yahweh our God
your God	Yahweh our God
loved you	loves you

Deuteronomy 23:6

ULT	UST
You shall not seek their peace or their prosperity, all your days, to forever.	*As long as Israel is a nation, you must not do anything to cause things to go well for those two people groups to enable them to prosper.*

ULT **their peace or their prosperity**
UST you must … anything to cause things to go well for those two people groups to enable them to prosper
(שְׁלֹמָם וְטֹבָתָם)

Moses is referring to any good things by naming two major components, **peace** and **prosperity**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their well-being] or [anything good for them]

Support Reference: Merism

ULT **their peace or their prosperity**
UST you must … anything to cause things to go well for those two people groups to enable them to prosper
(שְׁלֹמָם וְטֹבָתָם)

If your language does not use abstract nouns for the ideas of **peace** and **prosperity**, you could express the same ideas in other ways. Alternate translation: [for them to live peacefully or to prosper]

Support Reference: Abstract Nouns

ULT **all your days, to forever**
UST As long as Israel is a nation
(כָּל־יָמֶיךָ לְעוֹלָם)

Moses is using **all your days, to forever** as a common expression of his culture to mean "continuously throughout all time." 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: [for all time to come] or [perpetually]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … seek	do
their peace	you must … anything to cause things to go well for those two people groups to enable them to prosper

ULT	UST
or their prosperity	you must … anything to cause things to go well for those two people groups to enable them to prosper
to forever	As long as Israel is a nation

Deuteronomy 23:7

ULT	UST
You shall not detest an Edomite, for he {is} your brother; you shall not detest an Egyptian, because you were a foreigner in his land.	*But do not despise any Edomites, because they are descendants of your ancestor Isaac, just like you are. Likewise, do not despise people from Egypt, because they treated your ancestors well when they first lived in Egypt.*

ULT **You shall not detest an Edomite, for he {is} your brother**
UST But do not despise any Edomites, because they are descendants of your ancestor Isaac, just like you are
(לֹא־תְתַעֵב אֲדֹמִי כִּי אָחִיךָ הוּא)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [You shall not detest an Edomite because he is your brother]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for he {is} your brother**
UST because they are descendants of your ancestor Isaac, just like you are
(כִּי אָחִיךָ הוּא)

Here Moses is speaking of an Edomite as if he were actually a **brother** to an Israelite. He means that the Edomites were descendants of Esau, who was the brother of Jacob, the ancestor of the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for he comes from our relative Esau]

Support Reference: Metaphor

ULT **you shall not detest an Egyptian, because you were a foreigner in his land**
UST Likewise, do not despise people from Egypt, because they treated your ancestors well when they first lived in Egypt
(לֹא־תְתַעֵב מִצְרִי כִּי־גֵר הָיִיתָ בְּאַרְצוֹ)

The word **because** introduces the reason for the command not to detest Egyptians. If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [since you were foreigners in the land of Egypt, do not detest the Egyptians]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … detest	do … despise

ULT	UST
an Edomite	any Edomites
you shall … detest	do … despise
an Egyptian	people from Egypt
a foreigner	they treated your ancestors well when they first lived in Egypt
in his land	they treated your ancestors well when they first lived in Egypt

Deuteronomy 23:8

ULT	UST
The sons that are born to them, the third generation, they may enter the assembly of Yahweh.	*The grandchildren of people from Edom and Egypt who live among you now may worship with Yahweh's people.*

ULT **The sons that are born to them**
UST The grandchildren of people from Edom and Egypt who live among you now
(בָּנִים אֲשֶׁר־יִוָּלְדוּ לָהֶם)

Here the masculine term **sons** 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: [descendants that are born to them] or [children that are born to them]

Support Reference: When Masculine Words Include Women

ULT **The sons that are born to them**
UST The grandchildren of people from Edom and Egypt who live among you now
(בָּנִים אֲשֶׁר־יִוָּלְדוּ לָהֶם)

The expression **are born** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [The sons who become part of their families] or [The sons who come from their families]

Support Reference: Active or Passive

ULT **the third generation**
UST The grandchildren of people from Edom and Egypt who live among you now
(דּוֹר שְׁלִישִׁי)

If your language would not represent a number in a form such as **the third generation**, you could represent this number in a form that your language would use. Alternate translation: [after three generations]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … generation	The grandchildren of people from Edom and Egypt who live among you now
the assembly	with … people
of Yahweh	Yahweh's

Deuteronomy 23:9

ULT	UST
When you go out in camp against your enemies, then you shall keep from every evil thing.	*When your fighting men are living in a camp in time of war, they must avoid doing things that would make them unacceptable to God.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemies	in time of war
evil	things that would make them unacceptable to God

Deuteronomy 23:10

ULT	UST
If there is among you a man who is not clean, happening {at} night, then he shall go to the outside of the camp; he shall not come to the middle of the camp.	*If any soldier becomes unacceptable to God because semen comes out of his body during the night, the next morning he must go outside the camp and stay there during that day.*

ULT **a man**
UST soldier
(אִישׁ)

Here, **a man** represents any man in general, not a specific man. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [any man] or [anyone]

Support Reference: Generic Noun Phrases

ULT **who is not clean, happening {at} night**
UST unacceptable to God because semen comes out of his body during the night
(אֲשֶׁר לֹא־יִהְיֶה טָהוֹר מִקְרֵה־לָיְלָה)

Moses is referring to a man having a nocturnal emission in a polite way by using the phrase **not clean, happening at night**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [who becomes unclean because of something that happens while he sleeps] or [who has a bodily discharge during the night]

Support Reference: Euphemism

Deuteronomy 23:11

ULT	UST
And it will happen, turning evening, he shall bathe himself in water, and as the sun goes, he shall go in to the middle of the camp.	*But in the evening of that day he must bathe, and at sunset he will be allowed to come back into the camp.*

ULT he shall bathe himself in water
UST he must bathe
(יִרְחַץ בַּמָּיִם)

The word **himself** indicates that the object of the verb is the same as the subject of the verb. Use a way that is natural in your language to indicate that the same person fills two roles in the sentence. Alternate translation: [he shall bathe in water]

Support Reference: Reflexive Pronouns

Deuteronomy 23:12

ULT	UST
And you shall have a place outside the camp, and you may go outside there,	*Your fighting men must have a toilet area outside the camp where you can go when you need to.*

(There are no notes for this verse)

Deuteronomy 23:13

ULT	UST
and you shall have a spade among your tools, and it happens when you are sitting yourself out, then you shall dig with it and put back and cover up your excrement.	*{When you go to fight against your enemies,} carry something to dig with along with your weapons, in order that when you need to defecate, you can dig a hole, and then cover up the hole when you have finished defecating in it.*

ULT **and you shall have a spade**
UST carry something to dig with
(וְיָתֵד תִּהְיֶה לְךָ)

The term **spade** refers to a digging tool. In this context, it may have been a small shovel or simply a stick that soldiers would carry with them to dig holes and cover their excrement. If your readers would not be familiar with this kind of tool, you could use the name of a similar tool that your readers would recognize, or you could use a more general term. Alternate translation: [and you shall use a digging tool]

Support Reference: Translate Unknowns

ULT **when you are sitting yourself out**
UST in order that when you need to defecate
(בְּשִׁבְתְּךָ חוּץ)

Moses is referring to defecating in a polite way by using the phrase **sitting yourself out**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [when you relieve yourself] or [when you go to attend to your needs]

Support Reference: Euphemism

ULT **and put back**
UST and then cover up the hole when you have finished defecating in it
(וְשַׁבְתָּ)

Moses 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 put the dirt back]

Support Reference: Ellipsis

Deuteronomy 23:14

ULT	UST
For Yahweh your God walks in the midst of your camp to give you victory and to give your enemies to your faces. And your camp shall be holy, and he will not see an unclean thing among you and turn away from you.	*You must keep the camp acceptable to Yahweh our God, because he is with you in your camp to protect you and to enable you to defeat your enemies. Do not do anything disgraceful that would cause Yahweh to abandon you.*

ULT **For**
UST because
(כִּי)

For indicates that what follows is a reason for what came before. This verse gives the reason for all the instructions about cleanliness in verses 1–13. Use a connector in your language that makes it clear that what follows is a reason for what came before.

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh your God walks in the midst of your camp**
UST to Yahweh our God … he is with you in your camp
(יְהוָה אֱלֹהֶיךָ מִתְהַלֵּךְ ׀ בְּקֶרֶב מַחֲנֶךָ)

Here Moses is speaking of **Yahweh** walking **in the midst of your camp** as if God were physically moving around in the Israelite camp. This image represents God's active presence with his people and his close involvement in their affairs. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Yahweh your God is present among you in your camp] or [Yahweh your God is actively watching over you in your camp]

Support Reference: Metaphor

ULT **to give you victory and to give your enemies to your faces**
UST to protect you and to enable you to defeat your enemies
(לְהַצִּילְךָ֙ וְלָתֵ֣ת אֹיְבֶ֔יךָ לְפָנֶ֑יךָ)

Here, **to give you victory and to give your enemies to your faces** marks the goal or purpose of **Yahweh your God walks in the midst of your camp**. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order to make you victorious and to deliver your enemies into your power]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and to give your enemies to your faces**
UST and to enable you to defeat your enemies
(וְלָתֵת אֹיְבֶיךָ לְפָנֶיךָ)

The phrase **to your faces** represents "into your power" or "into your presence." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and to give your enemies into your power] or [and to deliver your enemies to you]

Support Reference: Metonymy

ULT **and turn away from you**
UST that would cause Yahweh to abandon you
(וְשָׁב מֵאַחֲרֶיךָ)

Moses is using the phrase **and turn away from you** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to keep their camp holy so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [or else he will turn away from you] or [lest he turn away from you]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	to Yahweh … he
your God	our God
your enemies	your enemies
holy	You must keep the camp acceptable

Deuteronomy 23:15

ULT	UST
You shall not deliver a slave to his master who has escaped to you from his master.	*If slaves who escape from their masters come to you and request you to protect them, do not send them back to their masters.*

ULT **a slave**
UST them
(עֶבֶד)

Here Moses is not referring to a specific **slave**. He means slaves in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [any slave]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … deliver	do … send … back
a slave	them
his master	their masters
his master	their masters

Deuteronomy 23:16

ULT	UST
He shall live with you, in your midst, in the place that he chooses, in one of your gates as good to him. Do not oppress him.	*Allow them to stay among you, in whatever town they choose because they like it, and do not mistreat them.*

ULT **in one of your gates**
UST in whatever town
(בְּאַחַד שְׁעָרֶיךָ)

Here the term **gates** refers to the entire city or town. See how you translated the similar phrase “within your gates” in 5:14. Alternate translation: [in one of your towns]

Support Reference: Synecdoche

ULT **as good to him**
UST because they like it
(בַּטּוֹב לוֹ)

Moses is using **as good to him** as a common expression of his culture to mean “as he pleases” or “wherever he wants.” 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: [wherever he pleases] or [wherever he wants to live]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your gates	town
as good	because they like it

Deuteronomy 23:17

ULT	UST
No female cultic prostitute shall be from the daughters of Israel, and no male cultic prostitute shall be from the sons of Israel.	*Do not allow any Israelite man or woman to become religious prostitutes.*

ULT female cultic prostitute … male cultic prostitute
UST religious prostitutes
(קְדֵשָׁה & קָדֵשׁ)

The term **cultic prostitute** refers to someone who engaged in sexual acts as part of the worship of pagan gods. This practice was common in ancient Canaanite religion but was forbidden in Israel. If your readers would not be familiar with what a cultic prostitute is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [woman who performs sexual acts in pagan worship … man who performs sexual acts in pagan worship] or [female temple prostitute who serves false gods … male temple prostitute who serves false gods]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
female cultic prostitute	religious prostitutes
Israel	Israelite
male cultic prostitute	religious prostitutes
Israel	Israelite

Deuteronomy 23:18

ULT	UST
You shall not bring the wages of a prostitute or the price of a dog {into} the house of Yahweh your God for any vow; for even both of them {are} abominations to Yahweh your God.	*Also, do not allow any woman who earned money from being a prostitute or any man who earned money being a homosexual prostitute to bring any of that money into the temple of Yahweh our God, even if they solemnly promised to pay that money to him. Both of these sexual practices are disgusting to Yahweh our God.*

ULT **or the price of a dog**
UST or any man who earned money being a homosexual prostitute
(וּמְחִיר כֶּלֶב)

Moses assumes that readers will know that he is referring to a male prostitute by using the word **dog**. You could say that explicitly if that would be helpful to your readers. Alternate translation: [or money earned from a man who sells himself for sex]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{into} the house of Yahweh your God**
UST any of that money into the temple of Yahweh our God
(בֵּית יְהוָה אֱלֹהֶיךָ)

Moses is speaking of the temple of Yahweh as if it were a **house** in which he lived. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [into Yahweh's temple] or [into the sacred temple of Yahweh your God]

Support Reference: Metaphor

ULT **for any vow**
UST even if they solemnly promised to pay that money to him
(לְכָל־נֶדֶר)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [when making any vow] or [to fulfill any vow to Yahweh]

Support Reference: Ellipsis

ULT **{are} abominations to Yahweh your God**
UST are disgusting to Yahweh our God
(תּוֹעֲבַ֥ת יְהוָ֛ה אֱלֹהֶ֖יךָ)

If your language does not use abstract nouns for the idea of **abominations**, you could express the same idea in another way. Alternate translation: [are detestable to Yahweh your God] or [greatly offend Yahweh your God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prostitute	any woman who earned money from being a prostitute
{into} the house of Yahweh	any of that money into the temple of Yahweh
Yahweh	Yahweh
your God	our God
vow	even if they solemnly promised to pay that money to him
{are} abominations	are disgusting
to Yahweh	to Yahweh
your God	our God

Deuteronomy 23:19

ULT	UST
You shall not charge interest to your brother —interest of money, interest of food, interest of each thing that is charged interest.	*When you lend money or food or anything else to a fellow Israelite, do not charge them interest.*

ULT but to your brother
UST but … to Israelites
(וְלְאָחִיךָ) (23:19-20)

See how you translated “to your brother” in the previous verse. Alternate translation: [but to your fellow Israelite] or [but to another Israelite]

Support Reference: Metaphor

ULT interest of money, interest of food, interest of each thing that is charged interest
UST When you lend money or food or anything else … interest
(נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֹכֶל נֶּשֶׁךְ כָּל־דָּבָר אֲשֶׁר יִשָּׁךְ)

Moses uses a repetitive series of clauses in **interest of money, interest of food, interest of each thing that is charged interest** to communicate that what he is saying should be understood as comprehensive and overwhelming. Use a form in your language that someone would use to describe a situation that is comprehensive and overwhelming. Alternate translation: [interest of any kind at all]

Support Reference: Litany

ULT to your brother
UST to a fellow Israelite … them
(לְאָחִיךָ)

Here Moses 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 as modeled in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
money	money

Deuteronomy 23:20

ULT	UST
You may charge interest to a foreigner; but to your brother you shall not charge interest, so that Yahweh your God may bless you in all the sending out of your hand, in the land which you are going into to possess it.	*You are allowed to charge interest when you lend money to foreigners, but not when you lend money to Israelites. Do this in order that Yahweh our God will bless you in everything that you do in the land that you are about to enter and occupy.*

ULT **to a foreigner**
UST to foreigners
(לַנָּכְרִי)

Moses is not referring to a specific **foreigner**. He means non-Israelites in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [to any foreigner]

Support Reference: Generic Noun Phrases

ULT **so that Yahweh your God may bless you**
UST Do this in order that Yahweh our God will bless you
(לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ)

Here, **so that** marks **Yahweh your God may bless you** as the goal or purpose of the instruction about charging or not charging interest. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order that Yahweh your God may bless you]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **in all the sending out of your hand**
UST in everything that you do
(בְּכֹל מִשְׁלַח יָדֶךָ)

Moses is using **in all the sending out of your hand** as a common expression of his culture to mean “in everything that you do” or “in all your activities.” 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 all your activities]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to a foreigner	to foreigners
Yahweh	Yahweh

ULT	UST
your God	our God
may bless you	will bless you
to possess it	and occupy

Deuteronomy 23:21

ULT	UST
When you vow a vow to Yahweh your God, you shall not delay to fulfill it, for, requiring, Yahweh your God shall require it from you; and it would be sin for you.	*When you solemnly promise to give something to Yahweh your God or to do something for him, do not delay in doing it. Yahweh expects you to do what you promised, and if you do not do it, you will be sinning.*

ULT **you vow a vow**
UST you solemnly promise to give something to … or to do something for him
(תִּדֹּר נֶדֶר)

Moses 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 saying this. Alternate translation: [you make a solemn vow]

Support Reference: Poetry

ULT **for, requiring, Yahweh your God shall require it from you; and it would be sin for you**
UST Yahweh expects you to do what you promised, and if you do not do it, you will be sinning
(כִּי־דָרֹשׁ יִדְרְשֶׁנּוּ יְהוָה אֱלֹהֶיךָ מֵעִמָּךְ וְהָיָה בְךָ חֵטְא)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because Yahweh your God will surely require it from you, and it would be sin for you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **requiring, Yahweh your God shall require it**
UST Yahweh expects you to do what you promised
(דָּרֹשׁ יִדְרְשֶׁנּוּ יְהוָה אֱלֹהֶיךָ)

Moses is repeating forms of the verb **require** in order to intensify his 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: [Yahweh your God will absolutely require it]

Support Reference: Reduplication

ULT **and it would be sin for you**
UST and if you do not do it, you will be sinning
(וְהָיָה בְךָ חֵטְא)

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

Support Reference: Abstract Nouns

ULT **and it would be sin for you**
UST and if you do not do it, you will be sinning
(וְהָיָה בְךָ חֵטְא)

The pronoun **it** refers to not fulfilling the vow. It may be helpful to clarify this for your readers. Alternate translation: [and not fulfilling the vow would be sin for you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you vow	you solemnly promise to give something to … or to do something for him
a vow	you solemnly promise to give something to … or to do something for him
to Yahweh	Yahweh
your God	your God
to fulfill it	in doing it
Yahweh	Yahweh
your God	Yahweh
sin	and if you do not do it, you will be sinning

Deuteronomy 23:22

ULT	UST
And if you refrain from vowing, it will not be sin for you.	*But it is not sinful not to solemnly promise things to Yahweh.*

ULT And if you refrain from vowing, it will not be sin for you
UST But it is not sinful not to solemnly promise things to Yahweh
(וְכִי תֶחְדַּל לִנְדֹּר לֹא־יִהְיֶה בְךָ חֵטְא)

The implication is that if someone does not make a vow to God, they cannot be guilty of breaking it. You could include this information if that would be helpful to your readers. Alternate translation: [But, if you do not make a vow, you will not sin because you will not have a vow to fulfill]

Support Reference: Assumed Knowledge and Implicit Information

ULT it will not be sin for you
UST it is not sinful
(לֹא־יִהְיֶה בְךָ חֵטְא)

See how you translated “sin” in the previous verse. Alternate translation: [you would not be sinning]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from vowing	not to solemnly promise things to Yahweh
sin	it is … sinful

Deuteronomy 23:23

ULT	UST
What has gone out from your lips you shall keep and do as you have vowed to Yahweh your God, a vow that you have spoken with your mouth.	*But if you voluntarily promise to do something for Yahweh our God, you must surely do it.*

ULT **What has gone out from your lips … a vow that you have spoken with your mouth**
UST But if you voluntarily promise to do something
(מוֹצָא שְׂפָתֶיךָ & נָדָבָה אֲשֶׁר דִּבַּרְתָּ בְּפִיךָ)

The phrases **What has gone out from your lips** and **a vow that you have spoken with your mouth** mean similar things. Moses is using these expressions together to emphasize the binding nature of spoken vows. If it would be clearer in your language, you could express this with a single phrase at the beginning and leave the second phrase off. Alternate translation: [What you have solemnly promised]

Support Reference: Parallelism

ULT **What has gone out from your lips**
UST But if you voluntarily promise to do something
(מוֹצָא שְׂפָתֶיךָ)

Moses is using **What has gone out from your lips** as a common expression of his culture to mean “what you have promised.” 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 you have promised] or [The promise you have made]

Support Reference: Idiom

ULT **you shall keep and do**
UST you must surely do it
(תִּשְׁמֹר וְעָשִׂיתָ)

The terms **keep** and **do** mean similar things. Moses 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: [you shall absolutely fulfill]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you have vowed	you must surely do it
to Yahweh	for Yahweh
your God	our God

ULT	UST
a vow	But if you voluntarily promise to do something

Deuteronomy 23:24

ULT	UST
When you go into the vineyard of your neighbor, then you may eat grapes as your spirit {is} satisfied, but you shall not put {any} in your vessel.	*When you walk through someone else's vineyard, you are allowed to {pick and} eat as many grapes as you want, but you must not put any in a container {and take them away}.*

ULT as your spirit {is} satisfied
UST as many … as you want
(כְּנַפְשְׁךָ שָׂבְעֶךָ)

Moses is using **as your spirit is satisfied** as a common expression of his culture to mean "as much as you want." 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: [as much as you want to eat] or [until you are satisfied]

Support Reference: Idiom

ULT your vessel
UST a container {and take them away}
(כֶּלְיֶךָ)

A **vessel** is a kind of container. If your readers would not be familiar with what a vessel is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [your basket] or [your bag]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the vineyard of	through … vineyard
your neighbor	someone else's
grapes	grapes

Deuteronomy 23:25

ULT	UST
When you go in the stalks of your neighbor, then you may pluck ears of wheat with your hand, but you shall not wave a sickle on the stalks of your neighbor.	*When you walk along a path in someone else's field of grain, you are allowed to pluck some of the grain by hand {and eat it}, but you must not cut any of his grain with a sickle.*

ULT **in the stalks of**
UST in … field of grain
(בְּקָמַת)

Here, **stalks** represents the grain growing in a field. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into the grain field of]

Support Reference: Metonymy

ULT **but you shall not wave a sickle**
UST but you must not cut … with a sickle
(וְחֶרְמֵשׁ לֹא תָנִיף)

A **sickle** is a kind of curved blade with a handle that people use to cut grain. If your readers would not be familiar with what a sickle is, you could use the name of a similar tool that your readers would recognize, or you could use a more general term. Alternate translation: [but you shall not use a harvesting blade] or [but you shall not use a cutting tool]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your neighbor	someone else's
ears of wheat	some of the grain
your neighbor	his

Deuteronomy 24

Deuteronomy 24 Chapter Introduction

Structure and Formatting

This chapter contains a series of laws related to family life, justice, and the protection of vulnerable people. The laws emphasize fairness, compassion, and remembering Israel's own history of slavery in Egypt.

1. Divorce and restrictions on remarriage (1–4)
2. A newly married man's exemption from public duties (5)
3. Protection of essential property from being taken as collateral (6)
4. Punishment for kidnapping (7)
5. Instructions about skin diseases and the role of the priests (8–9)
6. Regulations for lending and returning pledges (10–13)
7. Fair treatment and prompt payment of hired workers (14–15)
8. Individual responsibility for sin (16)
9. Justice for foreigners, orphans, and widows (17–18)
10. Provision for the poor through gleaning laws (19–22)

Religious and Cultural Concepts in This Chapter

Divorce and Remarriage

The chapter begins with regulations about divorce. A husband could give his wife a written certificate of divorce, but once she remarried, her first husband was forbidden from taking her back. This was considered an abomination before Yahweh and was tied to the holiness of the land.

Protection of the Vulnerable

Throughout the chapter there is a repeated concern for the poor, the foreigner, the fatherless, and the widow. These groups were especially vulnerable, and the Israelites were commanded to protect and provide for them. The laws about pledges, fair wages, and gleaning harvests all served to safeguard these groups.

Justice and Fairness

The chapter reinforces principles of justice:

- Essential tools for survival, such as a millstone, could not be taken as collateral.
- Each person was to be held responsible only for their own sin, not for the guilt of family members.
- Justice must not be denied to foreigners, orphans, or widows.

Remembering Egypt

The commands are tied back to Israel's own experience: "You were slaves in Egypt, and Yahweh your God redeemed you." This memory served as the foundation for treating others with compassion and fairness.

Translation Issues in This Chapter

Abstract Nouns

Terms such as "divorce," "abomination," "righteousness," and "sin" are expressed as abstract nouns. If your language does not use abstract nouns, you may need to translate these ideas with verbal or descriptive expressions.

Figures of Speech

This chapter includes several figures of speech:

- **Hand** used to represent receiving a document.
- **Life** used to represent livelihood or survival.
- **Brothers** to represent fellow Israelites.

- **Judgment** spoken of as if it could be bent or twisted.

Metonymy and Synecdoche

Several terms represent broader ideas:

- **House** represents family life.
- **Land** represents the people who live in it.
- **Millstone** represents all essential tools for survival.
- **Hands** represent a person's work.

Cultural Practices

Some commands mention cultural practices unfamiliar to modern readers, such as harvesting by beating olive trees or gathering sheaves of grain. These can be translated with general terms for harvesting if needed.

Logical Connections

The chapter frequently uses connectors to show sequence, purpose, or result. For example, instructions about paying wages are given "so that" the worker will not cry out to Yahweh. Be sure to make these logical relationships clear in translation.

Use of "you"

Throughout this chapter "you" is singular except for where noted in verses 8–9. Even though Moses is addressing all the Israelites, he uses the singular forms of "you." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Generic Nouns in Hypothetical Situations

This chapter gives instructions and warnings for the Israelites. In these hypothetical conditions, singular nouns such as "man," "witness," and "neighbor" are used to represent people in general, not specific individuals. If it would be clearer in your language, you may translate them in a way that shows they refer to anyone who fits the situation.

Deuteronomy 24:1

ULT	UST
When a man takes a wife and marries her, and it happens, if she finds no favor in his eyes because he has found an indecent thing in her, then he shall write for her a letter of divorce and put {it} into her hand and send her out from his house.	*Suppose a man marries a woman and later decides that he does not want her because he finds something about her offensive. Then he must write a paper in which he says that he is divorcing her, give the paper to her, and send her away from his house.*

ULT **divorce**
UST in which he says that he is divorcing
(כְּרִיתֻת)

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

Support Reference: Abstract Nouns

ULT **and put {it} into her hand**
UST give the paper to her
(וְנָתַן בְּיָדָהּ)

Moses is using **hand** to represent the woman receiving and taking possession of the divorce document. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [give it to her directly]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and marries her	marries
favor	he does … want her
from his house	from his house

Deuteronomy 24:2

ULT	UST
And she shall go out from his house, and she may go and be another man's.	*After she leaves his house she is allowed to marry another man.*

ULT **And she shall go out from his house, and she may go and be another man's**
UST After she leaves his house she is allowed to marry another man
(וְיָצְאָה מִבֵּיתוֹ וְהָלְכָה וְהָיְתָה לְאִישׁ־אַחֵר)

The word **and** introduces events that happened in sequence. First, the woman would leave her husband's house, and then she would be free to marry another man. If your language needs to show this sequence clearly, you could use a word that emphasizes the order of events. Alternate translation: [After she leaves his house, she may go and be another man's]

Support Reference: Connect — Sequential Time Relationship

ULT **and be another man's**
UST is allowed to marry another man
(וְהָיְתָה לְאִישׁ־אַחֵר)

Moses 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 become another man's wife]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from his house	his house

Deuteronomy 24:3

ULT	UST
And {if} the latter husband hates her and writes her a letter of divorce and puts {it} into her hand and sends her out from his house; or if the latter husband dies, who took her as his wife,	*Suppose that that man later also decides that he does not like her, and that he also writes a paper in which he says that he is divorcing her, gives it to her, and sends her away from his house. Or, suppose that the second husband dies.*

ULT **and puts {it} into her hand**
UST gives it to her
(וְנָתַן בְּיָדָהּ)

See how you translated the similar expression, “put it into her hand,” in 24:1.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from his house	from his house

Deuteronomy 24:4

ULT	UST
her first husband, who had sent her away, shall not be able to take her again to be his wife after she has become impure; for it {is} an abomination to the face of Yahweh, and you shall not cause the land to sin, which Yahweh your God is giving to you {as} an inheritance.	*If either of those things happen, her first husband must not marry her again. She is now unclean to him. Yahweh would consider it to be disgusting if he married her again. You must not desecrate the land that Yahweh our God is giving to you by doing that.*

ULT **after she has become impure**
UST She is now unclean to him
(אַחֲרֵי אֲשֶׁר הֻטַּמָּאָה)

The implication is that after a woman has been divorced from her first husband and has married (and thus had sex with) another man, she has become ceremonially unclean in relation to her first husband. You could include this information if that would be helpful to your readers. Alternate translation: [after she has married another man and so has become ritually unclean for her first husband]

Support Reference: Assumed Knowledge and Implicit Information

ULT **after she has become impure**
UST She is now unclean to him
(אַחֲרֵי אֲשֶׁר הֻטַּמָּאָה)

The expression **has become impure** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [after someone has defiled her] or [after she has defiled herself]

Support Reference: Active or Passive

ULT **for it {is} an abomination**
UST would consider it to be disgusting if he married her again
(כִּי־תוֹעֵבָה הִוא)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because it is an abomination]

Support Reference: Connect — Reason-and-Result Relationship

ULT **an abomination**
UST would consider it to be disgusting if he married her again
(תּוֹעֵבָה)

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

Support Reference: Abstract Nouns

ULT **to the face of Yahweh**
UST Yahweh would consider it to be disgusting if he married her again
(לִפְנֵי יְהוָה)

Here, **to the face of** represents being in front of Yahweh. This means that the action would be done where Yahweh could observe and judge it. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated it in 1:45. Alternate translation: [before Yahweh] or [in Yahweh's sight]

Support Reference: Metonymy

ULT **and you shall not cause the land to sin**
UST You must not desecrate the land that … by doing
(וְלֹא תַחֲטִיא אֶת־הָאָרֶץ)

Here, **land** represents the people who live in the land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and you shall not cause the people in the land to sin]

Support Reference: Metonymy

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase "Yahweh your God" in 1:10.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an abomination	would consider it to be disgusting if he married her again
Yahweh	Yahweh
you shall … cause … to sin	You must … desecrate … that … by doing
Yahweh	Yahweh
your God	our God
{as} an inheritance	is giving

Deuteronomy 24:5

ULT	UST
When a man takes a new wife, he shall not go out with the army, neither shall pass onto him any matter; he shall be free for his house one year and will cheer his wife whom he has taken.	*When a man has just married a woman, he must not become a soldier in the army. He must not have to do any other kind of government work. He must not do those things during the first year after he gets married. Instead, he must stay at home and do what he can to make his new wife happy.*

ULT neither shall pass onto him any matter
UST He must not have to do any other kind of government work
(וְלֹא־יַעֲבֹר עָלָיו לְכָל־דָּבָר)

Moses is using **neither shall pass onto him any matter** as if a public duty or obligation were something that could be handed to a man. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [nor shall any other responsibility be required of him] or [nor shall he be given any other public duties]

Support Reference: Metaphor

ULT he shall be free for his house
UST He must not do those things … Instead, he must stay at home
(נָקִי יִהְיֶה לְבֵיתוֹ)

Here, **house** represents his home and family life. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [he shall be free to attend to his household] or [he shall be free to focus on his family life]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
free	He must not do those things
year	during the first year after he gets married
and will cheer	and do what he can to make … happy

Deuteronomy 24:6

ULT	UST
He shall not impound a mill or an upper millstone, for it {is} a life for a pledge.	*If someone lends money to another person, he may take something from that person as a guarantee that he will pay the money back. But he must not take a millstone. That is what the family needs to grind grain into flour in order to bake bread and stay alive.*

ULT **a mill or an upper millstone**
UST a millstone
(רֵחַיִם וָרָכֶב)

A **mill** was a tool made of two heavy stones used for grinding grain into flour, and an **upper millstone** was the top stone that turned against the bottom stone. If your readers would not be familiar with what these are, you could use a more general term. Alternate translation: [grinding stones or even one of the stones needed for grinding]

Support Reference: Translate Unknowns

ULT **a mill or an upper millstone**
UST a millstone
(רֵחַיִם וָרָכֶב)

Moses is using **a mill or an upper millstone** to represent all essential tools that a family needs to make food. This emphasizes how serious it would be to take either of these items. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [any essential equipment for preparing food]

Support Reference: Synecdoche

ULT **it {is} a life for a pledge**
UST If someone lends money to another person, he may take something from that person as a guarantee that he will pay the money back … That is what the family needs to grind grain into flour in order to bake bread and stay alive
(נֶפֶשׁ הִוא חֹבֵל)

Here Moses is speaking of taking someone's millstone as if it were taking their **life**. This is because the millstone was essential for preparing food and thus sustaining life. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [that would be like taking away their livelihood]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for a pledge	If someone lends money to another person, he may take something from that person as a guarantee that he will pay the money back

Deuteronomy 24:7

ULT	UST
If a man is found stealing a life from his brothers from the sons of Israel, and treats him as a slave or sells him, then that thief shall die; and you shall remove the evil from among you.	*If someone kidnaps a fellow Israelite to make that person his slave or to sell him to become someone else's slave, you must execute the person-stealer. By doing that, you will make sure no one among you does this evil action.*

ULT **If a man is found**
UST If someone kidnaps
(כִּי־יִמָּצֵא אִישׁ)

The expression **is found** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [If anyone discovers a man] or [If people find out about a man who is]

Support Reference: Active or Passive

ULT **stealing a life**
UST kidnaps a fellow Israelite
(גֹּנֵב נֶפֶשׁ)

Here Moses is speaking of kidnapping a person as if it were **stealing a life**. This emphasizes the severity of the crime since it deprives someone of their freedom. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [taking someone captive] or [seizing a person]

Support Reference: Metaphor

ULT **from his brothers from the sons of Israel**
UST a fellow Israelite
(מֵאֶחָיו מִבְּנֵי יִשְׂרָאֵל)

Here Moses is speaking of members of the Israelite community as if they were actual **brothers**. The expressions **brothers** and **sons of Israel** mean similar things, and Moses uses them together to emphasize that these are fellow members of the covenant community. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from among his fellow Israelites] or [from among the people of Israel]

Support Reference: Metaphor

ULT **and you shall remove the evil from among you**
UST By doing that, you will make sure no one among you does this evil action
(וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ)

See how you translated this same phrase in 13:5. Alternate translation: [and you will stop any of your people from doing this evil act]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	a fellow Israelite
and treats … as a slave	to make … his slave
thief	the person-stealer
the evil	does this evil action

Deuteronomy 24:8

ULT	UST
Guard against a plague of skin disease, to firmly keep and do according to all that the priests, the Levites, teach you; as I commanded them, you shall keep doing.	*If you are suffering from leprosy, be sure to do everything that the priests, who are from the tribe of Levi, tell you to do. Obey carefully the instructions that I have given to them.*

ULT **to firmly keep and do**
UST be sure to do … to do
(לִשְׁמֹר מְאֹד וְלַעֲשׂוֹת)

The terms **firmly keep** and **do** mean similar things. Moses 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 follow exactly]

Support Reference: Doublet

ULT **the priests, the Levites**
UST the priests, who are from the tribe of Levi
(הַכֹּהֲנִים הַלְוִיִּם)

Moses is not distinguishing these **priests** from other priests who are not **Levites**. Moses is reminding the people that the priests come from the tribe of Levi. Be sure that this is clear in your translation. Alternate translation: [the priests, who are from the tribe of Levi] or [the Levitical priests]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **you … you shall keep**
UST you … Obey carefully
(אֶתְכֶם & תִּשְׁמְרוּ)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Guard	be sure
against a plague of	If you are suffering from leprosy
skin disease	If you are suffering from leprosy
the priests	the priests
the Levites	who are from the tribe of Levi

Deuteronomy 24:9

ULT	UST
Remember what Yahweh your God did to Miriam on the way when you were coming out from Egypt.	*Remember that Yahweh our God caused Miriam to have leprosy as your ancestors were coming out of Egypt. That is a warning for you.*

ULT to Miriam
UST Miriam
(לְמִרְיָם)

Miriam is the name of a woman, the sister of Moses and Aaron.

Support Reference: How to Translate Names

ULT when you were coming out
UST as your ancestors were coming out of
(בְּצֵאתְכֶם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
to Miriam	Miriam
from Egypt	Egypt

Deuteronomy 24:10

ULT	UST
When you lend to your neighbor any loan, you shall not go into his house to collect his pledge.	*When you lend something to someone, do not go into his house to take whatever item he says that he will give you to guarantee that he will return what he has borrowed.*

ULT **to your neighbor**
UST to someone
(בְּרֵעֲךָ)

Here, neighbor means “fellow Israelite.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [any fellow Israelite]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to your neighbor	to someone
his house	his house
his pledge	to take whatever item he says that he will give you to guarantee that he will return what he has borrowed

Deuteronomy 24:11

ULT	UST
You shall stand outside, and the man whom you have lent to shall bring the pledge outside to you.	*Stand outside his house, and the man to whom you are lending something will bring the item out to you.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pledge	the item

Deuteronomy 24:12

ULT	UST
And if he {is} a poor man, you shall not lie asleep with his pledge.	*But if he is poor {and can only give you his cloak as a guarantee}, do not keep that cloak overnight.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with his pledge	do … keep that cloak overnight

Deuteronomy 24:13

ULT	UST
Returning, you shall return to him the pledge as the sun goes down, and he will sleep in his cloak and bless you; and it will be righteousness for you to the face of Yahweh your God.	*When the sun sets, be sure to take the cloak back to him, in order that he may wear it while he sleeps. If you do that, he will ask God to bless you, and Yahweh our God will be pleased with you.*

ULT **Returning, you shall return**
UST be sure to take … back
(הָשֵׁב֙ תָּשִׁ֣יב)

Moses is repeating forms of the verb **return** in order to intensify his 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: [You must definitely restore] or [You must completely restore]

Support Reference: Reduplication

ULT **and he will sleep in his cloak and bless you**
UST in order that he may wear it while he sleeps. If you do that, he will ask God to bless you
(וְשָׁכַב֙ בְּשַׂלְמָת֔וֹ וּבֵרַכְךָ֖)

Here, **and** marks **he will sleep in his cloak and bless you** as the goal or purpose of restoring his pledge. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [so that he may sleep in his cloak and bless you]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **righteousness**
UST will be pleased
(צְדָקָ֑ה)

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

Support Reference: Abstract Nouns

ULT **to the face of Yahweh your God**
UST Yahweh our God will be pleased
(לִפְנֵי יְהוָה אֱלֹהֶיךָ)

Here, **to the face of** represents being in the presence of Yahweh and subject to his evaluation. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated “to the face of Yahweh” in 1:45. Alternate translation: [in Yahweh your God’s sight] or [before Yahweh your God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pledge	the cloak
and bless you	If you do that, he will ask God to bless you
righteousness	will be pleased
Yahweh	Yahweh
your God	our God

Deuteronomy 24:14

ULT	UST
You shall not oppress a poor and needy hired man from your brothers or from the foreigners who {are} in your land, within your gates.	*Do not mistreat any servants whom you have hired who are poor and needy, whether they are Israelites or foreigners who are living in your towns.*

ULT **poor and needy**
UST who are poor and needy
(עָנִי וְאֶבְיוֹן)

The terms **poor** and **needy** mean similar things. Moses 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: [desperately poor]

Support Reference: Doublet

ULT **from your brothers**
UST whether they are Israelites
(מֵאַחֶיךָ)

Here Moses is using the term **brothers** to describe people who are descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from your fellow descendants of Israel] or [from your fellow Israelites who are related to you]

Support Reference: Metaphor

ULT **within your gates**
UST are living in your towns
(בִּשְׁעָרֶיךָ)

See how you translated the phrase “within your gates” in 5:14. Alternate translation: [within your community]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the foreigners	foreigners
{are} in your land	are living in your towns
within your gates	are living in your towns

Deuteronomy 24:15

ULT	UST
In his day you shall give his wage, and the sun shall not go down on it, for he {is} poor and he lifts up his life to it. Then he will not call against you to Yahweh and have it be for you a sin.	*Every day, before sunset, you must pay them the money that they have earned. They are poor and they need to get their pay. If you do not pay them right away, they will cry out against you to Yahweh, and he will punish you for having sinned like that.*

ULT **In his day**
UST Every day
(בְּיוֹמוֹ)

Moses is using the expression **In his day** as a common expression of his culture to mean "on the same day he works." 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: [That same day] or [Before his work day ends]

Support Reference: Idiom

ULT **on it**
UST before sunset
(עָלָיו)

The pronoun **it** refers to the act of giving him his wages. It may be helpful to clarify this for your readers. Alternate translation: [before you give him his wages]

Support Reference: Pronouns — When to Use Them

ULT **for he {is} poor**
UST They are poor
(כִּי עָנִי הוּא)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because he is poor]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and he lifts up his life to it**
UST and they need to get their pay
(וְאֵלָ֖יו הוּא נֹשֵׂ֣א אֶת־נַפְשׁ֑וֹ)

Here Moses is speaking as if the worker's **life** were something he could physically lift up toward his wages. This means that the worker depends completely on his wages for survival. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and he depends on it for survival] or [and he relies on these wages to live]

Support Reference: Metaphor

ULT **Then he will not call against you to Yahweh and have it be for you a sin**
UST If you do not pay them right away, they will cry out against you to Yahweh, and he will punish you for having sinned like that
(וְלֹא־יִקְרָ֤א עָלֶ֙יךָ֙ אֶל־יְהוָ֔ה וְהָיָ֥ה בְךָ֖ חֵֽטְא)

The word **Then** introduces an outcome that Yahweh does not want to happen. Because of this, he first tells the Israelites to pay workers on time so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [Do this so that he will not cry out to Yahweh against you and it become a sin for you]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and have it be for you a sin**
UST and he will punish you for having sinned like that
(וְהָיָ֥ה בְךָ֖ חֵֽטְא)

If your language does not use an abstract noun for the idea of **sin**, you could express the same idea in another way. Alternate translation: [and it would be sinful for you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he will … call	If you do not pay them right away, they will cry out
Yahweh	Yahweh
a sin	and he will punish you for having sinned like that

Deuteronomy 24:16

ULT	UST
Fathers shall not be put to death on account of sons, and sons shall not be put to death on account of fathers. A man shall be put to death for his sin.	*You must not execute any parents for crimes that their children have committed, and you must not execute any children for crimes that their parents have committed. You should only execute someone for the crimes that they themselves have committed.*

ULT **Fathers shall not be put to death on account of sons, and sons shall not be put to death on account of fathers. A man shall be put to death for his sin**

UST You must not execute any parents for crimes that their children have committed, and you must not execute any children for crimes that their parents have committed. You should only execute someone for the crimes that they themselves have committed

(לֹא־יוּמְתוּ אָבוֹת עַל־בָּנִים וּבָנִים לֹא־יוּמְתוּ עַל־אָבוֹת אִישׁ בְּחֶטְאוֹ יוּמָתוּ)

The expression **be put to death** contains a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is the community. Alternate translation: [You must not execute fathers because of their sons' sins, and you must not execute sons because of their fathers' sins. You must execute a person only for his own sin]

Support Reference: Active or Passive

ULT **A man**

UST they themselves

(אִישׁ)

Moses is not referring to a specific **man**. He means people in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [Each person]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for his sin	for the crimes that … have committed

Deuteronomy 24:17

ULT	UST
You shall not twist the judgment of the foreigner {or} the fatherless, and you shall not take for a pledge the garment of a widow.	*You must do for foreigners who live among you and for orphans the things that the law commands you to do for them. Also, if you lend something to a widow, do not take her coat from her as a guarantee that she will return it.*

ULT **You shall not twist the judgment of**
UST You must do … the things that the law commands you to do for them
(לֹא תַטֶּה מִשְׁפַּט)

Here Moses is speaking of **judgment** as if it were a straight object that could be physically twisted or bent. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [You shall not deny justice to] or [You shall not treat unfairly in court]

Support Reference: Metaphor

ULT **the foreigner {or} the fatherless … a widow**
UST for foreigners who live among you and for orphans … to a widow
(גֵּר יָתוֹם & אַלְמָנָה)

Here, **the foreigner**, **the fatherless**, and **a widow** represent these types of people in general, not specific individuals. This pattern continues throughout the chapter. If it would be helpful to your readers, you could use expressions that would be more natural in your language. Alternate translation: [any foreigner or orphan … any widow]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the judgment of	You must do … the things that the law commands you to do for them
the foreigner	for foreigners who live among you
you shall … take for a pledge	if you lend something … as a guarantee that she will return it

Deuteronomy 24:18

ULT	UST
And you shall remember that you were a slave in Egypt, and Yahweh your God redeemed you from there. Therefore, I command you to do this word.	*Do not forget that you had great troubles when you were slaves in Egypt, and that Yahweh our God rescued you from there. That is why I am commanding you to help others who have troubles.*

ULT **Therefore, I command you**
UST That is why I am commanding you
(עַל־כֵּ֗ן אָנֹכִ֛י מְצַוְּךָ֥)

The word translated as **Therefore** indicates that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: [Because of this, I command you] or [For this reason, I command you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **this word**
UST to help others who have troubles
(אֶת־הַדָּבָ֖ר הַזֶּֽה)

Here, **word** represents what Moses commanded by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what I have told you] or [this instruction]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a slave	you had great troubles … slaves
in Egypt	in Egypt
Yahweh	Yahweh
your God	our God
and … redeemed you	and that … rescued you

Deuteronomy 24:19

ULT	UST
When you reap your harvest in your field, and you forget a sheaf in the field, you shall not go back to take it; it shall be for the foreigner, for the fatherless, or for the widow, so that Yahweh your God may bless you in all the work of your hands.	*When you harvest your crops, if you forget a bundle in the field, do not go back to get it. Leave it there for foreigners, orphans, and widows. If you do that, Yahweh our God will bless you in everything that you do.*

ULT **a sheaf**
UST a bundle
(עֹמֶר)

A **sheaf** is a bundle of cut stalks of grain that have been tied together. If your readers would not be familiar with what a sheaf is, you could use a more general term or explain it in a footnote. Alternate translation: [some of the cut grain stalks]

Support Reference: Translate Unknowns

ULT **so that Yahweh your God may bless you**
UST If you do that, Yahweh our God will bless you
(לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ)

Here, **so that** marks **Yahweh your God may bless you** as the goal or purpose of leaving the forgotten sheaf for the foreigner, fatherless, or widow. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order that Yahweh your God may bless you] or [with the purpose that Yahweh your God may bless you]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **in all the work of your hands**
UST in everything that you do
(בְּכֹל מַעֲשֵׂה יָדֶיךָ)

Here, **hand** represents the ability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [in all your activities] or [in everything you accomplish]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you reap	you harvest
your harvest	your crops
for the foreigner	for foreigners
Yahweh	Yahweh
your God	our God

ULT	UST
may bless you	will bless you
the work of	that you do

Deuteronomy 24:20

ULT	UST
When you beat your olive tree, you shall not go over the branches after yourself; it shall be for the foreigner, for the fatherless, or for the widow.	*And when you have harvested all your olives from the trees once, do not go back to pick the ones that are still on the trees. Leave them for foreigners, orphans, and widows.*

ULT you beat your olive tree
UST you have harvested all your olives from the trees once
(תַּחְבֹּט זֵיתְךָ)

Here, **beat your olive tree** refers to harvesting olives by striking the tree branches with poles to make the olives fall to the ground. If your readers would not be familiar with this method of harvesting, you could use a more general term. Alternate translation: [you harvest your olive tree] or [you knock the olives from your tree]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your olive tree	all your olives from the trees once
for the foreigner	for foreigners

Deuteronomy 24:21

ULT	UST
When you gather your vineyard, you shall not glean after yourself. It shall be for the foreigner, for the fatherless, or for the widow.	*Similarly, when you pick the grapes in your vineyard, do not go back a second time to try to find more. Leave them for foreigners, orphans, and widows.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your vineyard	the grapes in your vineyard
you shall … glean	do … go back a second time to try to find more
for the foreigner	for foreigners

Deuteronomy 24:22

ULT	UST
And you shall remember that you were a slave in the land of Egypt. Therefore, I command you to do this word.	*Do not forget that you were slaves in Egypt. That is why I am commanding you to be kind to those who are needy.*

ULT **And you shall remember that you were a slave in the land of Egypt. Therefore, I command you to do this word**

UST Do not forget that you were slaves in Egypt. That is why I am commanding you to be kind to those who are needy

(וְזָכַרְתָּ֗ כִּֽי־עֶ֙בֶד֙ הָיִ֣יתָ בְּאֶ֣רֶץ מִצְרַ֔יִם עַל־כֵּ֛ן אָנֹכִ֥י מְצַוְּךָ֖ לַעֲשׂ֥וֹת אֶת־הַדָּבָ֥ר הַזֶּֽה׃)

See how you translated the similar expressions in 24:18.

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a slave	slaves
in the land of	in
Egypt	Egypt

Deuteronomy 25

Deuteronomy 25 Chapter Introduction

Structure and Formatting

This chapter continues Moses' second speech which continues to teach about justice in Israel. (See: just, justice, unjust, injustice, justify, justification)

1. Laws of Justice and Punishment (1–3)
2. Care for Working Animals (4)
3. Levirate Marriage Law (5–10)
4. Modesty in Physical Disputes (11–12)
5. Honest Weights and Measures (13–16)
6. Command to Remember Amalek (17–19)

Translation Issues in This Chapter

"a perfect and just weight you must have"

In the ancient Near East, money was weighted on a scale. If a person's scale measured the weight incorrectly, they were robbing people.

Translation Issues in This Chapter

Use of "you"

Throughout this chapter "you" is singular except for where noted in verse 17. Even though Moses is addressing all the Israelites, he uses the singular forms of "you." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Generic nouns in hypothetical situations

This chapter gives instructions and warnings for the Israelites. In these hypothetical conditions, singular nouns like “man,” “witness,” and “neighbor” represent those groups of people in general, not a specific person.

Deuteronomy 25:1

ULT	UST
If there is a dispute between men and they go to the judgment, and they judge them, then they shall declare the righteous as just and declare the wicked as unjust.	*If people have a dispute and they go to a court, the judge will decide who is innocent and who is guilty.*

ULT the righteous … the wicked
UST will decide who is innocent and who is guilty
(אֶת־הַצַּדִּיק & אֶת־הָרָשָׁע)

Moses is using the adjectives **righteous** and **wicked** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [those who are righteous … those who are wicked]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the judgment	a court
and they judge them	the judge
then they shall declare … as just	will decide who is innocent
the righteous	will decide who is innocent
then they shall declare … as just	will decide who is innocent
and declare … as unjust	and who is guilty
the wicked	and who is guilty
and declare … as unjust	and who is guilty

Deuteronomy 25:2

ULT	UST
And if the wicked is a son of striking, then the judge shall cause him to lie down and be beaten to his face as {is} enough in number {for} his wickedness.	*If the judge says that someone must punish the guilty person, he will command him to lie on the ground. While the judge watches, someone will strike the guilty person with a whip a certain number of times depending on what kind of crime he committed.*

ULT **the wicked**
UST the guilty person
(הָרָשָׁע)

See how you translated “the wicked” in the previous verse. Alternate translation: [the wicked person]

Support Reference: Nominal Adjectives

ULT **a son of striking**
UST the judge says that someone must punish
(בֶּן הַכּוֹת)

Moses is using **a son of striking** as a common expression of his culture to mean that a person deserves to be beaten. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [someone who deserves to be beaten] or [someone who should be beaten]

Support Reference: Idiom

ULT **and be beaten**
UST someone will strike the guilty person with a whip
(וְהִכָּהוּ)

The expression **be beaten** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [someone should beat him]

Support Reference: Active or Passive

ULT **to his face**
UST While the judge watches
(לְפָנָ֖יו)

Here, **to his face** represents being in front of the judge who is watching. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of him] or [while he watches]

Support Reference: Metonymy

ULT **{for} his wickedness**
UST what kind of crime he committed
(רִשְׁעָתֽוֹ)

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: [for the wicked things he has done]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wicked	the guilty person
the judge	he
then … shall cause him to lie down	will command him to lie on the ground
{for} his wickedness	what kind of crime he committed

Deuteronomy 25:3

ULT	UST
He shall not add to his 40 blows, lest he add his striking of him {with} many {more} blows than these, and your brother is humiliated before your eyes.	*The judge may order someone to strike him up to forty times. Do not strike him more than that, since that would humiliate him publicly.*

ULT **lest he add his striking of him {with} many {more} blows than these, and your brother is humiliated before your eyes**

UST Do not strike him more than that, since that would humiliate him publicly

(פֶּן־יֹסִיף לְהַכֹּתוֹ עַל־אַלֶּה מַכָּה רַבָּה וְנִקְלָה אָחִיךָ לְעֵינֶיךָ)

Moses is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the judge an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [in order to prevent him from giving any more blows than these and humiliating your brother before your eyes]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **your brother**

UST him

(אָחִיךָ)

Moses is using the term **brother** to describe someone who is descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your fellow Israelite] or [this person]

Support Reference: Metaphor

ULT **and your brother is humiliated**

UST since that would humiliate him

(וְנִקְלָה אָחִיךָ)

The expression **is humiliated** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and he becomes ashamed] or [and he feels deep shame]

Support Reference: Active or Passive

> ULT **before your eyes**
> UST publicly
> (לְעֵינֶיךָ)

See how you translated the phrase “before your eyes” in 1:30. Alternate translation: [in your sight]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … is humiliated	since that would humiliate

Deuteronomy 25:4

ULT	UST
You shall not muzzle an ox in his threshing.	*When your ox is walking on the grain to separate it from the stalks, do not prevent it from eating some of grain.*

ULT You shall not muzzle an ox in his threshing
UST When your ox is walking on the grain to separate it from the stalks, do not prevent it from eating some of grain
(לֹא־תַחְסֹם שׁוֹר בְּדִישׁוֹ)

A **muzzle** is a device put over an animal's mouth to prevent it from eating, and **threshing** is the process of separating grain from its stalks by having an animal walk on it or pull a heavy object over it. If your readers would not be familiar with these practices, you could use more general terms or explain them in a footnote. Alternate translation: [You shall not put a covering over an ox's mouth while it is separating grain] or [You shall not prevent an ox from eating while it is trampling the grain]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an ox	ox
in his threshing	When your … is walking on the grain to separate it from the stalks

Deuteronomy 25:5

ULT	UST
If brothers live together and one of them dies, and he does not have a son, the wife of the dead man shall not be for a strange man from outside. Her brother-in-law shall go in to her and take her for himself as a wife, and {be} her brother-in-law.	*If two brothers live on the same property, and one of them who has no son dies, the man's widow should not marry someone who is not a member of his family. The dead man's brother must marry her and sleep with her. It is his duty to do that.*

ULT **the wife of the dead man shall not be for a strange man from outside**
UST the man's widow should not marry someone who is not a member of his family
(לֹא־תִהְיֶה אֵשֶׁת־הַמֵּת הַחוּצָה לְאִישׁ זָר)

Moses is giving instructions for what should happen to the widow in the possible situation in which **brothers live together and one of them dies, and he does not have a son**. Use a connector that makes it clear that this is what to do if that situation happens. Alternate translation: [then the wife of the dead man shall not marry a strange man from outside]

Support Reference: Connect — Hypothetical Conditions

ULT **Her brother-in-law shall go in to her**
UST The dead man's brother … and sleep with her
(יְבָמָהּ יָבֹא עָלֶיהָ)

Moses is referring to sexual relations in a polite way by using the phrase **go in to her**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [have sexual relations with her] or [marry her and consummate the marriage]

Support Reference: Euphemism

ULT **Her brother-in-law**
UST The dead man's brother
(יְבָמָהּ)

Your language may have its own term or expression for the relationship described in **brother-in-law**. Alternate translation: [The brother of her dead husband]

Support Reference: Kinship

> ULT **and {be} her brother-in-law**
> UST It is his duty to do that
> (וְיִבְמָהּ)

Moses 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 perform the duty of a brother-in-law to her]

Support Reference: Ellipsis

Deuteronomy 25:6

ULT	UST
And it will happen, the firstborn that she bears will rise up upon the name of his brother who died, and his name will not be wiped out from Israel.	*If she later gives birth to a son, everyone should consider that first son as the son of the man who died, in order that the dead man's name will not disappear from Israel.*

ULT **the firstborn**
UST to a son … that first son
(הַבְּכוֹר)

If your language would not represent this number in a form such as **the firstborn**, you could represent this number in a form that your language would use. Alternate translation: [the son born before others]

Support Reference: Ordinal Numbers

ULT **will rise up upon the name of his brother who died**
UST everyone should consider … as the son of the man who died
(יָקוּם עַל־שֵׁם אָחִיו הַמֵּת)

The phrase **will rise up upon the name of his brother who died** is a common expression of this culture to mean "will carry on the family line of his deceased brother." 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: [will be considered the son of his dead uncle] or [will legally represent his dead uncle's family line]

Support Reference: Idiom

ULT **and his name will not be wiped out from Israel**
UST in order that the dead man's name will not disappear from Israel
(וְלֹא־יִמָּחֶה שְׁמוֹ מִיִּשְׂרָאֵל)

Here Moses is speaking of a man's name as if it were an inscription that could be **wiped out**. He means that people would no longer remember that man as part of Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and his name will not disappear from Israel] or [and his name will not be forgotten in Israel]

Support Reference: Metaphor

ULT **and his name will not be wiped out**
UST in order that the dead man's name will not disappear
(וְלֹא־יִמָּחֶה שְׁמוֹ)

The expression **will not be wiped out** contains a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is God. Alternate translation: [God will not let his name disappear]

Support Reference: Active or Passive

ULT **his name**
UST the dead man's name will … disappear
(שְׁמוֹ)

Here, **name** represents the person's family line continued through his descendants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his memory] or [his line of descendants]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the firstborn	to a son … that first son
she bears	If she later gives birth
will … be wiped out	the dead man's name will … disappear
from Israel	from Israel

Deuteronomy 25:7

ULT	UST
But if the man does not delight in taking his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My brother-in-law refuses to raise up for his brother a name in Israel; he is not willing {to be} my brother-in-law.'	*But if the dead man's brother does not want to marry that woman, she must go to the city leaders at the city gate. She must say to them, 'My husband's brother refuses to marry me in order that I may give birth to a son who will prevent the dead man's name from disappearing in Israel. He does not want to do his duty to me as a brother-in-law.'*

ULT **to the gate to the elders**
UST to the city leaders at the city gate
(הַשַּׁעֲרָה אֶל־הַזְּקֵנִים)

Moses assumes that readers will know that city leaders conducted public business at **the gate** of the city. You could say that explicitly if that would be helpful to your readers. Alternate translation: [to the place where the elders meet]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to raise up for his brother a name in Israel**
UST to marry me in order that I may give birth to a son who will prevent the dead man's name from disappearing in Israel
(לְהָקִים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל)

See how you translated the similar expression "will rise up upon the name of his brother who died" in the previous verse.

Support Reference: Idiom

ULT **for his brother a name**
UST to marry me in order that I may give birth to a son who will prevent the dead man's name from disappearing in Israel
(לְאָחִיו שֵׁם)

Here, **a name** represents having sons who will continue a family line. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a son to continue his family line] or [descendants to carry on his family name]

Support Reference: Metonymy

ULT **he is not willing {to be} my brother-in-law**
UST He does not want to do his duty to me as a brother-in-law
(לֹא אָבָה יַבְמִי)

See how you translated the related expression, “be her brother-in-law” in verse 5.

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
does … delight	does … want
to the gate	the … at … city gate
the elders	city leaders … the
in Israel	to marry me in order that I may give birth to a son who will prevent the dead man’s name from disappearing in Israel

Deuteronomy 25:8

ULT	UST
And the elders of his city shall call him and speak to him. If he stands and says, 'I do not delight in taking her.'	*Then the elders must summon that man and talk to him. Perhaps he will still refuse to marry that widow.*

ULT If he stands
UST Perhaps he will still refuse
(וְעָמַד)

By **he stands**, Moses means that the man presents himself formally before the elders to give his testimony. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [If he comes before them to testify] or [If he presents himself before them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	the elders
And … shall call	Then … must summon
I do … delight	Perhaps he will still refuse

Deuteronomy 25:9

ULT	UST
Then his brother's wife shall come to him before the eyes of the elders and take off his sandal from his foot and spit in his face. And she shall respond and say, 'Thus is done to the man who does not build up the house of his brother.'	*In that case, she must go up to him while the elders are watching, and take off one of his sandals {to symbolize that he would not receive any of her property}, spit in his face, and say to him, 'This is what happens to the man who refuses to preserve his brother's family line.'*

ULT **and take off his sandal from his foot and spit in his face**
UST and take off one of his sandals {to symbolize that he would not receive any of her property}, spit in his face
(וְחָלְצָה נַעֲלוֹ֙ מֵעַ֣ל רַגְל֔וֹ וְיָרְקָ֥ה בְּפָנָ֖יו)

The actions **take off his sandal from his foot and spit in his face** were symbolic actions by which the widow showed that her brother-in-law would not receive any of his brother's property because he had refused to fulfill his duty and was bringing shame on himself and his brother's house. If it would be helpful to your readers, you could explain the significance of these actions in the text of your translation or in a footnote. Alternate translation: [and remove his sandal and spit in his face to show that he had brought disgrace on himself]

Support Reference: Symbolic Action

ULT **before the eyes of the elders**
UST while the elders are watching
(לְעֵינֵ֣י הַזְּקֵנִ֑ים)

Here, **before the eyes** represents sight or witnessing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with the elders as witnesses] or [in the sight of the elders]

Support Reference: Metonymy

ULT **does not build up the house of his brother**
UST refuses to preserve his brother's family line
(לֹא־יִבְנֶ֖ה אֶת־בֵּ֥ית אָחִֽיו)

Here Moses is speaking of having children and continuing a family line as if it were **building up a house**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [does not continue his brother's family line] or [does not provide descendants for his brother]

Support Reference: Metaphor

ULT **And she shall respond and say**
UST and say to him
(וְעָנְתָה וְאָמְרָה)

The term **and say** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly. Alternate translation: [And she shall respond]

Support Reference: Quotations and Quote Margins

ULT **And she shall respond and say**
UST and say to him
(וְעָנְתָה וְאָמְרָה)

The widow is expected to **respond** with the following statement as part of this legal action against her brother-in-law rather than as an answer to what someone said to her. You could say that explicitly if that would be helpful to your readers. Alternate translation: [And she shall explain her action by saying]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders	the elders
his sandal	one of his sandals {to symbolize that he would not receive any of her property}
the house of	family line

Deuteronomy 25:10

ULT	UST
And his name will be called in Israel, 'The house of the sandal taken off.'	*After that happens, people will know that man's family as 'the family of the man of the pulled-off sandal.'*

ULT And his name will be called
UST After that happens, people will know that man's family as
(וְנִקְרָא שְׁמוֹ)

The expression **be called** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And people will call him] or [And people will then say about him]

Support Reference: Active or Passive

ULT his name
UST After that happens, people will know that man's family as
(שְׁמוֹ)

Here, **name** represents the man's family line. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his family] or [his line of descendants]

Support Reference: Metonymy

ULT The house of the sandal taken off
UST the family of the man of the pulled-off sandal
(בֵּית חֲלוּץ הַנָּעַל)

Here Moses is speaking of this man's family as if it were physically a **house**, and he refers to the man's disgrace by referring to the **sandal** that his brother's widow removed from his foot. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [The family of the disgraced man] or [The family of the man who refused his duty]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … will be called	After that happens, people will know that man's family as
in Israel	After that happens, people will know that man's family as
The house of	the family of the man of the pulled-off sandal

ULT	UST
the sandal	the family of the man of the pulled-off sandal

Deuteronomy 25:11

ULT	UST
If men fight with each other, a man and his brother, and the wife of one comes to rescue her husband from the hand of his attacker, and she stretches out her hand and seizes him by his genitals,	*When two men are fighting with each other, and the one man's wife comes up to help her husband by grabbing hold of the other man's private parts,*

ULT **and his brother**
UST two men … with each other
(וְאָחִיו)

Here Moses is using the term **brother** to describe fellow Israelites who are not necessarily siblings. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [fellow Israelite] or [another man]

Support Reference: Metaphor

ULT **from the hand of his attacker**
UST to help
(מִיַּד מַכֵּהוּ)

Here, **hand** represents the power or control of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [from the control of his attacker] or [from his attacker's grasp]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and seizes him	by grabbing hold of

Deuteronomy 25:12

ULT	UST
then you shall cut off her hand; your eye shall have no pity.	*do not act mercifully toward her; cut off her hand.*

> ULT **your eye shall have no pity**
> UST do not act mercifully toward her
> (לֹ֥א תָחֹ֖וס עֵינֶֽךָ)

The expression **your eye shall have no pity** is a common expression of this culture that means “do not show mercy” or “do not feel sorry for her and let her go unpunished.” 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: [show her no mercy] or [punish her without pity]

Support Reference: Idiom

Deuteronomy 25:13

ULT	UST
You shall not have in your bag a stone and a stone, a large and a small.	*Do not cheat people by having one weight which you use when you buy something and a different weight which you use when you sell something,*

ULT **a stone and a stone**
UST one weight which you use when you buy something and a different weight which you use when you sell something
(אֶבֶן וְאֶבֶן)

Moses is using **a stone and a stone** as a common expression of his culture to refer to two different stones of different weights, **a large and a small**, used for weighing goods. This refers to a **stone** people used as a standard weight. Merchants could deceive and cheat their customers by using stones of different weights that he pretends are the same. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [unequal weights]

Support Reference: Idiom

Deuteronomy 25:14

ULT	UST
You shall not have in your house an ephah and an ephah, a large and a small.	*or by having one measure which you use when you buy something and a different measure which you use when you sell something.*

ULT an ephah and an ephah
UST one measure which you use when you buy something and a different measure which you use when you sell something
(אֵיפָה וְאֵיפָה)

Moses is using **an ephah and an ephah** as a common expression of his culture to refer to two different measurements, **a large and a small**, used for measuring amounts of grain. The **ephah** was a standard measure for weighing grain. This is referring to different measurements that someone pretends are the same in order to deceive and cheat someone else. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [unequal measurements]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in your house	by having

Deuteronomy 25:15

ULT	UST
A perfect and just stone you shall have; a perfect and just ephah you shall have, so that your days will be long in the land that Yahweh your God is giving to you.	*Always be honest in your transactions by using correct weights and correct measures, in order that Yahweh our God will allow you to live a long time in the land that he is giving to you.*

ULT **A perfect and just stone … a perfect and just ephah**
UST Always be honest in your transactions by using correct weights and correct measures
(אֶבֶן שְׁלֵמָה וְצֶדֶק & אֵיפָה שְׁלֵמָה וְצֶדֶק)

The terms **perfect** and **just** expresses a single idea. The word **perfect** tells more about **just**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [A completely accurate weight … a completely accurate measure]

Support Reference: Hendiadys

ULT **your days will be long**
UST will allow you to live a long time
(יַאֲרִיכוּ יָמֶיךָ)

See how you translated the similar phrase “prolong your days” in 4:26. Alternate translation: [you will enjoy many years] or [you will have a long life]

Support Reference: Metonymy

ULT **so that your days will be long**
UST in order that … will allow you to live a long time
(לְמַעַן יַאֲרִיכוּ יָמֶיךָ)

Here, **so that** marks God’s promise of long life as the goal or purpose of having honest weights and measures. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order to live many years]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and just	Always be honest in your transactions by using correct
and just	correct
the land	the land
Yahweh	Yahweh
your God	our God

Deuteronomy 25:16

ULT	UST
For all who do these, all who do injustice {are} an abomination {to} Yahweh your God.	*Yahweh our God hates all those who act dishonestly.*

ULT **For**
UST hates
(כִּ֤י)

The word **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because] or [The reason for this is that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **injustice {are} an abomination**
UST hates all those who act dishonestly
(עָוֶל & תּוֹעֲבַ֣ת)

If your language does not use abstract nouns for the ideas of **injustice** and **abomination**, you could express the same ideas in other ways. Alternate translation: [these unjust things and act wickedly are detestable]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
injustice	all those who act dishonestly
{are} an abomination	hates
{to} Yahweh	Yahweh
your God	our God

Deuteronomy 25:17

ULT	UST
Remember what Amalek did to you on the road as you came out from Egypt,	*Continue to remember what the people of Amalek did to your ancestors when they were coming out of Egypt.*

ULT what Amalek did to you
UST what the people of Amalek did to your ancestors
(אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק)

Here, **what Amalek did to you** represents what the Amalekite people did to the ancestors of those Moses is addressing. If it would be helpful in your language, you could use an equivalent expression or plain language as modeled in the UST.

Support Reference: Metonymy

ULT as you came out
UST when they were coming out of
(בְּצֵאתְכֶם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amalek	the people of Amalek
from Egypt	Egypt

Deuteronomy 25:18

ULT	UST
how he met you on the road and attacked you from behind, all the stragglers following you, and you {were} faint and weary; and he did not fear God.	*They attacked your ancestors as they were traveling, when they were weak and exhausted. Those people were not afraid of God at all, so they attacked your ancestors from the rear and killed all those who were unable to walk as fast as the others.*

ULT **{were} faint and weary**
UST were weak and exhausted
(עָיֵף וְיָגֵעַ)

The terms **faint** and **weary** mean similar things. Moses 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: [were completely exhausted]

Support Reference: Doublet

ULT **and he did not fear God**
UST Those people were not afraid of God at all
(וְלֹא יָרֵא אֱלֹהִים)

Moses is using **did not fear God** as a common expression of his culture to mean "showed no respect for what God required." 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: [and he had no moral principles] or [and he was willing to do terrible things because he did not respect God]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he did … fear	Those people were … afraid … at all
God	of God

Deuteronomy 25:19

ULT	UST
And it will happen, when Yahweh your God has given to you rest from all your surrounding enemies, in the land that Yahweh your God is giving to you to possess {as} an inheritance, you shall wipe out the memory of Amalek from under the heavens; you shall not forget.	*Therefore, when Yahweh our God has given you the land that he promised to give you, and when he has enabled you to rest from fighting all your enemies around you, kill all the people of Amalek, with the result that no one will remember them anymore. Do not forget to do this!*

ULT **has given to you rest**
UST he has enabled you to rest from fighting
(בְּהָנִיחַ & לְךָ)

Here Moses is speaking of security from enemies as if it were physical **rest**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [has made you secure] or [has given you peace]

Support Reference: Metaphor

ULT **you shall wipe out the memory of Amalek from under the heavens**
UST kill all the people of Amalek, with the result that no one will remember them anymore
(תִּמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם)

Moses speaks of destroying the Amalekites as if that would **wipe out** the memory of these people like words written on paper. Yahweh means that he will remove the memory of everything about them. See how you translated the very similar phrase “wipe out their name from under the heavens” in 9:14. Alternate translation: [you must destroy the Amalekites so that nobody will remember them anymore]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
when Yahweh	Yahweh
your God	our God
your … enemies	your enemies
in the land	the land
Yahweh	he
your God	he
to possess	has given … promised to give you
{as} an inheritance	has given … promised to give you
you shall wipe out	kill all … with the result that no one will remember them anymore
Amalek	the people of Amalek
the heavens	

ULT	UST
	kill all … with the result that no one will remember them anymore

Deuteronomy 26

Deuteronomy 26 Chapter Introduction

Structure and Formatting

This chapter concludes Moses' second speech, which began in chapter five, and recalls the great events of Israel's history when Yahweh brought them out of Egypt.

1. Firstfruits offering ceremony (1–11)
2. Third year tithe declaration (12–15)
3. Covenant affirmation (16–19)

Translation Issues in This Chapter

"you" and "your" singular and plural

Even though Moses is addressing all the Israelites, he uses the singular forms of "you." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Generic nouns

This chapter gives instructions for the Israelites. In these conditions, singular nouns like "Levite" or "widow" represent those groups of people in general, not a specific person. If it would be helpful in your language, you could clarify that these terms refer to any person who fulfills the situation.

"the place that Yahweh will choose"

Moses uses phrases such as this to refer to the future place where the temple will be built. These phrases emphasize that Yahweh will be the one who decides where the Israelites will build his temple as well as how they will worship him. (See: temple, house, house of God)

“voice”

Throughout this chapter, the Hebrew word “voice” frequently refers to what people said or declared rather than the literal sound of their voice.

Deuteronomy 26:1

ULT	UST
And it will happen, when you have come into the land that Yahweh your God is giving to you {as} an inheritance and you possess it and live in it,	*After you arrive and settle in the land that Yahweh our God is giving to you to own forever,*

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **and you possess it and live in it**
UST and settle in
(וְיָרַשְׁתָּהּ וְיָשַׁבְתָּ בָּהּ)

The terms **possess it** and **live in it** mean similar things. Moses 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 you make it your permanent home]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
{as} an inheritance	to own forever
and you possess it	and settle

Deuteronomy 26:2

ULT	UST
then you shall take from the first of all the harvest of the land that you have brought in from the land that Yahweh your God is giving to you. And you shall put {it} in a basket and go to the place that Yahweh your God will choose to make his name stay there.	*each of you must put some of the first crops that you harvest from the land that Yahweh our God is giving you in a basket. Take them to the place that Yahweh will have chosen for you to worship.*

ULT **to make his name stay there**
UST for you to worship
(לְשַׁכֵּן שְׁמוֹ שָׁם)

See the discussion of the phrase **in the place that Yahweh will choose to make his name stay** in the Introduction to Deuteronomy. See how you translated the expression “to make his name stay there” in 12:11. Alternate translation: [for you to come into his presence] or [for his presence to be]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the first of	some of the first crops
the harvest of	some of the first crops
the land	some of the first crops
from the land	from the land
Yahweh	Yahweh
your God	our God
Yahweh	Yahweh
your God	Yahweh

Deuteronomy 26:3

ULT	UST
And you shall go to the priest who will be in those days and say to him, 'I declare today to Yahweh your God that I have come to the land that Yahweh swore to our fathers to give to us.'	*Go to the high priest who is serving at that time and say to him, 'Yahweh our God solemnly promised our ancestors to give us this land. Today {by this offering} I declare to him that I am settled here {in fulfillment of his promise}.'*

ULT **to our fathers**

UST our ancestors

(לַאֲבֹתֵינוּ)

Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the high priest
I declare	declare
to Yahweh	Yahweh … to him
your God	our God
Yahweh	Yahweh … to him
swore	solemnly promised … in fulfillment of his promise

Deuteronomy 26:4

ULT	UST
And the priest shall take the basket from your hand and set it to the face of the altar of Yahweh your God.	*Then the priest must take the basket of food from you and hold it in front of the altar for sacrificing to Yahweh our God.*

ULT **to the face of the altar of**
UST in front of the altar for sacrificing to
(לִפְנֵי מִזְבַּח)

Here, **to the face of** represents being in front of the altar. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before the altar of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the altar of	the altar for sacrificing to
Yahweh	Yahweh
your God	our God

Deuteronomy 26:5

ULT	UST
And you shall respond and say to the face of Yahweh your God, 'My father {was} a wandering Aramean. And he went down to Egypt and stayed there, his people {were} few, and there he became a great, mighty, and numerous nation.	*There in Yahweh our God's presence you must say this: 'My ancestor was a nomadic man in Aram. He took his family to Egypt. They were a small group when they went there, but they lived there and their descendants became a very large and powerful nation.*

ULT **And you shall respond and say**
UST you must say this
(וְעָנִיתָ וְאָמַרְתָּ)

Moses is instructing the people to **respond** with the following statement as part of this ceremony, rather than to answer what someone said to them. You could say that explicitly if that would be helpful to your readers. Alternate translation: [After the priest does that, say]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And you shall respond and say**
UST you must say this
(וְעָנִיתָ וְאָמַרְתָּ)

The phrase **and say** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent both verbs explicitly. Alternate translation: [And you shall say]

Support Reference: Quotations and Quote Margins

ULT **to the face of Yahweh your God**
UST There in Yahweh our God's presence
(לִפְנֵי ׀ יְהוָה אֱלֹהֶיךָ)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated it in 1:45. Alternate translation: [in the presence of Yahweh your God] or [before Yahweh your God]

Support Reference: Metonymy

ULT **My father {was} a wandering Aramean**
UST My ancestor was a nomadic man in Aram
(אֲרַמִּי אֹבֵד אָבִי)

The speaker assumes that readers will know that he is referring to his ancestor, Jacob, who lived for many years in Aram Naharaim before settling in Egypt. You could include this information if that would be helpful to your readers. Alternate translation: [My ancestor was Jacob, who lived as a foreigner in Aram] or [My ancestor was Jacob, who wandered in the land of Aram]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he went down**
UST He took his family
(וַיֵּרֶד)

In keeping with what is usual for his language and culture, the speaker is marking travel for change in elevation. If this expression contains extra information that would not be natural to express in your language, you could shorten it. Alternate translation: [And he went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and there he became**
UST there and their descendants became
(וַיְהִי־שָׁם)

Here, **he** represents Jacob's descendants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and there Jacob's descendants became] or [and there the Israelites became]

Support Reference: Metonymy

ULT **a great, mighty**
UST a very large and powerful
(גָּדוֹל עָצוּם)

The terms **great** and **mighty** mean similar things. Moses 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 very powerful]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God's
{was} a … Aramean	in Aram

ULT	UST
to Egypt	to Egypt
mighty	a very large and powerful
nation	nation

Deuteronomy 26:6

ULT	UST
And the Egyptians treated us badly and afflicted us. And they set hard work upon us.	*Then the people of Egypt acted very harshly toward them, and they forced them to become their slaves and to work very hard.*

ULT **And the Egyptians treated us badly and afflicted us**
UST Then the people of Egypt acted very harshly toward them, and they forced them to become their slaves
(וַיָּרֵעוּ אֹתָנוּ הַמִּצְרִים וַיְעַנּוּנוּ)

The terms **treated us badly** and **afflicted us** mean similar things. The speaker 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 the Egyptians mistreated us severely]

Support Reference: Doublet

ULT **us**
UST them
(אֹתָנוּ)

By **us**, the speaker means to include both himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **And they set hard work upon us**
UST and to work very hard
(וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה)

Here the speaker is speaking of the hard labor that the Egyptians required the Israelites to do as if it were an object that they could **set upon** them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And they forced us to do hard labor] or [And they oppressed us with hard labor]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Egyptians	the people of Egypt
and afflicted us	and they forced them to become their slaves
hard work	and to work very hard

Deuteronomy 26:7

ULT	UST
And we cried out to Yahweh, the God of our fathers, and Yahweh heard our voice and saw our affliction and our labor and our oppression.	*Then our ancestors prayed to you, Yahweh our God, and you heard them. You saw that they were suffering, and that the Egyptians were forcing them to work very hard and oppressing them.*

ULT **And we cried out to Yahweh**
UST Then … prayed to you, Yahweh
(וַנִּצְעַק אֶל־יְהוָה)

The Israelites are using **cried out** as a common expression of their culture to mean "we prayed urgently for help." 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: [And we prayed desperately to Yahweh] or [And we called to Yahweh for help]

Support Reference: Idiom

ULT **and Yahweh heard our voice**
UST and you heard them
(וַיִּשְׁמַע יְהוָה אֶת־קֹלֵנוּ)

The speaker is using **heard our voice** as a common expression of his culture to mean "heard us when we prayed" or "responded to our prayer." 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: [and Yahweh answered our prayer]

Support Reference: Idiom

ULT **our voice**
UST them
(אֶת־קֹלֵנוּ)

Here, **voice** represents what the Israelites said when they prayed. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [our prayer] or [our cry for help]

Support Reference: Metonymy

ULT **our affliction and our labor and our oppression**
UST that they were suffering, and that the Egyptians were forcing them to work very hard and oppressing them
(אֶת־עָנְיֵנוּ וְאֶת־עֲמָלֵנוּ וְאֶת־לַחֲצֵנוּ)

The terms **affliction** and **labor** and **oppression** are abstract nouns. If your language does not use abstract nouns for these ideas, you could express the same ideas in other ways. Alternate translation: [how badly they treated us and how hard they made us work and how they oppressed us]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	you, Yahweh
the God of	our God
Yahweh	you
our affliction	that they were suffering
our labor	that the Egyptians were forcing them to work very hard

Deuteronomy 26:8

ULT	UST
And Yahweh brought us out from Egypt with a mighty hand and with an outstretched arm and with great fearsomeness and with signs and with wonders;	*Then by your great power and by performing many kinds of miracles, and other terrifying things, you brought them out of Egypt.*

ULT with a mighty hand and with an outstretched arm
UST by your great power
(בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה)

See how you translated the similar phrase “by a mighty hand and by an outstretched arm” in 4:34. Alternate translation: [by showing his mighty power]

Support Reference: Doublet

ULT with a mighty hand and with an outstretched arm
UST by your great power
(בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה)

Here the expressions **mighty hand** and **outstretched arm** represent Yahweh’s great power. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [with his overwhelming power] or [by showing his mighty power]

Support Reference: Metonymy

ULT and with great fearsomeness
UST and by performing many kinds of miracles, and other terrifying things
(וּבְמֹרָא גָּדֹל)

If your language does not use an abstract noun for the idea of **fearsomeness**, you could express the same idea in another way. Alternate translation: [in a way that caused people to be very afraid]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	you
from Egypt	of Egypt
mighty	great power
and with signs	and by performing many kinds of miracles, and other terrifying things

ULT	UST
and with wonders	and by performing many kinds of miracles, and other terrifying things

Deuteronomy 26:9

ULT	UST
and he has brought us to this place and has given to us this land, a land flowing with milk and honey.	*You brought us to this land and gave it to us, a land that is very fertile.*

ULT a land flowing with milk and honey
UST a land that is very fertile
(אֶרֶץ זָבַת חָלָב וּדְבָשׁ)

See how you translated the phrase “a land flowing with milk and honey” in 6:3.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a land	a land
and honey	that is very fertile

Deuteronomy 26:10

ULT	UST
And now, behold, I have brought the first of the harvest of the land that Yahweh has given to me.' And you shall set it down to the face of Yahweh your God and bow down to the face of Yahweh your God,	*So now, Yahweh, I have brought to you the first part of the harvest from the land that you gave me.' Then you must set the basket down in Yahweh's presence and worship him there.*

ULT **behold**
UST now
(הִנֵּה)

The speaker is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [look] or [see here]

Support Reference: Metaphor

ULT **to the face of Yahweh your God and bow down to the face of Yahweh your God**
UST the basket … in Yahweh's presence and worship him there
(לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated it in 1:45. Alternate translation: [in the presence of Yahweh your God and bow down before Yahweh your God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the first of	the first part of
the harvest of	the harvest
the land	from the land
Yahweh	Yahweh
Yahweh	in Yahweh's presence
your God	the basket
and bow down	and worship
Yahweh	him
your God	him

Deuteronomy 26:11

ULT	UST
and you shall rejoice in all the good that Yahweh your God has given to you and to your house—you and the Levite and the foreigner who {is} among you.	*Then you must celebrate {by eating a meal together} to thank Yahweh our God for all the good things that he has given to you and to your family. You must invite the descendants of Levi and the foreigners who are living among you to also rejoice {and eat with you}.*

ULT **and to your house**
UST and to your family
(וּלְבֵיתֶֽךָ)

Here, **your house** represents an entire household living together. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and to your household]

Support Reference: Metonymy

ULT **and the Levite and the foreigner who {is} among you**
UST the descendants of Levi and the foreigners who are living among you to also rejoice {and eat with you}
(וְהַלֵּוִי וְהַגֵּר אֲשֶׁר בְּקִרְבֶּֽךָ)

Here, **the Levite** and **the foreigner** represent Levites and foreigners in general, not specific individuals. If it would be helpful to your readers, you could use expressions that would be more natural in your language. Alternate translation: [and any Levites and foreigners who are among you] or [and all the Levites and foreigners who are among you]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you shall rejoice	Then you must celebrate
the good	for all the good things
Yahweh	Yahweh … you
your God	our God
and to your house	and to your family
and the Levite	the descendants of Levi
and the foreigner	and the foreigners

Deuteronomy 26:12

ULT	UST
When you have finished tithing all the tithe of your harvest in the third year (the year of tithing), then you shall give {it} to the Levite, to the foreigner, to the fatherless, and to the widow, and they may eat within your gates and be satisfied.	*Every third year, you must bring to the descendants of Levi, to the foreigners who are living among you, to the orphans, and to the widows the offering of a tenth of your crops, in order that in every town they will have plenty to eat.*

ULT **tithing all the tithe of**
UST the offering of a tenth of
(לְעַשֵּׂר אֶת־כָּל־מַעְשַׂר)

Moses 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 saying this. Alternate translation: [gathering all the tithes of] or [the collection of all your offerings of]

Support Reference: Poetry

ULT **in the third year**
UST third year
(בַּשָּׁנָה הַשְּׁלִישִׁת)

If your language would not represent a number in a form such as **in the third year**, you could represent this number in a form that your language would use. Alternate translation: [in year three]

Support Reference: Ordinal Numbers

ULT **in the third year (the year of tithing**
UST third year … the offering of a tenth of
(בַּשָּׁנָה הַשְּׁלִישִׁת שְׁנַת הַמַּעֲשֵׂר)

The **year of tithing** refers to a special offering collected every three years that the Israelites give as an additional tithe for the poor. See this instruction in 14:28. If your readers would not be familiar with what a year of tithing is, you could use a more general term or explain it in a footnote. Alternate translation: [in the third year, when a special tithe was collected for the poor]

Support Reference: Translate Unknowns

ULT **to the Levite, to the foreigner, to the fatherless, and to the widow**
UST the descendants of Levi, to the foreigners who are living among you, to the orphans, and to the widows
(לַלֵּוִי לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה)

Moses is not referring to specific **Levites**, **foreigners**, **fatherless**, or **widows**. He means these groups of people in general. If it would be helpful to your readers, you could use expressions that would be more natural in your language. Alternate translation: [to all the Levites, foreigners, orphans, and widows]

Support Reference: Generic Noun Phrases

ULT **within your gates**
UST in every town
(בִּשְׁעָרֶיךָ)

See how you translated the phrase “within your gates” in 5:14. Alternate translation: [in any of your communities] or [among your people]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tithing	the offering of a tenth of
the tithe of	the offering of a tenth of
your harvest	your crops
tithing	the offering of a tenth of
to the Levite	the descendants of Levi
to the foreigner	to the foreigners who are living among you
within your gates	in every town

Deuteronomy 26:13

ULT	UST
And you shall say to the face of Yahweh your God, 'I have removed from my house the things set apart, and also have given it to the Levite, and to the foreigner, to the fatherless, and to the widow, according to all your commandments that you have commanded me. I have not transgressed any of your commandments, neither have I forgotten.	*Then you must say to Yahweh our God, 'I have brought to you, from my house, all of the tenth from my harvest this year that I have set aside for you. I am giving it to the descendants of Levi, to the foreigners, to the orphans, and to the widows, as you commanded us to do. I have not disobeyed any of your commands {about the tenth portion}, and I have not forgotten any of your commands {about it}.*

ULT **the things set apart**
UST all of the tenth from my harvest this year that I have set aside for you
(הַקֹּדֶשׁ)

The word translated as **the things set apart** is referring to those things that were considered sacred or dedicated to God. Here it refers to a kind of offering, the tithe, that people dedicated to God from their harvest. If your readers would not be familiar with this phrase, you could use a more general term or explain it in a footnote. Alternate translation: [the sacred tenth portion] or [the holy tithe]

Support Reference: Translate Unknowns

ULT **to the face of**
UST to
(לִפְנֵי)

Here, **to the face of** represents being in front of or in the presence of Yahweh. See the Introduction to Deuteronomy for a discussion of this phrase. See how you translated it in 1:45. Alternate translation: [in the presence of] or [before]

Support Reference: Metonymy

ULT **I have not transgressed any of your commandments, neither have I forgotten**
UST I have not disobeyed any of your commands {about the tenth portion}, and I have not forgotten any of your commands {about it}
(לֹא־עָבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכָחְתִּי)

The speaker 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 not transgressed any of your commandments, neither have I forgotten your commandments]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
my house	my house
the things set apart	all of the tenth from my harvest this year that I have set aside for you
to the Levite	to the descendants of Levi
and to the foreigner	to the foreigners
I have … transgressed	I have … disobeyed

Deuteronomy 26:14

ULT	UST
I have not eaten from it in my mourning, nor have I removed from it in sin, nor have I given from it to the dead. I have listened to the voice of Yahweh my God; I have done according to all that you have commanded me.	*I have not eaten any food from the tenth portion while I was mourning {for someone who died}. I have not taken any of it out of my house while I was in any condition unacceptable to you. I have not offered any of it to spirits of dead people. Yahweh my God, I have obeyed you and done everything that you have commanded us concerning the tenth portion.*

ULT **in my mourning**
UST while I was mourning {for someone who died}
(בְּאֹנִי)

A **mourning** here refers to a state of ritual uncleanness that occurred when someone had contact with a dead body. During this time, a person was not allowed to handle holy things. If your readers would not be familiar with this concept, you could use a more general term or explain it in a footnote. Alternate translation: [while I was ritually unclean] or [during a time when I was ceremonially impure]

Support Reference: Translate Unknowns

ULT **in sin**
UST while I was in any condition unacceptable to you
(בְּטָמֵא)

The phrase **in sin** refers to any condition that would have made a person ritually unclean or unacceptable to God. If it would be helpful in your language, you could express this meaning more clearly. Alternate translation: [while I was ritually unclean]

Support Reference: Assumed Knowledge and Implicit Information

ULT **have I given from it to the dead**
UST I have … offered any of it to spirits of dead people
(נָתַתִּי מִמֶּנּוּ לְמֵת)

The phrase **given from it to the dead** refers to making offerings to the spirits of dead people. This was a pagan religious practice that was forbidden in Israel. If your readers would not be familiar with this practice, you could use a more general term or explain it in a footnote. Alternate translation: [have I offered any of it in worship of the dead] or [have I used any of it as offerings to dead people]

Support Reference: Translate Unknowns

ULT **I have listened to the voice of Yahweh my God; I have done according to all that you have commanded me**
UST Yahweh my God, I have obeyed you and done everything that you have commanded us concerning the tenth portion
(שָׁמַעְתִּי בְקוֹל יְהוָה אֱלֹהָי עָשִׂיתִי כְּכֹל אֲשֶׁר צִוִּיתָנִי)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [I have carefully done everything that you, Yahweh my God, have commanded me]

Support Reference: Parallelism

ULT **I have listened to the voice of Yahweh my God**
UST Yahweh my God, I have obeyed you
(שָׁמַעְתִּי בְקוֹל יְהוָה אֱלֹהָי)

Moses assumes that readers will know that **listen** as it is used here, includes the meaning of "obey." You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [I have obeyed Yahweh my God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my God**
UST my God
(אֱלֹהָי)

See how you translated this same phrase in 4:5.

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in my mourning	while I was mourning {for someone who died}
in sin	while I was in any condition unacceptable to you
Yahweh	Yahweh
my God	my God

Deuteronomy 26:15

ULT	UST
Look down from your holy habitation, from the heavens, and bless your people, Israel, and the land that you have given to us, as you had sworn to our fathers, a land flowing with milk and honey.'	*So please look down from your holy living place in heaven, and bless us, your Israelite people. Also bless this very fertile land which you have given to us, as you promised our ancestors you would give it to us.'*

ULT **from your holy habitation, from the heavens**
UST from your holy living place in heaven
(מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם)

The phrase **from the heavens** identifies the location of God's **holy habitation**. If it would be clearer in your language, you could combine these phrases into a single expression. Alternate translation: [from your sacred dwelling in heaven]

Support Reference: Parallelism

ULT **a land flowing with milk and honey**
UST this very fertile land
(אֶרֶץ זָבַת חָלָב וּדְבָשׁ)

See how you translated the phrase "a land flowing with milk and honey" in 6:3.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your holy	from your holy living place
the heavens	in heaven
and bless	and bless … bless
Israel	Israelite
the land	this … land
you had sworn	you promised
a land	this … land
and honey	very fertile

Deuteronomy 26:16

ULT	UST
This day Yahweh your God is commanding you to obey these statutes and ordinances, and you shall keep and do them with all your heart and with all your soul.	*Today Yahweh our God is commanding you to obey all these rules and decrees. So obey them faithfully, with all that you are.*

ULT **these statutes and ordinances**
UST all these rules and decrees
(אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים)

See how you translated the terms “statutes” and “ordinances” in 4:1.

Support Reference: Doublet

ULT **and you shall keep and do them**
UST So obey them faithfully
(וְשָׁמַרְתָּ וְעָשִׂיתָ אוֹתָם)

The terms **keep** and **do** mean similar things. Moses 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 you shall carefully obey them]

Support Reference: Doublet

ULT **with all your heart and with all your soul**
UST with all that you are
(בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ)

See how you translated the same phrase, “with all your heart and with all your soul,” in 4:29. Alternate translation: [with all of your being] or [wholeheartedly]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
statutes	rules
ordinances	decrees
your soul	that you are

Deuteronomy 26:17

ULT	UST
Yahweh you have declared today to be your God, and to walk in his ways and to keep his statutes and his commandments and his ordinances, and to listen to his voice.	*Today you have declared that it is Yahweh who is your God, and that you will conduct your lives as he wants you to do, that you will obey all his commands, rules, and decrees, and that you will do all that he tells you to do.*

ULT **and to walk in his ways and to keep his statutes and his commandments and his ordinances, and to listen to his voice**
UST and that you will conduct your lives as he wants you to do, that you will obey all his commands, rules, and decrees, and that you will do all that he tells you to do
(וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ)

The phrases **walk in his ways** and **keep his statutes and his commandments and his ordinances** and **listen to his voice** mean basically the same thing. The second and third phrases emphasize the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including all three phrases in your translation, if possible. If it is helpful, you could connect the phrases in a way that shows that the second and third phrases are repeating the first one, not saying something additional. Alternate translation: [follow his ways by obeying all his commands and doing everything he tells you]

Support Reference: Parallelism

ULT **and to walk in his ways**
UST and that you will conduct your lives as he wants you to do
(וְלָלֶכֶת בִּדְרָכָיו)

Here Moses is speaking of the **commandments** of Yahweh as if they were **ways** or a path that the people should **walk** on. He means that obeying those commandments is like walking on that path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you shall live as he wants you to] or [and you shall obey his instructions]

Support Reference: Metaphor

ULT **his statutes and his commandments and his ordinances**
UST all his commands, rules, and decrees
(חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו)

See how you translated the terms “statutes,” “commandments,” and “ordinances” in 5:31.

Support Reference: Doublet

ULT **and to listen to his voice**
UST and that you will do all that he tells you to do
(וְלִשְׁמֹעַ בְּקֹלוֹ)

See how you translated the phrase “listen to his voice” in 4:30.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	it is Yahweh
you have declared	you have declared that
God	God
his statutes	all his commands
and his ordinances	and decrees

Deuteronomy 26:18

ULT	UST
Today Yahweh has declared that you are his, a people for a possession, as he had spoken to you, and to keep all his commandments,	*And today Yahweh has declared that you are his people, like a prized possession, which is what he promised that you would be, and he commands you to obey all his commands.*

ULT **a people for a possession**
UST people, like a prized possession
(לְעַם סְגֻלָּה)

Here Moses is speaking of the Israelites as if they were a valuable **possession** that belonged to Yahweh. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a people who belong completely to him] or [a treasured people]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	And … Yahweh
has declared that you	has declared that you
for a possession	like a prized possession

Deuteronomy 26:19

ULT	UST
and he will set you high above all the nations that he has made, for praise and for a name and for beauty. And you will be a sanctified people for Yahweh your God, just as he has spoken."	*If you do that, he will cause you to become greater than any other nation that he has established. Other nations will consider you famous and beautiful, and they will praise you. You will be a special people to Yahweh, set apart and holy to him, just as he promised."*

ULT **and he will set you high above all the nations**
UST If you do that, he will cause you to become greater than any other nation
(וְלְתִתְּךָ עֶלְיוֹן עַל כָּל־הַגּוֹיִם)

Here Moses is speaking of Yahweh making Israel admired among other nations as if he would physically **set** them **high above all the nations**. He means that the other nations will consider them great and worthy of admiration. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and he will make look up to you other nations] or [and he will make you admired by all the other nations]

Support Reference: Metaphor

ULT **and for a name**
UST Other nations will consider you famous
(וּלְשֵׁם)

Moses is using the term **name** to represent the nation's reputation. Alternate translation: [and for a good reputation]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the nations	other nation
for praise	and they will praise you … Yahweh … and
sanctified	a special people … set apart … holy to him
for Yahweh	to
your God	to

Deuteronomy 27

Deuteronomy 27 Chapter Introduction

Structure and Formatting

This chapter begins Moses' third speech to the Israelites.

1. Instructions for construction the altar (1–8)
2. Covenant curses (9–26)

Translation Issues in This Chapter

Cursed is the one … And all the people shall say, 'Amen.'

This phrase framing is repeated several times in this chapter. This repetition serves as a warning to the Israelites when they will live in the land that Yahweh had promised them. This is part of the covenant Yahweh made with Moses. Translate it the same way each time.

Use of "you"

Throughout this chapter "you" is singular except for where noted in verses 1–2, 4, 12. Even though Moses is addressing all the Israelites, he uses the singular forms of "you." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Deuteronomy 27:1

ULT	UST
And Moses and the elders of Israel commanded the people, saying, "Keep all the commandments that I command you today.	*Moses, along with the other Israelite leaders, said this to the people, "Obey all the commandments that I am giving to you today.*

ULT **And Moses and the elders of Israel commanded**
UST Moses, along with the other Israelite leaders, said this
(וַיְצַו מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל)

The word **And** introduces a new section of Moses' instructions. If it would be clearer in your language, you could use a connecting word that specifically signals the start of a new topic. Alternate translation: [Then Moses and the elders of Israel commanded] or [Now Moses and the elders of Israel commanded]

Support Reference: Connecting Words and Phrases

ULT **saying**
UST said this
(לֵאמֹר)

Here the word **saying** introduces a direct quotation. It may not be necessary to represent this term explicitly since **commanded** already implies speaking. In your translation, use a natural way of introducing direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **I command**
UST I am giving
(אָנֹכִי מְצַוֶּה)

The pronoun **I** refers to Moses. Even though Moses and the elders are both commanding the people, Moses is the only one speaking. It may be helpful to clarify this for your readers. Alternate translation: [I, Moses, command]

Support Reference: Pronouns — When to Use Them

ULT **command you today**
UST am giving to you today
(מְצַוֶּה אֶתְכֶם הַיּוֹם)

The word **you** is plural here because Moses is addressing the Israelites, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
and the elders of	along with the other … leaders
Israel	Israelite

Deuteronomy 27:2

ULT	UST
And it will be, on the day when you cross the Jordan to the land that Yahweh your God is giving to you, then you shall erect for yourself large stones and plaster them with plaster.	*Soon you will cross the Jordan River and enter the land that Yahweh, our God, promised to give to you. There, set up some large stones and cover them with plaster.*

ULT **on the day when you cross the Jordan to the land that Yahweh your God is giving to you, then you shall erect**
UST Soon you will cross the Jordan River and enter the land that Yahweh, our God, promised to give to you. There, set up
(בְּיוֹם֙ אֲשֶׁר תַּעַבְרוּ אֶת־הַיַּרְדֵּ֔ן אֶל־הָאָ֕רֶץ אֲשֶׁר־יְהוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֣ן לְךָ֑ וַהֲקֵמֹתָ֨)

Moses expected the Israelites to erect these stones at the same time as when they crossed the Jordan. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [as soon as you cross the Jordan into the land that Yahweh your God is giving to you, you shall erect]

Support Reference: Connect — Simultaneous Time Relationship

ULT **you cross**
UST you will cross
(תַּעַבְרוּ)

The word **you** is plural here because Moses is addressing the Israelites, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **Yahweh your God**
UST Yahweh, our God
(יְהוָ֥ה אֱלֹהֶ֖יךָ)

See how you translated the phrase "Yahweh your God" in 1:10.

Support Reference: Possession

ULT **and plaster them with plaster**
UST and cover them with plaster
(וְשַׂדְתָּ֥ אֹתָ֖ם בַּשִּֽׂיד)

A **plaster** is a kind of material made from lime, sand, and water that hardens after it dries. If your readers would not be familiar with what plaster is, you could use a more general term or explain it in a footnote. Alternate translation: [and cover them with a smooth coating] or [and coat them with a material that hardens]

Support Reference: Translate Unknowns

ULT **and plaster them with plaster**
UST and cover them with plaster
(וְשַׂדְתָּ אֹתָם בַּשִּׂיד)

Moses 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 saying this. Alternate translation: [and thoroughly cover them with a lime coating] or [and completely coat them with plaster]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
Yahweh	Yahweh
your God	our God

Deuteronomy 27:3

ULT	UST
And you shall write on them all the words of this law when you have crossed over; so that you may go into the land that Yahweh your God is giving to you, a land flowing with milk and honey, as Yahweh, the God of your fathers, has spoken to you.	*Write on those stones all these laws and teachings, when you enter that very fertile land that Yahweh, the God whom our ancestors worshiped, promised to give to you.*

ULT **so that you may go into the land**
UST when you enter … land
(לְמַ֗עַן אֲשֶׁר־תָּבֹא֙ אֶל־הָאָ֔רֶץ)

Here, **so that** marks entering the land as the goal or purpose of writing the law on the stones. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order to enter the land]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **a land flowing with milk and honey**
UST very fertile land
(אֶ֣רֶץ זָבַ֥ת חָלָ֖ב וּדְבָ֑שׁ)

See how you translated the phrase “a land flowing with milk and honey” in 6:3.

Support Reference: Metaphor

ULT **the God of your fathers**
UST the God whom our ancestors worshiped
(אֱלֹהֵ֥י אֲבֹתֶ֖יךָ)

Moses is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the God of your ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	laws and teachings
Yahweh	Yahweh
your God	Yahweh
a land	land
and honey	very fertile
Yahweh	the God
the God	the God

Deuteronomy 27:4

ULT	UST
And it will be, when you have crossed the Jordan, erect these stones that I am commanding you today, on Mount Ebal, and plaster them with plaster.	*When you have crossed the Jordan River, set up some large stones on Mount Ebal, just as I told you, and cover them with plaster.*

ULT on Mount Ebal
UST on Mount Ebal
(בְּהַר עֵיבָל)

This is a mountain near Mount Gerizim near the town of Shechem. See how you translated it in 11:29.

Support Reference: How to Translate Names

ULT when you have crossed … erect … you
UST When you have crossed … set up … you
(בְּעָבְרְכֶם & תָּקִימוּ & אֹתָם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT and plaster them with plaster
UST and cover them with plaster
(וְשַׂדְתָּ אוֹתָם בַּשִּׂיד)

See how you translated this in 27:2.

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River

Deuteronomy 27:5

ULT	UST
And there you shall build an altar to Yahweh your God, an altar of stones; you shall not brandish an iron tool on them.	*And build a stone altar there to offer sacrifices to Yahweh our God, but do not do any work on those stones with iron tools.*

ULT you shall not brandish an iron tool on them
UST but do not do any work on those stones with iron tools
(לֹא־תָנִיף עֲלֵיהֶם בַּרְזֶל)

The implication is that an iron tool would shape or carve the stones, and this would make them unacceptable as an altar to Yahweh. You could include this information if that would be helpful to your readers. Alternate translation: [you shall not shape these stones with an iron tool]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an altar	altar
to Yahweh	to offer sacrifices to Yahweh
your God	our God
an altar of	altar
an iron tool	with iron tools

Deuteronomy 27:6

ULT	UST
You shall build the altar of Yahweh your God of untouched stones, and you shall sacrifice burnt offerings on it to Yahweh your God,	*You must make Yahweh our God's alter with uncut stones. You must present wholly burnt sacrifices to him on it.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar of	alter
Yahweh	Yahweh
your God of	our God's
and you shall sacrifice	You must present
burnt offerings	wholly burnt sacrifices
to Yahweh	to him
your God	to him

Deuteronomy 27:7

ULT	UST
and you shall sacrifice peace offerings and eat there; and you shall rejoice to the face of Yahweh your God.	*You must make fellowship sacrifices to Yahweh and eat them there. You must rejoice in the presence of Yahweh our God.*

ULT **to the face of Yahweh your God**
UST in the presence of Yahweh our God
(לִפְנֵי יְהוָה אֱלֹהֶיךָ)

Here, **to the face of** represents being in front of Yahweh. See the Introduction to Deuteronomy for a discussion about this phrase. See how you translated it in 1:45.
Alternate translation: [before Yahweh your God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you shall sacrifice	You must make
peace offerings	fellowship sacrifices to Yahweh
peace offerings	fellowship sacrifices to Yahweh
and you shall rejoice	You must rejoice
Yahweh	of Yahweh
your God	our God

Deuteronomy 27:8

ULT	UST
And you shall write on the stones all the words of this law very plainly.”	*When you write these laws on those stones, you must write them very clearly.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	laws

Deuteronomy 27:9

ULT	UST
And Moses and the priests, the Levites, spoke to all Israel, saying, "Be silent and listen, Israel! This day you have become the people of Yahweh your God.	*Then Moses, along with the priests descended from Levi, said to all the Israelites, "Israelites! Be quiet and listen to what I am saying! Today you have become the people who belong to Yahweh, our God.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
and the priests	along with the priests
the Levites	descended from Levi
Israel	the Israelites
Israel	Israelites
of Yahweh	who belong to Yahweh
your God	our God

Deuteronomy 27:10

ULT	UST
And listen to the voice of Yahweh your God and do his commandments and statutes that I am commanding you today.”	*So you must do what he tells you, and obey all the rules and regulations that I am giving to you today.”*

ULT **And listen to the voice of Yahweh your God**
UST So you must do what he tells you
(וְשָׁמַעְתָּ֖ בְּקֹ֣ול יְהוָ֣ה אֱלֹהֶ֑יךָ)

Here, **voice** represents what Yahweh says or commands. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And hear what Yahweh your God commands] or [And hear what Yahweh your God says]

Support Reference: Metonymy

ULT **his commandments and statutes**
UST all the rules and regulations
(אֶת־מִצְוֹתָ֥ו וְאֶת־חֻקָּ֖יו)

See how you translated the similar expression “his statutes and his commandments” in 4:40.

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Yahweh	he
your God	he
statutes	all the rules

Deuteronomy 27:11

ULT	UST
And Moses commanded the people on that day, saying,	*On that same day Moses said to the Israelites,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses

Deuteronomy 27:12

ULT	UST
"These shall stand on Mount Gerizim to bless the people when you have crossed the Jordan: Simeon and Levi and Judah and Issachar and Joseph and Benjamin.	*"After you have crossed over the Jordan River, the tribes descended from Simeon, Levi, Judah, Issachar, Joseph, and Benjamin must stand on Mount Gerizim {and request Yahweh} to bless the people.*

ULT **Mount Gerizim**
UST Mount Gerizim
(הַר גְּרִזִּים)

A small mountain north of Mount Ebal. See how you translated this in 11:29.

Support Reference: How to Translate Names

ULT **when you have crossed**
UST After you have crossed over
(בְּעָבְרְכֶם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **Simeon and Levi and Judah and Issachar and Joseph and Benjamin**
UST the tribes descended from Simeon, Levi, Judah, Issachar, Joseph, and Benjamin
(שִׁמְעוֹן וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וְיוֹסֵף וּבִנְיָמִן)

Moses is using **Simeon and Levi and Judah and Issachar and Joseph and Benjamin** to represent the tribes that were descended from these men. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly as modeled in the UST.

Support Reference: Synecdoche

ULT **and Joseph**
UST Joseph
(וְיוֹסֵף)

The name **Joseph** combines the tribes of Ephraim and Manasseh, who were descendants of Joseph.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to bless	{and request Yahweh} to bless

ULT	UST
the Jordan	the Jordan River
Simeon	the tribes descended from Simeon
and Levi	Levi
and Judah	Judah
and Issachar	Issachar
and Joseph	Joseph
and Benjamin	and Benjamin

Deuteronomy 27:13

ULT	UST
And these shall stand for the curse on Mount Ebal: Reuben, Gad and Asher and Zebulun, Dan, and Naphtali.	*And the tribes descended from Reuben, Gad, Asher, Zebulun, Dan, and Naphtali must stand on Mount Ebal and listen to the {things that Yahweh will do when he} curses {the people}.*

ULT And these shall stand for the curse
UST And the tribes descended from … must stand … and listen to the {things that Yahweh will do when he} curses {the people}
(וְאֵלֶּה יַעַמְדוּ עַל־הַקְּלָלָה)

The implication is that the tribes who are to stand on Mount Ebal will listen to the curse statements that are listed in verses 15–26. You could include this information if that would be helpful to your readers. Alternate translation: [And these tribes shall stand to hear the curses]

Support Reference: Assumed Knowledge and Implicit Information

ULT Reuben, Gad and Asher and Zebulun, Dan, and Naphtali
UST Reuben, Gad, Asher, Zebulun, Dan, and Naphtali
(רְאוּבֵן גָּד וְאָשֵׁר וּזְבוּלֻן דָּן וְנַפְתָּלִי)

Moses is using **Reuben, Gad and Asher and Zebulun, Dan, and Naphtali** to represent the tribes descended from these men. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly as modeled in the UST.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the curse	and listen to the {things that Yahweh will do when he} curses {the people}
Reuben	Reuben
Gad	Gad
and Asher	Asher
and Zebulun	Zebulun
Dan	Dan
and Naphtali	and Naphtali

Deuteronomy 27:14

ULT	UST
And the Levites shall respond and say to all the men of Israel {in} a loud voice,	*The descendants of Levi must shout these words loudly so the Israelites can hear:*

ULT And the Levites shall respond and say
UST The descendants of Levi must shout these words
(וְעָנוּ הַלְוִיִּם וְאָמְרוּ)

Moses is instructing the Levites to **respond** with the following statement as part of this ceremony, rather than as an answer to what someone said to them. You could say that explicitly if that would be helpful to your readers. Alternate translation: [And the Levites shall say]

Support Reference: Assumed Knowledge and Implicit Information

ULT And the Levites shall respond and say
UST The descendants of Levi must shout these words
(וְעָנוּ הַלְוִיִּם וְאָמְרוּ)

The phrase **and say** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly. Alternate translation: [And the Levites shall respond]

Support Reference: Quotations and Quote Margins

ULT all the men of Israel
UST so the Israelites can hear
(כָּל־אִישׁ יִשְׂרָאֵל)

Here the masculine term **men** 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: [all the people of Israel]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Levites	The descendants of Levi
Israel	so the Israelites can hear

Deuteronomy 27:15

ULT	UST
‘Cursed is the man who makes a carved image or cast figure, an abomination {to} Yahweh, the work of the hands of a craftsman, and sets up secretly.’ And all the people shall answer and say, ‘Amen.’	*‘Yahweh will curse anyone who carves a figure from wood or stone or casts a figure from metal, and secretly sets it up and worships it. Yahweh considers that those things are detestable.’ And all the people must reply, ‘Amen.’*

ULT **Cursed is the man who**
UST Yahweh will curse anyone who
(אָרוּר הָאִישׁ אֲשֶׁר)

The expression **Cursed is the man who** contains a passive verbal form that appears in every verse through verse 26. If your language would not use that form, you could express the idea in active form as modeled in the UST or in another way that is natural in your language.

Support Reference: Active or Passive

ULT **Cursed is the man who … And all the people shall answer and say, ‘Amen**
UST Yahweh will curse anyone who … And all the people must reply, ‘Amen
(אָרוּר הָאִישׁ אֲשֶׁר & וְעָנוּ כָל־הָעָם וְאָמְרוּ אָמֵן)

Throughout this passage, Moses and the Levites use a repeated pattern: they declare a curse and the people respond with **Amen**. If your language has a way of repeating patterns of speech and response, you could use it here.

Support Reference: Poetry

ULT **is the man who**
UST anyone who
(הָאִישׁ אֲשֶׁר)

The speakers are not referring to a specific **man** but rather any person in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [is anyone who]

Support Reference: Generic Noun Phrases

ULT **or cast figure**
UST or casts a figure from metal
(וּמַסֵּכָה)

A **cast figure** is a kind of idol made by pouring hot metal into a mold. If your readers would not be familiar with what a cast figure is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [or metal idol] or [or statue made from melted metal]

Support Reference: Translate Unknowns

ULT **the work of the hands of a craftsman**
UST carves a figure from wood or stone
(מַעֲשֵׂה יְדֵי חָרָשׁ)

The Levites are using one part of a person, his **hands**, to mean all of him in the act of making idols. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what a craftsman has made]

Support Reference: Synecdoche

ULT **Amen**
UST Amen
(אָמֵן)

The word **Amen** is a Hebrew word. You will need to decide if you will use this word in its Hebrew form or if you will instead translate the meaning into your language. Either approach has broad support. If you use the Hebrew word, you could spell it the way it sounds in your language and then put the translation in a footnote. Alternate translation: [Let it be so] or [We agree]

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse
a carved image	carves a figure from wood or stone
or cast figure	or casts a figure from metal
an abomination	considers that those things are detestable
{to} Yahweh	Yahweh
the work of	carves a figure from wood or stone
Amen	Amen

Deuteronomy 27:16

ULT	UST
‘Cursed is the one who dishonors his father or his mother.’ And all the people shall say, ‘Amen.’	*‘Yahweh will curse anyone who dishonors his father or his mother.’ And all the people must reply, ‘Amen.’*

ULT Cursed is the one who dishonors
UST Yahweh will curse anyone who dishonors
(אָר֣וּר מַקֶּלֵ֔ה)

See how you translated the similar passive expression, “Cursed is the man who” in the previous verse. Alternate translation: [May Yahweh curse the one who dishonors]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse anyone
is the one who dishonors	who dishonors
Amen	Amen

Deuteronomy 27:17

ULT	UST
‘Cursed is the one who displaces the boundary of his neighbor.’ And all the people shall say, ‘Amen.’	*‘Yahweh will curse anyone who removes someone else’s markers of property boundaries.’ And all the people must reply, ‘Amen.’*

ULT Cursed is the one who displaces
UST Yahweh will curse anyone … removes
(אָרוּר מַסִּיג)

See how you translated the similar passive expression, “Cursed is the man who” in 27:15.
Alternate translation: [May Yahweh curse the one who displaces]

Support Reference: Active or Passive

ULT is the one who displaces the boundary of his neighbor
UST who removes someone else’s markers of property boundaries
(מַסִּיג גְּבוּל רֵעֵהוּ)

The implication is that a person moves **boundary** markers in order to steal land from a neighbor. You could include this information if that would be helpful to your readers.
Alternate translation: [is the one who steals land from his neighbor by moving the boundary markers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse anyone
his neighbor	who … someone else’s
Amen	Amen

Deuteronomy 27:18

ULT	UST
‘Cursed is the one who misleads a blind man on the road.’ And all the people shall say, ‘Amen.’	*‘Yahweh will curse anyone who leads a blind person to go in the wrong direction.’ And all the people must reply, ‘Amen.’*

ULT Cursed is the one who misleads

UST Yahweh will curse anyone who leads … to go in the wrong direction

(אָר֣וּר מַשֶּׁגֶה)

See how you translated the similar passive expression, “Cursed is the man who” in 27:15.

Alternate translation: [May Yahweh curse the one who misleads]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse anyone
Amen	Amen

Deuteronomy 27:19

ULT	UST
'Cursed is the one who twists a judgment of a foreigner, fatherless, or widow.' And all the people shall say, 'Amen.'	*'Yahweh will curse anyone who refuses to act toward foreigners, orphans, or widows in the way that the law requires.' And all the people must reply, 'Amen.'*

ULT **Cursed is the one who twists**
UST Yahweh will curse anyone who refuses to act toward … in the way that the law requires
(אָרוּר מַטֵּה)

See how you translated the similar passive expression, "Cursed is the man who" in 27:15. Alternate translation: [May Yahweh curse the one who twists]

Support Reference: Active or Passive

ULT **is the one who twists a judgment of**
UST refuses to act toward … in the way that the law requires
(מַטֵּה מִשְׁפַּט)

Here the speakers are describing **judgment** as if it were something that could be physically twisted. By this expression, they are referring to someone who is perverting justice. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [is the one who perverts justice of] or [is the one who makes an unfair judgment of]

Support Reference: Metaphor

ULT **a foreigner, fatherless, or widow**
UST foreigners, orphans, or widows
(גֵּר־יָתוֹם וְאַלְמָנָה)

The Levites are referring to all vulnerable people by naming three representative groups, **a foreigner**, **fatherless**, and **widow**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [anyone who is helpless]

Support Reference: Merism

ULT **a foreigner, fatherless, or widow**
UST foreigners, orphans, or widows
(גֵּר־יָתוֹם וְאַלְמָנָה)

Here, **a foreigner, fatherless, or widow** represent vulnerable people in general, not specific individuals. If it would be helpful to your readers, you could use expressions that would be more natural in your language. Alternate translation: [any vulnerable person]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse anyone who
a judgment of	refuses to act toward … in the way that the law requires
a foreigner	foreigners
Amen	Amen

Deuteronomy 27:20

ULT	UST
‘Cursed is the one who lies with the wife of his father, because he has uncovered the hem of his father.’ And all the people shall say, ‘Amen.’	*‘Yahweh will curse anyone who violates his father’s marriage rights by having sexual relations with any of his father’s wives.’ And all the people must reply, ‘Amen.’*

ULT **Cursed is the one who lies**
UST Yahweh will curse anyone who … by having sexual relations
(אָרוּר שֹׁכֵב)

See how you translated the similar passive expression, “Cursed is the man who” in 27:15. Alternate translation: [May Yahweh curse the one who lies]

Support Reference: Active or Passive

ULT **is the one who lies with**
UST by having sexual relations with
(שֹׁכֵב עִם)

See how you translated “lies with” in 22:23. Alternate translation: [is the one who sleeps with] or [is the one who is intimate with]

Support Reference: Euphemism

ULT **the wife of his father**
UST any of his father’s wives
(אֵשֶׁת אָבִיו)

The phrase **the wife of his father** refers to a woman who is married to a man’s father but who is not the man’s mother. Your language may have its own term or expression for this relationship. Alternate translation: [his stepmother]

Support Reference: Kinship

ULT **he has uncovered the hem of his father**
UST violates his father’s marriage rights
(גִּלָּה כְּנַף אָבִיו)

The Levites are using **uncovered the hem of his father** as a common expression of their culture to mean “disrespect his father by violating his father’s marriage rights.” 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: [has disrespected his father]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse anyone who
Amen	Amen

Deuteronomy 27:21

ULT	UST
‘Cursed is the one who lies with any beast.’ And all the people shall say, ‘Amen.’	*‘Yahweh will curse anyone who has sexual relations with any animal.’ And all the people must reply, ‘Amen.’*

ULT Cursed is the one who lies
UST Yahweh will curse anyone who has sexual relations
(אָרוּר שֹׁכֵב)

See how you translated the similar passive expression, “Cursed is the man who” in 27:15. Alternate translation: [May Yahweh curse the one who lies]

Support Reference: Active or Passive

ULT is the one who lies with
UST has sexual relations with
(שֹׁכֵב עִם)

See how you translated “lies with” in 22:23. Alternate translation: [is the one who sleeps with] or [is the one who is intimate with]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse anyone who
beast	animal
Amen	Amen

Deuteronomy 27:22

ULT	UST
‘Cursed is the one who lies with his sister, the daughter of his father, or the daughter of his mother.’ And all the people shall say, ‘Amen.’	*‘Yahweh will curse anyone who has sexual relations with his sister or with his half-sister.’ And all the people must reply, ‘Amen.’*

ULT **Cursed is the one who lies**
UST Yahweh will curse anyone who has sexual relations
(אָרוּר שֹׁכֵב)

See how you translated the similar passive expression, “Cursed is the man who” in 27:15. Alternate translation: [May Yahweh curse the one who lies]

Support Reference: Active or Passive

ULT **is the one who lies with**
UST has sexual relations with
(שֹׁכֵב עִם)

See how you translated “lies with” in 22:23. Alternate translation: [is the one who sleeps with] or [is the one who is intimate with]

Support Reference: Euphemism

ULT **his sister, the daughter of his father, or the daughter of his mother**
UST his sister or with his half-sister
(אֲחֹתוֹ בַּת־אָבִיו אוֹ בַת־אִמּוֹ)

The implication is that this means any kind of **sister**, whether from the same mother and father, or sharing only one parent. You could include this information if that would be helpful to your readers. Alternate translation: [his sister, whether they share both parents or only one]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is the one who lies with**
UST has sexual relations with
(שֹׁכֵב עִם)

See how you translated “lies with” in 22:23. Alternate translation: [is the one who sleeps with] or [is the one who is intimate with]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse anyone who

ULT	UST
Amen	Amen

Deuteronomy 27:23

ULT	UST
‘Cursed is the one who lies with his mother-in-law.’ And all the people shall say, ‘Amen.’	*‘Yahweh will curse anyone who has sexual relations with his mother-in-law.’ And all the people must reply, ‘Amen.’*

ULT **Cursed is the one who lies**
UST Yahweh will curse anyone who has sexual relations
(אָרוּר שֹׁכֵב)

See how you translated the similar passive expression, “Cursed is the man who” in 27:15. Alternate translation: [May Yahweh curse the one who lies]

Support Reference: Active or Passive

ULT **is the one who lies with**
UST has sexual relations with
(שֹׁכֵב עִם)

See how you translated “lies with” in 22:23. Alternate translation: [is the one who sleeps with] or [is the one who is intimate with]

ULT **his mother-in-law**
UST his mother-in-law
(חֹתַנְתּוֹ)

Your language may have its own term or expression for the relationship described by **mother-in-law** which here means the mother of a man’s wife. Alternate translation: [his wife’s mother]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse anyone who
Amen	Amen

Deuteronomy 27:24

ULT	UST
‘Cursed is the one who strikes his neighbor secretly.’ And all the people shall say, ‘Amen.’	*‘Yahweh will curse anyone who secretly murders someone else.’ And all the people must reply, ‘Amen.’*

ULT **Cursed is the one who strikes**
UST Yahweh will curse anyone who … murders
(אָרוּר מַכֵּה)

See how you translated the similar passive expression, “Cursed is the man who” in 27:15. Alternate translation: [May Yahweh curse the one who strikes]

Support Reference: Active or Passive

ULT **is the one who strikes his neighbor secretly**
UST secretly murders someone else
(מַכֵּה רֵעֵהוּ בַּסָּתֶר)

Here the term **strikes** means attacking with the intent to kill. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [is the one who murders his neighbor in secret]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse anyone who
his neighbor	someone else
Amen	Amen

Deuteronomy 27:25

ULT	UST
‘Cursed is the one who takes a bribe to strike a life of innocent blood.’ And all the people shall say, ‘Amen.’	*‘Yahweh will curse anyone who murders someone who is innocent because someone else has given him money or something else to do that.’ And all the people must reply, ‘Amen.’*

ULT Cursed is the one who takes
UST Yahweh will curse anyone who … because someone else has given him money or something else to do that
(אָרוּר לֹקֵחַ)

See how you translated the similar passive expression, “Cursed is the man who” in 27:15. Alternate translation: [May Yahweh curse the one who takes]

Support Reference: Active or Passive

ULT to strike a life of innocent blood
UST murders someone who is innocent
(לְהַכּוֹת נֶפֶשׁ דָּם נָקִי)

The Levites are using **to strike a life of innocent blood** as a common expression of the culture to mean “to murder an innocent person.” 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: [to murder an innocent person]

Support Reference: Idiom

ULT innocent blood
UST who is innocent
(דָּם נָקִי)

Here, **innocent blood** represents the life of an innocent person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [an innocent person] or [someone who has done nothing wrong]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	Yahweh will curse anyone who
a bribe	because someone else has given him money or something else to do that
innocent	who is innocent

ULT	UST
Amen	Amen

Deuteronomy 27:26

ULT	UST
‘Cursed is the one who does not keep the words of this law, to do them.’ And all the people shall say, ‘Amen.’	*‘Yahweh will curse anyone who does not carefully obey these laws.’ And all the people must reply, ‘Amen.’*

ULT **Cursed is the one**
UST Yahweh will curse anyone
(אָרוּר)

See how you translated the similar passive expression, “Cursed is the man who” in 27:15. Alternate translation: [May Yahweh curse the one]

Support Reference: Active or Passive

ULT **the words of this law**
UST these laws
(אֶת־דִּבְרֵי הַתּוֹרָה־הַזֹּאת)

Here, **words** represents the commands of the law. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the commands of this law] or [the requirements of this law]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed is the one	Yahweh will curse anyone
law	laws
Amen	Amen

Deuteronomy 28

Deuteronomy 28 Chapter Introduction

Structure and Formatting

This chapter details the covenantal blessings for obedience and curses for disobedience that Moses presents to the people of Israel. The structure is a clear, though unbalanced, rhetorical parallel, with the curses section being significantly longer and more detailed than the blessings.

Structure and Formatting

1. The Blessings for Obedience (1–14)
    A. Promises of exaltation and comprehensive blessings in fertility, provision, and daily life (1–8)
    B. Promises of establishment as God's holy people, resulting in victory and economic leadership (9–14)
2. The Curses for Disobedience (15–68)
    A. Initial curses as a direct reversal of the blessings (15–19)
    B. Curses of disease, military defeat, and exile (20–37)
    C. Curses of agricultural ruin and subjugation by foreigners (38–48)
    D. The ultimate horror of a foreign invasion, siege, and cannibalism (49–57)
    E. Curses of extraordinary plagues, worldwide scattering, and a final return to slavery in Egypt (58–68)

Religious and Cultural Concepts in This Chapter

Covenant blessings and curses

This chapter is a classic example of a suzerain-vassal treaty format common in the ancient Near East. A powerful king or suzerain (in this case, Yahweh) would make a

treaty with a lesser nation or vassal (Israel). This treaty outlined the benefits of loyalty (blessings) and the severe consequences of rebellion (curses). The life and prosperity of the entire nation were tied directly to their collective obedience to their covenant relationship with God.

Listening to the voice

A key, repeated phrase in this chapter is "if you listen to the voice of Yahweh your God" (v. 1, 2, 15, 45, 62). This concept, also found in 4:30, goes beyond simply hearing. It signifies a deep, active obedience and a commitment to live according to all of God's commands as laid out in the law. This is the central condition upon which all the blessings and curses depend.

Translation Issues in This Chapter

Use of "you"

Throughout this chapter "you" is singular except for where noted in verses 14, 62–63, & 68. Even though Moses is addressing all the Israelites, he uses the singular forms of "you." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Passive voice for blessings and curses

The phrases "Blessed you will be" and "Cursed you will be" are in the passive voice. The one doing the blessing or cursing is not explicitly stated in these phrases. However, the context of the entire chapter makes it clear that the agent is God. If a passive construction is unnatural in your language, it could be translated in the active voice, such as "God will bless you" or "God will curse you."

The word "faces"

The Hebrew word for "faces" appears frequently in this chapter with a range of meanings. It is often used to mean "before you" or "in your presence" when describing enemies being defeated or fleeing (v. 7, 25). It can also refer to a person's demeanor ("fierce of face," v. 50) or be part of an expression meaning "because of" ("from the faces of your wicked deeds," v. 20). Translators should focus on the specific meaning in each context rather than translating the word literally every time.

Deuteronomy 28:1

ULT	UST
And it will be, if listening you listen to the voice of Yahweh your God, to keep doing all his commandments that I am commanding you today, then Yahweh your God will set you high above all the nations of the earth.	*If you do what Yahweh our God tells you to do and faithfully obey everything that I am today commanding you to do, he will cause you to become greater than any other people group on the earth.*

ULT And it will be
(וְהָיָה)

Here, **And it will be** marks a transition to a new section about blessings. If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this section relates to what comes before it. Alternate translation: [Now] or [Next]

Support Reference: Connecting Words and Phrases

ULT listening you listen
UST you do
(שָׁמֹועַ תִּשְׁמַע)

Moses is repeating forms of the verb **listen** in order to intensify his 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: [you listen carefully] or [you really listen]

Support Reference: Reduplication

ULT you listen
UST you do
(תִּשְׁמַע)

Here the word **listen** means to intentionally hear and obey. You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [you are obedient]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the voice of Yahweh your God**
UST what Yahweh our God tells you to do
(בְּקוֹל֙ יְהוָ֣ה אֱלֹהֶ֔יךָ)

Here, **voice** represents the words that Yahweh spoke, which include his commands. See the discussion about this in the introduction to this chapter for further information. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to what Yahweh you God says]

Support Reference: Metonymy

ULT **Yahweh your God**
UST Yahweh our God
(יְהוָ֣ה אֱלֹהֶ֔יךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT **then Yahweh your God will set you high above all the nations of**
UST he will cause you to become greater than any other people group
(וּנְתָנְךָ֣ יְהוָ֣ה אֱלֹהֶ֔יךָ עֶלְי֔וֹן עַ֖ל כָּל־גּוֹיֵ֥י)

Here Moses is speaking of making Israel prominent and powerful among other nations as if he would physically **set you high above all the nations**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. See how you translated the same expression in 26:19. Alternate translation: [then Yahweh your God will make you more prominent than all the other nations] or [then Yahweh your God will make you more powerful than all the other nations]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
Yahweh	he
your God	he
the nations of	other people group

Deuteronomy 28:2

ULT	UST
And all these blessings will come upon you and reach you, if you listen to the voice of Yahweh your God.	*If you obey Yahweh your God, he will bless you in all these ways:*

ULT **And all these blessings will come upon you and reach you**
UST he will bless you in all these ways
(וּבָֽאוּ עָלֶ֙יךָ כָּל־הַבְּרָכוֹת הָאֵ֔לֶּה וְהִשִּׂיגֻ֖ךָ)

Here Moses is speaking of **blessings** as if they were living beings that could **come upon** and **reach** a person by chasing and capturing them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh will give you all these blessings]

Support Reference: Personification

ULT **And all these blessings will come upon you and reach you, if you listen to the voice of Yahweh your God**
UST If you obey Yahweh your God, he will bless you in all these ways
(וּבָֽאוּ עָלֶ֙יךָ כָּל־הַבְּרָכוֹת הָאֵ֔לֶּה וְהִשִּׂיגֻ֖ךָ כִּ֣י תִשְׁמַ֑ע בְּקֹ֖ול יְהוָ֥ה אֱלֹהֶֽיךָ׃)

Moses is presenting a possible condition, that Yahweh will only bless the Israelites if they listen to and obey what Yahweh said. Use a natural form in your language for introducing a condition that could happen. It may be helpful to reorder this sentence so that the conditional statement is first. Alternate translation: [If you listen to the voice of Yahweh your God, then all these blessings will come on you and reach you]

Support Reference: Connect — Hypothetical Conditions

ULT **you listen to the voice of Yahweh your God**
UST you obey Yahweh your God
(תִשְׁמַ֑ע בְּקֹ֖ול יְהוָ֥ה אֱלֹהֶֽיךָ׃)

Moses assumes that readers will know that **listen** as it is used here, includes the meaning of "obey." You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [you listen and obey what Yahweh your God says]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blessings	he will bless
Yahweh	Yahweh

ULT	UST
your God	your God

Deuteronomy 28:3

ULT	UST
Blessed you {will be} in the city, and blessed you {will be} in the field.	*He will bless everything that you do when you are in the cities, and he will bless everything that you do when you are working in the fields.*

ULT **Blessed you {will be} in the city, and blessed you {will be} in the field**
UST He will bless everything that you do when you are in the cities, and he will bless everything that you do when you are working in the fields
(בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה)

Moses is referring to all places where the Israelites will live and work by naming two major components, **the city** and **the field**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Blessed you will be everywhere you go]

Support Reference: Merism

ULT **Blessed you {will be} in the city, and blessed you {will be}**
UST He will bless everything that you do when you are in the cities, and he will bless everything that you do when you are working in the fields
(בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה)

The expression **Blessed you will be** contains a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is God. The same form also occurs in verses 4–6. Alternate translation: [God will bless you in the city and] or [You will receive God's blessing both in the city and]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed … will be	He will bless
and blessed … will be	and he will bless

Deuteronomy 28:4

ULT	UST
Blessed {will be} the fruit of your womb and the fruit of your land and the fruit of your cattle, the increase of your cattle and the young of your flock.	*He will bless you by giving you many children, abundant crops, plenty of fertile cattle, and many sheep.*

ULT **the fruit of your womb and the fruit of your land and the fruit of your cattle, the increase of your cattle and the young of your flock**

UST by giving you many children, abundant crops, plenty of fertile cattle, and many sheep

(פְּרִי־בִטְנְךָ וּפְרִי אַדְמָתְךָ וּפְרִי בְהֶמְתֶּךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרוֹת צֹאנֶךָ)

Moses uses a repetitive series of clauses **the fruit of your womb and the fruit of your land and the fruit of your cattle, the increase of your cattle and the young of your flock** to communicate that what he is saying should be understood as comprehensive and overwhelming. Use a form in your language that someone would use to describe a situation that is comprehensive and overwhelming.

Support Reference: Litany

ULT **the fruit of your womb and the fruit of your land and the fruit of your cattle**

UST by giving you many children, abundant crops, plenty of fertile cattle

(פְּרִי־בִטְנְךָ וּפְרִי אַדְמָתְךָ וּפְרִי בְהֶמְתֶּךָ)

Here Moses is speaking as if children, crops, and livestock were **fruit**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [your children and your crops and your livestock]

Support Reference: Metaphor

ULT **the increase of your cattle and the young of your flock**

UST plenty of fertile cattle, and many sheep

(שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרוֹת צֹאנֶךָ)

The terms **increase** and **young** mean similar things. Moses 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: [the abundant offspring of your livestock]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {will be}	He will bless you
the fruit of	by giving you many children
your womb	by giving you many children
and the fruit of	abundant crops

ULT	UST
and the fruit of	plenty of fertile cattle
your cattle	plenty of fertile cattle
your cattle	plenty of fertile cattle
your flock	and many sheep

Deuteronomy 28:5

ULT	UST
Blessed {will be} your basket and your kneading trough.	*He will bless you by giving you plenty of grain to make bread.*

> ULT **your basket and your kneading trough**
> UST by giving you plenty of grain to make bread
> (טַנְאֲךָ וּמִשְׁאַרְתֶּךָ)

A **basket** is a kind of woven container used for holding food or other items, and a **kneading trough** is a kind of container used for mixing and kneading bread dough. If your readers would not be familiar with what these items are, you could use the names of similar things that your readers would recognize, or you could use a more general term. Alternate translation: [your food containers and your bread-making bowls] or [the containers you use for food and bread]

Support Reference: Translate Unknowns

> ULT **your basket and your kneading trough**
> UST by giving you plenty of grain to make bread
> (טַנְאֲךָ וּמִשְׁאַרְתֶּךָ)

Here, **your basket and your kneading trough** represents all of your food and provisions. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all your food supplies]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {will be}	He will bless you

Deuteronomy 28:6

ULT	UST
Blessed you {will be} in your coming in and blessed you {will be} in your going out.	*He will bless you everywhere—whether you are at home or elsewhere.*

ULT in your coming in and blessed you {will be} in your going out
UST He will bless you everywhere—whether you are at home or elsewhere
(בְּבֹאֶךָ וּבָרוּךְ אַתָּה בְּצֵאתֶךָ)

Moses is referring to all of a person's activities by naming two extremes, **coming in** and **going out**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [everywhere you may go]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed … will be	He will bless
and blessed … will be	He will bless

Deuteronomy 28:7

ULT	UST
Yahweh shall let your enemies who rise up against you be struck down to your faces; they will come out against you one way but will flee to your faces seven ways.	*Yahweh will enable you to defeat the armies of your enemies; they will attack you from one direction, but they will run away from you in many directions.*

ULT **Yahweh shall let your enemies who rise up against you be struck down to your faces**
UST Yahweh will enable you to defeat the armies of your enemies
(יִתֵּ֣ן יְהוָ֤ה אֶת־אֹיְבֶ֙יךָ֙ הַקָּמִ֣ים עָלֶ֔יךָ נִגָּפִ֖ים לְפָנֶ֑יךָ)

The expression **be struck down** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is God. Alternate translation: [Yahweh will strike down to your faces your enemies who rise up against you]

Support Reference: Active or Passive

ULT **be struck down**
UST to defeat
(נִגָּפִ֖ים)

Here, **be struck down** means to be defeated in battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [be defeated] or [be conquered]

Support Reference: Metonymy

ULT **to your faces … to your faces**
UST to defeat … from you
(לְפָנֶ֑יךָ & לְפָנֶ֖יךָ)

Here, **to your faces** represents being in your presence or in front of you. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before you … before you]

Support Reference: Metonymy

ULT **but will flee to your faces seven ways**
UST but they will run away from you in many directions
(וּבְשִׁבְעָה דְרָכִים יָנוּסוּ לְפָנֶיךָ)

Moses says **seven ways** as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [but will flee to your faces in many different directions] or [but will flee to your faces in complete panic]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your enemies	the armies of your enemies

Deuteronomy 28:8

ULT	UST
Yahweh will command for you the blessing in your barns and in all the sending out of your hand, and he will bless you in the land that Yahweh your God is giving to you.	*Yahweh will bless you by filling your barns with grain, and he will bless all the work that you do; he will bless you in the land that he is giving to you.*

ULT **Yahweh will command for you the blessing**
UST Yahweh will bless you
(יְצַו יְהוָה אִתְּךָ אֶת־הַבְּרָכָה)

Here Moses is speaking of **the blessing** as if it were a living thing that could receive and obey a command. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh will cause you to be blessed] or [Yahweh will bring blessing to you]

Support Reference: Personification

ULT **the sending out of your hand**
UST the work that you do
(מִשְׁלַח יָדֶךָ)

Moses is using **the sending out of your hand** as a common expression of his culture to mean “all of your work and undertakings.” 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: [your endeavors] or [that you do]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the blessing	will bless
and he will bless you	he will bless you
in the land	in the land
Yahweh	he
your God	he

Deuteronomy 28:9

ULT	UST
Yahweh will establish you as his sanctified people, as he has sworn to you, if you keep the commandments of Yahweh your God and walk in his ways.	*If you obey all that Yahweh our God is commanding you to do, he will keep you as his own holy people, just as he promised you.*

ULT Yahweh will establish you as his sanctified people, as he has sworn to you, if you keep the commandments of Yahweh your God and walk in his ways
UST If you obey all that Yahweh our God is commanding you to do, he will keep you as his own holy people, just as he promised you
(יְקִימְךָ יְהוָה לוֹ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע־לָךְ כִּי תִשְׁמֹר אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהָלַכְתָּ בִּדְרָכָיו)

Moses is presenting a possible condition, that Yahweh will only establish the Israelites as his sanctified people if they obey Yahweh's commandments. Use a natural form in your language for introducing a condition that could happen. It may be helpful to reorder this sentence so that the conditional statement is first. Alternate translation: [If you keep the commandments of Yahweh your God and walk in his ways, then Yahweh will establish you as his sanctified people, as he has sworn to you]

Support Reference: Connect — Hypothetical Conditions

ULT and walk in his ways
UST you obey all that … is commanding you to do
(וְהָלַכְתָּ בִּדְרָכָיו)

Moses is speaking of the **commandments** of Yahweh as if they were **ways** or paths that the person should **walk** on. He means that obeying those commandments is like walking on that path. See how you translated the similar expression in 5:33. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and obey them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
sanctified	holy
he has sworn	he promised
Yahweh	Yahweh
your God	our God

Deuteronomy 28:10

ULT	UST
And all the peoples of the earth will see that the name of Yahweh is called upon you, and they will be afraid of you.	*Then all the peoples on the earth will realize that you belong to Yahweh, and they will be afraid of you.*

ULT the name of Yahweh is called upon you
UST you belong to Yahweh
(שֵׁם יְהוָה נִקְרָא עָלֶיךָ)

Moses is using **the name of Yahweh is called upon you** as a common expression of his culture to mean "you belong to Yahweh and are identified as his people." 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: [you are Yahweh's people] or [you are identified as belonging to Yahweh]

Support Reference: Idiom

ULT the name of Yahweh is called upon you
UST you belong to Yahweh
(שֵׁם יְהוָה נִקְרָא עָלֶיךָ)

The expression **is called** is a passive verbal form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [Yahweh has called you by his name]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
is called	you belong to
and they will be afraid	and they will be afraid

Deuteronomy 28:11

ULT	UST
And Yahweh will make you abound in prosperity in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground, in the land that Yahweh swore to your fathers to give to you.	*And Yahweh will cause you to prosper very much. He will give you many children, many cattle, and abundant crops in the land that he solemnly promised to our ancestors that he would give to you.*

ULT **And Yahweh will make you abound in prosperity**
UST And Yahweh will cause you to prosper very much. He will give you
(וְהוֹתִרְךָ יְהוָה לְטוֹבָה)

If your language does not use an abstract noun for the idea of **prosperity**, you could express the same idea in another way. Alternate translation: [And Yahweh will make you very prosperous] or [And Yahweh will cause you to have many good things]

Support Reference: Abstract Nouns

ULT **in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground**
UST many children, many cattle, and abundant crops
(בִּפְרִי בִטְנְךָ וּבִפְרִי בְהֶמְתְּךָ וּבִפְרִי אַדְמָתֶךָ)

See how you translated the similar expression in 28:4.

Support Reference: Metaphor

ULT **to your fathers**
UST to our ancestors
(לַאֲבֹתֶיךָ)

Here, **your fathers** represents your ancestors. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. See how you translated the phrase “your fathers” in 1:8.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
in prosperity	And … will cause you to prosper very much. He will give you
in the fruit of	many children
your womb	many children
and in the fruit of	many cattle
your cattle	many cattle
and in the fruit of	and abundant crops

ULT	UST
the land	the land
Yahweh	he
swore	solemnly promised

Deuteronomy 28:12

ULT	UST
Yahweh will open to you his treasure, the good of the heavens, to give rain {for} your land at the appointed time, and to bless all the work of your hand, and you will lend to many nations, but you, you will not borrow.	*At the time that your land needs rain, Yahweh will send it from where he stores it in the sky, and he will bless all your work, with the result that you will be able to lend money to many other people groups, but you will not need to borrow money from them.*

ULT **Yahweh will open to you his treasure, the good of the heavens**
UST Yahweh will send it from where he stores it in the sky
(יִפְתַּח יְהוָה ׀ לְךָ֣ אֶת־אוֹצָרוֹ֮ הַטּוֹב֒ אֶת־הַשָּׁמַ֗יִם)

Here Moses is speaking of **the heavens** as if they were a physical place where he stored **his treasure** that Yahweh will open to provide rain. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Yahweh will provide abundant rain from the heavens] or [Yahweh will give you the sky's good gift of rain]

Support Reference: Metaphor

ULT **the work of your hand**
UST your work
(מַעֲשֵׂ֥ה יָדֶ֖ךָ)

Moses is using one part of a person, his **hand**, to mean all of him in the act of him in the act of working. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [of your own work]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
his treasure	from where he stores it in the sky
the good of	from where he stores it in the sky
the heavens	from where he stores it in the sky
{for} your land	your land
at the appointed time	At the time that … needs
and to bless	and he will bless
the work of	your work
nations	to many other people groups

Deuteronomy 28:13

ULT	UST
And Yahweh will set you as head, and not as tail, and you will be only above, and you will not be beneath, if you listen to the commandments of Yahweh your God that I am commanding you today, to keep and do,	*If you faithfully obey all of the commands of Yahweh our God that I am giving you today, then Yahweh will cause your people group to be superior {to other people groups}, not inferior {to them}.*

ULT **And Yahweh will set you as head, and not as tail, and you will be only above, and you will not be beneath, if you listen to the commandments of Yahweh your God that I am commanding you today, to keep and do**

UST If you faithfully obey all of the commands of Yahweh our God that I am giving you today, then Yahweh will cause your people group to be superior {to other people groups}, not inferior {to them}

(וּנְתָנְךָ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק לְמַעְלָה וְלֹא תִהְיֶה לְמָטָּה כִּי־תִשְׁמַע אֶל־מִצְוֹת ׀ יְהוָה אֱלֹהֶיךָ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לִשְׁמֹר וְלַעֲשׂוֹת)

Moses is presenting a possible condition beginning with the phrase, that Yahweh will only do the things described in this verse if the Israelites obey Yahweh's commandments. Use a natural form in your language for introducing a condition that could happen. It may be helpful to reorder this sentence so that the conditional statement is first. Alternate translation: [If you listen to the commandments of Yahweh your God that I am commanding you today, to keep and do, then Yahweh will set you as head, and not as tail; and you will be only above, and you will not be beneath]

Support Reference: Connect — Hypothetical Conditions

ULT **And Yahweh will set you as head, and not as tail, and you will be only above, and you will not be beneath**

UST then Yahweh will cause your people group to be superior {to other people groups}, not inferior {to them}

(וּנְתָנְךָ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק לְמַעְלָה וְלֹא תִהְיֶה לְמָטָּה)

These two phrases **Yahweh will set you as head, and not as tail** and **you will be only above, and you will not be beneath** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [and you will be in a position of honor and not of shame]

Support Reference: Parallelism

ULT **And Yahweh will set you as head, and not as tail**
UST then Yahweh will cause your people group to be superior {to other people groups}, not inferior {to them}
(וְנָתָנְךָ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב)

Here Moses is comparing Israel's status among nations to the **head** and **tail** of an animal. He means that the Israelites will be leaders among the nations, not followers. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And Yahweh will make you the leader of nations, and not the follower]

Support Reference: Metaphor

ULT **and you will be only above, and you will not be beneath**
UST then Yahweh will cause your people group to be superior {to other people groups}, not inferior {to them}
(וְהָיִיתָ רַק לְמַעְלָה וְלֹא תִהְיֶה לְמָטָּה)

Here Moses is speaking of Israel's status among nations as if it were **above** and not **beneath** in physical position. He means that the Israelites will be in a position of authority, not subservience. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and you will be in authority and not subservient]

Support Reference: Metaphor

ULT **to keep and do**
UST you faithfully obey
(לִשְׁמֹר וְלַעֲשׂוֹת)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [to keep them and do them]

Support Reference: Ellipsis

ULT **to keep and do**
UST you faithfully obey
(לִשְׁמֹר וְלַעֲשׂוֹת)

The terms **keep** and **do** mean similar things. Moses 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 carefully obey them]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	then Yahweh will cause your people group to be
Yahweh	of Yahweh
your God	our God

Deuteronomy 28:14

ULT	UST
and you do not turn away from any of the words that I am commanding you today, right or left, going after other gods to serve them.	*{Yahweh will do all these things for you if} you do not stop obeying what I am commanding you today, and if you never worship other gods.*

ULT **and you do not turn away from any of the words that I am commanding you today, right or left**

UST {Yahweh will do all these things for you if} you do not stop obeying what I am commanding you today

(וְלֹא תָסוּר מִכָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם יָמִין וּשְׂמֹאול)

Moses is speaking as if the Israelites had literally been walking behind God but then could **turn away** to walk in a different direction from him. He means that they should not stop living in the manner in which God wants people to live. See how you translated the similar expression, “Do not turn aside, right or left” in 5:32. Alternate translation: [and you do not disobey Yahweh’s commands that I am giving you today]

Support Reference: Metaphor

ULT **and you do not turn away**

UST {Yahweh will do all these things for you if} you do not stop obeying

(וְלֹא תָסוּר)

Moses 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 of the previous verse if that would be clearer in your language. Alternate translation: [and if you do not turn away]

Support Reference: Ellipsis

ULT **you**

UST you

(אֶתְכֶם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of ‘You’ — Singular

ULT **right or left**
UST {Yahweh will do all these things for you if} you do not stop obeying
(יָמִין וּשְׂמֹאול)

Moses is referring to all possible directions of turning away by naming two extremes, **right** and **left**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in any direction] or [at all]

Support Reference: Merism

ULT **going after other gods to serve them**
UST and if you never worship other gods
(לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעָבְדָם)

Here Moses is speaking of choosing to worship other gods as if it were literally **going after** them. He is using the image of following someone to mean being devoted to them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [choosing other gods to serve them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gods	gods
to serve them	and if you never worship

Deuteronomy 28:15

ULT	UST
And it will happen, if you do not listen to the voice of Yahweh your God, to keep doing all his commandments and his statutes that I am commanding you today, then all these curses will come upon you and reach you.	*But if you do not do what Yahweh our God tells you to do and do not faithfully obey all his rules and regulations that I am today commanding you to do, he will curse you in all these ways:*

ULT **And it will happen, if**
UST But if
(וְהָיָה אִם)

Here the phrase **And it will happen, if** introduces a shift from the previous blessings to the curses that will follow disobedience. If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [However, if]

Support Reference: Connecting Words and Phrases

ULT **then all these curses will come upon you and reach you**
UST he will curse you in all these ways
(וּבָאוּ עָלֶיךָ כָּל־הַקְּלָלוֹת הָאֵלֶּה וְהִשִּׂיגוּךָ)

Here Moses is speaking of **curses** as if they were living beings that could **come upon you and reach you** like hostile pursuers who could chase and capture a person. See how you translated the same phrase “will come upon you and reach you” in relation to blessings in verse 2. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then all these curses will certainly affect you] or [then you will experience all these curses]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
and his statutes	and regulations
curses	curse you

Deuteronomy 28:16

ULT	UST
Cursed you {will be} in the city and cursed you {will be} in the field.	*He will curse everything that you do when you are in the cities, and he will curse everything that you do when you are working in the fields.*

ULT Cursed you {will be}
UST He will curse everything that you do when you are in the cities
(אָרוּר אַתָּה)

The expression **Cursed you will be** contains a passive verbal form that occurs here and in verses 17–19. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh will curse you] or [You will experience Yahweh's curse]

Support Reference: Active or Passive

ULT in the city … in the field
UST everything that you do when you are in the cities … everything that you do when you are working in the fields
(בָּעִיר & בַּשָּׂדֶה)

See how you translated these same phrases in verse 3.

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed … will be	He will curse
and cursed … will be	and he will curse

Deuteronomy 28:17

ULT	UST
Cursed {will be} your basket and your kneading trough.	*He will curse you by not giving you much grain to make bread.*

ULT your basket and your kneading trough
UST by not giving you much grain to make bread
(טַנְאֲךָ וּמִשְׁאַרְתֶּךָ)

See how you translated this in verse 5. Alternate translation: [all your food supplies]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed {will be}	He will curse you

Deuteronomy 28:18

ULT	UST
Cursed {will be} the fruit of your womb and the fruit of your ground, the increase of your cattle, and the young of your flock.	*He will curse you by giving you few and sickly children, crops, cattle, and sheep.*

ULT **the fruit of your womb and the fruit of your ground, the increase of your cattle, and the young of your flock**

UST children, crops, cattle, and sheep

(פְּרִי־בִטְנְךָ וּפְרִי אַדְמָתֶךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרוֹת צֹאנֶךָ)

See how you translated this in verse 4.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed {will be}	He will curse you by giving you few and sickly
the fruit of	children
your womb	children
and the fruit of	crops
your cattle	cattle
your flock	and sheep

Deuteronomy 28:19

ULT	UST
Cursed you {will be} in your coming in and cursed you {will be} in your going out.	*He will curse you everywhere—whether you are at home or elsewhere.*

ULT in your coming in … in your going out

UST everywhere—whether you are at home or elsewhere

(בְּבֹאֶךָ & בְּצֵאתֶךָ)

See how you translated this in verse 6

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed … will be	He will curse
and cursed … will be	He will curse

Deuteronomy 28:20

ULT	UST
Yahweh will send against you curses, confusion, and rebukes in all the sending out of your hand that you will do until you are destroyed and until you perish quickly from the faces of your wicked deeds by which you will have forsaken me.	*Yahweh will curse you by confusing and frustrating you in all that you do until your enemies destroy you. They will quickly kill you for your wicked sins and for rebelling against him.*

ULT **Yahweh will send against you curses, confusion, and rebukes in all the sending out of your hand that you will do**

UST Yahweh will curse you by confusing and frustrating you in all that you do

(יְשַׁלַּח יְהוָה ׀ בְּךָ אֶת־הַמְּאֵרָה אֶת־הַמְּהוּמָה וְאֶת־הַמִּגְעָֽרֶת בְּכָל־מִשְׁלַח יָדְךָ אֲשֶׁר תַּעֲשֶׂה)

If your language does not use abstract nouns for the ideas of **curses**, **confusion**, and **rebukes**, you could express the same ideas in other ways. Alternate translation: [Yahweh will curse you, confuse you, and rebuke you in everything you do]

Support Reference: Abstract Nouns

ULT **curses, confusion, and rebukes**

UST will curse you by confusing and frustrating

(אֶת־הַמְּאֵרָה אֶת־הַמְּהוּמָה וְאֶת־הַמִּגְעָֽרֶת)

The terms **curses**, **confusion**, and **rebukes** mean similar things. Moses is using the three terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [severe judgment] or [complete disaster]

Support Reference: Doublet

ULT **the sending out of your hand**

UST that you do

(מִשְׁלַח יָדְךָ)

See how you translated “the sending out of your hand” in verse 8. Alternate translation: [your endeavors] or [that you do]

Support Reference: Idiom

ULT **until you are destroyed and until you perish quickly**
UST until your enemies destroy you. They will quickly kill you
(עַד הִשָּׁמְדְךָ וְעַד־אֲבָדְךָ֙ מַהֵ֔ר)

The terms **are destroyed** and **perish** mean similar things. Moses 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: [until you are quickly and completely destroyed]

Support Reference: Doublet

ULT **until you are destroyed**
UST until your enemies destroy you
(עַד הִשָּׁמְדֶךָ)

The expression **are destroyed** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [until Yahweh destroys you]

Support Reference: Active or Passive

ULT **from the faces of your wicked deeds**
UST for your wicked sins
(מִפְּנֵ֣י רֹ֔עַ מַעַלְלֶ֖יךָ)

Moses is using **from the faces** as a common expression of his culture to mean “because 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 your wicked deeds]

Support Reference: Idiom

ULT **you will have forsaken me**
UST rebelling against him
(עֲזַבְתָּ֥נִי)

The pronoun **me** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [you will have forsaken Yahweh]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
curses	will curse you
rebukes	frustrating

ULT	UST
you are destroyed	your enemies destroy you
you perish	They will … kill you
wicked	wicked
you will have forsaken me	rebelling against him

Deuteronomy 28:21

ULT	UST
Yahweh will make the plague cling to you until he has finished you from off the land which you are going into to possess it.	*Yahweh will make you very sick, until all of you die in the land that you are about to enter and occupy.*

ULT **will make the plague cling to you**
UST will make you very sick
(יַדְבֵּק בְּךָ אֶת־הַדָּבֶר &)

Here Moses is speaking of **the plague** as if it were a living thing that could **cling to** a person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will make the plague remain with you] or [will make the plague stay upon you]

Support Reference: Personification

ULT **until he has finished you**
UST until all of you die
(עַד כַּלֹּתוֹ אֹתְךָ)

Moses is referring to complete destruction in a polite way by using the phrase **has finished you**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [until he has completely destroyed you]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the plague	will make … very sick
the land	the land
to possess it	and occupy

Deuteronomy 28:22

ULT	UST
Yahweh will strike {you} with emaciation and with fever and with inflammation and with fiery heat and with a sword and with scorching winds and with mildew. And they will pursue you until you perish.	*Yahweh will afflict you with diseases that shrivel your bodies, with fever, with inflammation. It will be extremely hot, there will be violence everywhere, there will be scorching winds, and he will cause your crops to rot. He will afflict you with these until you die.*

ULT **will strike {you}**
UST will afflict you with diseases
(יַכְּכָה)

Moses is speaking as if Yahweh will actually **strike** or hit the Israelites with these plagues. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will cause you to suffer]

Support Reference: Metaphor

ULT **with emaciation and with fever and with inflammation and with fiery heat and with a sword and with scorching winds and with mildew**
UST that shrivel your bodies, with fever, with inflammation. It will be extremely hot, there will be violence everywhere, there will be scorching winds, and he will cause your crops to rot
(בַּשַּׁחֶפֶת וּבַקַּדַּחַת וּבַדַּלֶּקֶת וּבַחַרְחֻר וּבַחֶרֶב וּבְשִׁדָּפוֹן וּבִירָקוֹן)

Moses uses a repetitive series of clauses, **with emaciation and with fever and with inflammation and with fiery heat and with a sword and with scorching winds and with mildew** to communicate that what he is saying should be understood as comprehensive and overwhelming. Use a form in your language that someone would use to describe a situation that is comprehensive and overwhelming.

Support Reference: Litany

ULT **with emaciation and with fever and with inflammation … and with mildew**
UST that shrivel your bodies, with fever, with inflammation … and he will cause your crops to rot
(בַּשַּׁחֶפֶת וּבַקַּדַּחַת וּבַדַּלֶּקֶת & וּבַיֵּרָקוֹן)

The terms **emaciation**, **fever**, **inflammation**, and **mildew** refer to various diseases and afflictions. The term **emaciation** describes a wasting disease that causes the body to become extremely thin. The term **fever** describes a condition that causes the body temperature to rise. The term **inflammation** describes a condition that causes parts of the body to become swollen and painful. Here the term **mildew** is describing a fungal disease that can affect crops. If your readers would not be familiar with these specific conditions, you could use more general terms. Alternate translation: [with wasting diseases and with high fever and with painful swelling … and with crop disease]

Support Reference: Translate Unknowns

ULT **and with a sword**
UST there will be violence everywhere
(וּבַחֶרֶב)

Here Yahweh is speaking as if he would physically strike the people **with a sword**. He means that he will cause people to die violently in war. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and with violent death in war]

Support Reference: Metaphor

ULT **And they will pursue you until you perish**
UST He will afflict you with these until you die
(וּרְדָפוּךָ עַד אָבְדֶךָ)

Here Moses is speaking of all these terrible things as if they were living things that could **pursue** people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [These will continue to affect you until you perish]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and with a sword	there will be violence everywhere
you perish	you die

Deuteronomy 28:23

ULT	UST
And your skies that {are} over your head shall be bronze, and the earth that {is} under you {shall be} iron.	*It will not rain so the ground will be very hard and unproductive.*

ULT And your skies that {are} over your head shall be bronze, and the earth that {is} under you {shall be} iron

UST It will not rain so the ground will be very hard and unproductive

(וְהָיוּ שָׁמֶיךָ אֲשֶׁר עַל־רֹאשְׁךָ נְחֹשֶׁת וְהָאָרֶץ אֲשֶׁר־תַּחְתֶּיךָ בַּרְזֶל)

Here Moses is speaking of the **skies** as if they were **bronze** and of the **earth** as if it were **iron**. He means that the sky will become hard like bronze and will not give rain, and the ground will become hard like iron and will not produce crops. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the sky above you will give no rain and the ground beneath you will be too hard to plow]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your skies	It will not rain
bronze	It will not rain
{shall be} iron	will be very hard and unproductive

Deuteronomy 28:24

ULT	UST
Yahweh will allow the rain of your land {to be} powder and dust; from the heavens it will come down on you until you are destroyed.	*Instead of sending rain, Yahweh will send strong winds to blow sand and dust over your land to {ruin your crops and} starve you to death.*

ULT **the rain of your land {to be} powder and dust**
UST rain … sand and dust over your land
(אֶת־מְטַר אַרְצְךָ אָבָק וְעָפָר)

Here Yahweh is speaking as if **the rain of your land** were **powder and dust**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [no rain to fall on your land, only powder and dust]

Support Reference: Metaphor

ULT **until you are destroyed**
UST to {ruin your crops and} starve you to death
(עַד הִשָּׁמְדְךָ)

The expression **are destroyed** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [until Yahweh destroys you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your land	over your land
the heavens	strong winds to blow
you are destroyed	to {ruin your crops and} starve you to death

Deuteronomy 28:25

ULT	UST
Yahweh shall let you be struck down to the faces of your enemies; you will go out one way against him but will flee to his face seven ways. And you will become a horror to all the kingdoms of the earth.	*Yahweh will enable your enemies to defeat you; your soldiers will attack them from one direction, but will run away from them in many directions. People from every other nation will be horrified at what Yahweh has done to you.*

ULT **Yahweh shall let you be struck down to the faces of your enemies; you will go out one way against him but will flee to his face seven ways**

UST Yahweh will enable your enemies to defeat you; your soldiers will attack them from one direction, but will run away from them in many directions

(יִתֶּנְךָ יְהוָה ׀ נִגָּף֙ לִפְנֵ֣י אֹיְבֶ֔יךָ בְּדֶ֥רֶךְ אֶחָ֖ד תֵּצֵ֣א אֵלָ֑יו וּבְשִׁבְעָ֥ה דְרָכִ֖ים תָּנ֣וּס לְפָנָ֑יו)

See how you translated the similar sentence in verse 7.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your enemies	your enemies
a horror	will be horrified
the kingdoms of	People from every other nation

Deuteronomy 28:26

ULT	UST
And your corpse will be as food for all the birds of the heavens and for the beasts of the earth, and there will be none to startle {them}.	*You will die, and birds and wild animals will come and eat your corpses, and there will not be anyone to scare them away.*

ULT **your corpse**
UST your corpses
(נִבְלָתְךָ)

In this verse, the word **corpse** is singular in form, but it refers to all the Israelites as a group. If it would be helpful in your language, you could use the plural form of "corpse" as modeled in the UST.

Support Reference: Collective Nouns

ULT **and there will be none to startle {them}**
UST and there will not be anyone to scare them away
(וְאֵין מַחֲרִיד)

By **there will be none to startle them**, Moses means that no one will be alive to drive away the scavenging birds and wild animals from the corpses. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and no one will be left alive to chase them away] or [and no one will remain to frighten them off]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the heavens	and birds
and for the beasts of	and wild animals

Deuteronomy 28:27

ULT	UST
Yahweh will smite {you} with the boils of Egypt and with ulcers and with rash and with itch, from which you are not able to be healed.	*Yahweh will cause you to have boils on your skin, like he caused the people of Egypt to have many years ago. He will cause you to have tumors, open sores, and your skin will itch, but there will be nothing that will cure those diseases.*

ULT **with the boils of Egypt**
UST boils on your skin, like he caused the people of Egypt to have many years ago
(בִּשְׁחִין מִצְרַיִם)

In the phrase **the boils of Egypt**, Moses 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: [with boils like those that afflicted Egypt] or [with the same boils that struck Egypt]

Support Reference: Ellipsis

ULT **with the boils of Egypt and with ulcers and with rash and with itch**
UST boils on your skin, like he caused the people of Egypt to have many years ago. He will cause you to have tumors, open sores, and your skin will itch
(בִּשְׁחִין מִצְרַיִם ובעפלים וּבַגָּרָב וּבֶחָרֶס)

The terms **boils**, **ulcers**, **rash**, and **itch** refer to various kinds of skin diseases. If your readers would not be familiar with what these conditions are, you could use more general terms or explain them in a footnote. Alternate translation: [with painful skin diseases and sores that cause itching]

Support Reference: Translate Unknowns

ULT **from which you are not able to be healed**
UST but there will be nothing that will cure those diseases
(אֲשֶׁר לֹא־תוּכַל לְהֵרָפֵא)

The expression **to be healed** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [from which you cannot recover] or [which no one can heal]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

ULT	UST
Egypt	like he caused the people of Egypt to have many years ago

Deuteronomy 28:28

ULT	UST
Yahweh will smite {you} with madness and with blindness and with confusion of heart.	*Yahweh will cause some of you to become insane; he will cause some of you to become blind, and he will cause some of your minds to become confused.*

ULT **and with confusion of heart**
UST and he will cause some of your minds to become confused
(וּבְתִמְהֹון לֵבָב)

Here, **heart** represents the mind or the ability to think clearly. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and with confusion of mind]

Support Reference: Metonymy

ULT **and with confusion of heart**
UST and he will cause some of your minds to become confused
(וּבְתִמְהֹון לֵבָב)

If your language does not use an abstract noun for the idea of **confusion**, you could express the same idea in another way. Alternate translation: [and with confused hearts] or [and will confuse your thinking]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Deuteronomy 28:29

ULT	UST
And you will be groping about at noon like the blind grope in the darkness, and you will not succeed in your ways. And you shall again be oppressed and robbed all of the days, and there will be no deliverer.	*At midday you will feel around with your hands, like you are blind or in the dark. You will not prosper in anything that you do. Enemies will continually oppress and rob you, and there will not be anyone to help you.*

ULT **like the blind grope in the darkness**
UST like you are blind or in the dark
(כַּאֲשֶׁר יְמַשֵּׁשׁ הָעִוֵּר בָּאֲפֵלָה)

Here Moses is making a comparison. The point of this comparison is that just as **the blind grope in the darkness** and cannot find their way, so the people **will be groping about at noon** and will not be able to find their way or succeed. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as helplessly as blind people grope in the darkness]

Support Reference: Simile

ULT **your ways**
UST in anything that you do
(אֶת־דְּרָכֶיךָ)

Here Moses is speaking of how a person lives as if that were **ways** or paths that the person was walking along. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in what you do] or [in your endeavors]

Support Reference: Metaphor

ULT **And you shall again be oppressed and robbed**
UST Enemies will continually oppress and rob you
(וְהָיִיתָ אַךְ עָשׁוּק וְגָזוּל)

The expression **you shall again be oppressed and robbed** uses passive verbal forms. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And Yahweh will again allow your enemies to oppress and rob you]

Support Reference: Active or Passive

> ULT **all of the days**
> UST continually
> (כָּל־הַיָּמִים)

See how you translated the expression “all of the days” in 4:40. Alternate translation: [forever]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and robbed	and rob
deliverer	anyone to help you

Deuteronomy 28:30

ULT	UST
You will betroth a woman, but another man will rape her. You will build a house but not live in it; you will plant a vineyard but not use it.	*A man will formally arrange to marry a young woman, but someone else will rape her. You will build houses, but you will never live in them. You will plant grapevines, but you will not pick any grapes or drink any wine.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a house	houses
you will plant	You will plant
a vineyard	grapevines

Deuteronomy 28:31

ULT	UST
Your ox {will be} slain before your eyes, but you will not eat from it. Your donkey will be robbed from to your face and will not be returned to you. Your sheep {will be} given to your enemies, and there will be no deliverer for you.	*Your enemies will butcher your cattle while you watch them, but you will not get any of the meat to eat. They will drag away your donkeys while you watch them do it, and they will not give them back to you. They will take away your sheep and there will not be anyone to help you rescue them.*

ULT Your ox {will be} slain before your eyes
UST Your enemies will butcher your cattle while you watch them
(שׁוֹרְךָ֣ טָבוּחַ לְעֵינֶ֔יךָ)

The expression **will be slain** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Someone will slaughter your ox before your eyes]

Support Reference: Active or Passive

ULT before your eyes
UST while you watch them
(לְעֵינֶ֔יךָ)

See how you translated the phrase “before your eyes” in 1:30. Alternate translation: [in your sight]

Support Reference: Metonymy

ULT Your donkey will be robbed
UST They will drag away your donkeys
(חֲמֹרְךָ֥ גָּזוּל)

The expression **will be robbed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Enemies will steal your donkey] or [People will take your donkey away]

Support Reference: Active or Passive

ULT **from to your face**
UST while you watch them do it
(מִלְּפָנֶ֑יךָ)

Here, **to your face** represents what is in front of a person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from right in front of you] or [while you watch helplessly]

Support Reference: Metonymy

ULT **Your sheep {will be} given to your enemies**
UST They will take away your sheep
(צֹאנְךָ֥ נְתֻנ֖וֹת לְאֹיְבֶ֑יךָ)

The expression **will be given** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh will give your sheep to your enemies] or [Your enemies will take your sheep]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Your ox	your cattle
{will be} slain	Your enemies will butcher
Your donkey	your donkeys
will be robbed	They will drag away
Your sheep	your sheep
to your enemies	They
deliverer	anyone to help … rescue them

Deuteronomy 28:32

ULT	UST
Your sons and your daughters {will be} given to other peoples, and your eyes will look on and will long for them all the day, and your hand will have no strength.	*Foreigners will steal your sons and daughters. You will constantly watch for your children to return, but you will not be able to do anything for them.*

ULT **Your sons and your daughters {will be} given to other peoples**
UST Foreigners will steal your sons and daughters
(בָּנֶיךָ וּבְנֹתֶיךָ נְתֻנִים לְעַם אַחֵר)

The expression **will be given** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh will give your sons and your daughters to other peoples] or [Other peoples will take your sons and your daughters away]

Support Reference: Active or Passive

ULT **and your eyes will look on and will long for them**
UST You will constantly watch for your children to return
(וְעֵינֶיךָ רֹאוֹת וְכָלוֹת אֲלֵיהֶם)

Here Moses 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 your eyes will look on your sons and daughters and will long for them]

Support Reference: Ellipsis

ULT **and your eyes will look on and will long for them**
UST You will constantly watch for your children to return
(וְעֵינֶיךָ רֹאוֹת וְכָלוֹת אֲלֵיהֶם)

Here Moses is using one part of a person, **your eyes**, to mean all of you in the act of watching and longing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you will watch and will long for them]

Support Reference: Synecdoche

Deuteronomy 28:33

ULT	UST
A nation that you do not know will eat the fruit of your land and all your labor, and you will be only oppressed and crushed all the days.	*People from a foreign nation will eat all the crops that you worked hard to produce, and they will constantly treat you harshly and cruelly.*

ULT **A nation**
UST People from a foreign nation
(עַם)

Here, **a nation** represents the people of that nation. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [The people of a nation]

Support Reference: Metonymy

ULT **will eat the fruit of your land and all your labor**
UST will eat all the crops that you worked hard to produce
(פְּרִי אַדְמָתְךָ֥ וְכָל־יְגִיעֲךָ֖ יֹאכַ֑ל)

Here, **the fruit of your land and all your labor** represents the crops and goods that result from working the land. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the crops you have produced and everything you have worked to make]

Support Reference: Metonymy

ULT **and you will be only oppressed and crushed**
UST and they will constantly treat you harshly and cruelly
(וְהָיִ֥יתָ רַ֖ק עָשׁ֥וּק וְרָצ֖וּץ)

The terms **oppressed** and **crushed** mean similar things. Moses 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 you will only be mistreated] or [and you will only suffer harm]

Support Reference: Doublet

ULT **all the days**
UST constantly
(כָּל־הַיָּמִים)

Moses is using **all the days** as a common expression of his culture to mean “continually” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [continually] or [always]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A nation	People from a foreign nation
you do … know	People from a foreign nation
the fruit of	the crops
your labor	that you worked hard to produce

Deuteronomy 28:34

ULT	UST
And you will become insane from the view of your eyes that you will see.	*All these terrible things that you see will cause you to become insane.*

> ULT **from the view of your eyes that you will see**
> UST All these terrible things that you see
> (מִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה)

It might seem that the expression **from the view of your eyes that you will see** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [from all that you will see]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

Deuteronomy 28:35

ULT	UST
Yahweh will strike {you} with bad boils on the knees and on the legs that you will not be able to heal, from the bottom of your foot and to the top of your head.	*Yahweh will cause painful boils that no one can heal to cover your knees and legs, and you will have boils from the bottom of your feet to the top of your head.*

ULT Yahweh will strike {you} with bad boils
UST Yahweh will cause painful boils
(יַכְּכָה יְהוָה בִּשְׁחִין רָע)

See how you translated this in verse 22.

Support Reference: Metaphor

ULT from the bottom of your foot and to the top of your head
UST and you will have boils from the bottom of your feet to the top of your head
(מִכַּף רַגְלְךָ וְעַד קָדְקֳדֶךָ)

Moses is referring to all of the body by naming two extremes, **the bottom of your foot** and **the top of your head**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all over your body]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Deuteronomy 28:36

ULT	UST
Yahweh will lead you and your king that you will raise up over yourself to a nation that you have not known, you nor your fathers, and there you will serve other gods, {of} wood and stone.	*Yahweh will cause enemies to take your king (who you will have chosen for yourself) and the rest of you to another country where you and your ancestors have never lived. There you will worship strange gods that men made of wood or stone.*

ULT **that you will raise up over yourself**
UST who you will have chosen for yourself
(אֲשֶׁר תָּקִים עָלֶיךָ)

The pronoun **yourself** indicates that the object of the verb is the same as the subject of the verb. Use a way that is natural in your language to indicate that the same person fills two roles in the sentence. Alternate translation: [whom you will choose as your king,]

Support Reference: Reflexive Pronouns

ULT **you nor your fathers**
UST you and your ancestors
(אַתָּה וַאֲבֹתֶיךָ)

Moses 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: [neither you nor your fathers have known that nation]

Support Reference: Ellipsis

ULT **nor your fathers**
UST and your ancestors
(וַאֲבֹתֶיךָ)

Moses is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [nor any of your ancestors]

Support Reference: Metaphor

ULT **{of} wood and stone**
UST that men made of wood or stone
(עֵ֥ץ וָאָֽבֶן)

Moses 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: [that are made of wood and stone]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your king	your king
a nation	another country
you have … known	have … lived
and … you will serve	you will worship
gods	gods

Deuteronomy 28:37

ULT	UST
And you will become a horror, a proverb, and a taunt among all the peoples where Yahweh will drive you there.	*The people in the nations where Yahweh drives you will use what has happened to you as a horror story, a proverb, and something to mock.*

ULT **a horror, a proverb, and a taunt**
UST as a horror story, a proverb, and something to mock
(לְשַׁמָּה לְמָשָׁל וְלִשְׁנִינָה)

This is poetic language. Here Moses lists three terms that describe the shameful condition Israel will become among the nations. If your language has a way to indicate poetry, you could use it here. Alternate translation: [an object of terror, stories, and scorn]

Support Reference: Poetry

ULT **a horror, a proverb, and a taunt**
UST as a horror story, a proverb, and something to mock
(לְשַׁמָּה לְמָשָׁל וְלִשְׁנִינָה)

If your language does not use abstract nouns for the ideas of **horror**, **proverb**, and **taunt**, you could express the same ideas in other ways. Alternate translation: [something that horrifies people, something that people make proverbs about, and something that people mock]

Support Reference: Abstract Nouns

ULT **where Yahweh will drive you there**
UST The people in the nations where Yahweh drives you
(אֲשֶׁר־יְנַהֲגְךָ יְהוָה שָׁמָּה)

It might seem that the expression **where Yahweh will drive you there** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [where Yahweh will drive you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a horror	as a horror story
a proverb	a proverb
Yahweh	Yahweh

Deuteronomy 28:38

ULT	UST
You will take much seed out {into} the field, but will gather little seed in, for the locusts will consume it.	*You will plant plenty of seeds in your fields, but you will reap only a small harvest, because locusts will eat the crops.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	of seeds
but … little seed	but … only a small
the locusts	locusts
will consume it	will eat the crops

Deuteronomy 28:39

ULT	UST
You will plant vineyards and cultivate {them}, but you will not drink the wine nor harvest, for the worms will eat it.	*You will plant grapevines and take care of them, but you will not pick any grapes or drink any wine, because worms will eat the vines.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You will plant	You will plant
vineyards	grapevines
but … the wine	but … any wine
harvest	you will … pick any grapes

Deuteronomy 28:40

ULT	UST
You will have olive trees within all your territory, but you will not grease yourself {with} the oil, for your olives will become detached.	*Olive trees will grow everywhere in your land, but you will not get any olive oil to rub on your skin because the olives will drop on the ground before they are ripe.*

ULT **but you will not grease yourself {with} the oil, for your olives will become detached**
UST but you will not get any olive oil to rub on your skin because the olives will drop on the ground before they are ripe
(וְשֶׁמֶן לֹא תָסׂוּךְ כִּי יִשַּׁל זֵיתֶךָ)

The implication is that the **olives** will **become detached**, or fall, from the trees before they are ripe enough to produce **oil**. You could include this information if that would be helpful to your readers. Alternate translation: [but you will not be able to make oil to grease yourself with, for your olives will fall] or [but you will not grease yourself with oil from your olives, for they will fall]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your olives will become detached**
UST the olives will drop on the ground before they are ripe
(יִשַּׁל זֵיתֶךָ)

The expression **will become detached** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh will cause your olives to fall off]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
olive trees	Olive trees
but … {with} the oil	but … olive oil
your olives	the olives

Deuteronomy 28:41

ULT	UST
You will bear sons and daughters, but they will not be yours, for they will go into captivity.	*You will have sons and daughters, but they will not stay with you, because enemies will capture and take them away.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You will bear	You will have
into captivity	enemies will capture and take them away

Deuteronomy 28:42

ULT	UST
All your trees and the fruit of your ground—the crickets will take possession.	*Swarms of crickets will eat your crops and the leaves of all your trees.*

ULT **the crickets will take possession**
UST Swarms of crickets will eat
(יְיָרֵשׁ הַצְּלָצָל)

Here, **take possession** represents consuming or destroying. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the crickets will devour them]

Support Reference: Metonymy

ULT **the crickets will take possession**
UST Swarms of crickets will eat
(יְיָרֵשׁ הַצְּלָצָל)

Moses 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 crickets will take possession of them]

Support Reference: Ellipsis

ULT **the crickets**
UST Swarms of crickets
(הַצְּלָצָל)

The term **crickets** refers to a type of small jumping insect, similar to a grasshopper or locust. If your readers would not be familiar with what crickets are, you could use the name of a similar insect that your readers would recognize, or you could use a more general term. Alternate translation: [insects] or [destructive insects]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the fruit of	your crops
will take possession	will eat

Deuteronomy 28:43

ULT	UST
The foreigner who {is} among you will rise up above you higher {and} higher, and you will descend lower {and} lower.	*Foreigners who live in your land will become more and more powerful, and you will become less and less powerful.*

ULT **The foreigner who {is} among you**
UST Foreigners who live in your land
(הַגֵּר אֲשֶׁר בְּקִרְבֶּךָ)

Moses is not referring to a specific **foreigner**. He means foreigners in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [Any foreigner who lives among you]

Support Reference: Generic Noun Phrases

ULT **will rise up above you higher {and} higher, and you will descend lower {and} lower**
UST will become more and more powerful, and you will become less and less powerful
(יַעֲלֶה עָלֶיךָ מַעְלָה מַעְלָה וְאַתָּה תֵּרֵד מַטָּה מָטָּה)

Here Moses is speaking of social status as if it were physical position, with **rise up above you higher and higher** meaning that foreigners will gain increasing social status, wealth, and power, and **descend lower and lower** meaning that the Israelites will lose social status, wealth, and power. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [will become more and more influential than you, while you become less and less influential]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The foreigner	Foreigners

Deuteronomy 28:44

ULT	UST
He will lend to you, but you will not lend to him; he will be the head, and you will be the tail.	*They will have money to lend to you, but you will not have any money to lend to them. They will be superior to you, and you will be inferior to them.*

ULT he will be the head, and you will be the tail
UST They will be superior to you, and you will be inferior to them
(הוּא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב)

Here Moses is speaking of the foreigner's and the Israelite's status as if they were the **head** and **tail** of an animal. This means foreigners will have more power and authority than the Israelites. See how you translated the similar phrase, "as head, and not as tail," in verse 13.

Support Reference: Metaphor

Deuteronomy 28:45

ULT	UST
And all these curses will come upon you and pursue you and reach you until you are destroyed because you did not listen to the voice of Yahweh your God, to keep his commandments and his statutes that he commanded you.	*When all these disasters happen to you and continue to happen to you until they destroy you, you will know it is because you did not do what Yahweh your God told you to do and did not obey all the rules and regulations that he gave to you.*

ULT **And all these curses will come upon you and pursue you and reach you**
UST When all these disasters happen to you and continue to happen to you
(וּבָ֣אוּ עָלֶ֔יךָ כָּל־הַקְּלָלֹ֖ות הָאֵ֑לֶּה וּרְדָפ֣וּךָ וְהִשִּׂיגֻ֔וךָ)

Moses is speaking of **all these curses** as if they were living things that could **come upon you and pursue you and reach you** like hostile pursuers who could chase and capture a person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And all these curses will happen to you and affect you continually and completely overwhelm you]

Support Reference: Personification

ULT **his commandments and his statutes**
UST all the rules and regulations
(מִצְוֹתָ֥יו וְחֻקֹּתָ֖יו)

The terms **commandments** and **statutes** mean similar things. Moses 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. See how you translated the similar expression “his statutes and his commandments” in 4:40. Alternate translation: [his commandments] or [his statutes]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
curses	disasters
you are destroyed	they destroy you
Yahweh	Yahweh
your God	your God
and his statutes	and regulations

Deuteronomy 28:46

ULT	UST
And they will be on you as signs and as wonders, and on your seed until forever.	*These disasters that Yahweh will bring on you and your descendants will forever show everyone his mighty power.*

ULT **as signs and as wonders**
UST show everyone his mighty power
(לְאֹות וּלְמוֹפֵת)

The terms **signs** and **wonders** mean similar things. Moses is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [as amazing displays] or [as extraordinary demonstrations]

Support Reference: Doublet

ULT **and on your seed**
UST and your descendants
(וּבְזַרְעֲךָ)

Here Moses is speaking as if the Israelites' offspring were **seed**. See the Introduction to Deuteronomy for a discussion of this use of the term "seed." Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and on your descendants] or [and on your offspring]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as signs	show everyone his mighty power
and as wonders	show everyone his mighty power
and on your seed	and your descendants
forever	will forever

Deuteronomy 28:47

ULT	UST
Because you did not serve Yahweh your God with joyfulness and with gladness of heart from the abundance of everything,	*Because Yahweh our God blessed you abundantly in many ways, you should have served him very joyfully, but you did not do that.*

ULT **with joyfulness and with gladness of heart from the abundance of everything**
UST blessed you abundantly in many ways … very joyfully
(בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל)

If your language does not use abstract nouns for the ideas of **joyfulness** and **gladness**, you could express the same ideas in other ways. Alternate translation: [joyfully and gladly because you had an abundance of everything]

Support Reference: Abstract Nouns

ULT **with joyfulness and with gladness of heart**
UST very joyfully
(בְּשִׂמְחָה וּבְטוּב לֵבָב)

The terms **joyfulness** and **gladness of heart** mean similar things. Moses 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: [with great joy] or [with deep happiness]

Support Reference: Doublet

ULT **and with gladness of heart**
UST very joyfully
(וּבְטוּב לֵבָב)

Here, **heart** represents a person's inner being and emotions. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and with gladness in your inner being] or [and with an attitude of gladness]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you did … serve	you should have served … you did … do that
Yahweh	Yahweh … him
your God	our God
with joyfulness	very joyfully

Deuteronomy 28:48

ULT	UST
so you will serve your enemies that Yahweh will send against you: in hunger and in thirst and in nakedness and in lacking everything. And he will put a yoke of iron on your neck until he destroys you.	*Therefore, you will work for the enemies whom Yahweh will send to attack you. You will be hungry and thirsty; you will not have clothes to wear and you will lack everything else that you need. Yahweh will cause you to become slaves and work hard until he destroys you.*

ULT **And he will put a yoke of iron on your neck**
UST Yahweh will cause you to become slaves and work hard
(וְנָתַן עֹל בַּרְזֶל עַל־צַוָּארֶךָ)

Here Moses is speaking as if the enemy's oppression were **a yoke of iron** placed on the Israelites' necks. This image emphasizes that the oppression will be harsh, inescapable, and degrading, like the heavy iron yoke that would be put on a work animal. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And he will make you slaves under harsh and inescapable oppression]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
so you will serve	Therefore, you will work
your enemies	for the enemies
Yahweh	Yahweh
in hunger	You will be hungry
a yoke of	will cause you to become slaves and work hard
iron	will cause you to become slaves and work hard
he destroys	he destroys

Deuteronomy 28:49

ULT	UST
Yahweh will lift up a nation against you from far away, from the end of the earth, like an eagle flies, a nation whose language you do not understand;	*Yahweh will bring against you an army from very far away. Their soldiers will speak a language that you will not understand. They will swoop down on you quickly like an eagle.*

ULT **Yahweh will lift up a nation against you**
UST Yahweh will bring against you an army
(יִשָּׂא יְהוָה עָלֶיךָ גּוֹי)

Here Moses is using speaking as if Yahweh were going to **lift up a nation** physically into a higher place than Israel. He means that Yahweh will bring them to a position of power over Israel. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Yahweh will bring a nation against you] or [Yahweh will raise up a nation against you]

Support Reference: Metaphor

ULT **from far away, from the end of the earth**
UST from very far away
(מֵרָחוֹק מִקְצֵה הָאָרֶץ)

Moses says **from the ends of the earth** as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [from a very distant land]

Support Reference: Hyperbole

ULT **like an eagle flies**
UST They will swoop down on you quickly like an eagle
(כַּאֲשֶׁר יִדְאֶה הַנָּשֶׁר)

The point of this comparison is that just as **an eagle flies** swiftly and attacks suddenly, so this nation will attack swiftly and suddenly. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [attacking swiftly like an eagle swooping down on its prey]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
a nation	an army
an eagle	an eagle
a nation	Their soldiers

ULT	UST
language	will speak a language
you do … understand	you will … understand

Deuteronomy 28:50

ULT	UST
a nation fierce of face, which does not lift up a face for the elder and does not favor the young.	*They will be fierce looking. They will not act mercifully toward anyone, not even old people or young children.*

ULT **fierce of face**
UST They will be fierce looking
(עַז פָּנִים)

Moses is using **fierce of face** as a common expression of his culture to mean "cruel and intimidating in appearance." 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: [that is ruthless] or [that is cruel and intimidating]

Support Reference: Idiom

ULT **does not lift up a face for the elder**
UST They will not act mercifully toward anyone, not even old people
(לֹא־יִשָּׂא פָנִים לְזָקֵן)

Moses is using **lift up a face** as a common expression of his culture to mean "be partial to someone." When he uses "does not lift up a face for the elder," he means "does not show respect for" or "does not show favor to." 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: [shows no respect for the elder] or [treats the elder without honor]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a nation	They will be fierce looking
for the elder	toward anyone … even old people
does … favor	They will … act mercifully

Deuteronomy 28:51

ULT	UST
And it will eat the fruit of your cattle and the fruit of your land until you are destroyed, which will leave for you no grain, new wine, or oil, young of your cattle or young of your flock, until it causes you to perish.	*They will kill and eat your livestock, and they will eat your crops, and you will starve. They will not leave for you any grain, wine, olive oil, calves, or lambs. You will all die from hunger.*

ULT **And it will eat … it causes … to perish**
UST They will kill and eat … and they will eat … You will all die from hunger
(וְאָכַל & הַאֲבִידוֹ)

Both occurrences of the pronoun **it** refer to the "nation" mentioned in the previous verse. It may be helpful to clarify this for your readers.

Support Reference: Pronouns — When to Use Them

ULT **the fruit of your cattle and the fruit of your land**
UST your livestock … your crops
(פְּרִי בְהֶמְתְּךָ וּפְרִי־אַדְמָתֶךָ)

See how you translated the similar expression "the fruit of your land and the fruit of your cattle" in verse 4.

Support Reference: Metaphor

ULT **until you are destroyed**
UST and you will starve
(עַד הִשָּׁמְדֶךָ)

The expression **are destroyed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [until the nation destroys you] or [until you perish]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the fruit of	your livestock
your cattle	your livestock
and the fruit of	your crops
you are destroyed	and you will starve
grain	any grain
new wine	wine
or oil	olive oil
your cattle	calves
your flock	or lambs

ULT	UST
it causes … to perish	You will all die from hunger

Deuteronomy 28:52

ULT	UST
And it will besiege you within all your gates until your high and fortified walls, in which you had trusted, come down in all your land. And it will besiege you within all your gates, in all your land that Yahweh your God has given to you.	*Your enemies will surround your towns throughout the land that Yahweh your God is about to give to you. They will break down the high and strong walls around your towns, walls which you trusted would protect you.*

ULT **And it will besiege … And it will besiege**
UST Your enemies will surround … around your towns
(וְהֵצַר & וְהֵצַר)

Both occurrences of the pronoun **it** refer to the "nation" mentioned in the verse 50. It may be helpful to clarify this for your readers.

Support Reference: Pronouns — When to Use Them

ULT **within all your gates**
UST around your towns
(בְּכָל־שְׁעָרֶיךָ)

Moses is using one part of a city or town, the **gates**, to mean walled cities or towns in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [within all your cities] or [within all your towns]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And it will besiege	around your towns
your gates	around your towns
had trusted	trusted would protect you
your land	trusted would protect you
And it will besiege	Your enemies will surround
your gates	your towns
your land	the land
Yahweh	Yahweh
your God	your God

Deuteronomy 28:53

ULT	UST
And you will eat the fruit of your womb, the flesh of your sons and your daughters, whom Yahweh your God gave to you, in the siege and in the distress when your enemies oppress you.	*When your enemies are surrounding your towns, you will be so extremely hungry that you will eat your own sons and daughters whom Yahweh your God has given to you.*

ULT **the fruit of your womb**
UST that you will eat
(פְּרִי־בִטְנְךָ)

Moses is using **fruit of your womb** as a common expression of his culture to mean "your children." 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: [your own children]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the fruit of	that you will eat
your womb	that you will eat
Yahweh	Yahweh
your God	your God
in the siege	When … are surrounding your towns
and in the distress	you will be so extremely hungry
your enemies	your enemies

Deuteronomy 28:54

ULT	UST
The tender man among you and the very delicate, his eye will do wrong against his brother and against the wife of his bosom and against the remainder of his children who remain,	*When your enemies have surrounded your towns, even the most dainty and sensitive men among you will want food very desperately, with the result that they will kill their own children and eat them, because they will not have anything else to eat. They will be greedy and not even share any of it with their brothers or wives whom they love very much or with any of their other children who are still alive. (vv54-55)*

ULT **The tender man among you and the very delicate**
UST even the most dainty and sensitive men among you
(הָאִישׁ הָרַךְ בְּךָ וְהָעָנֹג מְאֹד)

The terms **tender** and **very delicate** mean similar things. Moses 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: [The most gentle man among you]

Support Reference: Doublet

ULT **The tender man**
UST even the … dainty … men
(הָאִישׁ הָרַךְ)

Moses is not referring to a specific **tender man**. He means any man who has lived a pampered life in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [Any pampered man] or [Even a man who is tender]

Support Reference: Generic Noun Phrases

ULT **his eye will do wrong against his brother**
UST They will be greedy … with their brothers
(תָּרַע עֵינוֹ בְּאָחִיו)

Moses is using **his eye will do wrong against** as a common expression of his culture to mean “he will look with malice and act selfishly toward.” 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: [he will be selfish toward his brother] or [he will act with malice toward his brother]

Support Reference: Idiom

ULT **and against the wife of his bosom**
UST or wives whom they love very much
(וּבְאֵשֶׁת חֵיקֹו)

Moses is using **the wife of his bosom** as a common expression of his culture to mean "his beloved wife" or "his dear wife." 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: [and against his own dear wife]

Support Reference: Idiom

ULT **and against the remainder of his children who remain**
UST or with any of their other children who are still alive
(וּבְיֶתֶר בָּנָיו אֲשֶׁר יוֹתִיר)

It might seem that the expression **remainder of his children who remain** contains extra information that would not be natural to express in your language. If so, you could shorten. Alternate translation: [and against the remainder of his children]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will do wrong	They will be greedy

Deuteronomy 28:55

ULT	UST
without giving to any of them from the flesh of his children that he will eat, since nothing remains for himself {at} all in the siege and in the distress with which your enemy will oppress you within all your gates.	*When your enemies have surrounded your towns, even the most dainty and sensitive men among you will want food very desperately, with the result that they will kill their own children and eat them, because they will not have anything else to eat. They will be greedy and not even share any of it with their brothers or wives whom they love very much or with any of their other children who are still alive. (vv54-55)*

ULT **since nothing remains for himself**
UST because they will not have anything else to eat
(מִבְּלִי הִשְׁאִיר־לוֹ)

Moses 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: [since nothing remains for himself to eat]

Support Reference: Ellipsis

ULT **for himself**
UST because they will not have anything else to eat
(לוֹ)

The word **himself** indicates that the object of the verb is the same as the subject of the verb. Use a way that is natural in your language to indicate that the same person fills two roles in the sentence. Alternate translation: [for him]

Support Reference: Reflexive Pronouns

ULT **within all your gates**
UST When your enemies have surrounded your towns
(בְּכָל־שְׁעָרֶיךָ)

See how you translated the same expression in verse 52.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the siege	When your enemies have surrounded your towns
and in the distress	will want food very desperately
your enemy	When your enemies have surrounded your towns
your gates	

ULT	UST
	When your enemies have surrounded your towns

Deuteronomy 28:56

ULT	UST
The tender and delicate woman among you, who would not attempt to set the bottom of her foot on the ground because of delicateness and tenderness, her eye will do wrong against the husband of her bosom and against her son and against her daughter	*Even the most dainty and sensitive women among you, so sensitive and dainty that they have never walked barefoot, will do the same thing. When your enemies have surrounded your towns, those women will be extremely hungry, with the result that, after they give birth to a child, they will secretly kill the baby and eat it and also eat the afterbirth. They will be greedy and will not share any of it with their husbands whom they love very much or with any of their other children. (vv56-57)*

ULT **and delicate woman**
UST and sensitive
(וְהָעֲנֻגָּה)

Moses is not referring to a specific **delicate woman**. He means delicate women in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [and any delicate woman]

Support Reference: Generic Noun Phrases

ULT **who would not attempt to set the bottom of her foot on the ground**
UST that they have never walked barefoot … those women will be extremely hungry
(אֲשֶׁר לֹא־נִסְּתָה כַף־רַגְלָהּ הַצֵּג עַל־הָאָרֶץ)

Moses says **would not attempt to set the bottom of her foot on the ground** as an extreme statement for emphasis. It could mean that the woman has always had servants to carry her places or that she's always had shoes to protect her feet from the cold and dirt of the ground. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [who has always been carried everywhere] or [who has always had clean, warm feet]

Support Reference: Hyperbole

ULT **her eye will do wrong against the husband of her bosom**
UST will do the same thing … They will be greedy and will not share any of it with their husbands whom they love very much
(תֵּרַע עֵינָהּ בְּאִישׁ חֵיקָהּ)

See how you translated the similar expression "his eye will do wrong against his brother and against the wife of his bosom" in verse 54.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will do wrong	will do the same thing … They will be greedy and will not share any of it … they

Deuteronomy 28:57

ULT	UST
and against her afterbirth coming out from between her legs and against the children whom she will bear, for she will secretly eat them {for} lack of anything else, in the siege and in the distress which your enemy will set upon you within your gates.	*Even the most dainty and sensitive women among you, so sensitive and dainty that they have never walked barefoot, will do the same thing. When your enemies have surrounded your towns, those women will be extremely hungry, with the result that, after they give birth to a child, they will secretly kill the baby and eat it and also eat the afterbirth. They will be greedy and will not share any of it with their husbands whom they love very much or with any of their other children. (vv56-57)*

ULT {for} lack of anything else
UST those women will be extremely hungry
(בְּחֹסֶר־כֹּל)

Moses 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 lack of anything else to eat]

Support Reference: Ellipsis

ULT in the siege and in the distress which your enemy will set upon you within your gates
UST that … When your enemies have surrounded your towns, those women will be extremely hungry
(בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יָצִיק לְךָ אֹיִבְךָ בִּשְׁעָרֶיךָ)

Here Moses is speaking of **the distress** as if it were something physical that an enemy could **set upon** people. He means that the enemy will cause the people to experience distress. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in the siege and in the distress that your enemy will cause you to experience within your gates]

Support Reference: Metaphor

ULT within your gates
UST When … have surrounded your towns
(בִּשְׁעָרֶיךָ)

See how you translated the phrase “within all your gates” in verse 52.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she will bear	after they give birth
in the siege	When … have surrounded your towns
and in the distress	those women will be extremely hungry
your enemy	your enemies
within your gates	When … have surrounded your towns

Deuteronomy 28:58

ULT	UST
If you do not keep doing all the words of this law that are written in this book, to fear this glorious and feared name, Yahweh your God,	*If you do not faithfully obey all of the laws that I am writing, and if you do not have the utmost respect for Yahweh our glorious and amazing God,*

ULT **If you do not keep doing all the words of this law**
UST If you do not faithfully obey all of the laws
(אִם־לֹ֣א תִשְׁמֹ֗ר לַעֲשׂוֹת֙ אֶת־כָּל־דִּבְרֵ֣י הַתּוֹרָ֔ה הַזֹּ֖את)

Here, **If you do not keep doing all the words of this law** introduces the first part of a possible condition. Yahweh will only do the things in verse 59 if this condition happens. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [Suppose you do not keep doing all the words of this law]

Support Reference: Connect — Hypothetical Conditions

ULT **that are written**
UST that I am writing
(הַכְּתוּבִ֔ים)

The expression **are written** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [that Yahweh has given me to write]

Support Reference: Active or Passive

ULT **this glorious and feared name, Yahweh your God**
UST and if you do not have the utmost respect for Yahweh our glorious and amazing God
(אֶת־הַשֵּׁ֣ם הַנִּכְבָּ֔ד וְהַנּוֹרָ֖א הַזֶּ֑ה אֵ֚ת יְהוָ֣ה אֱלֹהֶֽיךָ)

Here, **name** represents Yahweh himself, including his character, power, and reputation. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Yahweh your God himself, who is glorious and to be revered]

Support Reference: Metonymy

ULT **this glorious and feared name**
UST and if you do not have the utmost respect for … glorious and amazing
(אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא הַזֶּה)

If your language does not use abstract nouns for the ideas of **glorious** and **feared**, you could express the same ideas in other ways. Alternate translation: [this name that brings glory and terror] or [this name that people glorify and revere]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	the laws
to fear	and if you do not have the utmost respect for
glorious	glorious
and feared	and amazing
Yahweh	Yahweh
your God	our … God

Deuteronomy 28:59

ULT	UST
then Yahweh will cause extraordinary afflictions—your plagues and the plagues of your seed {will be} great and enduring plagues and great and enduring sicknesses.	*he will punish you by sending on you and on your descendants great afflictions and plagues which will last for many years.*

ULT your seed
UST on your descendants
(זַרְעֶךָ)

See how you translated the expression “your seed” in verse 46. Alternate translation: [your offspring]

Support Reference: Metaphor

ULT and great and enduring sicknesses
UST and plagues which will last for many years
(וְחֳלָיִם רָעִים וְנֶאֱמָנִים)

Moses is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and they will be great and enduring sicknesses]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
then … will cause extraordinary afflictions	will punish … by sending
your plagues	you … on you … afflictions
the plagues of	on your descendants
your seed	on your descendants
and enduring	and … which will last for many years
will be … plagues	plagues
and enduring	and … which will last for many years

Deuteronomy 28:60

ULT	UST
And he will bring back to you all the diseases of Egypt, of which you were afraid of their faces, and they will cling to you.	*He will bring on you all the plagues that he sent on the people of Egypt, which terrified you, and you will always be sick.*

ULT of which you were afraid of their faces
UST which terrified you
(אֲשֶׁר יָגֹרְתָ מִפְּנֵיהֶם)

Moses is using **of which you were afraid of their faces** as a common expression of his culture to mean “which you feared” or “which terrified you.” 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: [which you feared]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Egypt	that he sent on the people of Egypt
you were afraid	terrified you

Deuteronomy 28:61

ULT	UST
Also every sickness and every plague that {is} not written in the scroll of this law, Yahweh will cause them to rise against you until you are destroyed.	*He will also send on you many other sicknesses and diseases that I have not talked about in these laws, until you all will die.*

> ULT **every sickness and every plague that {is} not written**
> UST many other sicknesses and diseases that I have not talked
> (כָּל־חֳלִי֙ וְכָל־מַכָּ֔ה אֲשֶׁר֙ לֹ֣א כָתֹ֔וּב)

Moses is saying **every sickness and every plague that is not written** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [many other sicknesses and plagues that are not written]

Support Reference: Hyperbole

> ULT **that {is} not written in the scroll of this law**
> UST that I have not talked about in these laws
> (אֲשֶׁר֙ לֹ֣א כָתֹ֔וּב בְּסֵ֖פֶר הַתּוֹרָ֣ה הַזֹּ֑את)

The expression **is not written** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that I have not written in the scroll of this law] or [that this law does not record]

Support Reference: Active or Passive

> ULT **until you are destroyed**
> UST until you all will die
> (עַ֖ד הִשָּׁמְדָֽךְ)

The expression **are destroyed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [until they destroy you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
plague	and diseases
in the scroll of	about in these laws
law	about in these laws
Yahweh	He

ULT	UST
you are destroyed	you all will die

Deuteronomy 28:62

ULT	UST
And you shall remain few in number, although you were like the stars of the heavens in number, because you did not listen to the voice of Yahweh your God.	*You became as numerous as the stars in the sky, but only a few of you will remain alive, if you do not obey Yahweh your God.*

ULT **And you shall remain … you were … because you did not listen**
UST You became … but only a few of you will remain alive, if you do not obey
(וְנִשְׁאַרְתֶּם & הֱיִיתֶם & כִּי־לֹא שָׁמַעְתָּ)

The words translated **you shall remain** and **you were** are plural here because Moses is addressing the Israelites as a group, but **you did not listen** is singular because it refers to each individual Israelite. So use the plural form for the first two phrases and the singular form for the last phrase in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **you were like the stars of the heavens in number**
UST You became as numerous as the stars in the sky
(הֱיִיתֶם כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב)

Here Moses is making a comparison between the number of Israelites and **the stars of the heavens**. The point of this comparison is that just as **the stars of the heavens** are countless, so were the Israelites numerous in the past. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [you were as countless as the stars of the heavens] or [you were very numerous]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the heavens	in the sky
Yahweh	Yahweh
your God	your God

Deuteronomy 28:63

ULT	UST
And it will happen, as Yahweh rejoiced over you in doing you good, and in multiplying you, so Yahweh will rejoice over you in causing you to perish and in destroying you. And you will be torn away from the land which you are going into to possess it.	*Yahweh was very happy to do good things for you and to cause you to become very numerous, but now he will be happy to ruin you and get rid of you. Those of you who do not die from these plagues, he will snatch away from the land that you will soon be entering to possess.*

ULT **you**
UST you
(אַתָּה)

The word **you** is plural throughout most of this verse because Moses is addressing the Israelites as a group. However, in the final clause the **you** is singular, referring to the nation of Israel as a single entity. Use the appropriate form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **as Yahweh rejoiced over you in doing you good, and in multiplying you, so Yahweh will rejoice over you in causing you to perish and in destroying you**
UST Yahweh was very happy to do good things for you and to cause you to become very numerous, but now he will be happy to ruin you and get rid of you
(כַּאֲשֶׁר־שָׂשׂ יְהוָה עֲלֵיכֶם לְהֵיטִיב אֶתְכֶם וּלְהַרְבּוֹת אֶתְכֶם כֵּן יָשִׂישׂ יְהוָה עֲלֵיכֶם לְהַאֲבִיד אֶתְכֶם וּלְהַשְׁמִיד אֶתְכֶם)

Moses uses the word **so** here to indicate a contrast between Yahweh's past joy in blessing Israel and his future joy in punishing them. This creates a shocking reversal of expectations —the same divine joy that once brought blessing will bring destruction. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [just as Yahweh rejoiced over you in doing you good and in multiplying you, in the same way Yahweh will rejoice over you in causing you to perish and in destroying you]

Support Reference: Connect — Contrast Relationship

ULT **And you will be torn away from the land**
UST Those of you who do not die from these plagues, he will snatch away from the land
(וְנִסַּחְתֶּם מֵעַל הָאֲדָמָה)

Here Moses is speaking as if the Israelites were plants that would be **torn away** from the soil. He means that they will be forcibly removed from the land. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And you will be forcibly removed from the land] or [And you will be driven out of the land]

Support Reference: Metaphor

ULT **And you will be torn away from the land**
UST Those of you who do not die from these plagues, he will snatch away from the land
(וְנִסַּחְתֶּם מֵעַל הָאֲדָמָה)

The expression **you will be torn away from the land** contains a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [And Yahweh will tear you away from the land]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
rejoiced	was very happy
in doing … good	to do good things
and in multiplying	and to cause … to become very numerous
Yahweh	he
will rejoice	will be happy
in causing … to perish	to ruin
and in destroying	and get rid of
the land	the land
to possess it	to possess

Deuteronomy 28:64

ULT	UST
And Yahweh will scatter you among all the peoples from {one} end of the earth and to the {other} end of the earth, and there you will serve other gods of wood and stone that you have not known, you or your fathers.	*Yahweh will scatter you among all the peoples of the earth, and in those places, you will worship other gods that men made of wood or stone, gods which you and your ancestors have never known.*

ULT **from {one} end of the earth and to the {other} end of the earth**
UST of the earth
(מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ)

Moses is referring to all of the earth by naming two extremes, **one end of the earth** and **the other end of the earth**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [everywhere on earth] or [to the farthest places on earth]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … will scatter you	will scatter you
and … you will serve	and … you will worship
gods of	gods
you have … known	have … known

Deuteronomy 28:65

ULT	UST
And among these nations you will not have peace, and there will be no rest for the sole of your foot. And there Yahweh will give you a trembling heart and failing eyes and a mourning spirit.	*In those areas you will not have any peace or rest. Yahweh will make you afraid, hopeless, and discouraged.*

ULT **rest for the sole of your foot**
UST you will … have any peace or rest
(מָנוֹחַ לְכַף־רַגְלֶךָ)

Moses is using one part of a person, the **sole of your foot**, to mean all of him in the act of finding rest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [there will be no rest for you]

Support Reference: Synecdoche

ULT **a trembling heart and failing eyes and a mourning spirit**
UST afraid, hopeless, and discouraged
(לֵב רִגְזָן וְכִלְיוֹן עֵינַיִם וְדַאֲבוֹן נָפֶשׁ)

Here, **a trembling heart**, **failing eyes**, and **a mourning spirit** represent fearfulness, hopelessness, and deep sadness. If it would be helpful in your language, you could use equivalent expressions or state the meaning plainly. Alternate translation: [fearfulness, hopelessness, and despair] or [constant fear, lost hope, and deep sadness]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And among … nations	In those areas
you will … have peace	you will … have any peace or rest
Yahweh	Yahweh
trembling	afraid
and … mourning	and discouraged
a … spirit	and discouraged

Deuteronomy 28:66

ULT	UST
And it will happen, your life will hang before you, and you will fear, night and day, and you will have no certainty in your life.	*You will always be afraid that your enemies will kill you. You will be very fearful, all day and all night.*

ULT **your life will hang before you**
UST You will always be afraid that your enemies will kill you
(חַיֶּיךָ תְּלֻאִים לְךָ מִנֶּגֶד)

Here Moses is speaking as if the people's lives could physically **hang** precariously, as if suspended by a thread. He means that their lives will constantly be at risk and they will live in uncertainty about their survival. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [your life will constantly be at risk] or [you will live in constant danger]

Support Reference: Metaphor

ULT **night and day**
UST all day and all night
(לַיְלָה וְיוֹמָם)

Moses is referring to all times by naming two extremes, **night** and **day**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the time] or [constantly]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you will fear	You will be very fearful

Deuteronomy 28:67

ULT	UST
In the morning you will say, 'Who gives evening?' and in the evening you will say, 'Who gives morning?' because of the fear in your hearts that you fear and the view of your eyes that you will see.	*Because you will be very fearful and because you will very distressed because of the terrible things that you see, each morning you will say 'I wish it were evening already!' and each evening you will say 'I wish it were morning already!'*

ULT **In the morning you will say, 'Who gives evening?' and in the evening you will say, 'Who gives morning**
UST each morning you will say 'I wish it were evening already!' and each evening you will say 'I wish it were morning already
(בַּבֹּקֶר תֹּאמַר֙ מִי־יִתֵּ֣ן עֶ֔רֶב וּבָעֶ֖רֶב תֹּאמַ֑ר מִי־יִתֵּ֥ן בֹּֽקֶר)

Moses is using the question form to express the people's despair and longing for relief from their suffering. 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: [In the morning you will say, 'I wish it were evening!' and in the evening you will say, 'I wish it were morning!']

Support Reference: Rhetorical Question

ULT **because of the fear in your hearts that you fear**
UST Because you will be very fearful
(מִפַּחַד לְבָבְךָ֖ אֲשֶׁ֣ר תִּפְחָ֑ד)

Moses 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 saying this. Alternate translation: [because of the great fear you feel]

Support Reference: Poetry

ULT **and the view of your eyes that you will see**
UST and because you will very distressed because of the terrible things that you see
(וּמִמַּרְאֵ֥ה עֵינֶ֖יךָ אֲשֶׁ֥ר תִּרְאֶֽה)

It might seem that the expression **from the view of your eyes that you will see** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [all that you will see]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
because of the fear	Because you will be very fearful

ULT	UST
you fear	Because you will be very fearful

Deuteronomy 28:68

ULT	UST
And Yahweh will bring you back {to} Egypt by ships, by the route which I had said to you, 'You will not continue to see it again.' And there you will sell yourselves to your enemies as male slaves and female slaves, but there will be no buyers."	*Yahweh will send some of you back to Egypt in ships, even though he promised that he would never force you to go there again. There in Egypt you will try to sell yourselves to become slaves of your enemies {in order to have food to eat}, but no one will buy you."*

ULT **I had said**
UST even though he promised
(אָמַרְתִּי)

Here the pronoun **I** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh had said] or [he had said]

Support Reference: Pronouns — When to Use Them

ULT **by the route which I had said to you, 'You will not continue to see it again**
UST even though he promised that he would never force you to go there again
(בַּדֶּרֶךְ אֲשֶׁר אָמַרְתִּי לְךָ לֹא־תֹסִיף עוֹד לִרְאֹתָהּ)

Here, **see** represents experiencing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by the route which he had said to you, 'You will not go there again.']

Support Reference: Metonymy

ULT **And there you will sell yourselves to your enemies as male slaves and female slaves, but there will be no buyers**
UST There in Egypt you will try to sell yourselves to become slaves of your enemies {in order to have food to eat}, but no one will buy you
(וְהִתְמַכַּרְתֶּם שָׁם לְאֹיְבֶיךָ לַעֲבָדִים וְלִשְׁפָחוֹת וְאֵין קֹנֶה)

Moses says **but there will be no buyers** as an overstatement for emphasis. This is the climax of the judgment prophecies, expressing poetic irony: the people will be so desperate that they will try to sell themselves back into slavery, but they will be so numerous and so worthless as slaves that no one will buy them. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [If you were to try to sell yourselves to your enemies as slaves, your people will be so numerous and so worthless that you would find no one willing to buy you]

Support Reference: Hyperbole

ULT **And … you will sell yourselves**
UST you will try to sell yourselves
(וְהִתְמַכַּרְתֶּם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
{to} Egypt	to Egypt
to your enemies	of your enemies
as male slaves	to become slaves … in order to have food to eat
and female slaves	to become slaves … in order to have food to eat

Deuteronomy 29

Deuteronomy 29 Chapter Introduction

Structure and Formatting

This chapter is a summary of what Yahweh has done for the Israelites and a warning of what will happen if they worship other gods.

1. History (2–9)
2. Extent of covenant (10–15)
3. Warnings against covenant breaking (16–29)

Translation Issues in This Chapter

- verse one may connect to chapter 28 more than chapter 29
- the concept of “nose” for anger occurs frequently
- the verb “cut” is used in relation to a covenant to mean “make a covenant”
- there are several references to curses written in the book which require care because the phrase is passive and readers may have trouble identifying who wrote them, when they were written and what book Moses is referring to

Use of “you”

Throughout this chapter “you” is a mix of singular and plural. The majority are plural. All are singular in verses 3 and 12–13. Verses 5 and 11 are a mix, see notes there.

Deuteronomy 29:1

ULT	UST
These {are} the words of the covenant that Yahweh commanded Moses to cut {with} the sons of Israel in the land of Moab, besides the covenant that he had cut with them at Horeb.	*Yahweh commanded Moses to have the Israelites commit to all the following things when they were in the Moab region {on the east side of the Jordan River}. This was in addition to what they and Yahweh promised each other at Horeb:*

ULT **These {are} the words of … at Horeb**
UST to all the following things … at Horeb
(אֵלֶּה֙ דִּבְרֵ֣י & בְּחֹרֵֽב)

In some translations this verse appears at the end of chapter 28 and other translations, at the beginning of chapter 29. You may wish to follow the convention of a locally accepted translation. This reflects that this verse could (1) look ahead to everything in chapter 29. Use a natural form in your language that indicates that it applies to what follows such as ending punctuation. Alternate translation: [These are the words of … at Horeb:] or (2) refer back to everything in chapter 28. Alternate translation: [Those were the words of … at Horeb]

Support Reference: Information Structure

ULT **the covenant that Yahweh commanded Moses to cut {with} the sons of Israel**
UST Yahweh commanded Moses to have the Israelites commit to all the following things
(הַבְּרִ֔ית אֲשֶׁר־צִוָּ֥ה יְהוָ֖ה אֶת־מֹשֶׁ֑ה לִכְרֹ֥ת אֶת־בְּנֵ֖י יִשְׂרָאֵֽל)

Moses is using **cut** and **covenant** as part of a common expression of his culture, “to cut a covenant,” which means “to make” or “establish” a covenant. See how you translated the phrase “cut a covenant” in 5:2. 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: [the covenant that Yahweh commanded Moses to make with the sons of Israel] or [the covenant that Yahweh commanded Moses to establish with the sons of Israel]

Support Reference: Idiom

ULT **{with} the sons of Israel**
UST the Israelites
(אֶת־בְּנֵי יִשְׂרָאֵל)

Here, **sons** means "descendants." Moses is identifying the Israelites as descendants of their ancestor Jacob, who was also known as Israel. See how you translated the phrase "sons of Israel" in 4:44. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with the descendants of Israel] or [with the Israelites]

Support Reference: Metaphor

ULT **the covenant that he had cut with them**
UST what they and Yahweh promised each other
(הַבְּרִית אֲשֶׁר־כָּרַת אִתָּם)

See how you translated the similar expression using "covenant" and "cut with" in the first phrase of this verse. Alternate translation: [the covenant that he had made with them]

Support Reference: Idiom

ULT **at Horeb**
UST at Horeb
(בְּחֹרֵב)

Horeb is the name of a mountain that is also known as Mount Sinai. You could add a footnote to show that this refers to the events described in Exodus 32.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the covenant	to all the following things
Yahweh	Yahweh
Moses	Moses
Israel	the Israelites
in the land of	when they were in the … region {on the east side of the Jordan River}
Moab	Moab
the covenant	and Yahweh promised each other
at Horeb	at Horeb

Deuteronomy 29:2

ULT	UST
And Moses called to all Israel and said to them, "You have seen everything that Yahweh did before your eyes in the land of Egypt to Pharaoh and to all his servants and to all his land—	*Moses summoned all the Israelites and said to them, "You saw for yourselves what Yahweh did to the king of Egypt and to his officials and to his entire country.*

ULT **to all Israel**
UST all the Israelites
(אֶל־כָּל־יִשְׂרָאֵל)

Here the word **Israel** represents the people of the nation of Israel. If it would be helpful in your language, you could use an equivalent expression from your language or plain language. Alternate translation: [to all the Israelites]

Support Reference: Metonymy

ULT **and said**
UST and said
(וַיֹּאמֶר)

The term **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **before your eyes**
UST for yourselves
(לְעֵינֵיכֶם)

See how you translated the phrase "before your eyes" in 1:30. Alternate translation: [in your sight]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
And … called	summoned
Israel	the Israelites
Yahweh	Yahweh
in the land of	for yourselves
Egypt	Egypt
to Pharaoh	to the king of
his servants	his officials

ULT	UST
his land	his … country

Deuteronomy 29:3

ULT	UST
the great sufferings that your eyes saw, the signs, and those great wonders.	*You saw all the plagues that Yahweh sent on them, and all the various miracles that he performed.*

ULT that your eyes saw
UST You saw all the plagues that Yahweh sent on them
(אֲשֶׁר רָאוּ עֵינֶיךָ)

Moses is using one part of a person, the **eyes**, to mean all of the person in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that you saw]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … sufferings	all the plagues that Yahweh sent on them
the signs	and all the various miracles that he performed
and … wonders	and all the various miracles that he performed

Deuteronomy 29:4

ULT	UST
But until this day, Yahweh has not given to you a heart to know or eyes to see or ears to hear.	*But to this day, Yahweh has not enabled you to understand the meaning of all that you have seen and heard.*

ULT **until this day**
UST But to this day
(עַד הַיּוֹם הַזֶּה)

See how you translated the phrase “until this day” in 2:22. Alternate translation: [until this present time]

Support Reference: Metonymy

ULT **to you a heart to know or eyes to see or ears to hear**
UST you to understand the meaning of all that you have seen and heard
(לָכֶם לֵב לָדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנַיִם לִשְׁמֹעַ)

Here, **a heart to know or eyes to see or ears to hear** represents the ability to understand and comprehend all that someone sees or hears. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [you understanding of all you see and hear]

Support Reference: Metonymy

ULT **a heart to know or eyes to see or ears to hear**
UST to understand the meaning of all that you have seen and heard
(לֵב לָדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנַיִם לִשְׁמֹעַ)

These three phrases **a heart to know** and **eyes to see** and **ears to hear** mean basically the same thing. The second and third emphasize the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and you may want to show this to your readers by including all three phrases in your translation. If it is helpful, you could combine the phrases in a way that shows that the second and third phrases are repeating the first one, not saying something additional. Alternate translation: [understanding all that you see and hear]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to know	to understand the meaning of all that

Deuteronomy 29:5

ULT	UST
‘And I have led you 40 years in the wilderness; your clothes did not wear out on you, and your sandals did not wear out on your feet.	*For forty years Yahweh has led you while you traveled through the desert. During that time, your clothes and your sandals have not worn out.*

ULT And I have led you … that I {am} Yahweh your God
UST Yahweh has led you … that he is your God
(וָאוֹלֵךְ אֶתְכֶם & כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם) (29:5-6)

In verses 5–6 there is a shift of who is speaking. It seems that Moses directly quotes Yahweh. You may choose to mark these verses as a second level direct quotation or change it to refer to Yahweh indirectly. Alternate translation: [And he has lead you … that Yahweh is your God.]

Support Reference: Quotes within Quotes

ULT And I have led
UST Yahweh has led
(וָאוֹלֵךְ)

This is the beginning of what Yahweh said. If it would be helpful to your readers, you could mark that this is a direct quote of Yahweh. Alternate translation: [He said, ‘And I have led]

Support Reference: Quotations and Quote Margins

ULT and your sandals … your feet
UST and your sandals
(וַנַּעַלְךָ & רַגְלֶךָ)

The word **you** in **your sandals** and **your feet** is singular, so use the singular form in your translation if your language marks that distinction. In **led you**, **your clothes**, and **on you** they are plural.

Support Reference: Forms of ‘You’ — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the wilderness	while you traveled through the desert. During that time
and your sandals	and your sandals

Deuteronomy 29:6

ULT	UST
You did not eat bread, and you did not drink wine or beer, so that you might know that I {am} Yahweh your God.'	*You did not have bread to eat or wine or other fermented drinks to drink, {but Yahweh took care of you,} in order that you would know that he is your God.*

ULT {am} Yahweh your God
UST he is your God
(יְהוָה אֱלֹהֵיכֶם)

See how you translated the phrase "Yahweh your God" in 1:10.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	bread
and … wine	or wine
you might know	you would know
I {am} Yahweh	he
your God	is your God

Deuteronomy 29:7

ULT	UST
And you came to this place, and Sihon the king of Heshbon and Og the king of Bashan came out against us for the battle, and we struck them down.	*And when we came to this place, Sihon, the king who ruled in the city of Heshbon, and Og, the king who ruled the region of Bashan, came out with their armies to attack us, but we defeated them.*

ULT **and we struck them down**
UST but we defeated them
(וְנַכֵּם)

Here, **struck them down** represents defeating them in battle. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and we conquered them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sihon	Sihon
the king of	the king
Heshbon	who ruled in the city of Heshbon
and Og	and Og
the king of	the king
Bashan	who ruled the region of Bashan

Deuteronomy 29:8

ULT	UST
And we took their land and gave it as an inheritance to the Reubenites and to the Gadites and to the half tribe of Manasseh.	*We took their land and divided it among the tribes of Reuben and Gad, and half of the tribe of Manasseh.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their land	their land
as an inheritance	and divided it among
to the Reubenites	the tribes of Reuben
and to the Gadites	and Gad
tribe of	and half of the tribe of Manasseh
Manasseh	and half of the tribe of Manasseh

Deuteronomy 29:9

ULT	UST
And you shall keep the words of this covenant and do them so that you may prosper in everything that you do.	*So obey faithfully all that you have promised Yahweh you will do, in order that you will prosper in everything that you do.*

ULT **And you shall keep the words of this covenant and do them**
UST So obey faithfully all that you have promised Yahweh you will do
(וּשְׁמַרְתֶּם אֶת־דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם)

The terms **keep** and **do** mean similar things. Moses 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 you shall carefully obey this covenant]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant	all that you have promised Yahweh you will do
you may prosper	you will prosper

Deuteronomy 29:10

ULT	UST
You stand today, all of you, to the face of Yahweh your God (your chiefs, your tribes, your elders, and your officers, all the men of Israel,	*Today all of us are standing in the presence of Yahweh our God—I, the leaders of all your tribes, your elders, your officials, all you Israelite men,*

ULT **to the face of Yahweh**
UST in the presence of Yahweh
(לִפְנֵי יְהוָה)

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: [before Yahweh] or [in the presence of Yahweh]

Support Reference: Metonymy

ULT **your chiefs, your tribes, your elders, and your officers, all the men of Israel**
UST I, the leaders of all your tribes, your elders, your officials, all you Israelite men
(רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל)

Moses uses a repetitive series of clauses from here through the next verse to communicate that what he is saying should be understood as comprehensive. Use a form in your language that someone would use to describe a situation that is comprehensive.

Support Reference: Litany

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
your chiefs	I, the leaders of
your tribes	all your tribes
your elders	your elders
and your officers	your officials
Israel	you Israelite

Deuteronomy 29:11

ULT	UST
your children, your wives, and the foreigner who {is} among you in your camp, from him who cuts your wood to him who draws your water),	*your wives, your children, and the foreigners who live among us and cut wood for us and carry water for us.*

> ULT **from him who cuts your wood to him who draws your water**
> UST and cut wood for us and carry water for us
> (מֵחֹטֵב עֵצֶיךָ עַד שֹׁאֵב מֵימֶיךָ)

The author is referring to all kinds of labor performed by foreigners among them by naming two specific types of work, **cuts your wood** and **draws your water**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [including those who do all kinds of work for you]

Support Reference: Merism

> ULT **among you in your camp … your wood … your water**
> UST live among us … wood for us … water for us
> (בְּקִרְבֶּךָ מַחֲנֶיךָ & עֵצֶיךָ & מֵימֶיךָ)

The word **you** and the last two words **your** are singular here, so use the singular form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the foreigner	and the foreigners

Deuteronomy 29:12

ULT	UST
to enter into the covenant of Yahweh your God and into the oath that Yahweh your God is cutting with you today,	*You are all here today to agree with Yahweh our God, and to commit to obey him.*

ULT **to enter into the covenant of**
UST You are all here today to agree with
(לְעָבְרְךָ֣ בִבְרִ֔ית)

Here Moses is speaking of being part of a covenant as if it were **entering into** a physical location. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [to join the covenant of] or [to become part of the covenant of]

Support Reference: Metaphor

ULT **is cutting**
UST and to commit to obey him
(כֹּרֵ֥ת)

See how you translated the similar expression “to cut” as it relates to “the covenant” in verse 1.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into the covenant of	You are all here today to agree with
Yahweh	Yahweh
your God	our God
and into the oath	and to commit to obey him
Yahweh	Yahweh
your God	our God

Deuteronomy 29:13

ULT	UST
so that he may raise you up today into a people for himself and he may be God for you, as he spoke to you and as he swore to your fathers, to Abraham, to Isaac, and to Jacob,	*He is agreeing with you in order to make sure that you are his people, and that he is your God. This is what he promised to do for you, and what he solemnly promised to your ancestors Abraham, Isaac and Jacob, that he would do.*

ULT **he may raise you up today into a people**
UST to make sure that you … people
(הָקִים־אֹתְךָ֨ הַיּ֜וֹם & לְעָ֗ם)

Here Moses is speaking of God establishing the Israelites as his covenant people as if he would **raise** them **up** physically to a high place. This image suggests that God established them in a position of honor and distinction. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he may establish you today as a people]

Support Reference: Metaphor

ULT **to your fathers**
UST to your ancestors
(לַאֲבֹתֶ֔יךָ)

Here Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
he swore	he solemnly promised
to Abraham	Abraham
to Isaac	Isaac
and to Jacob	and Jacob, that he would do

Deuteronomy 29:14

ULT	UST
and not only with you am I cutting this covenant and this oath,	*It is not just that you and Yahweh are agreeing today.*

ULT am I cutting
UST and Yahweh are agreeing today
(אָנֹכִי כֹּרֵת)

See how you translated the similar expression “to cut” as it relates to “the covenant” in verse 1.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant	are agreeing today
oath	are agreeing today

Deuteronomy 29:15

ULT	UST
but {with} those who are standing here with us today to the face of Yahweh our God, and {with} those who are not here with us today.	*What we agree with Yahweh our God here today we are committing for us and also for our descendants who are not yet born.*

ULT and {with} those who are not here with us today
UST and also for our descendants who are not yet born
(וְאֵת אֲשֶׁר אֵינֶנּוּ פֹּה עִמָּנוּ הַיּוֹם)

The implication is that Moses is referring to the future descendants of the Israelites who are present. You could include this information if that would be helpful to your readers.
Alternate translation: [and with our future generations]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
our God	our God

Deuteronomy 29:16

ULT	UST
For you know how we lived in the land of Egypt and how we went through in the midst of the nations which you passed through,	*You remember the things that our ancestors suffered in Egypt, and how they traveled through the land that belonged to other people groups after they came out of Egypt.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	remember
in the land of	in
Egypt	Egypt
the nations	the land that belonged to other people groups after they came out of Egypt

Deuteronomy 29:17

ULT	UST
and you have seen their abominations and their idols of wood and stone, silver and gold, that {were} among them,	*In those countries they saw those disgusting idols made of wood and stone and decorated with silver and gold.*

ULT their abominations
UST those disgusting
(אֶת־שִׁקֻּוצֵיהֶם)

If your language does not use an abstract noun for the idea of **abominations**, you could express the same idea in another way. Alternate translation: [the abominable things they did] or [their disgusting practices]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their abominations	those disgusting
their idols of	idols
silver	and decorated with silver
and gold	and gold

Deuteronomy 29:18

ULT	UST
lest there is among you a man or woman or clan or tribe whose heart is turning away today from Yahweh our God to go serve the gods of those nations, lest there is among you a root bearing gall and wormwood.	*So be sure that no man or woman or family or tribe that is here today stops worshiping Yahweh our God and starts worshiping any of the gods of those people groups. That would start to make you seem like something very bad tasting to Yahweh.*

ULT **lest there is among you a man**
UST So be sure that no man … that is here today
(פֶּן־יֵשׁ בָּכֶם אִישׁ)

Moses is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives the Israelites an instruction to follow in verse 9. They should "keep the words of this covenant" so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [so that there will not be among you a man]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **a man or woman or clan or tribe**
UST man or woman or family or tribe
(אִישׁ אוֹ־אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ־שֵׁבֶט)

Here, **a man or woman or clan or tribe** represents people in general at every level of society, not specific individuals or groups. If it would be helpful to your readers, you could use expressions that would be more natural in your language. Alternate translation: [any person or family or tribal group] or [anyone at any level of your community]

Support Reference: Generic Noun Phrases

ULT **whose heart is turning away today from Yahweh**
UST that is here today stops worshiping Yahweh
(אֲשֶׁר־לְבָבוֹ פֹּנֶה הַיּוֹם מֵעִם יְהוָה)

Moses uses the **heart** to represent where a person's will and emotions exist. He is speaking of disobeying Yahweh as if one **is turning away** from walking on a path that follows Yahweh. You may have comparable expressions in your language, or you could state the meaning plainly. Alternate translation: [who decides today to disobey Yahweh]

Support Reference: Metaphor

ULT **lest there is among you**
UST That would start to make you seem like something very bad tasting to Yahweh
(פֶּן־יֵשׁ בָּכֶם)

Moses is continuing to describe the undesired outcome of not keeping his covenant introduced at the beginning of this verse. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [so that there will not be among you]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **a root bearing gall and wormwood**
UST That would start to make you seem like something very bad tasting to Yahweh
(שֹׁרֶשׁ פֹּרֶה רֹאשׁ וְלַעֲנָה)

Here Moses is speaking of a person who disobeys Yahweh as if that person were **a root bearing gall and wormwood**. This image emphasizes how such a person will produce bitter and harmful consequences for the community. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a person who brings trouble and bitterness]

Support Reference: Metaphor

ULT **gall and wormwood**
UST That would start to make you seem like something very bad tasting to Yahweh
(רֹאשׁ וְלַעֲנָה)

The terms **gall** and **wormwood** are kinds of bitter plants. If your readers would not be familiar with what gall and wormwood are, you could use the names of similar plants that your readers would recognize, or you could use a more general term. Alternate translation: [bitter and poisonous plants]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
clan	family
tribe	tribe
Yahweh	Yahweh
our God	our God
serve	and starts worshiping
the gods of	any of the gods
nations	of … people groups
bearing	That would start to make you seem like something very bad tasting to Yahweh

Deuteronomy 29:19

ULT	UST
And it will be, when he hears the words of this curse, then he will bless himself in his heart, saying, 'I will have peace, though I walk in the stubbornness of my heart,' so that the wet {and} the dry are swept away.	*Be sure that no one here today who hears us agreeing with Yahweh says to himself, 'Everything will go well with me, even if I stubbornly do what I want to.' If you do that, the result will be that Yahweh will eventually destroy all of you, both good people and evil people.*

ULT **then he will bless himself in his heart**
UST says to himself
(וְהִתְבָּרֵךְ בִּלְבָבוֹ)

The word **himself** is used here to indicate that the object of the verb is the same as the subject of the verb. The person who blesses and the person who receives the blessing are the same individual. Use a way that is natural in your language to indicate that the same person fills two roles in the sentence.

Support Reference: Reflexive Pronouns

ULT **then he will bless himself in his heart**
UST says to himself
(וְהִתְבָּרֵךְ בִּלְבָבוֹ)

Moses is using **bless himself in his heart** as a common expression of his culture to mean "congratulate himself" or "think that he will be safe." 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: [then he will tell himself that he will be fine] or [then he will convince himself that nothing bad will happen to him]

Support Reference: Idiom

ULT **saying**
UST says to himself
(לֵאמֹר)

The term **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **I will have peace, though I walk in the stubbornness of my heart**
UST Everything will go well with me, even if I stubbornly do what I want to
(שָׁלֹום יִהְיֶה־לִּי כִּי בִּשְׁרִרוּת לִבִּי אֵלֵךְ)

Here this person is speaking of living as if it were literally **walking**. He also uses **heart** to refer to where one's stubborn desires exist. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will have peace, though I live according to the stubbornness of my heart] or [I will have peace, though I follow my stubborn desires]

Support Reference: Metaphor

ULT **though I walk in the stubbornness of my heart**
UST even if I stubbornly do what I want to
(כִּי בִּשְׁרִרוּת לִבִּי אֵלֵךְ)

If your language does not use an abstract noun for the idea of **stubbornness**, you could express the same idea in another way. Alternate translation: [even though I stubbornly insist on doing what I want]

Support Reference: Abstract Nouns

ULT **the wet {and} the dry are swept away**
UST Yahweh will eventually destroy all of you, both good people and evil people
(סְפּוֹת הָרָוָה אֶת־הַצְּמָאָה)

Here Moses is speaking of people as if they were **wet** and **dry** land. Surprisingly, both the dry (wicked) and the wet (righteous) will be swept away even though typically only dry things can be swept easily. He uses **swept away** as an image that means that everyone will be destroyed, both the righteous and the wicked. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [everyone is destroyed together] or [all people are swept away]

Support Reference: Metaphor

ULT **the wet {and} the dry are swept away**
UST Yahweh will eventually destroy all of you, both good people and evil people
(סְפּוֹת הָרָוָה אֶת־הַצְּמָאָה)

The expression **are swept away** is a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [Yahweh will sweep away the wet and the dry]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
curse	Be sure that no one here today who hears us agreeing with Yahweh
then he will bless himself	says to himself
peace	Everything … go well
in the stubbornness of	stubbornly

Deuteronomy 29:20

ULT	UST
Yahweh is not willing to forgive him. Instead, the nose of Yahweh and his jealousy will smolder against that man, and all the curses written in this book will rest on him, and Yahweh will wipe out his name from under the heavens.	*Yahweh will not forgive anyone who is stubborn like that. Instead, he will be extremely angry with that person. He will cause all the curses that I have written down here to happen to that person, until Yahweh destroys that person and his family forever.*

ULT **the nose of Yahweh and his jealousy will smolder against that man**
UST he will be extremely angry with that person
(יֶעְשַׁן אַף־יְהוָה וְקִנְאָתוֹ בָּאִישׁ הַהוּא)

The phrase **the nose of Yahweh … will smolder** is a common expression that means that Yahweh is very angry. If this phrase does not have that meaning in your language, use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [Yahweh, in his jealousy, will be very angry with that man]

Support Reference: Idiom

ULT **the nose of Yahweh and his jealousy will smolder against that man**
UST he will be extremely angry with that person
(יֶעְשַׁן אַף־יְהוָה וְקִנְאָתוֹ בָּאִישׁ הַהוּא)

The phrase **the nose of Yahweh and his jealousy** expresses a single idea. The word **jealousy** tells more about **nose**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [Yahweh's jealous anger will smolder against that man]

Support Reference: Hendiadys

ULT **and all the curses written in this book will rest on him**
UST He will cause all the curses that I have written down here to happen to that person
(וְרָבְצָה בּוֹ כָּל־הָאָלָה הַכְּתוּבָה בַּסֵּפֶר הַזֶּה)

Here Moses is speaking as if the curses were objects that could physically **rest on** a person. He means that the curses will affect that person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and all the curses written in this book will affect him] or [and all the curses written in this book will happen to him]

Support Reference: Metaphor

ULT **all the curses written in this book**
UST all the curses that I have written down here
(כָּל־הָאָלָה הַכְּתוּבָה בַּסֵּפֶר הַזֶּה)

The expression **written in this book** contains a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Moses. Alternate translation: [that I have written in this book]

Support Reference: Active or Passive

ULT **and Yahweh will wipe out his name**
UST until Yahweh destroys that person and his family forever
(וּמָחָה יְהוָה אֶת־שְׁמוֹ)

Here Moses is speaking as if Yahweh would literally **wipe out** someone's name the way a person might erase writing. Moses means that Yahweh will completely destroy that person so that no one will remember him. See how you translated the similar expression "wipe out their name from under the heavens" in 9:14. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and Yahweh will completely destroy him so he will be forgotten]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to forgive	will … forgive
Yahweh	he
and his jealousy	will be extremely angry
the curses	the curses
Yahweh	Yahweh
and … will wipe out	until … destroys
the heavens	that person and his family forever

Deuteronomy 29:21

ULT	UST
And Yahweh will separate him for disaster from all the tribes of Israel, according to all the curses of the covenant written in this book of the law.	*From all the tribes of Israel, Yahweh will choose that individual to suffer all the disasters that I have listed in the scroll that contains this agreement and its laws.*

ULT written in this book of the law

UST that I have listed in the scroll that contains this … and its laws

(הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה)

The expression **written in this book of the law** contains a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Moses. Alternate translation: [that I wrote in this book of the law]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the tribes of	the tribes of
Israel	Israel
the curses of	the disasters
the covenant	agreement
the law	and its laws

Deuteronomy 29:22

ULT	UST
And the latter generation, your children who will rise up after you and the foreigner who comes from a distant land, will say, when they see the plagues of that land and the diseases with which Yahweh has made it sick,	*In future years, your descendants and people from other countries will see the disasters and the illnesses that Yahweh has caused to happen to you. They will exclaim,*

ULT **your children who will rise up after you**
UST your descendants
(בְּנֵיכֶם אֲשֶׁר יָקוּמוּ מֵאַחֲרֵיכֶם)

Here Moses is speaking of future generations being born as if they were people who would literally **rise up** from the ground. He means the children who will be born in future generations. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your children who will be born after you] or [the generation of those who are not yet born]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … generation	In future years
and the foreigner	and people from other countries
from a … land	and people from other countries
the plagues of	the disasters
Yahweh	Yahweh

Deuteronomy 29:23

ULT	UST
‘All its land {is} sulfur and burning salt; no one sows and nothing sprouts and not any grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which Yahweh destroyed in his nose and in his wrath,’	*‘This land is a wasteland full of sulfur and burning salt! No one is planting anything! Nothing grows, not even weeds! This land is like the place where the cities Sodom, Gomorrah, Admah, and Zeboyim used to be. Yahweh destroyed those when he was very angry with those people.’*

ULT **All its land {is} sulfur and burning salt**
UST This land is a wasteland full of sulfur and burning salt
(גָּפְרִית וָמֶלַח שְׂרֻפָה כָל־אַרְצָהּ)

Here, **All its land** is an overstatement for emphasis. The land is not literally **sulfur and burning salt** but there is so much that nothing will grow. Covering the land with sulfur and salt would poison the land and make it unusable for growing anything on. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [Its land is poisoned with sulfur and burning salt]

Support Reference: Hyperbole

ULT **in his nose and in his wrath**
UST when he was very angry with those people
(בְּאַפּוֹ וּבַחֲמָתוֹ)

Here the terms **nose** and **wrath** mean similar things. Moses 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 his great anger]

Support Reference: Doublet

ULT **in his nose**
UST when he was very angry with those people
(בְּאַפּוֹ)

Here, **in his nose** refers to part of a common expression of this culture, “the burning of his nose” which means that Yahweh is angry. 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 his anger]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
its land	This land
{is} sulfur	is a wasteland full of sulfur

ULT	UST
one sows	one is planting anything
Sodom	the cities Sodom
and Gomorrah	Gomorrah
Yahweh	Yahweh
destroyed	destroyed those
and in his wrath	when he was very angry with those people

Deuteronomy 29:24

ULT	UST
and all the nations will say, 'Because of what has Yahweh done such to this land? What {is} the heat of this great nose?'	*And the people from those other people groups will ask, 'Why did Yahweh do this to this land? Why was he so angry with the people who lived here?'*

ULT **What {is} the heat of this great nose**
UST Why was he so angry with the people who lived here
(מָה חֲרִי הָאַף הַגָּדוֹל הַזֶּה)

The author is using **the heat of this great nose** as a common expression of his culture to mean "this great anger." 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 is this great anger] or [What is this fierce wrath]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the nations	the people from those other people groups
Yahweh	Yahweh
to … land	to … land

Deuteronomy 29:25

ULT	UST
And they will say, ‘Because they abandoned the covenant of Yahweh, the God of their fathers, that he cut with them when he brought them out from the land of Egypt,	*Then other people will reply, ‘It is because they refused to do what they had agreed with Yahweh, the God whom their ancestors worshiped, when he brought them out of Egypt.*

ULT **the covenant of Yahweh, the God of their fathers, that he cut with them**
UST to do what they had agreed with Yahweh, the God whom their ancestors worshiped
(אֶת־בְּרִית יְהוָה אֱלֹהֵי אֲבֹתָם אֲשֶׁר כָּרַת עִמָּם)

Moses is using **covenant** and **cut** as part of a common expression of his culture, “to cut a covenant,” which means “to make” or “establish” a covenant. See how you translated the phrase “cut a covenant” in 5:2. 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: [the covenant that Yahweh established with their fathers]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they abandoned	they refused
the covenant of	to do what they had agreed
Yahweh	with Yahweh
the God of	the God
from the land of	out
Egypt	of Egypt

Deuteronomy 29:26

ULT	UST
and they went and served other gods and bowed down to them, gods that they had not known, and they had no portion of.	*Instead, they worshiped other gods that they had never worshiped before, gods that Yahweh had told them not to worship.*

ULT **and they had no portion of**
UST gods that Yahweh had told them not to worship
(וְלֹא חָלַק לָהֶם)

Here Moses is speaking as if these gods were something the people could have a **portion of**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and that they never belonged to]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and served	Instead, they worshiped
gods	gods
and bowed down	Instead, they worshiped
gods	that they had never worshiped before

Deuteronomy 29:27

ULT	UST
So the nose of Yahweh burned against that land to bring on it all the curses written in this book,	*So Yahweh became very angry with the people of this land, and he has caused to happen to them all the disasters that their leader warned them about.*

ULT **So the nose of Yahweh burned**
UST So Yahweh became very angry
(וַיִּֽחַר־אַף יְהוָה)

See how you translated the similar phrase “the nose of Yahweh your God burn” in 6:15.

Support Reference: Idiom

ULT **to bring on it all the curses written in this book**
UST and he has caused to happen to them all the disasters that their leader warned them about
(לְהָבִיא עָלָיו אֶת־כָּל־הַקְּלָלָה הַכְּתוּבָה בַּסֵּפֶר הַזֶּה)

The expression **all the curses written in this book** contains a passive verbal form. If your language would not use that 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 does the action, the context indicates that it is Moses. Alternate translation: [all the curses that Moses wrote in this book]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
against … land	with the people of … land
the curses	the disasters

Deuteronomy 29:28

ULT	UST
and Yahweh has torn them away from their land in nose and in wrath and in great fury and has thrown them into another land, as this day.'	*Yahweh became extremely angry with them and took them out of their land, and threw them into another land, and they are still there.'*

ULT **and Yahweh has torn them away from their land**
UST Yahweh … and took them out of their land
(וַיִּתְּשֵׁם יְהוָה מֵעַל אַדְמָתָם)

Here the author is speaking as if Yahweh had literally **torn** the Israelites away from their land, as someone might tear a piece of cloth or uproot a plant. The author means that Yahweh forcibly removed them from their land. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [and Yahweh has forcibly removed them from their land]

Support Reference: Metaphor

ULT **in nose**
UST became extremely angry with them
(בְּאַף)

See how you translated the similar expression "in his nose" in verse 23.

Support Reference: Idiom

ULT **and has thrown them into another land**
UST and threw them into another land
(וַיַּשְׁלִכֵם אֶל־אֶרֶץ אַחֶרֶת)

Here Moses is speaking as if God had literally **thrown** the Israelites into another land. He means that God forcefully removed them from their homeland and sent them into exile. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and has forcefully sent them into another land]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
their land	their land
and in wrath	became extremely angry with them
and in … fury	became extremely angry with them
land	land

Deuteronomy 29:29

ULT	UST
The secret things {are} of Yahweh our God, but the revealed things {are} for us and for our sons until forever, in order to do all the words of this law.	*There are some things that Yahweh our God has kept secret, but he has revealed his law to us, and he expects us and our descendants to obey it forever.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} of Yahweh	Yahweh
our God	our God
forever	forever
law	his law … it

Deuteronomy 30

Deuteronomy 30 Chapter Introduction

Structure and Formatting

Moses assures the Israelites that Yahweh will forgive them even if he has sent them into exile and tells them they have a choice; obedience and life, or disobedience and death.

1. Assurance of pardon (1–10)
2. Assurance that Yahweh's law is not too hard (11–14)
3. Reiteration of promises and threats (15–20)

Translation Issues in This Chapter

Extended use of negative to make a positive point

From verses 11–13 Moses uses negative, extreme statements and questions that he does not expect an answer to in order to make a strong point to the opposite extreme which is stated in verse 14. If your language would not use these forms to create such an emphasis consider how your language would achieve the same result. (See Litotes; Hyperbole; and Rhetorical Question)

Words for the law

- statutes
- ordinances
- commandments

Moses uses several words to refer to the law that Yahweh commanded the Israelites to obey. It is unclear what the differences are between these terms. If your language has different terms for the law, you could use them here to differentiate between the different Hebrew words. (See: Translate Unknowns)

“you” and “your”

The most significant challenge with “you” forms in this chapter is making it clear to your audience when Moses is speaking about the current generation of Israelites and when he is speaking about future Israelites. In both cases, he uses “you” because he is referring to the nation as one across time. For the most part, from verses 1–10, he uses “you” to mean the future, potential Israelites who will rebel against Yahweh, whom Yahweh will punish, and who repent and are restored to the land. This future generation is introduced in 29:22.

Throughout this chapter “you” is singular except for where noted in verses 18–19.

“voice”

Throughout this chapter, the Hebrew word “voice” frequently refers to what Yahweh has commanded.

“return to Yahweh”

In this chapter “return” is used frequently to refer to the future Israelites changing their minds, that is, repenting, and also to refer to resuming worshipping Yahweh instead of false gods.

Deuteronomy 30:1

ULT	UST
And it will be, if all these things have come on you, the blessings and the curses that I have set to your faces, and you return to your heart among all the nations where Yahweh your God has driven you there,	*If, despite Yahweh our God blessing you in all the ways I have just told you about, {you disobey him, and when} he curses you in all the ways I have just told you about, and you are living in the countries to which he will have scattered you, you may realize what you have done.*

ULT **And it will be**
UST If … and when
(וְהָיָה)

Moses is using the phrase **And it will be** to mark a change in what he is telling the Israelites. Use a word, phrase, or other method in your language that is natural for marking this sort of change.

Support Reference: Introduction of a New Event

ULT **if**
UST If … and when
(כִּי)

The word **if** here introduces the first part of a possible condition that extends through verse 2. Moses is describing what will happen if the Israelites experience both blessings and curses, are scattered among the nations, and then repent. Yahweh will only do the things described in verse 3 if this condition happens. Use a natural form in your language for introducing a condition that could happen.

Support Reference: Connect — Hypothetical Conditions

ULT **all these things have come on you**
UST in all the ways I have just told you about, {you disobey him … } … in all the ways I have just told you about
(יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה)

Here Moses is speaking of the blessings and curses as if they were things that could physically **come on** the people. He means that the people will experience these blessings and curses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all these things happen to you]

Support Reference: Metaphor

ULT **I have set**
UST I have just told you about … in all the ways I have just told you about
(נָתַתִּי)

Here Moses is speaking as if he had literally **set** physical objects in front of the Israelites. He means that he is presenting them with choices or options. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have presented] or [I have given]

Support Reference: Metaphor

ULT **to your faces**
UST I have just told you about … in all the ways I have just told you about
(לְפָנֶיךָ)

Here, **to your faces** represents "in front of you" or "before you." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before you]

Support Reference: Metonymy

ULT **and you return to your heart**
UST you may realize what you have done
(וְהֲשֵׁבֹתָ אֶל־לְבָבֶךָ)

Moses is using **return to your heart** as a common expression of his culture to mean "think seriously about these things" or "reflect deeply on what has happened." 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: [and you think seriously about these things] or [and you reflect on what has happened]

Support Reference: Idiom

ULT **where Yahweh your God has driven you there**
UST Yahweh our God … to which he will have scattered you
(אֲשֶׁר הִדִּיחֲךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה)

It might seem that the expression **where Yahweh your God has driven you there** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [where Yahweh your God has driven you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **Yahweh your God**
> UST Yahweh our God
> (יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the blessings	despite … blessing you
and the curses	he curses you
the nations	and you are living in the countries
Yahweh	Yahweh
your God	our God

Deuteronomy 30:2

ULT	UST
and you return to Yahweh your God and listen to his voice, according to all that I am commanding you today, you and your sons, with all your heart and with all your soul,	*Then, if you and your children begin to worship Yahweh our God again and faithfully obey all that I have today commanded you to do,*

ULT **and you return to Yahweh**
UST Then, if you … begin to worship Yahweh … again
(וְשַׁבְתָּ עַד־יְהוָה)

Moses is speaking of the Israelites as if they had been walking away from God but could **return** to walk back to him. He means that they should stop living in ways that are displeasing to God and instead live in the manner in which God wants people to live. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and once again you begin to obey Yahweh]

Support Reference: Metaphor

ULT **and listen to his voice**
UST and … obey all
(וְשָׁמַעְתָּ בְקֹלוֹ)

Moses assumes that readers will know that **listen** as it is used here, includes the meaning of "obey." You could say that explicitly if that would be helpful to your readers. Alternate translation: [listen to and obey his voice]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and listen to his voice**
UST and … obey all
(וְשָׁמַעְתָּ בְקֹלוֹ)

Here, **his voice** represents what God said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and listen to what he commands]

Support Reference: Metonymy

ULT **and your sons**
UST and your children
(וּבָנֶ֑יךָ)

Here the masculine term **sons** 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: [children]

Support Reference: When Masculine Words Include Women

ULT **with all your heart and with all your soul**
UST faithfully
(בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ)

Moses is referring to all of a person by naming two major components, **heart** and **soul**. These terms are used together to mean “completely” or “wholeheartedly.” See how you translated the expression “with all your heart and with all your soul” in 4:29. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with all your being] or [wholeheartedly]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
your soul	faithfully

Deuteronomy 30:3

ULT	UST
then Yahweh your God will turn back your captivity and have compassion on you, and he will return and gather you from all the peoples where Yahweh your God has scattered you there.	*he will act mercifully toward you by rescuing you. He will bring you back from the nations to which he scattered you.*

ULT **then Yahweh your God will turn back your captivity**
UST he … by rescuing you
(וְשָׁ֣ב יְהוָ֣ה אֱלֹהֶ֔יךָ אֶת־שְׁבוּתְךָ֖)

Here Moses is speaking as if captivity were a physical object that God could **turn back**. Moses means that God will end their captivity and restore them to their land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then Yahweh your God will end your captivity] or [then Yahweh your God will restore you from captivity]

Support Reference: Metaphor

ULT **and have compassion on you**
UST will act mercifully toward you
(וְרִחֲמֶ֑ךָ)

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

Support Reference: Abstract Nouns

ULT **and he will return and gather you**
UST He will bring you back
(וְשָׁ֙ב וְקִבֶּצְךָ֔)

The terms **return** and **gather** 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 he will allow you to return]

Support Reference: Doublet

ULT **where Yahweh your God has scattered you there**
UST to which he scattered you
(אֲשֶׁר הֲפִיצְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה)

It might seem that the expression **where Yahweh your God has scattered you there** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [where Yahweh your God has scattered you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
your God	he
your captivity	by rescuing you
and have compassion on you	will act mercifully toward you
Yahweh	he
your God	he
has scattered you	scattered you

Deuteronomy 30:4

ULT	UST
If your scattered people are in the end of the heavens, from there Yahweh your God will gather you, and from there he will take you.	*Even if he scatters you to the most distant places on the earth, Yahweh our God will gather you from there and bring you back to your land.*

ULT **from there**
UST from there
(מִשָּׁם)

This verse introduces the consequence of the condition proposed in the previous verse. Use a natural form in your language for introducing the consequence of this possible condition. Alternate translation: [then from there]

Support Reference: Connect — Hypothetical Conditions

ULT **in the end of the heavens**
UST Even if he scatters you to the most distant places on the earth
(בִּקְצֵה הַשָּׁמָיִם)

Moses says **in the end of the heavens** as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in the farthest places] or [at the ends of the earth]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your scattered people	Even if he scatters you to the most distant places on the earth
the heavens	Even if he scatters you to the most distant places on the earth
Yahweh	Yahweh
your God	our God

Deuteronomy 30:5

ULT	UST
And Yahweh your God will bring you into the land that your fathers possessed, and you will possess it, and he will do you good and will multiply you more than your fathers.	*He will enable you to possess again the land where your ancestors lived. He will cause you to be more prosperous and more numerous than you are now.*

ULT **your fathers … more than your fathers**
UST your ancestors … than you are now
(אֲבֹתֶיךָ & מֵאֲבֹתֶיךָ)

Here Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your ancestors … more than he did for them]

Support Reference: Metaphor

ULT **and will multiply you more than your fathers**
UST and more numerous than you are now
(וְהִרְבְּךָ מֵאֲבֹתֶיךָ)

As explained in the introduction to this chapter, Moses is using **you** and **your** to refer to a future generation of Israelites. The **fathers** who **possessed the land** refer to the current generation of Israelites (who Moses is addressing) who are about to possess the land. Moses is saying their descendants, after Yahweh's judgment, will be even larger than the Israelites' current population. Alternate translation: [and will make those descendants more than you]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	He
your God	He
possessed	lived
and you will possess it	will enable you to possess again
and he will do you good	He will cause you to be more prosperous
and will multiply you	and more numerous

Deuteronomy 30:6

ULT	UST
And Yahweh your God will circumcise your heart and the heart of your seed, to the love of Yahweh your God with all your heart and with all your soul, so that you may live.	*Yahweh our God will change your and your children's inner beings, with the result that you will love him with all that you desire and with all that you feel and that you will continue to live {in that land}.*

ULT **And Yahweh your God will circumcise your heart and the heart of your seed**
UST Yahweh our God will change your and your children's inner beings
(וּמָ֨ל יְהוָ֤ה אֱלֹהֶ֙יךָ֙ אֶת־לְבָבְךָ֔ וְאֶת־לְבַ֖ב זַרְעֶ֑ךָ)

Here Moses is speaking as if God would literally perform the physical act to **circumcise** the **heart** of the Israelites and **the heart of your seed** (their descendants). He means that God will remove whatever prevents them from loving and obeying him completely. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Yahweh your God will enable you and your descendants to love him wholeheartedly] or [And Yahweh your God will change your heart and the heart of your descendants]

Support Reference: Metaphor

ULT **your seed**
UST your children's
(זַרְעֶ֑ךָ)

Here Moses is speaking as if the Israelites' offspring were **seed**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. See the Introduction to Deuteronomy for a discussion of this use of the term "seed." Alternate translation: [your descendants] or [your offspring]

Support Reference: Metaphor

ULT **to the love of Yahweh your God with all your heart and with all your soul, so that you may live**
UST with the result that you will love him with all that you desire and with all that you feel and that you will continue to live {in that land}
(לְאַהֲבָ֞ה אֶת־יְהוָ֣ה אֱלֹהֶ֗יךָ בְּכָל־לְבָבְךָ֙ וּבְכָל־נַפְשֶׁ֔ךָ לְמַ֥עַן חַיֶּֽיךָ׃)

Here, **to the love of** marks **so that you may live** as the goal or purpose of **Yahweh your God will circumcise your heart and the heart of your seed**. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [so that you will love Yahweh your God with all your heart and with all your soul, and so that you may live]

Support Reference: Connect — Goal (Purpose) Relationship

ULT with all your heart and with all your soul
UST with all that you desire and with all that you feel
(בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ)

See how you translated the expression “with all your heart and with all your soul” in verse 2. Alternate translation: [with all your being] or [wholeheartedly]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
And … will circumcise	will change
your seed	your children’s
to the love of	with the result that you will love
Yahweh	him
your God	him
your soul	that you feel

Deuteronomy 30:7

ULT	UST
And Yahweh your God will put all these curses on your enemies and on haters of you, who pursued you.	*Yahweh our God will send all the disasters {that I have told you about} on your enemies and on those who oppressed you.*

ULT **And Yahweh your God will put all these curses on your enemies**
UST Yahweh our God will send all the disasters {that I have told you about} on your enemies
(וְנָתַן יְהוָה אֱלֹהֶיךָ אֵת כָּל־הָאָלוֹת הָאֵלֶּה עַל־אֹיְבֶיךָ)

Here Moses is speaking as if the curses were objects that God could physically **put** on Israel's enemies. He means that God will cause these curses to happen to them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Yahweh your God will cause all these curses to happen to your enemies]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
curses	the disasters {that I have told you about}
your enemies	your enemies

Deuteronomy 30:8

ULT	UST
And you will return and listen to the voice of Yahweh, and you will do all his commandments that I am commanding you today.	*As you did before, you will do what Yahweh wants you to do and you will obey all that I have commanded you today.*

ULT **And you will return and listen to the voice of Yahweh**
UST As you did before, you will do what Yahweh wants you to do
(וְאַתָּה תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל יְהוָה)

See how you translated “return to Yahweh your God and listen to his voice” in verse 2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **all his commandments that I am commanding you**
UST all that I have commanded you
(אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ)

Moses is using a construction in which a verb **commanding** and its object **commandment** 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 saying this. Alternate translation: [all his commandments that I am giving you]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Deuteronomy 30:9

ULT	UST
And Yahweh your God will give you prosperity in all the work of your hand and in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground, for goodness; for Yahweh will again rejoice over you for goodness, as he rejoiced over your fathers,	*Yahweh our God will cause you to be very prosperous in all that you do. You will have many children and many cattle, and you will produce abundant crops. He will again be happy to enable you to prosper, just like he was happy to enable your ancestors to prosper.*

ULT **And Yahweh your God will give you prosperity in all the work of your hand**
UST Yahweh our God will cause you to be very prosperous in all that you do
(וְהוֹתִירְךָ֨ יְהוָ֤ה אֱלֹהֶ֙יךָ֙ בְּכֹ֣ל ׀ מַעֲשֵׂ֣ה יָדֶ֔ךָ)

If your language does not use an abstract noun for the idea of **prosperity**, you could express the same idea in another way. Alternate translation: [And Yahweh your God will make you prosper in all the work of your hand] or [And Yahweh your God will cause all the work of your hand to succeed]

Support Reference: Abstract Nouns

ULT **and in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground**
UST You will have many children and many cattle, and you will produce abundant crops
(בִּפְרִ֤י בִטְנְךָ֙ וּבִפְרִ֣י בְהֶמְתְּךָ֔ וּבִפְרִ֖י אַדְמָתְךָ֑)

See how you translated the similar expressions “the fruit of your womb and the fruit of your land and the fruit of your cattle” in 28:4.

Support Reference: Metaphor

ULT **for goodness**
UST will cause you to be very prosperous
(לְטוֹבָ֔ה)

If your language does not use an abstract noun for the idea of **goodness**, you could express the same idea in another way. Alternate translation: [because he is good to you] or [because it is good]

Support Reference: Abstract Nouns

ULT **for Yahweh will again rejoice over you for goodness, as he rejoiced over your fathers**

UST He will again be happy to enable you to prosper, just like he was happy to enable your ancestors to prosper

(כִּי ׀ יָשׁוּב יְהוָה לָשׂוּשׂ עָלֶיךָ לְטוֹב כַּאֲשֶׁר־שָׂשׂ עַל־אֲבֹתֶיךָ)

See how you translated the similar expression “Yahweh rejoiced over you in doing you good” in 28:63.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
And … will give you prosperity	will cause you to be very prosperous
the work of	that you do
and in the fruit of	You will have many children
your womb	You will have many children
and in the fruit of	and many cattle
your cattle	and many cattle
and in the fruit of	and you will produce abundant crops
for goodness	will cause you to be very prosperous
Yahweh	He
rejoice	will again be happy
for goodness	to enable you to prosper
he rejoiced	he was happy

Deuteronomy 30:10

ULT	UST
if you listen to the voice of Yahweh your God, keeping his commandments and his statutes written in this book of the law, if you return to Yahweh your God with all your heart and with all your soul.	*But he will do those things only if you do what he has told you to do, and only if you obey all his rules and regulations that I have written about in this instruction book, and only if you again worship Yahweh with all that you desire and with all that you feel.*

ULT **if you listen to the voice of Yahweh your God**
UST But he will do those things only if you do what he has told you to do
(כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase “Yahweh your God and listen to his voice” in verse 2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **his commandments and his statutes**
UST all his rules and regulations
(מִצְוֹתָיו וְחֻקֹּתָיו)

See how you translated the similar expression “his statutes and his commandments” in 4:40.

Support Reference: Doublet

ULT **with all your heart and with all your soul**
UST with all that you desire and with all that you feel
(בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ)

See how you translated the expression “with all your heart and with all your soul” in verse 2. Alternate translation: [with all your being] or [wholeheartedly]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
your God	he
and his statutes	and regulations
the law	instruction
Yahweh	Yahweh
your God	Yahweh
your soul	that you feel

Deuteronomy 30:11

ULT	UST
For this commandment that I am commanding you today is not {too} wonderful for you, and it is not far away.	*The commands that I am giving to you today are not very difficult for you to obey, and they are not difficult to know.*

ULT **this commandment that I am commanding you**
UST The commands that I am giving to you
(הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ)

See how you translated the similar phrase “all his commandments that I am commanding you” in verse 8.

Support Reference: Poetry

ULT **is not {too} wonderful for you, and it is not far away**
UST are not very difficult for you to obey, and they are not difficult to know
(לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא)

Moses is emphasizing a positive meaning by using a negative word, **not**, together with mild expressions that are the opposite of the intended meaning. If it would be helpful in your language, you could emphasize the positive meaning in a strong way. Alternate translation: [is very simple for you, and it is very close to you]

Support Reference: Litotes

Deuteronomy 30:12

ULT	UST
It {is} not in heaven, saying, 'Who will go up for us to heaven and take it to us and cause us to hear it, and let us do it?'	*They are not hiding in heaven. You do not need to say, 'Someone will need to go up to heaven for us and bring them back to us, in order than we can hear them and obey them.'*

ULT **It {is} not in heaven … And it {is} not beyond the sea**
UST They are not hiding in heaven … And they are not on the other side of the sea
(לֹא בַשָּׁמַיִם הִוא & וְלֹא־מֵעֵבֶר לַיָּם הִוא) (30:12-13)

Moses is referring to all inaccessible places by naming two extremes, **in heaven** (vertical extreme) and **beyond the sea** (horizontal extreme). If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [It is not in the sky … And it is not across the ocean] or [It is not far above you … And it is not far away from you]

Support Reference: Merism

ULT **It {is} not in heaven**
UST They are not hiding in heaven
(לֹא בַשָּׁמַיִם הִוא)

Moses says **It is not in heaven** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [It is not so far away that it is in heaven] or [It is not unreachable, as if it were in heaven]

Support Reference: Hyperbole

ULT **saying**
UST You do not need to say
(לֵאמֹר)

Moses 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 that you might say] or [as if to say]

Support Reference: Ellipsis

ULT Who will go up for us to heaven and take it to us and cause us to hear it, and let us do it

UST Someone will need to go up to heaven for us and bring them back to us, in order than we can hear them and obey them

(מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה)

Here Moses is using the question form to emphasize that the people of Israel think that Yahweh's commands are too difficult for them to know. If it would be helpful in your language, you could express this question as a statement. Alternate translation: [Someone must travel to heaven to learn God's commands and then return to tell us what they are so we can obey them.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in heaven	They are … hiding in heaven
to heaven	to heaven

Deuteronomy 30:13

ULT	UST
And it {is} not beyond the sea, saying, 'Who will go over to beyond the sea for us and take it to us and cause us to hear it and let us do it?'	*And they are not on the other side of the sea. You do not need to say, 'Someone will need to cross the sea for us and bring them back to us, in order than we can hear them and obey them.'*

ULT **And it {is} not beyond the sea**
UST And they are not on the other side of the sea
(וְלֹא־מֵעֵבֶר לַיָּם הֽוּא)

Moses says **it is not beyond the sea** as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [And it is not in some far away place across the sea]

Support Reference: Hyperbole

ULT **saying**
UST You do not need to say
(לֵאמֹר)

Moses 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: [as if to say] or [that is, saying]

Support Reference: Ellipsis

ULT **Who will go over to beyond the sea for us and take it to us and cause us to hear it and let us do it**
UST Someone will need to cross the sea for us and bring them back to us, in order than we can hear them and obey them
(מִי יַעֲבָר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה)

Moses is using the question form to continue to emphasize the idea from the previous verse that the people of Israel think Yahweh's commands are too difficult to know. 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: [Someone must travel across the sea to learn God's commands and then return and tell us what they are.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sea	the sea

ULT	UST
the sea	will need to cross the sea

Deuteronomy 30:14

ULT	UST
But the word {is} very near to you, in your mouth and your heart, so that you may do it.	*No, his commands are here with you. You have memorized them and you can tell them to anyone. So you can easily obey them.*

ULT **the word {is} very near to you**
UST his commands are here with you
(קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד)

Here Moses is speaking of Yahweh's commandment as if it were physically **very near** to them. He means that the commandment is easily accessible and understandable, not distant or difficult to obtain. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh's commandment is easily accessible to you]

Support Reference: Metaphor

ULT **the word**
UST his commands
(הַדָּבָר)

Here Moses is using the term **the word** to represent the commandment, mentioned in verse 11, that Yahweh had given using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [this commandment]

Support Reference: Metonymy

ULT **in your mouth and your heart**
UST You have memorized them and you can tell them to anyone
(בְּפִיךָ וּבִלְבָבְךָ)

Here, **mouth** and **heart** represent speaking and thinking. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [ready for you to speak and think about]

Support Reference: Metonymy

Deuteronomy 30:15

ULT	UST
See, today I have set to your faces life and good and death and evil.	*So listen! Today I am allowing you to choose between doing what is good resulting in you living and doing what is evil resulting in you dying.*

ULT I have set to your faces life and good and death and evil
UST I am allowing you to choose between doing what is good resulting in you living and doing what is evil resulting in you dying
(נָתַתִּי לְפָנֶיךָ & אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע)

Here Moses is speaking as if he had literally **set** physical objects in front of the Israelites. He means that he is presenting them with choices or options. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am presenting to you life and good and death and evil] or [I am giving you the choice between life and good and death and evil]

Support Reference: Metaphor

ULT I have set to your faces
UST I am allowing you to choose between
(נָתַתִּי לְפָנֶיךָ)

See how you translated the same phrase, “set to your faces” in verse 1.

Support Reference: Metonymy

ULT life and good and death and evil
UST doing what is good resulting in you living and doing what is evil resulting in you dying
(אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע)

By **life and good and death and evil**, Moses means they are being given choices to obey God, which leads to life and blessing, or to disobey God, which leads to death and cursing. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to choose what will give you life and what is good, or what will bring you death and what is evil]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	doing what is good
evil	doing what is evil

Deuteronomy 30:16

ULT	UST
What I am commanding you today is to love Yahweh your God, to walk in his ways and to keep his commandments and his statutes and his ordinances, and you will live and multiply, and Yahweh your God will bless you in the land which you are going into to possess it.	*I say again, if you love Yahweh our God, conduct your lives as he wants you to do and obey everything he commands you, you will prosper and become very numerous. Yahweh our God will bless you in the land that you are about to enter and possess.*

ULT **to walk in his ways**
UST conduct your lives as he wants you to do
(לָלֶכֶת בִּדְרָכָיו)

Here Moses is speaking of how a person lives as if that were to **walk** along God's **ways**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to live as he wants you to live] or [to obey him in how you live]

Support Reference: Metaphor

ULT **his commandments and his statutes and his ordinances**
UST everything he commands you
(מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו)

See how you translated the similar phrase, "the commandment and the statutes and the ordinances" in 5:31.

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is to love	you love
Yahweh	Yahweh
your God	our God
and his statutes	everything he commands you
and his ordinances	everything he commands you
and multiply	and become very numerous
Yahweh	Yahweh
your God	our God
and … will bless you	will bless you
in the land	in the land
to possess it	and possess

Deuteronomy 30:17

ULT	UST
But if your heart turns away and you do not listen but are drawn away and bow down to other gods and serve them,	*But if you stop worshiping Yahweh, and if you refuse to obey what he says, and if you allow others to persuade you to worship other gods,*

ULT **your heart turns away**
UST you stop worshiping Yahweh
(יִפְנֶה לְבָבְךָ)

Moses uses the **heart** to represent where a person's will and inner commitment exist. He is speaking of disobeying Yahweh as if one **turns away** from walking on a path that follows Yahweh. You may have comparable expressions in your language, or you could state the meaning plainly. Alternate translation: [you decide to disobey Yahweh]

Support Reference: Metaphor

ULT **and you do not listen**
UST and if you refuse to obey what he says
(וְלֹא תִשְׁמַע)

See how you translated "listen" in verse 2. Alternate translation: [and you do not listen and obey]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but are drawn away**
UST and if you allow others to persuade you
(וְנִדַּחְתָּ)

The expression **are drawn away** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [but you turn away] or [but you go astray]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and bow down	to worship
to … gods	gods
and serve them	to worship

Deuteronomy 30:18

ULT	UST
I announce to you today that perishing you will perish; you will not prolong {your} days in the land which you are crossing over the Jordan to go into to possess it.	*I am warning you today that you will soon die. Your people will not live for very long in the land that you are about to cross the Jordan River to enter and possess.*

ULT **I announce**
UST I am warning
(הַגֵּדְתִּי)

This verse introduces the consequence of the condition proposed in the previous verse. Use a natural form in your language for introducing the consequence of this possible condition. Alternate translation: [In that case, I announce]

Support Reference: Connect — Hypothetical Conditions

ULT **to you … you will perish; you will … prolong**
UST you … you will soon die. Your people will … live for very long
(לָכֶם & תֹּאבֵדוּן & תַּאֲרִיכֻן)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **perishing you will perish**
UST you will soon die
(אָבֹד תֹּאבֵדוּן)

Moses is repeating forms of the verb **perish** in order to intensify his 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: [you will certainly perish]

Support Reference: Reduplication

ULT **you will not prolong {your} days in the land**
UST Your people will not live for very long in the land
(לֹא־תַאֲרִיכֻן יָמִים עַל־הָאֲדָמָה)

Here Moses is emphasizing a positive meaning by using a negative word, **not**, together with a mild expression that is the opposite of the intended meaning. If it would be helpful in your language, you could emphasize the positive meaning in a strong way. Alternate translation: [you will die soon in the land]

Support Reference: Litotes

ULT **you will not prolong {your} days**
UST Your people will not live for very long
(לֹא־תַאֲרִיכֻן יָמִים)

See how you translated the phrase “prolong your days” in 4:26. Alternate translation: [you will not be able to live for a long time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I announce	I am warning
perishing	you will soon die
you will perish	you will soon die
the land	the land
the Jordan	the Jordan River
to possess it	and possess

Deuteronomy 30:19

ULT	UST
I call the heavens and the earth to witness against you today: I have set to your faces life and death, the blessings and the curses; that you would choose life that you may live, you and your seed,	*I am requesting everyone in heaven and on the earth to testify to you, that today I am allowing you to choose whether you want to live for a long time or to soon die, whether you want Yahweh to bless you or to curse you. So choose to obey and therefore live; choose for you and for your descendants.*

ULT **I call the heavens and the earth to witness against you today**
UST I am requesting everyone in heaven and on the earth to testify to you, that today
(הַעִידֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ)

Here Moses is speaking of **the heavens and the earth** as if they were living beings that could serve as witnesses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I solemnly declare before all creation]

Support Reference: Personification

ULT **against you**
UST to you
(בָכֶם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **I have set to your faces life and death, the blessings and the curses**
UST I am allowing you to choose whether you want to live for a long time or to soon die, whether you want Yahweh to bless you or to curse you
(הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה)

See how you translated the similar expression "the blessings and the curses that I have set to your faces" in verse 1 and "I have set to your faces life and good and death and evil" in verse 15.

ULT **and your seed**
UST and for your descendants
(וְזַרְעֶךָ)

Here Moses is speaking as if the Israelites' offspring were **seed**. See the Introduction to Deuteronomy for a discussion of this use of the term "seed." Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and your offspring]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I call … to witness	I am requesting everyone … to testify … that
the heavens	in heaven
I call … to witness	I am requesting everyone … to testify … that
the blessings	whether you want Yahweh to bless you
and the curses	or to curse you
and your seed	and for your descendants

Deuteronomy 30:20

ULT	UST
to love Yahweh your God, to listen to his voice, and to cling to him—for he {is} your life and the length of your days—so you may live in the land that Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them."	*Decide to love Yahweh our God, to obey him and to always be faithful to him. If you do that, he will enable you and your descendants to live for a long time in the land that Yahweh solemnly promised to your ancestors Abraham, Isaac, and Jacob, that he would give to them."*

ULT **to listen to his voice**
UST to obey him
(לִשְׁמֹעַ בְּקֹלוֹ)

See how you translated the phrase "listen to his voice" in 4:30.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and to cling to him**
UST and to always be faithful to him
(וּלְדָבְקָה־בּוֹ)

See how you translated the similar phrase "to him you shall cling" in 10:20. Alternate translation: [and to maintain a good relationship with him]

Support Reference: Metaphor

ULT **for he {is} your life and the length of your days**
UST If you do that, he will enable you and your descendants to live for a long time
(כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ)

Here, **your life and the length of your days** represents Yahweh, who is the one who gives life and length of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for he is the source of your life and long days] or [for he gives you life and enables you to live long]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to love	Decide to love
Yahweh	Yahweh
your God	our God
the land	the land
Yahweh	Yahweh
swore	solemnly promised
to Abraham	Abraham

ULT	UST
to Isaac and to Jacob	Isaac and Jacob

Deuteronomy 31

Deuteronomy 31 Chapter Introduction

Structure and Formatting

1. Joshua will lead after Moses (1–8)
2. Command to read the law regularly (8–13)
3. Final instructions and warnings (14–29)
4. Song (31:30–32:44)

Religious and Cultural Concepts in This Chapter

Final instructions

In the Ancient Near East, it was common for an important leader to give instructions for his people to follow after his death. In this chapter, Moses begins his final words to the people of Israel. These are words that he wants them to remember long after he is gone. This section served to make a smooth transition to Joshua's leadership.

Translation issues in this chapter

singular and plural issues

- Plural and singular forms of "you" are mixed in this chapter. Most are singular but in verses 5, 13, and 28–29, all are plural while there is a mix in verse 12 and 26–27 (see notes).
- In verses 16–21, Yahweh speaks about "this people" but frequently uses singular pronouns ("he," "him," "his") rather than plural pronouns ("they," "them," "their") to refer to them. This is because Hebrew often treats a collective noun like "people" grammatically as singular, even though it refers to a group. The ULT preserves this singular form to reflect the original Hebrew. For example, in verse 16, Yahweh says "this people will rise up" but then "he is going" and "he will forsake me." In verse 17, there is even a shift within the same verse, "my nose will burn against **him**, and I will forsake **them.**" This mixing of singular

and plural when referring to the same group may seem inconsistent in some languages. If using singular pronouns to refer to a group would be confusing or unnatural in your language, you could use plural pronouns throughout these verses to refer to the people of Israel.

Order of events

There are a few events in this chapter that may seem out of order or repeated: Joshua presented by Moses before Yahweh commissions him, Moses gives the law to the Levites twice, Moses announces his old age & retirement before Yahweh tells him it is time to die. It may be helpful to view 31:1–12 as an introduction to chapters 31–34 with the more detailed narration beginning from verse 13. It may also help to consider the chapter thematic within a certain time frame instead of strictly chronological within that same time frame.

Deuteronomy 31:1

ULT	UST
Then Moses went and spoke these words to all Israel.	*Then Moses also told the Israelites,*

ULT **all Israel**
UST the Israelites
(כָּל־יִשְׂרָאֵל)

In this verse, the word **Israel** is singular in form, but it refers to all the people of Israel as a group. If it would be helpful in your language, you could use the plural form of "Israel." Alternate translation: [all the Israelites]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Israel	the Israelites

Deuteronomy 31:2

ULT	UST
And he said to them, "I am 120 years old today; I am not able anymore to go out and come in, and Yahweh has said to me, 'You will not go over this Jordan.'	*"I am 120 years old. I am no longer able to go everywhere that you need to go{, so I cannot be your leader any longer}. Furthermore, Yahweh has told me that I will not cross the Jordan River.*

ULT **I am not able anymore to go out and come in**

UST I am no longer able to go everywhere that you need to go{, so I cannot be your leader any longer}

(לֹא־אוּכַל עוֹד לָצֵאת וְלָבוֹא)

Moses is referring to all of his normal activities by naming two major components, **go out** and **come in**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I am not able anymore to carry out my duties]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Yahweh	Furthermore, Yahweh
Jordan	the Jordan River
years old	am … years old

Deuteronomy 31:3

ULT	UST
Yahweh your God, he will go over to your faces; he will destroy these nations from to your faces, and you will dispossess them. Joshua, he will go over to your faces, as Yahweh has spoken.	*Instead of me, Yahweh our God will lead you across {the Jordan River}. He will destroy the people groups that are living there for you, in order that you can occupy their land. Yahweh has appointed Joshua to lead you across {the Jordan River} in my place.*

ULT Yahweh your God
UST Yahweh our God
(יְהוָה אֱלֹהֶיךָ)

See how you translated the phrase “Yahweh your God” in 1:10.

Support Reference: Possession

ULT Yahweh your God, he … Joshua, he
UST Instead of me, Yahweh our God … Joshua … in my place
(יְהוָה אֱלֹהֶיךָ הוּא & יְהוֹשֻׁעַ הוּא)

Moses is stating the pronoun **he** separately after **Yahweh your God** and **Joshua**, even though the subject is already stated. He is doing that to emphasize that these are the ones who will lead the people. If a speaker of your language would use explicit pronouns 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 emphasis here. Alternate translation: [It is Yahweh your God who … It is Joshua who]

Support Reference: Pronouns — When to Use Them

ULT to your faces … from to your faces … to your faces
UST will lead you across {the Jordan River} … for you … to lead you across {the Jordan River}
(לְפָנֶיךָ & מִלְּפָנֶיךָ & לְפָנֶיךָ)

Here, **to your faces** represents being in front of you or ahead of you. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before you … from before you … before you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	our God
will destroy	will destroy
nations	the people groups that are living there

ULT	UST
and you will dispossess them	in order that you can occupy their land
Joshua	Joshua
Yahweh	Yahweh

Deuteronomy 31:4

ULT	UST
And Yahweh will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land, which he destroyed them.	*Yahweh will do to those people groups what he did to Sihon and Og, the two kings of the Amorites when, he destroyed them and their people.*

ULT to Sihon and to Og, the kings of the Amorites, and to their land
UST to Sihon and Og, the two kings of the Amorites … and their people
(לְסִיחֹון וּלְעוֹג מַלְכֵי הָאֱמֹרִי וּלְאַרְצָם)

Here, **their land** represents the people who lived in that land. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [to Sihon and to Og, the kings of the Amorites, and to their people]

Support Reference: Metonymy

ULT to Sihon and to Og, the kings of the Amorites
UST to Sihon and Og, the two kings of the Amorites
(לְסִיחֹון וּלְעוֹג מַלְכֵי הָאֱמֹרִי)

The words **Sihon** and **Og** are the names of men, and **Amorites** is the name of a people group.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to Sihon	to Sihon
and to Og	and Og
the kings of	the two kings
the Amorites	of the Amorites
and to their land	and their people
he destroyed	when, he destroyed

Deuteronomy 31:5

ULT	UST
And Yahweh will give them to your faces, and you shall do to them according to all the commandments that I commanded you.	*Yahweh will enable you to conquer those people groups, but you must kill all of those people, which is what I have commanded you to do.*

ULT And Yahweh will give them to your faces
UST Yahweh will enable you to conquer those people groups
(וּנְתָנָם יְהוָה לִפְנֵיכֶם)

Moses is using **give them to your faces** as a common expression of his culture to mean "give you victory over them" or "deliver them into your power." 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. See how you translated this similar phrase "give them to your face" in 7:2. Alternate translation: [And Yahweh will give you victory over them] or [And Yahweh will hand them over to you]

Support Reference: Idiom

ULT and you shall do to them according to all the commandments that I commanded you
UST but you must kill all of those people, which is what I have commanded you to do
(וַעֲשִׂיתֶם לָהֶם כְּכָל־הַמִּצְוָה אֲשֶׁר צִוִּיתִי אֶתְכֶם)

By **all the commandments that I commanded you**, Moses means the commands to completely destroy the Canaanite nations and not spare anyone or anything devoted to destruction. You could indicate this explicitly in your translation if that would be helpful to your readers. See 7:2 and 20:16–17 for more information. Alternate translation: [and you shall completely destroy them as I have commanded you]

Support Reference: Assumed Knowledge and Implicit Information

ULT the commandments that I commanded
UST which is what I have commanded … to do
(הַמִּצְוָה אֲשֶׁר צִוִּיתִי)

Moses 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 I have given you]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Deuteronomy 31:6

ULT	UST
Be strong and courageous, you shall not fear, and you shall not be afraid of their faces; for Yahweh your God, he goes with you; he will not fail you nor forsake you."	*Be brave and confident. Do not be afraid of those people. Do not forget that it is Yahweh our God who will go with you. He will always help you and never abandon you."*

ULT **Be strong and courageous**
UST Be brave and confident
(חִזְקוּ וְאִמְצוּ)

The terms **strong** and **courageous** mean similar things. Moses is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Be very brave]

Support Reference: Doublet

ULT **you shall not fear, and you shall not be afraid of their faces**
UST Do not be afraid of those people
(אַל־תִּירְאוּ וְאַל־תַּעַרְצוּ מִפְּנֵיהֶם)

The terms **fear** and **be afraid** mean similar things. Moses 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: [do not be afraid of them at all]

Support Reference: Doublet

ULT **of their faces**
UST Do … be afraid of those people
(מִפְּנֵיהֶם)

Here, **their faces** represents the people themselves, their presence, or their intimidating appearance. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [of them] or [of their presence]

Support Reference: Metonymy

ULT **for Yahweh your God, he goes with you**
UST Do not forget that it is Yahweh our God who will go with you
(כִּי ׀ יְהוָה אֱלֹהֶיךָ הוּא הַהֹלֵךְ עִמָּךְ)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [since Yahweh your God goes with you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he will not fail you nor forsake you**
UST He will always help you and never abandon you
(לֹא יַרְפְּךָ וְלֹא יַעַזְבֶךָּ)

The terms translated **not fail** and **nor forsake** mean similar things. Moses 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: [he will always be faithful to you] or [he will certainly stay by your side]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and courageous	Be brave and
you shall … fear	Do … be afraid of those people
you shall … be afraid	Do … be afraid of those people
Yahweh	Yahweh
your God	our God
forsake you	abandon you

Deuteronomy 31:7

ULT	UST
And Moses called to Joshua and said to him in the eyes of all Israel, "Be strong and courageous, for you will go {with} this people into the land that Yahweh has sworn to their fathers to give to them, and you will cause them to inherit it.	*Then Moses summoned Joshua, and while all the Israelites were listening, he said to him, "Be brave and confident. You are the one who will lead these people into the land that Yahweh promised to our ancestors that he would give to them, and you will enable them to occupy it.*

ULT **in the eyes of all Israel**
UST while all the Israelites were listening
(לְעֵינֵי כָל־יִשְׂרָאֵל)

Moses is using the term **eyes** to mean sight. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [in the sight of all Israel] or [before all Israel]

Support Reference: Metonymy

ULT **and said**
UST and … he said
(וַיֹּאמֶר)

The term **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **Be strong and courageous**
UST Be brave and confident
(חֲזַק וֶאֱמָץ)

See how you translated the same expression in verse 6.

Support Reference: Doublet

ULT **to their fathers**
UST to our ancestors
(לַאֲבֹתָם)

Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to their ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
And … called	Then … summoned
to Joshua	Joshua
Israel	the Israelites
and courageous	Be brave and
into the land	into the land
Yahweh	Yahweh
has sworn	promised
will cause … to inherit it	will enable … to occupy it

Deuteronomy 31:8

ULT	UST
And Yahweh, he goes to your faces; he will be with you; he will not fail you nor abandon you; you shall not fear, and you shall not be dismayed."	*It is Yahweh who will go ahead of you. He will be with you. He will always help you. He will never abandon you. So do not be afraid or dismayed."*

ULT **he goes to your faces**
UST It is … who will go ahead of you
(הָוּא ׀ הַהֹלֵךְ לְפָנֶיךָ)

Here, **to your faces** represents being in front of you or before you. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [he goes before you]

Support Reference: Metonymy

ULT **he will not fail you nor abandon you**
UST He will always help you. He will never abandon you
(לֹא יַרְפְּךָ וְלֹא יַעַזְבֶךָּ)

See how you translated the similar expression "he will not fail you nor forsake you" in verse 6.

Support Reference: Doublet

ULT **you shall not fear, and you shall not be dismayed**
UST So do not be afraid or dismayed
(לֹא תִירָא וְלֹא תֵחָת)

The terms **fear** and **be dismayed** mean similar things. Moses 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: [you shall not be frightened]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Yahweh	Yahweh
abandon you	He will … abandon you
you shall … fear	So do … be afraid
you shall … be dismayed	dismayed

Deuteronomy 31:9

ULT	UST
And Moses wrote this law and gave it to the priests, the sons of Levi, who carry the box of the covenant of Yahweh, and to all the elders of Israel.	*Moses wrote down all these laws and gave the scroll to the priests, the descendants of Levi, who carried Yahweh's sacred chest. He gave another copy of the laws to all the Israelite elders.*

ULT **this law**
UST all these laws … the laws
(אֶת־הַתּוֹרָה הַזֹּאת)

Here, **this law** represents the written document containing Yahweh's covenant instructions. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [this written document] or [these written instructions]

Support Reference: Metonymy

ULT **the sons of Levi**
UST the descendants of Levi
(בְּנֵי לֵוִי)

Here the author is speaking as if the priests were Levi's **sons**. He means that they are descendants of Levi. If it would be helpful in your language, you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
law	all … laws … the laws
the priests	the priests
Levi	Levi
who carry	who carried
the box of the covenant of	sacred chest
Yahweh	Yahweh's
the elders of	elders
Israel	the Israelite

Deuteronomy 31:10

ULT	UST
And Moses commanded them, saying, "At the end of seven years, at the appointed time of year of the remission, during the Festival of Huts,	*Moses told them, "At the end of every seven years, at the time that you must cancel all debts, that is, during the Festival of Shelters,*

ULT **seven years**
UST of every seven years
(שֶׁבַע שָׁנִים)

Translate this number according to the conventions of your own language and culture. Alternate translation: [7 years]

Support Reference: Numbers

ULT **saying**
UST told
(לֵאמֹר)

The term **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **At the end of seven years, at the appointed time of year of the remission**
UST At the end of every seven years, at the time that you must cancel all debts
(מִקֵּץ ׀ שֶׁבַע שָׁנִים בְּמֹעֵד שְׁנַת הַשְּׁמִטָּה)

See the passage about the **year of remission** which begins in 15:1.

Support Reference: Translate Unknowns

ULT **At the end of seven years, at the appointed time of year of the remission**
UST At the end of every seven years, at the time that you must cancel all debts
(מִקֵּץ ׀ שֶׁבַע שָׁנִים בְּמֹעֵד שְׁנַת הַשְּׁמִטָּה)

If your language does not use an abstract noun for the idea of **remission**, you could express the same idea in another way. Alternate translation: [At the end of seven years, during the year when debts are forgiven]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
years	years

ULT	UST
at the appointed time of	at the time that you must cancel all debts
during the Festival of	that is, during the Festival of Shelters

Deuteronomy 31:11

ULT	UST
when all Israel shall come to appear {before} the face of Yahweh your God in the place that he will choose, you shall read this law before all Israel in their ears.	*when all the Israelites gather at the place that Yahweh our God chooses for them to worship him, read this law to them all.*

ULT **all Israel**
UST all the Israelites
(כָּל־יִשְׂרָאֵל)

See how you translated the similar expression in verse 1.

Support Reference: Collective Nouns

ULT **{before} the face of Yahweh your God**
UST when … gather … Yahweh our God
(אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ)

Here, **the face of Yahweh your God** 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: [before the presence of Yahweh your God] or [before Yahweh your God]

Support Reference: Metonymy

ULT **in their ears**
UST them
(בְּאָזְנֵיהֶם)

Moses is using the term **ears** to mean hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so that all Israel can hear it]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
Yahweh	Yahweh
your God	our God
law	law
Israel	them

Deuteronomy 31:12

ULT	UST
Assemble the people, the men and the women and the children and your foreigner who is within your gates, so that they may hear and so that they may learn and fear Yahweh your God and keep doing all the words of this law.	*Gather together everyone—men, women, children, even the foreigners who are living in your towns—in order that they may hear these laws and learn to fear and respect Yahweh our God, and to faithfully obey everything that I have written in these laws.*

ULT **within your gates**
UST are living in your towns
(בִּשְׁעָרֶיךָ)

See how you translated the phrase **within your gates** in 5:14. Alternate translation: [within your community]

Support Reference: Metonymy

ULT **so that they may hear and so that they may learn and fear Yahweh your God and keep doing all the words of this law**
UST in order that they may hear these laws and learn to fear and respect Yahweh our God, and to faithfully obey everything that I have written in these laws
(לְמַעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ וְיָרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת)

Here, **so that** marks what follows as the goal or purpose of the instruction to **Assemble the people**. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order that they may hear and learn and fear Yahweh your God and keep doing all the words of this law]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **your God**
UST our God
(אֱלֹהֵיכֶם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **all the words of this law**
UST these laws … everything that I have written in these laws
(אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת)

Moses is using **words** to represent everything contained in the law. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [all the requirements of this law] or [everything in this law]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Assemble	Gather together
and your foreigner	even the foreigners
within your gates	are living in your towns
and fear	to fear and respect
Yahweh	Yahweh
your God	our God
law	laws … in … laws

Deuteronomy 31:13

ULT	UST
And their sons, who do not know, may hear and learn to fear Yahweh your God all the days that you live in the land to which you are crossing over the Jordan to possess it.”	*This is so that your descendants, who will not yet know these laws, will hear them and learn to fear and respect Yahweh our God, during all the years that they live in the land that you are about to cross the Jordan River to occupy.”*

ULT **And their sons**

UST This is so that your descendants

(וּבְנֵיהֶם)

Here Moses is using the term **sons** to mean “descendants.” Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … know	will … know these laws
to fear	to fear and respect
Yahweh	Yahweh
your God	our God
the land	the land
the Jordan	the Jordan River
to possess it	to occupy

Deuteronomy 31:14

ULT	UST
And Yahweh said to Moses, "Behold, your dying day is approaching; call Joshua and present yourselves in the tent of meeting, and I will command him." And Moses and Joshua went and presented themselves in the tent of meeting.	*Then Yahweh said to Moses, "Listen carefully. You will soon die. Summon Joshua, and you will go to the sacred tent with him, in order that I may appoint him to be the new leader." So Joshua and Moses went to the sacred tent.*

ULT **Behold**
UST Listen carefully
(הֵן)

Yahweh is using the term **Behold** to focus Moses' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Pay attention]

Support Reference: Metaphor

ULT **and I will command him**
UST in order that I may appoint him to be the new leader
(וַאֲצַוֶּנּוּ)

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 I will command him to lead Israel]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
Moses	Moses
call	Summon
Joshua	Joshua
Joshua	Joshua
in the tent of meeting	to the sacred tent
Moses	Moses
Moses	Moses
and Joshua	Joshua and
in the tent of meeting	to the sacred tent

Deuteronomy 31:15

ULT	UST
And Yahweh appeared in the tent in a pillar of cloud, and the pillar of cloud stood over the door of the tent.	*There Yahweh appeared to them in a pillar of cloud, and that cloud was over the entrance to the tent.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
in the tent	There
in a pillar of	in a pillar
the pillar of	that cloud
the tent	to the tent

Deuteronomy 31:16

ULT	UST
And Yahweh said to Moses, "Behold, you will sleep with your fathers, and this people will rise up and whore after the strange gods of the land in the midst of which he is going to there. And he will forsake me and break my covenant that I have cut with him.	*Yahweh said to Moses, "Listen, you will soon die. Then these people will become unfaithful to me. They will stop obeying the covenant that I made with them. They will begin to worship the foreign gods the people of the land that they will enter are worshiping.*

ULT **Behold**
UST Listen
(הִנְּךָ)

Here Yahweh is using the term **Behold** to focus Moses' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Listen carefully] or [Pay attention]

Support Reference: Metaphor

ULT **you will sleep with your fathers**
UST you will soon die
(שֹׁכֵב עִם־אֲבֹתֶיךָ)

Yahweh is referring to death in a polite way by using the phrase **you will sleep with your fathers**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [you will die and be buried with your ancestors]

Support Reference: Euphemism

ULT **you will sleep with your fathers**
UST you will soon die
(שֹׁכֵב עִם־אֲבֹתֶיךָ)

Here Yahweh is speaking of Moses' ancestors as if they were his **fathers**. Your language may have comparable expressions that you can use in your translation, or you could state the meaning plainly. Alternate translation: [you will die and join your ancestors]

Support Reference: Metaphor

> ULT **and this people will rise up and whore**
> UST Then these people … will begin to worship
> (וְקָם֩ הָעָ֨ם הַזֶּ֜ה וְזָנָ֣ה)

Here Yahweh is using **rise up** as a common expression of the culture to mean "begin to act" or "proceed to act." He does not mean that the people will get out of bed or stand up from a seated position. If this expression 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: [and this people will then proceed to whore] or [and this people will begin to whore]

Support Reference: Idiom

> ULT **and whore after the strange gods**
> UST Then … will begin to worship the foreign gods
> (וְזָנָ֣ה ׀ אַחֲרֵ֣י ׀ אֱלֹהֵ֣י נֵ֑כַר)

Here Yahweh is speaking as if the Israelites worshiping foreign gods were going to **whore after the strange gods**. He means that they will be unfaithful to him by worshiping other gods, just as a wife would be unfaithful to her husband by being with other men. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and be unfaithful to me by worshiping the foreign gods] or [and act like an unfaithful wife by chasing after the foreign gods]

Support Reference: Metaphor

> ULT **he … And he will forsake me … with him**
> UST will become unfaithful to me … with them. They … they
> (הֻוּא & וַעֲזָבַ֕נִי & אִתּ֖וֹ)

From here through verse 21, the pronouns **he** and **him** refer to **this people** which in the original is a singular noun. Sometimes the plural pronouns "they" or "them" also occur. See the discussion of this issue in the introduction to this chapter for more information. If it would be helpful, you may want to use plural pronouns throughout as is modeled in the UST.

Support Reference: Pronouns — When to Use Them

ULT **of the land in the midst of which he is going to there**
UST the people of the land that they will enter are worshiping
(הָאָרֶץ אֲשֶׁר הוּא בָא־שָׁמָּה בְּקִרְבּוֹ)

It might seem that the expression **of the land in the midst of which he is going to there** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [of the land which he is going into]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and break my covenant**
UST They will stop obeying the covenant
(וְהֵפֵר אֶת־בְּרִיתִי)

Here, God is speaking of the **covenant** as if it were an object that could be physically **broken**. He means that the people will disobey the covenant or fail to fulfill their obligations under it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and disobey my covenant] or [and violate my covenant]

Support Reference: Metaphor

ULT **my covenant that I have cut with him**
UST the covenant that I made with them
(אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ)

Yahweh is using **covenant** and **cut** as part of a common expression of this culture, "to cut a covenant," which means "to make" or "establish" a covenant. See how you translated the phrase "cut a covenant" in 5:2. 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: [my covenant that I have made with them] or [my covenant that I have established with him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
and whore	Then … will begin to worship
strange	the foreign
the … gods	gods
of the land	the people of the land … are worshiping
And he will forsake me	will become unfaithful to me … They
my covenant	the covenant

Deuteronomy 31:17

ULT	UST
And on that day, my nose will burn against him, and I will forsake them and hide my face from them, and he will be devoured, and many evils and troubles will find him. And he will say on that day, 'Have not these evils found me because my God is not in my midst?'	*When that happens, I will become very angry with them. I will abandon them and refuse to help them any longer. I will cause many bad things to happen to them, and I will destroy them. Then they will realize that I stopped protecting them.*

ULT **And on that day, my nose will burn against him**
UST When that happens, I will become very angry with them
(וְחָרָה אַפִּי בוֹ בַיּוֹם־ַהַהוּא)

Yahweh is using the phrase **my nose will burn against him** as a common expression of the culture to mean that he is angry. If this phrase does not have that meaning in your language, use a comparable expression from your language that does have that meaning or state the meaning plainly. See how you translated the similar phrase "the nose of Yahweh your God burn against you" in 6:15. Alternate translation: [And on that day, I will be angry with him] or [And on that day, my anger will burn against him]

Support Reference: Idiom

ULT **and I will forsake them … from them**
UST I will abandon them … them
(וַעֲזַבְתִּים & מֵהֶם)

Unlike most of the other pronouns in verses 16–20, here the words for **them** are plural even though they also refer to the singular noun in verse 16 which is translated "this people." See the discussion of this issue in the introduction to this chapter for more information. If you chose to translate the pronouns in verse 16 as plural, you may want to use plural pronouns throughout this section as is modeled in the UST.

Support Reference: Pronouns — When to Use Them

ULT **and hide my face**
UST and refuse to help … any longer
(וְהִסְתַּרְתִּי פָנַי)

Yahweh is speaking as if he were physically going to **hide** his **face** from the Israelites. He means that he will withdraw his favor and protection from them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and withdraw my favor] or [and remove my protection]

Support Reference: Metaphor

ULT **and he will be devoured**
UST and I will destroy them
(וְהָיָה לֶאֱכֹל)

The expression **will be devoured** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and I will allow his enemies to devour him]

Support Reference: Active or Passive

ULT **and he will be devoured**
UST and I will destroy them
(וְהָיָה לֶאֱכֹל)

Here Yahweh is speaking of the Israelites experiencing destruction and defeat as if they were going to be **devoured** by a wild animal. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and he will be destroyed] or [and he will be defeated by his enemies]

Support Reference: Metaphor

ULT **and many evils and troubles will find him. And he will say on that day, 'Have not these evils found me**
UST I will cause many bad things to happen to them … Then they will realize that I stopped protecting them
(וּמְצָאֻהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא & מְצָאוּנִי הָרָעוֹת הָאֵלֶּה)

Here Moses is speaking of **evils and troubles** as if they were living things that could search for and **find** people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he will experience many evils and troubles. And he will say on that day 'Have I not experienced these]

Support Reference: Personification

ULT **Have not these evils found me because my God is not in my midst**
UST bad things … that I stopped protecting them
(הֲלֹא עַל כִּי־אֵין אֱלֹהַי בְּקִרְבִּי מְצָאוּנִי הָרָעוֹת הָאֵלֶּה)

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: [These have surely found me because my God is not in my midst!] or [It is because my God is not in my midst that these have found me.]

Support Reference: Rhetorical Question

ULT **because my God is not in my midst**
UST that I stopped protecting them
(עַל כִּי־אֵין אֱלֹהַי בְּקִרְבִּי)

The phrase **in my midst** does not mean that Yahweh has a physical body that lives with the Israelites. It means that Yahweh has a special relationship with the Israelites. You could include this information if it would be helpful for your readers. See how you translated the similar phrase “in your midst” in 6:15. Alternate translation: [because my God is no longer protecting me] or [because my God has left me alone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and I will forsake them	I will abandon them
devoured	and I will destroy them
evils	bad things
and troubles	bad things
evils	that I stopped protecting them
my God	that I stopped protecting them

Deuteronomy 31:18

ULT	UST
And hiding, I will hide my face on that day because of all the evil that he will have done, because he will have turned to other gods.	*Because of all the evil things that they will have done, and especially because they will have started to worship other gods, I will refuse to help them.*

ULT And hiding, I will hide
UST I will refuse to help them
(וְאָנֹכִי הַסְתֵּר אַסְתִּיר)

Here Yahweh is repeating forms of the verb **hide** in order to intensify his 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: [And I will certainly hide] or [And indeed, I will hide]

Support Reference: Reduplication

ULT will hide my face
UST will refuse to help them
(אַסְתִּיר פָּנַי)

See how you translated the same phrase “hide my face” in the previous verse. Alternate translation: [will remove my protection]

Support Reference: Metaphor

ULT he will have turned to other gods
UST they will have started to worship other gods
(פָּנָה אֶל־אֱלֹהִים אֲחֵרִים)

Here Yahweh is speaking as if the Israelites will have literally been walking behind him but then **will have turned** away to walk in a different direction toward other gods. He means that they will stop worshiping and obeying him and start worshiping other gods instead. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he will have abandoned me for other gods] or [he will no longer worship me but will worship other gods]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the evil	the evil things

ULT	UST
gods	gods

Deuteronomy 31:19

ULT	UST
And now, write this song for yourselves and teach it to the sons of Israel. Put it in their mouths, so that this song may be a witness for me against the sons of Israel.	*So I am going to give you, Moses, a song. Write it on a scroll, teach it to the Israelites, and make them memorize it. It will be like a witness that accuses them.*

ULT **for yourselves**
UST I am going to give you, Moses … Write it on a scroll
(לָכֶם)

Here the word **yourselves** indicates that the indirect object of the verb is the same as the subject of the verb. Use a way that is natural in your language to indicate that the same person fills two roles in the sentence. Alternate translation: [for you and the people]

Support Reference: Reflexive Pronouns

ULT **Put it in their mouths**
UST and make them memorize it
(שִׂימָה בְּפִיהֶם)

Here Yahweh is using the term **mouth** to refer to singing with their mouths. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Make them learn and sing it]

Support Reference: Metonymy

ULT **so that this song may be a witness for me**
UST It will be like a witness
(לְמַעַן תִּהְיֶה־לִּי הַשִּׁירָה הַזֹּאת לְעֵד)

Here, **so that** marks **this song may be a witness for me against the sons of Israel** as the goal or purpose of **write this song for yourselves and teach it to the sons of Israel. Put it in their mouths**. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order that this song may be a witness for me]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **this song may be a witness**
UST It will be like a witness
(תִּהְיֶה & הַשִּׁירָה הַזֹּאת לְעֵד)

Here Yahweh is speaking of **this song** as if it were a living thing that could serve as **a witness** in a legal proceeding. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [this song may serve as evidence] or [this song may serve as testimony]

Support Reference: Personification

ULT **to the sons of Israel**
UST to the Israelites
(אֶת־בְּנֵי־יִשְׂרָאֵל)

Here, **sons** means "descendants." Moses is identifying the Israelites as descendants of their ancestor Jacob, who was also known as **Israel**. See how you translated the phrase "sons of Israel" in 4:44. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the people of Israel] or [to the Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	to the Israelites
a witness	like a witness
Israel	that accuses them

Deuteronomy 31:20

ULT	UST
When I bring him to the land that I swore to his fathers, flowing with milk and honey, and he eats and becomes satisfied and fat, then he will turn to other gods, and they will serve them and they will despise me and he will break my covenant.	*I am about to take them into a very fertile land, a land that I solemnly promised their ancestors that I would give to them. There they will have plenty to eat, with the result that their stomachs will always be full and they will become complacent. But then they will turn to other gods and start to worship them, and they will despise me and break the covenant that I have made with them.*

ULT **to his fathers**
UST their ancestors
(לַאֲבֹתָיו)

Here Yahweh is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

ULT **flowing with milk and honey**
UST a very fertile land
(זָבַת חָלָב וּדְבָשׁ)

See how you translated the phrase "a land flowing with milk and honey" in 6:3. Alternate translation: [a rich and fertile land] or [a very productive land]

Support Reference: Metaphor

ULT **and becomes satisfied and fat**
UST with the result that their stomachs will always be full and they will become complacent
(וְשָׂבַע וְדָשֵׁן)

Here Yahweh is speaking of the Israelites as if they would become physically **fat**. He means that they will become prosperous and comfortable. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and becomes satisfied and prosperous]

Support Reference: Metaphor

ULT **then he will turn to other gods**
UST But then they will turn to other gods
(וּפָנָה אֶל־אֱלֹהִים אֲחֵרִים)

See how you translated the similar expression “he will have turned to other gods” in verse 18.

Support Reference: Metaphor

ULT **and they will serve them and they will despise me**
UST and start to worship them, and they will despise me
(וַעֲבָדוּם וְנִאֲצוּנִי)

Unlike most of the other pronouns in verses 16–20, here the words for **they** are plural even though they also refer to the singular noun in verse 16 which is translated “this people.” See the discussion of this issue in the introduction to this chapter for more information. If you chose to translate the pronouns from verse 16 forward as plural, you may want to use plural pronouns throughout this section as is modeled in the UST.

Support Reference: Pronouns — When to Use Them

ULT **and he will break my covenant**
UST and break the covenant that I have made with them
(וְהֵפֵר אֶת־בְּרִיתִי)

See how you translated the same expression “break my covenant” in verse 16.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	a land
I swore	I solemnly promised … that I would give to them
and honey	a very fertile land
gods	gods
and they will serve them	and start to worship them
my covenant	the covenant that I have made with them

Deuteronomy 31:21

ULT	UST
And it will be, when many evils and troubles find him, then this song will testify to his face as a witness (for it will not be forgotten from the mouths of his seed). For I know the intent that he is making today, before I have brought him into the land that I promised."	*When many terrible disasters are happening to them, their descendants will remember this song. It will be like a witness that saw them commit to worship me and accuses them of breaking their promises. I will soon take them into the land that I solemnly promised that I would give to them, but even now, before I do that, I know what they are thinking that they will do when they are living there."*

ULT **when many evils and troubles find him, then this song will testify to his face as a witness (for it will not be forgotten from the mouths of his seed). For I know the intent that he is making today, before I have brought him**

UST When many terrible disasters are happening to them, their descendants will remember this song. It will be like a witness that saw them commit to worship me and accuses them of breaking their promises. I will soon take them … but even now, before I do that, I know what they are thinking that they will do when they are living there

(כִּי־תִמְצֶאןָ אֹתוֹ רָעוֹת רַבּוֹת וְצָרוֹת וְעָנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד כִּי לֹא תִשָּׁכַח מִפִּי זַרְעוֹ כִּי יָדַעְתִּי אֶת־יִצְרוֹ אֲשֶׁר הוּא עֹשֶׂה הַיּוֹם בְּטֶרֶם אֲבִיאֶנּוּ)

As in most of this section starting in verse 16, the pronouns **him**, **his**, and **he** refer to "this people" which in the original is a singular noun. If you chose to translate them as plural, you may want to continue to use plural pronouns here as is modeled in the UST.

Support Reference: Pronouns — When to Use Them

ULT **when many evils and troubles find him**

UST When many terrible disasters are happening to them

(כִּי־תִמְצֶאןָ אֹתוֹ רָעוֹת רַבּוֹת וְצָרוֹת)

Here Moses is speaking of **many evils and troubles** as if they were living things that could actively search for and **find** the people of Israel. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar expression, "many evils and troubles will find him" in verse 17. Alternate translation: [when many evils and troubles happen to him] or [when many evils and troubles come upon him]

Support Reference: Personification

ULT **evils and troubles**
UST many terrible disasters
(רָעוֹת & וְצָרוֹת)

If your language does not use abstract nouns for the ideas of **evils** and **troubles**, you could express the same ideas in other ways. Alternate translation: [evil things and troubling things] or [bad things and difficult things]

Support Reference: Abstract Nouns

ULT **then this song will testify to his face as a witness**
UST this song. It will be like a witness that saw them commit to worship me and accuses them of breaking their promises
(וְעָנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד)

Here Moses is speaking of **this song** as if it were a living thing that could **testify**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then this song will serve as evidence against him] or [then this song will prove his guilt]

Support Reference: Personification

ULT **to his face**
UST them of breaking their promises
(לְפָנָיו)

Here, **to his face** represents being in front of the people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before him]

Support Reference: Metonymy

ULT **for it will not be forgotten from the mouths of his seed**
UST their descendants will remember … I know
(לֹא תִשָּׁכַח מִפִּי זַרְעוֹ כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because it will not be forgotten from the mouths of his seed]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it will not be forgotten from the mouths of his seed**
UST their descendants will remember
(לֹא תִשָּׁכַח מִפִּי זַרְעוֹ)

Here Yahweh is using **it will not be forgotten from the mouths of his seed** as a common expression of this culture to mean that their descendants will continue to speak about it and remember it. 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: [his descendants will not forget this song]

Support Reference: Idiom

ULT **it will not be forgotten from the mouths of his seed**
UST their descendants will remember
(לֹא תִשָּׁכַח מִפִּי זַרְעוֹ)

The expression **will not be forgotten** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [his descendants will always remember it and recite it]

Support Reference: Active or Passive

ULT **I know the intent that he is making**
UST I know what they are thinking that they will do when they are living there
(יָדַעְתִּי אֶת־יִצְרוֹ אֲשֶׁר הוּא עֹשֶׂה)

If your language does not use an abstract noun for the idea of **intent**, you could express the same idea in another way. Alternate translation: [I know what he plans to do]

Support Reference: Abstract Nouns

ULT **the land that I promised**
UST the land that I solemnly promised that I would give to them
(הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי)

Here the author has left out some words that a sentence would ordinarily need in many languages. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [the land that I promised to give to him]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evils	many terrible disasters
and troubles	many terrible disasters
then … will testify	It will be … and accuses

ULT	UST
as a witness	like a witness that saw them commit to worship me
his seed	their descendants
I know	I know
into the land	into the land
I promised	I solemnly promised that I would give to them

Deuteronomy 31:22

ULT	UST
And Moses wrote this song on that day and taught it to the sons of Israel.	*So on the day {that Yahweh gave Moses this song,} he wrote it down and taught it to the Israelites.*

ULT to the sons of Israel
UST the Israelites
(אֶת־בְּנֵי יִשְׂרָאֵל)

See how you translated the same expression in verse 19.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Israel	the Israelites

Deuteronomy 31:23

ULT	UST
And he commanded Joshua, the son of Nun, and said, "Be strong and courageous; for you shall bring the sons of Israel into the land that I swore to them, and I will be with you."	*Then Yahweh commanded Joshua, whose father was Nun, "Be brave and confident, because you will lead the Israelites into the land that I solemnly promised that I would give to them. I will be with you."*

ULT Be strong and courageous
UST Be brave and confident
(חֲזַק וֶאֱמָץ)

See how you translated the same expression in verse 6.

Support Reference: Doublet

ULT I swore to them
UST I solemnly promised that I would give to them
(נִשְׁבַּעְתִּי לָהֶם)

Here Moses is leaving out some of the words that a sentence would normally need in many languages. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [I swore to give to them]

Support Reference: Ellipsis

ULT And he commanded
UST Then Yahweh commanded
(וַיְצַו)

The pronoun **he** refers to Yahweh. It may be helpful to clarify this for your readers as modeled in the UST.

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
and courageous	Be brave and confident
Israel	the Israelites
into the land	into the land
I swore	I solemnly promised

Deuteronomy 31:24

ULT	UST
And it happened as Moses finished writing the words of this law in a scroll until {it was} complete,	*Moses finished writing all the law onto a scroll.*

ULT And it happened
UST finished
(וַיְהִי)

The author is using the phrase translated as **And it happened** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
law	the law
a scroll	a scroll

Deuteronomy 31:25

ULT	UST
that Moses commanded the Levites, who carried the box of the covenant of Yahweh, saying,	*Then he told the descendants of Levi, whose job was carrying the sacred chest that contained the agreement with Yahweh,*

ULT saying
UST Then … told
(לֵאמֹר)

The term **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	he
the Levites	the descendants of Levi
the box of the covenant of Yahweh	the sacred chest that contained the agreement with Yahweh

Deuteronomy 31:26

ULT	UST
"Take this scroll of the law and put it by the side of the box of the covenant of Yahweh your God, and {it} will be there as a witness against you.	*"Take this law scroll and place it beside the sacred chest that contains the agreement with Yahweh our God, in order that it may remain there to testify about what Yahweh will do to the people if they disobey him.*

ULT **and {it} will be there as a witness against you**
UST in order that it may remain there to testify about what Yahweh will do to the people if they disobey him
(וְהָיָה־שָׁם בְּךָ לְעֵד)

Here Moses is speaking of **the scroll** as if it were a living thing that could testify **as a witness** in a court of law. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and it will serve as evidence against you] or [and it will prove your guilt]

Support Reference: Personification

ULT **your God**
UST our God
(אֱלֹהֵיכֶם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scroll of	scroll
the law	law
the box of the covenant of	the sacred chest that contains the agreement
Yahweh	with Yahweh
your God	our God
as a witness	to testify about what Yahweh will do to the people if they disobey him

Deuteronomy 31:27

ULT	UST
For I know your rebellion and your hard neck; behold, while I am still alive with you today, you have been rebellious against Yahweh, and also surely after my death.	*I say this because I know that these people are very stubborn. They have rebelled against Yahweh all during the time that I have been with them, and they will rebel much more after I die!*

ULT **your rebellion**
UST that these people are very stubborn
(אֶת־מָרְיְךָ֣)

If your language does not use an abstract noun for the idea of **rebellion**, you could express the same idea in another way. Alternate translation: [how rebellious you are] or [that you rebel]

Support Reference: Abstract Nouns

ULT **your hard neck**
UST that these people are very stubborn
(עָרְפְּךָ֣ הַקְשֶׁה)

See how you translated “stiff of neck” in 9:6. Alternate translation: [how hard-hearted you are] or [how rebellious you are]

Support Reference: Idiom

ULT **your rebellion and your hard neck**
UST that these people are very stubborn
(אֶת־מָרְיְךָ֣ וְאֶת־עָרְפְּךָ֣ הַקְשֶׁה)

The terms **rebellion** and **hard neck** mean similar things. Moses is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [your stubborn rebellion]

Support Reference: Doublet

ULT **with you … you have been**
UST They have rebelled … all during the time that I have been with them
(עִמָּכֶ֖ם & הֱיִתֶֽם)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of ‘You’ — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	know
your rebellion	that these people are very stubborn
hard	that these people are very stubborn
rebellious	They have rebelled
Yahweh	Yahweh

Deuteronomy 31:28

ULT	UST
Assemble to me all the elders of your tribes and your officers and let me speak these words in their ears and call the heavens and the earth to witness against them.	*So gather all the elders of the tribes and your officials, in order that I can teach them the words of this song, and so that I can request all those who are in heaven and on the earth to be witnesses to testify against these people.*

ULT **in their ears**
UST them
(בְּאָזְנֵיהֶם)

Here Moses is using one part of the people, their **ears** to mean the people themselves in the act of hearing **these words**. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [to them directly]

Support Reference: Synecdoche

ULT **and call the heavens and the earth to witness against them**
UST and so that I can request all those who are in heaven and on the earth to be witnesses to testify against these people
(וְאָעִידָה בָּם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ)

See how you translated the similar expression “call the heavens and the earth to witness against you” in 30:19. Alternate translation: [and make this solemn declaration against them with the heavens and the earth as my witnesses]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Assemble	So gather
the elders of	the elders
your tribes	of the tribes
and call … to witness	and so that I can request … to be witnesses to testify
the heavens	all those who are in heaven
and call … to witness	and so that I can request … to be witnesses to testify

Deuteronomy 31:29

ULT	UST
For I know that, after my death, corrupting, you will corrupt yourselves and turn aside from the path that I have commanded you, and disaster will meet you in the following days, because you will do evil in the eyes of Yahweh, provoking him to anger through the work of your hands."	*I say this because I know that after I die, the people will become very wicked. They will stop doing everything that I have commanded them to do. In the future, because of all the evil things that they will do, they will cause Yahweh to become angry with them. Then he will cause them to experience disasters."*

ULT **corrupting, you will corrupt yourselves**
UST the people will become very wicked
(הַשְׁחֵת תַּשְׁחִתוּן)

Moses is repeating forms of the verb **corrupt** in order to intensify his 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: [you will certainly corrupt yourselves]

Support Reference: Reduplication

ULT **corrupting, you will corrupt yourselves**
UST the people will become very wicked
(הַשְׁחֵת תַּשְׁחִתוּן)

The word **yourselves** indicates that the object of the verb is the same as the subject of the verb. Use a way that is natural in your language to indicate that the same people who are doing the corrupting are also being corrupted. Alternate translation: [you will certainly corrupt yourselves]

Support Reference: Reflexive Pronouns

ULT **and turn aside from the path**
UST They will stop doing everything
(וְסַרְתֶּם מִן־הַדֶּרֶךְ)

Here Moses is speaking of disobedience as if the Israelites are literally walking along a path but then they will **turn aside** from that path. The **path** represents the way of life that Moses has just told them to follow. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and disobey the commands]

Support Reference: Metaphor

ULT **and disaster will meet you**
UST Then he will cause them to experience disasters
(וְקָרָ֥את אֶתְכֶ֖ם הָרָעָֽה)

Here Moses is speaking of **disaster** as if it were a living thing that could actively **meet** them along the path that they are walking on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [disaster will come to you]

Support Reference: Personification

ULT **evil in the eyes of Yahweh**
UST of all the evil things that they will do … Yahweh
(אֶת־הָרַ֣ע בְּעֵינֵ֔י יְהוָ֑ה)

See how you translated the phrase **do evil in the eyes of Yahweh** in 4:6. Alternate translation: [what Yahweh considers to be evil]

Support Reference: Idiom

ULT **through the work of your hands**
UST of all the evil things that they will do
(בְּמַעֲשֵׂ֥ה יְדֵיכֶ֖ם)

Here, **the work of your hands** represents the things that the people make and do, particularly idols and acts of worship directed toward them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [through the idols you make and worship] or [through your rebellious actions]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I know
corrupting	the people will become very wicked
you will corrupt yourselves	the people will become very wicked
evil	of all the evil things that they will do
Yahweh	Yahweh
provoking him to anger	they will cause … to become angry with them
through the work of	of all the evil things that they will do

Deuteronomy 31:30

ULT	UST
And Moses spoke in the ears of all the assembly of Israel the words of this song until {it was} finished.	*Then, while all the Israelites listened, Moses sang the entire song to them {(people will sing this in the future)}:*

ULT And Moses spoke in the ears of

UST Then, while … listened, Moses sang

(וַיְדַבֵּר מֹשֶׁה בְּאָזְנֵי)

See how you translated the similar expression in verse 28.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the assembly of	the Israelites … to them
Israel	the Israelites … to them

Deuteronomy 32

Deuteronomy 32 Chapter Introduction

Structure and Formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetic song in 32:1–43.

1. Introduction: Call to hear and praise (1–4)
2. Israel's unfaithfulness despite Yahweh's care (5–18)
3. Yahweh's judgment on Israel (19–27)
4. The foolishness of Israel and their enemies (28–33)
5. Yahweh's vengeance and vindication (34–43)
6. Moses' final exhortation to Israel (44–47)
7. Yahweh commands Moses to ascend Mount Nebo (48–52)

Religious and Cultural Concepts in This Chapter

The Song of Moses

This chapter contains a prophetic song that Moses recites to all Israel. The song serves as a witness against Israel, warning them of the consequences of unfaithfulness and assuring them of Yahweh's ultimate justice and compassion.

The Rock

Throughout this song, Yahweh is called "the Rock," a metaphor emphasizing his stability, reliability, and protection. This title contrasts with the false gods of other nations, whose "rock" cannot compare to Israel's Rock.

Jeshurun

Jeshurun is a poetic name for Israel, meaning “upright one.” It appears in verse 15, where it is used ironically to describe Israel’s rebellion despite their privileged status.

Translation Issues in This Chapter

Parallelism

Hebrew poetry often expresses ideas through parallelism, where two or more lines say similar things using different words. This repetition creates emphasis and helps the reader understand the meaning more fully. Parallelism appears frequently throughout the book but is especially used in this and the next poetic chapters. Sometimes the second line restates the first using synonyms for emphasis, as in verse 7, “Remember the days of eternity; consider the years of generation upon generation.” Sometimes the first line states the idea positively and the second line states the same idea negatively for emphasis, as in 2:27, “On the road I will go. I will not turn right or left.” When translating parallel lines, you may choose to combine them into a single statement or preserve both lines to reflect the poetic style of the original, connecting them with a word that shows repetition rather than addition. Your translation team should decide how to handle parallelism consistently throughout this chapter. (See: Parallelism)

One direct quotation inside another

This chapter contains multiple layers of quotation: Moses quotes Yahweh, and Yahweh quotes what enemies might say. If it would be clearer in your language, you could translate or format these passages so that there are no quotations within quotations.

Poetic imagery

This chapter is rich with figurative language, including metaphors (Yahweh as a rock, an eagle, a father), personification (calling heaven and earth to listen), and vivid imagery of judgment (fire, arrows, sword). Translators should preserve the figurative nature of these descriptions. It also uses body parts to represent actions or emotions. For example, “my nose” represents anger, “my hand” represents power, and “in the ears of the people” means in their hearing.

Shifting pronouns

Throughout the song, the pronouns shift between “he,” “him,” and “they” when referring to Israel. This reflects the poetic style but may be confusing. Pay attention to the context to determine who is being addressed or described.

“you” and “your” singular and plural

Plural and singular forms of “you” are mixed in this chapter. Verse 6 is mixed, see note. Plural forms occur in verses 17, 38, 46–47, and 51. All others are singular.

Speaking about a future event using the past tense

In this prophetic song, Moses often speaks of future events using the past tense, as if they have already happened. For example, in verses 13–14, Moses describes Yahweh’s settling and prospering Israel in the promised land as if it was in the past, and from verse 15, he speaks of Israel’s future rebellion as if it has already occurred. This rhetorical device emphasizes the certainty of these events. If it would be helpful in your language, you could use the future tense in these passages. See the Introduction to Deuteronomy.

Deuteronomy 32:1

ULT	UST
“Listen, heavens, and let me speak, and let the earth hear the utterances of my mouth.	*“Listen to me, all you who are in the heavens, let me sing {this song}, all you who are on the earth, {do the same:} listen to what I sing.*

ULT **Listen, heavens, and let me speak, and let the earth hear the utterances of my mouth**

UST Listen to me, all you who are in the heavens, let me sing {this song}, all you who are on the earth, {do the same:} listen to what I sing

(הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי)

These two phrases **Listen, heavens, and let me speak** and **let the earth hear the utterances of my mouth** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. See the introduction to this chapter for more information on parallelism. Alternate translation: [Listen to me, heavens and earth, as I speak]

Support Reference: Parallelism

ULT **Listen, heavens … and let the earth hear**

UST Listen to me, all you who are in the heavens … all you who are on the earth, {do the same:} listen

(הַאֲזִינוּ הַשָּׁמַיִם & וְתִשְׁמַע הָאָרֶץ)

Moses is referring to all of creation by naming two extremes, **heavens** and **earth**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Listen, everything created] or [Hear, everything that exists]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heavens	all you who are in the heavens
the earth	all you who are on the earth

Deuteronomy 32:2

ULT	UST
Let my teaching drop like rain, my saying mist like dew, like sprinkling on the green, and like downpours on the grass.	*I wish that my song may help you like the rain helps you, may it refresh you like the dew on the ground in the morning, like a gentle rain on the young plants, or like showers of rain on the grass.*

ULT **Let my teaching drop like rain, my saying mist like dew, like sprinkling on the green, and like downpours on the grass**
UST I wish that my song may help you like the rain helps you, may it refresh you like the dew on the ground in the morning, like a gentle rain on the young plants, or like showers of rain on the grass
(יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב)

Moses is making comparisons between his teaching and various forms of water. The point of this comparison is that just as **rain** and **dew** are gentle and life-giving for plants, so is Moses' **teaching** for the people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Let my teaching be gentle and life-giving like rain, my words refreshing like dew, like gentle rain sprinkling on the green plants, and like showers that help the grass grow]

Support Reference: Simile

ULT **Let my teaching drop like rain, my saying mist like dew, like sprinkling on the green, and like downpours on the grass**
UST I wish that my song may help you like the rain helps you, may it refresh you like the dew on the ground in the morning, like a gentle rain on the young plants, or like showers of rain on the grass
(יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב)

These phrases mean basically the same thing. If it would be helpful to your readers, you could combine them and express the emphasis in another way. See the discussion on parallelism in the introduction to this chapter. Alternate translation: [Let my teaching fall gently and nourish you like life-giving water]

Support Reference: Parallelism

ULT **my saying mist like dew, like sprinkling on the green, and like downpours on the grass**
UST may it refresh you like the dew on the ground in the morning, like a gentle rain on the young plants, or like showers of rain on the grass
(תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב)

Here Moses 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: [let my saying mist like dew, let my teaching be like sprinkling on the green plants, and let my saying be like downpours on the grass]

Support Reference: Ellipsis

Deuteronomy 32:3

ULT	UST
For the name of Yahweh I proclaim; ascribe greatness to our God!	*{This song will refresh you if you listen to it} because I will praise Yahweh. All you people should praise how great our God is.*

ULT the name of Yahweh
UST Yahweh
(שֵׁם יְהוָה)

Here Moses is using the term **name** to represent who Yahweh is and to refer to Yahweh's reputation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Yahweh himself] or [the character of Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
I proclaim	I will praise
to our God	our God is

Deuteronomy 32:4

ULT	UST
The Rock, his work {is} perfect, for all his ways {are} just. A faithful God without iniquity, righteous and upright {is} he.	*He is like a rock on top of which we are safe; everything that he does is perfect and completely just. He always does what he says that he will do, and he never breaks his promises; he always does the right thing.*

ULT **The Rock**
UST He is like a rock on top of which we are safe
(הַצּוּר)

Here Moses is speaking of God as if he were a high **Rock** that they could climb up to reach safety from danger. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [God, who is like a rock] or [God, who protects us like a rock]

Support Reference: Metaphor

ULT **for**
UST and completely just
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because] or [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his ways**
UST and completely just
(דְּרָכָיו)

Here Moses is speaking of how God acts as if that were **ways** or paths that he was walking along. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his actions]

Support Reference: Metaphor

ULT **righteous and upright**
UST always does the right thing
(צַדִּיק וְיָשָׁר)

The terms **righteous** and **upright** mean similar things. Moses 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: [completely righteous]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his work	everything that he does
{is} perfect	is perfect
{are} just	and completely just
faithful	always does what he says that he will do
A … God	He
iniquity	and he never breaks his promises
righteous	always does the right thing
and upright	always does the right thing

Deuteronomy 32:5

ULT	UST
He acted corruptly to him, {they are} not his sons, {that is} their flaw; {they are} a perverse and crooked generation.	*But you Israelite people have been very unfaithful to him; because of your sins, you no longer deserve to be his children. You are extremely wicked and deceitful.*

ULT **He acted corruptly to him**
UST But you Israelite people have been very unfaithful to him
(שִׁחֵת לֹו)

The pronoun **He** refers to Israel, while the pronoun **him** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [Israel acted corruptly toward Yahweh]

Support Reference: Pronouns — When to Use Them

ULT **{they are} not his sons**
UST you no longer deserve to be his children
(לֹא בָּנָיו)

Here Moses is speaking of the people of Israel as Yahweh's **sons**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they are not his people]

Support Reference: Metaphor

ULT **{they are} a perverse and crooked generation**
UST You are extremely wicked and deceitful
(דּוֹר עִקֵּשׁ וּפִתַלְתֹּל)

The terms **perverse** and **crooked** mean similar things. Moses 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: [they are a thoroughly corrupt generation]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perverse	are extremely wicked
{they are} a … generation	You

Deuteronomy 32:6

ULT	UST
{Is} this how you reward Yahweh, people foolish and without wisdom? {Is} he not your father, your shaper? He made you and established you.	*You foolish and senseless people, this is certainly not the way that you should repay Yahweh for all that he has done for you. He is your father; he created you; he caused you to become a nation.*

ULT **{ … Is} this how you reward Yahweh, people foolish and without wisdom? Is} he not your father, your shaper**

UST You foolish and senseless people, this is certainly not the way that you should repay Yahweh for all that he has done for you. He is your father; he created you

(הֲ־לַיהוָה תִּגְמְלוּ־זֹאת עַם נָבָל וְלֹא חָכָם הֲלוֹא־הוּא אָבִיךָ קָנָּךְ)

Moses is using the question form for emphasis and rebuke. 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 foolish and unwise people should not reward Yahweh this way! He is certainly your father, your shaper!]

Support Reference: Rhetorical Question

ULT **you reward**

UST this is certainly not the way that you should repay … for all that he has done for you

(תִּגְמְלוּ)

The word **you** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **people foolish and without wisdom**

UST You foolish and senseless people

(עַם נָבָל וְלֹא חָכָם)

The terms **foolish** and **without wisdom** mean similar things. Moses is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [very foolish people]

Support Reference: Doublet

ULT **your father, your shaper**
UST your father; he created you
(אָבִיךָ קָנָּךְ)

Here Moses is speaking of Yahweh as if he were their **father** and **shaper**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the one who is like a father to you, the one who formed you] or [your creator and protector]

Support Reference: Metaphor

ULT **He made you and established you**
UST he caused you to become a nation
(הוּא עָשְׂךָ וַיְכֹנְנֶךָּ)

The terms **made** and **established** mean similar things. Moses 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: [He brought you into existence]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you reward	this is certainly not the way that you should repay … for all that he has done for you
Yahweh	Yahweh
foolish	You foolish
wisdom	and senseless

Deuteronomy 32:7

ULT	UST
Remember the days of eternity; consider the years of generation upon generation. Ask your father, and he will inform you, your elders, and they will tell you.	*Think about what happened long ago by considering what happened to your ancestors. Ask your parents, and they will inform you; {ask} the older people, and they will tell you.*

ULT Remember the days of eternity; consider the years of generation upon generation
UST Think about what happened long ago by considering what happened to your ancestors
(זְכֹר֙ יְמ֣וֹת עוֹלָ֔ם בִּ֖ינוּ שְׁנ֣וֹת דֹּר־וָדֹ֑ר)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [Remember the days of eternity, yes, consider the years of generation upon generation]

Support Reference: Parallelism

ULT the days of eternity; consider the years of generation upon generation
UST long ago by considering what happened to your ancestors
(יְמ֣וֹת עוֹלָ֔ם בִּ֖ינוּ שְׁנ֣וֹת דֹּר־וָדֹ֑ר)

Moses is using the terms **days** and **years** to refer to past events and experiences. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the events of ancient times, consider what happened to generation upon generation]

Support Reference: Metonymy

ULT Ask your father, and he will inform you, your elders, and they will tell you
UST { … Ask your parents, and they will inform you; ask} the older people, and they will tell you
(שְׁאַ֤ל אָבִ֙יךָ֙ וְיַגֶּ֣דְךָ֔ זְקֵנֶ֖יךָ וְיֹאמְרוּ־לָֽךְ)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [Ask your father and your elders, and they will inform you]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days of	long ago
eternity	long ago
the years of	to your ancestors
generation	to your ancestors
upon generation	to your ancestors

ULT	UST
your elders	{ask} the older people

Deuteronomy 32:8

ULT	UST
When the Most High gave the nations an inheritance, when he divided the sons of man, he defined the boundaries of the peoples, according to the number of the sons of Israel.	*Long ago when the Greatest God divided humanity into people groups and gave them their lands, he set their boundaries according to the number of Jacob's descendants,*

ULT **When the Most High gave the nations an inheritance**
UST the Greatest God … into people groups and gave them their lands
(בְּהַנְחֵל עֶלְיוֹן גּוֹיִם)

Here Moses uses the phrase **gave the nations an inheritance** as if God were distributing property to his heirs, in order to describe how God assigned each nation its territory to live in. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [When the Most High assigned the nations their territories] or [When the Most High gave each nation its place to live]

Support Reference: Metaphor

ULT **the sons of man**
UST humanity
(בְּנֵי אָדָם)

Moses is using the term **sons of man** to mean all of humanity. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all of people in the world]

Support Reference: Metaphor

ULT **the sons of Israel**
UST of Jacob's descendants
(בְּנֵי יִשְׂרָאֵל)

Most ancient manuscripts read "sons of Israel." The ULT follows that reading. One ancient manuscript reads "sons of God" which refers to heavenly beings. 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 the ULT. Alternate translation: [the sons of God] or [the angels of God]

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Most High	the Greatest God
the nations	into people groups
When … gave … an inheritance	and gave them their lands

ULT	UST
Israel	of Jacob’s descendants

Deuteronomy 32:9

ULT	UST
For the portion of Yahweh {is} his people, Jacob {is} the portion of his inheritance.	*because Yahweh decided that we would be his people. He chose us, Jacob's descendants, to belong to him.*

ULT **the portion of Yahweh {is} his people, Jacob {is} the portion of his inheritance**
UST Yahweh decided that we would be his people. He chose us, Jacob's descendants, to belong to him
(חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ)

Here Moses is speaking as if the people of Israel were **the portion of Yahweh** and **the portion of his inheritance**. He means that Yahweh chose Israel to be his special people, just as a person would choose a portion of land to be his own property. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Yahweh chose his people as his own, Jacob as his special possession]

Support Reference: Metaphor

ULT **Jacob**
UST us, Jacob's descendants
(יַעֲקֹב)

Here, **Jacob** represents the people of Israel who were all descendants of the patriarch Jacob, who was also known as Israel. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the people of Israel] or [the descendants of Jacob]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Jacob	us, Jacob's descendants
his inheritance	He chose … to belong to him

Deuteronomy 32:10

ULT	UST
He found him in a wilderness land, and in the barren, howling desert. He surrounded him and gave mind to him, watched over him as the little man of his eye.	*He saw our ancestors when they were in a desert, wandering in a land that was desolate. He protected them and took care of them, as every person takes good care of his own eyes.*

ULT He found him
UST He saw our ancestors
(יְמְצָאֵהוּ)

Here the pronoun **He** refers to Yahweh and **him** refers to Jacob (Israel). It may be helpful to clarify this for your readers. Alternate translation: [Yahweh found Jacob] or [Yahweh found Israel]

Support Reference: Pronouns — When to Use Them

ULT He found him in a wilderness land, and in the barren, howling desert
UST He saw our ancestors when they were in a desert, wandering in a land that was desolate
(יְמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and you may want to show this to your readers by connecting 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. See the discussion on parallelism in the introduction to this chapter. Alternate translation: [He found him in a wilderness land which was a barren, howling desert]

Support Reference: Parallelism

ULT and in the barren, howling desert
UST when they were in a desert, wandering in a land that was desolate
(וּבְתֹהוּ יְלֵל יְשִׁמֹן)

Moses is speaking of the **desert** as if it were a living thing that could howl. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and in the barren desert where the wind howls] or [and in the barren, desolate desert]

Support Reference: Personification

ULT **He surrounded him and gave mind to him**
UST He protected them and took care of them
(יְסֹבְבֶנְהוּ יְבוֹנְנֶנְהוּ)

The expressions **surrounded him** and **gave mind to him** 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: [He carefully protected him]

Support Reference: Doublet

ULT **as the little man of his eye**
UST of his own eyes
(כְּאִישׁוֹן עֵינוֹ)

The point of this comparison is that just as a person protects **the little man of his eye** (that is the pupil, or the apple of the eye) carefully, so Yahweh watched over his people carefully. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [very carefully] or [with great care, as someone protects his own eye]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wilderness	when they were in a desert, wandering in a land that was desolate
in a … land	when they were in a desert, wandering in a land that was desolate
and in the barren	when they were in a desert, wandering in a land that was desolate
desert	when they were in a desert, wandering in a land that was desolate

Deuteronomy 32:11

ULT	UST
Like an eagle rouses his nest, over his young he hovers, {He} spread his wings, {he} took him, carried him on his pinions.	*Yahweh trained and protected his people just like an eagle encourages its babies to fly and flutters over them, spreading its wings and catching them if they start to fall.*

ULT **{ … Like an eagle rouses his nest, over his young he hovers, He} spread his wings, {he} took him, carried him on his pinions**

UST Yahweh trained and protected his people just like an eagle encourages its babies to fly and flutters over them, spreading its wings and catching them if they start to fall

(כְּנֶשֶׁר֙ יָעִ֣יר קִנּ֔וֹ עַל־גּוֹזָלָ֖יו יְרַחֵ֑ף יִפְרֹ֣שׂ כְּנָפָ֔יו יִקָּחֵ֖הוּ יִשָּׂאֵ֥הוּ עַל־אֶבְרָתֽוֹ)

Here Moses is making a comparison between Yahweh and an eagle. The point of this comparison is that just as **an eagle** trains and protects its young, so Yahweh trained and protected Israel. If it would be helpful in your language, you could make this point explicitly as is modeled in the UST.

Support Reference: Simile

ULT **his pinions**

UST spreading its wings and catching them if they start to fall

(אֶבְרָתֽוֹ)

A **pinions** refers to the outer flight feathers of a bird's wing. If your readers would not be familiar with what pinions are, you could use a more general term. Alternate translation: [his wings]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Like an eagle	Yahweh trained and protected his people just like an eagle encourages its babies to fly and flutters over them

Deuteronomy 32:12

ULT	UST
Yahweh alone led him, and there was not with him a god of foreigners.	*Yahweh was the only one who led them; no other foreign god helped them.*

ULT Yahweh alone led him
UST Yahweh was the only one who led them
(יְהוָה בָּדָד יַנְחֶנּוּ)

The pronoun **him** refers back to "his people, Jacob" from verse 9. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh alone led his people, Jacob]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
a god	other … god
of foreigners	foreign

Deuteronomy 32:13

ULT	UST
He caused him to ride on heights of the land, and fed {him} the fruits of the field, and he nourished him {with} honey from the crag, and oil from the flinty stone,	*Yahweh enabled them to rule the hill country; they ate the crops that grew in the fields. They found honey in the rocks, and their olive trees grew even in stony ground.*

ULT **and fed {him} the fruits of the field, and he nourished him {with} honey from the crag, and oil from the flinty stone … curd of cattle and milk of flocks, with fat of lambs, and rams, sons of Bashan, and goats, with fat kernels of wheat, and the blood of grapes you drank {as} wine**

UST they ate the crops that grew in the fields. They found honey in the rocks, and their olive trees grew even in stony ground … Their cows produced very creamy milk, the sheep and goats gave them plenty of milk, they ate choice lamb fat, Bashan-bred rams, and goats, they had choice wheat kernels, and they made and drank delicious wine from their grapes

(וַיֹּאכַל תְּנוּבֹת שָׂדָי וַיֵּנִקֵהוּ דְבַשׁ מִסֶּלַע וְשֶׁמֶן מֵחַלְמִישׁ צוּר׃ חֶמְאַת בָּקָר וַחֲלֵב צֹאן עִם־חֵלֶב כָּרִים וְאֵילִים בְּנֵי־בָשָׁן וְעַתּוּדִים עִם־חֵלֶב כִּלְיוֹת חִטָּה וְדַם־עֵנָב תִּשְׁתֶּה־חָמֶר) (32:13-14)

Moses uses a repetitive series of clauses to communicate that what he is saying should be understood as comprehensive and overwhelming. Use a form in your language that someone would use to describe a situation that is comprehensive and overwhelming.

Support Reference: Litany

ULT **He caused him to ride on heights of the land**

UST Yahweh enabled them to rule the hill country

(יַרְכִּבֵהוּ עַל־במותי אָרֶץ)

Moses is using the past tense to describe something that is going to happen in the future in order to show that the event will certainly happen. While the perspective of the entire song is from a future singer, in the time frame of Deuteronomy 32 the song here shifts from looking back at the Israelites' ancestors to looking to the future at their descendants (in verses 13–21). If it would be clearer in your language, you could use the future tense in verses 13–21. Alternate translation: [He will cause him to ride on heights of the land]

Support Reference: Irregular Use of Tenses

ULT **He caused him to ride on heights of the land**
UST Yahweh enabled them to rule the hill country
(יַרְכִּבֵהוּ עַל־במותי אָרֶץ)

Here Moses is speaking of giving Israel control of the strategic, elevated parts of the land as if he were physically causing him to **ride on heights of the land**. This is an image for giving them victory and security. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [He gave him control of the high places of the land] or [He made him victorious over the land's strongholds]

Support Reference: Metaphor

ULT **{ … with} honey from the crag, and oil from the flinty stone**
UST honey in the rocks, and their olive trees grew even in stony ground
(דְּבַשׁ מִסֶּלַע וְשֶׁמֶן מֵחַלְמִישׁ צוּר)

Here Moses is speaking as if Yahweh were physically nourishing them with **honey** from the **crag** or rocky cliff and **oil from the flinty stone**. This image describes miraculous abundance in a land so fertile that it provides these valuable foods even in the most unlikely places. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [with honey even from the rocky places, and olive oil even from the stony ground]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	hill country
the fruits of	the crops that grew
{with} honey	honey
and oil	and their olive trees grew

Deuteronomy 32:14

ULT	UST
curd of cattle and milk of flocks, with fat of lambs, and rams, sons of Bashan, and goats, with fat kernels of wheat, and the blood of grapes you drank {as} wine.	*Their cows produced very creamy milk, the sheep and goats gave them plenty of milk, they ate choice lamb fat, Bashan-bred rams, and goats, they had choice wheat kernels, and they made and drank delicious wine from their grapes.*

ULT **fat of lambs … fat kernels of wheat**
UST they ate choice lamb fat … choice wheat kernels
(חֵ֣לֶב כָּרִ֔ים & חֵ֖לֶב כִּלְיֹ֣ות חִטָּ֑ה)

Here, **fat** represents the best and richest part of the lambs and the wheat. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the best of the lambs … the finest wheat]

Support Reference: Metonymy

ULT **and rams, sons of Bashan**
UST Bashan-bred rams
(וְאֵילִ֖ים בְּנֵי־בָשָׁ֑ן)

Moses is using the possessive form to describe **rams** that are characterized by being from **Bashan**. Since Bashan was a region known for its excellent livestock, Moses is speaking of the rams as if they were the offspring of that land. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [and rams from the region of Bashan] or [and rams from Bashan]

Support Reference: Possession

ULT **and the blood of grapes you drank {as} wine**
UST and they made and drank delicious wine from their grapes
(וְדַם־עֵנָ֖ב תִּשְׁתֶּה־חָֽמֶר)

Here Moses is speaking of wine as if it were **the blood of grapes**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and you drank wine made from grapes]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cattle	Their cows produced
flocks	the sheep and goats gave them
lambs	lamb … kernels

ULT	UST
and rams	rams
Bashan	Bashan-bred
and goats	and goats
kernels of wheat	wheat
grapes	their grapes
{as} wine	delicious wine

Deuteronomy 32:15

ULT	UST
And Jeshurun fattened and kicked— you were fat, you thickened, you gorged— and he abandoned the God {who} made him, and he rejected the Rock of his salvation.	*The Israelites became so rich and prosperous that they became very fat, but then they rebelled against God; they abandoned him, the one who created them. They disregarded the God who powerfully saves them.*

ULT **Jeshurun**
UST The Israelites
(יְשֻׁרוּן)

Jeshurun is a poetic name for the nation of Israel. The name means “the upright one,” but its use here is ironic since the verse describes Israel’s rebellion against God. Alternate translation: [Israel]

Support Reference: How to Translate Names

ULT **And Jeshurun fattened and kicked**
UST The Israelites became so rich and prosperous that they became very fat, but then they rebelled against
(וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט)

Here Moses uses the terms **fattened** and **kicked** to speak of Israel (here called Jeshurun) as if it were a well-fed animal that has become stubborn and rebellious. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And Israel became prosperous and rebelled]

Support Reference: Metaphor

ULT **you were fat, you thickened, you gorged**
UST became so rich and prosperous that they became very fat
(שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ)

The terms **fat**, **thickened**, and **gorged** mean similar things. Moses is using the terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [you were obese]

Support Reference: Doublet

ULT **you were fat, you thickened, you gorged— and he abandoned the God {who} made him, and he rejected the Rock of his salvation**
UST became so rich and prosperous that they became very fat … God; they abandoned him, the one who created them. They disregarded the God who powerfully saves them
(שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ וַיִּטֹּשׁ אֱלוֹהַּ עָשָׂהוּ וַיְנַבֵּל צ֖וּר יְשֻׁעָתֽוֹ)

In this verse, the pronouns shift between **you** (referring to the Israelites) and **he** and **his** (also referring to the Israelites). It may be helpful to clarify this for your readers. Alternate translation: [the Israelites were fat, the Israelites thickened, the Israelites gorged—and the Israelites abandoned the God who made them, and the Israelites rejected the Rock of their salvation]

Support Reference: Pronouns — When to Use Them

ULT **the Rock of his salvation**
UST the God who powerfully saves them
(צ֖וּר יְשֻׁעָתֽוֹ)

Here Moses is speaking of God as if he were a high **Rock** that they could climb up to reach safety from danger. The point of this comparison also brings out that God is the strong and reliable source of their **salvation**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. See how you translated this in 32:4. Alternate translation: [the God who saves them powerfully] or [their strong Savior]

Support Reference: Metaphor

ULT **the Rock of his salvation**
UST the God who powerfully saves them
(צ֖וּר יְשֻׁעָתֽוֹ)

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: [the Rock who saved him] or [the Rock who saves]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the God	God … him
and he rejected	They disregarded
his salvation	the God who powerfully saves them

Deuteronomy 32:16

ULT	UST
He made him jealous with strangers. With their abominations they angered him.	*The Israelites made God jealous by worshiping other gods. Because they did disgusting things while worshiping idols, he became angry.*

ULT He made him jealous with strangers. With their abominations they angered him
UST The Israelites made God jealous by worshiping other gods. Because they did disgusting things while worshiping idols, he became angry
(יַקְנִאֻהוּ בְּזָרִים בְּתוֹעֵבֹת יַכְעִיסֻהוּ)

The pronouns **He** and **their** refer to the Israelites, while the pronouns **him** refer to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [The Israelites provoked Yahweh with strangers. With their abominations they angered Yahweh]

Support Reference: Pronouns — When to Use Them

ULT with strangers
UST by worshiping other gods
(בְּזָרִים)

Here, **strangers** represents the foreign gods that the Israelites began to worship. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with foreign gods]

Support Reference: Metonymy

ULT With their abominations
UST Because they did disgusting things while worshiping idols
(בְּתוֹעֵבֹת)

If your language does not use an abstract noun for the idea of **abominations**, you could express the same idea in another way. Alternate translation: [With their detestable practices] or [With what they did that was disgusting to God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He made him jealous	The Israelites made God jealous
With their abominations	Because they did disgusting things while worshiping idols

Deuteronomy 32:17

ULT	UST
They sacrificed to demons, not God, gods they had not known, new ones come recently, {whom} your fathers had not feared.	*They offered sacrifices to gods who were really demons instead of sacrificing to God, to gods that they had not known before. They offered sacrifices to gods that they had recently found out about, to gods whom your ancestors had never been afraid of.*

ULT **your fathers**
UST your ancestors
(אֲבֹתֵיכֶם)

Here Moses is using the term **fathers** to mean "ancestors." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They sacrificed	They offered sacrifices
to demons	to gods who were really demons
God	to God
gods	to gods
whom … had … feared	to gods whom … had … been afraid of

Deuteronomy 32:18

ULT	UST
The Rock, your bearer, you neglected and you forgot the God {who} gave you birth.	*They ignored their Protector who created them, forgetting the {true} God who made them {a nation}.*

ULT **The Rock, your bearer, you neglected and you forgot the God {who} gave you birth**
UST They ignored their Protector who created them, forgetting the {true} God who made them {a nation … }
(צוּר יְלָדְךָ תֶּשִׁי וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [You neglected the Rock, your bearer, indeed, you forgot the God who gave you birth]

Support Reference: Parallelism

ULT **The Rock**
UST their Protector
(צוּר)

Here Moses is speaking of God as if he were a high **Rock** that they could climb up to reach safety from danger. This image also emphasizes that God is strong, stable, and reliable like a rock. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God, who is strong and reliable]

Support Reference: Metaphor

ULT **your bearer … the God {who} gave you birth**
UST who created them … the {true} God who made them {a nation}
(יְלָדְךָ & אֵל מְחֹלְלֶךָ)

Here Moses is speaking of God as if he were their **bearer** that **gave … birth** to the Israelites like a mother. This image refers to God as Creator who also established them as a nation. Your language may have comparable expressions that you can use in your translation, or you could state the meaning plainly. Alternate translation: [your creator … the God who created you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your bearer	who created them
the God	the {true} God

Deuteronomy 32:19

ULT	UST
And Yahweh saw, and he spurned, from the provocation of his sons and his daughters.	*When Yahweh saw {that they had abandoned him}, he became angry, so he rejected the Israelites who were like his sons and daughters.*

ULT And Yahweh saw, and he spurned
UST When Yahweh saw {that they had abandoned him} … so he rejected
(וַיַּרְא יְהוָה וַיִּנָּאֵץ)

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 saw what they were doing and he spurned them]

Support Reference: Ellipsis

ULT his sons and his daughters
UST the Israelites who were like his sons and daughters
(בָּנָיו וּבְנֹתָיו)

Here Moses is speaking as if the Israelites were Yahweh's **his sons and his daughters**. He means that they are his people, whom he chose and cared for. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his people]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
from the provocation of	he became angry

Deuteronomy 32:20

ULT	UST
And he said, 'Let me hide my face from them, I shall see what their end {will be;} for a perverse generation {are} they, children {with} no faithfulness in them.	*He said, 'They are very wicked people, very unfaithful, so I will no longer help them, and then I will watch and see what happens to them.*

ULT **And he said, 'Let me hide**
UST He said … I will no longer help
(וַיֹּאמֶר אַסְתִּירָה)

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 said that he would hide]

Support Reference: Quotes within Quotes

ULT **Let me hide my face from them**
UST I will no longer help them
(אַסְתִּירָה פָנַי מֵהֶם)

Yahweh is speaking as if he were physically going to **hide** his **face** from the Israelites. He means that he will withdraw his favor and protection from them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Let me withdraw my favor from them] or [Let me stop protecting them]

Support Reference: Metaphor

ULT **children {with} no faithfulness in them**
UST people, very unfaithful
(בָּנִים לֹא־אֱמֻן בָּם)

Yahweh is speaking as if the Israelites were **children**. He means that his people are immature and unreliable in their relationship with him. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [people who are completely unreliable] or [people who cannot be trusted at all]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a perverse	are very wicked
generation	people
faithfulness	very unfaithful

Deuteronomy 32:21

ULT	UST
They made me jealous with a not-god; angered me by their worthless things, so I will make them jealous with a not-people; by a foolish nation I will anger them,	*Because they worship worthless idols that are not real gods, they have made me angry like a jealous husband. So I will make them angry in return by using a foolish nation that is not really a people.*

ULT They made me jealous with a not-god; angered me by their worthless things
UST Because they worship worthless idols that are not real gods, they have made me angry like a jealous husband
(הֵם קִנְאוּנִי בְלֹא־אֵל כִּעֲסוּנִי בְּהַבְלֵיהֶם)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [They made me jealous with a not-god, indeed, they angered me by their worthless things]

Support Reference: Parallelism

ULT so I will make them jealous with a not-people; by a foolish nation I will anger them
UST So I will make them angry in return by using a foolish nation that is not really a people
(וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם בְּגוֹי נָבָל אַכְעִיסֵם)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [so I will make them jealous with a not-people, indeed, I will anger them by a foolish nation]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
made me jealous	like a jealous husband
a … god	Because they worship … idols that are not real gods
will make them jealous	will make them angry in return
foolish	foolish
by a … nation	a … nation

Deuteronomy 32:22

ULT	UST
for a fire flares in my nose, and burns to the lowest Sheol, and devours the earth and its yield, and scorches the foundations of the mountains.	*My anger is like a fierce fire that burns in my nostrils; it will burn all the way down to the place where dead people are. That fire will destroy the land and the crops, it will even burn deep under the mountains.*

ULT **a fire flares in my nose**
UST a fierce fire that burns in my nostrils
(אֵשׁ קָדְחָה בְאַפִּי)

Yahweh is using **a fire flares in my nose** as a common expression of the culture to mean "my anger is very intense." 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: [I am extremely angry]

Support Reference: Idiom

ULT **and burns to the lowest Sheol, and devours the earth and its yield, and scorches the foundations of the mountains**
UST it will burn all the way down to the place where dead people are. That fire will destroy the land and the crops, it will even burn deep under the mountains
(וַתִּיקַד עַד־שְׁאוֹל תַּחְתִּית וַתֹּאכַל אֶרֶץ וִיבֻלָּהּ וַתְּלַהֵט מוֹסְדֵי הָרִים)

Yahweh says **burns to the lowest Sheol, and devours the earth and its yield, and scorches the foundations of the mountains** as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [burns with complete destruction and consumes everything thoroughly]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sheol	the place where dead people are
and devours	That fire will destroy
the earth	the land
the foundations of	deep under

Deuteronomy 32:23

ULT	UST
I will increase disasters on them; I will spend my arrows on them,	*I will cause so many disasters to happen to them that they will feel like I am shooting all my arrows into them.*

ULT **I will increase disasters on them; I will spend my arrows on them**
UST I will cause so many disasters to happen to them that they will feel like I am shooting all my arrows into them
(אַסְפֶּה עָלֵימוֹ רָעוֹת חִצַּי אַכַלֶּה־בָּם)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [I will bring disaster after disaster upon them, yes, I will use up all my arrows against them]

Support Reference: Parallelism

ULT **I will spend my arrows on them**
UST that they will feel like I am shooting all my arrows into them
(חִצַּי אַכַלֶּה־בָּם)

Here Yahweh is speaking as if his judgments were **arrows** that he would shoot from a quiver until they were all used up. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will use all my judgments against them]

Support Reference: Metaphor

Deuteronomy 32:24

ULT	UST
wasted {by} hunger and weakened {by} plague and bitter contagion, and on the teeth of beasts, I will send them, with the poison of crawlers {in the} dust.	*They will die because of being hungry and because of having hot fevers and because of terrible diseases. I will send wild animals to attack them, and poisonous snakes to bite them.*

ULT wasted {by} hunger and weakened {by} plague and bitter contagion
UST They will die because of being hungry and because of having hot fevers and because of terrible diseases
(מְזֵי רָעָב וּלְחַמֵי רֶשֶׁף וְקֶטֶב מְרִירִי)

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: [they will be wasted by hunger and weakened by plague and bitter contagion]

Support Reference: Ellipsis

ULT {by} hunger
UST because of being hungry
(רָעָב)

If your language does not use an abstract noun for the idea of **hunger**, you could express the same idea in another way. Alternate translation: [by starving] or [by being hungry]

Support Reference: Abstract Nouns

ULT and weakened {by} plague and bitter contagion
UST and because of having hot fevers and because of terrible diseases
(וּלְחַמֵי רֶשֶׁף וְקֶטֶב מְרִירִי)

The expression **weakened by plague and bitter contagion** contains a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and plague and bitter contagion weakening them] or [and becoming weak from plague and bitter contagion]

Support Reference: Active or Passive

ULT **{by} plague and bitter contagion**
UST and because of having hot fevers and because of terrible diseases
(רֶ֣שֶׁף וְקֶטֶב מְרִירִ֑י)

The terms **plague** and **bitter contagion** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [by deadly diseases] or [by severe pestilence]

Support Reference: Doublet

ULT **and on the teeth of beasts, I will send them, with the poison of crawlers {in the} dust**
UST I will send wild animals to attack them, and poisonous snakes to bite them
(וְשֶׁן־בְּהֵמוֹת֙ אֲשַׁלַּח־בָּ֔ם עִם־חֲמַ֖ת זֹחֲלֵ֥י עָפָֽר)

Here, **the teeth of beasts** represents attacks by wild animals, and **the poison of crawlers in the dust** represents attacks by venomous snakes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and wild animals and venomous snakes will attack them]

Support Reference: Metonymy

ULT **crawlers {in the} dust**
UST poisonous snakes to bite them
(זֹחֲלֵ֥י עָפָֽר)

The term **crawlers in the dust** refers to creatures that move along the ground, likely venomous snakes or similar reptiles. If your readers would not be familiar with this description, you could use a more general term or explain it. Alternate translation: [venomous snakes] or [poisonous reptiles that move along the ground]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wasted	They will die
{by} hunger	because of being hungry
{by} plague	and because of having hot fevers
beasts	wild animals

Deuteronomy 32:25

ULT	UST
Outside the sword will bereave, and in the bedrooms, terror, both young man and virgin, the suckling, with the gray-haired man.	*Outside their houses, their enemies will kill them with swords, and in their homes, their enemies will terrify them. Their enemies will kill young men and young women, and they will kill infants and old people with gray hair.*

ULT **Outside the sword will bereave**
UST Outside their houses, their enemies will kill them with swords
(מִחוּץ תְּשַׁכֵּל־חָ֑רֶב)

Here, **sword** represents warfare or military attack. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Outside warfare will bereave] or [Outside military attack will bereave]

Support Reference: Metonymy

ULT **and in the bedrooms, terror**
UST and in their homes, their enemies will terrify them
(וּמֵֽחֲדָרִ֖ים אֵימָ֑ה)

Here 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 in the bedrooms, there will be terror]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sword	with swords
terror	their enemies will terrify them
virgin	young women

Deuteronomy 32:26

ULT	UST
I said I would wipe them out. I would remove from mankind their memory	*I almost completely destroyed them in order that no one would ever remember them.*

ULT **I would wipe them out. I would remove from mankind their memory**
UST completely destroyed them in order that no one would ever remember them
(אַפְאֵיהֶם אַשְׁבִּיתָה מֵאֱנוֹשׁ זִכְרָם)

If it would be helpful in your language, you could express this as a direct quotation. Alternate translation: [“I will wipe them out. I will remove from mankind their memory.”]

Support Reference: Direct and Indirect Quotations

ULT **I would wipe them out**
UST completely destroyed them
(אַפְאֵיהֶם)

The meaning of this phrase in Hebrew is unclear. It may read **I would wipe them out**. The ULT follows that reading. The Hebrew verb may also mean “I would sweep them away” or “I would cut them to pieces.” Other ancient Greek manuscripts read “I would scatter them.” 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 the ULT.

Support Reference: Alternative Readings

ULT **I would wipe them out**
UST completely destroyed them
(אַפְאֵיהֶם)

Moses is speaking of destroying the Israelites completely as if he were physically **wiping them out** like someone wiping away dirt or dust. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I would destroy them completely] or [I would remove them entirely]

Support Reference: Metaphor

> ULT **their memory**
> UST in order that no one would ever remember them
> (זִכְרָם)

Here, **their memory** represents the remembrance of them by other people. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the memory of them] or [all remembrance of them]

Support Reference: Metonymy

Deuteronomy 32:27

ULT	UST
if the provocation of the enemy I did not fear, lest their adversaries misjudge, lest they say, "Our hand {is} exalted, and Yahweh did not carry out all this."'	*But I worried that if I did that, their enemies would boast. They would think the wrong thing. I did not want them to say, "We are the stronger than the Israelites; it was us, not Yahweh who destroyed them."'*

ULT **if the provocation of the enemy I did not fear**
UST But I worried that if I did that, their enemies would boast
(לוּלֵי כַּעַס אוֹיֵב אָגוּר)

Moses 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, or if your readers might think that what Moses is saying is uncertain, then you could translate this as a confident statement. Alternate translation: [but I feared the provocation of the enemy]

Support Reference: Connect — Factual Conditions

ULT **the provocation of the enemy**
UST their enemies would boast
(כַּעַס אוֹיֵב)

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

Support Reference: Abstract Nouns

ULT **lest their adversaries misjudge, lest they say, "Our hand {is} exalted**
UST They would think the wrong thing. I did not want them to say, "We are the stronger than the Israelites
(פֶּן־יְנַכְּרוּ צָרֵימוֹ פֶּן־יֹאמְרוּ יָדֵינוּ רָמָה)

The author is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives a reason for not completely destroying Israel so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose. Alternate translation: [so that their adversaries would not misjudge, so that they would not say, "Our hand is exalted]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **they say, “Our hand {is} exalted, and Yahweh did not carry out all this**
UST to say, “We are the stronger than the Israelites; it was us, not Yahweh who destroyed them
(יֹאמְרוּ יָדֵינוּ רָמָה וְלֹא יְהוָה פָּעַל כָּל־זֹאת)

There are three levels of quotation here. Moses is speaking (level 1) and quoting Yahweh (level 2) telling what the adversaries might say (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation. Alternate translation: [they say that their hand is exalted and that I did not carry out all this.’]

Support Reference: Quote Markings

ULT **Our hand {is} exalted**
UST We are the stronger than the Israelites
(יָדֵינוּ רָמָה)

Here, **hand** represents power and strength. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Our own power is great] or [We ourselves are strong]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the provocation of	would boast
the enemy	their enemies
I did … fear	But I worried that if I did that
their adversaries	They
{is} exalted	We are the stronger than the Israelites
Yahweh	Yahweh

Deuteronomy 32:28

ULT	UST
For a nation devoid of counsel {are} they, and without understanding in them.	*You are a nation of people who do not have any sense. None of you are wise.*

> ULT **For a nation devoid of counsel {are} they, and without understanding in them**
> UST You are a nation of people who do not have any sense. None of you are wise
> (כִּי־גּוֹי אֹבַד עֵצֹות הֵמָּה וְאֵין בָּהֶם תְּבוּנָה)

The pronouns **they** and **them** may refer either to the Israelites or to their enemies. The ambiguity may be intentional. If it is possible to maintain this ambiguity in your language, you may wish to do so. However, if you must clarify the reference and the context of your translation suggests the enemies are in focus, you could indicate this. Alternate translation: [For those nations are devoid of counsel, and without understanding in them]

Support Reference: Pronouns — When to Use Them

> ULT **For a nation devoid of counsel {are} they, and without understanding in them**
> UST You are a nation of people who do not have any sense. None of you are wise
> (כִּי־גּוֹי אֹבַד עֵצֹות הֵמָּה וְאֵין בָּהֶם תְּבוּנָה)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [For they are a nation devoid of counsel, indeed, they are without understanding]

Support Reference: Parallelism

> ULT **a nation devoid of counsel {are} they, and without understanding in them**
> UST You are a nation of people who do not have any sense. None of you are wise
> (גּוֹי אֹבַד עֵצֹות הֵמָּה וְאֵין בָּהֶם תְּבוּנָה)

If your language does not use abstract nouns for the ideas of **counsel** and **understanding**, you could express the same ideas in other ways. Alternate translation: [a nation that does not know how to plan wisely, and they are not able to understand]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a nation	are a nation of people
counsel	who do not have any sense
understanding	are wise

Deuteronomy 32:29

ULT	UST
If they were wise, they would comprehend this; they would understand their latter days!	*If you were wise, you would understand why I would punish you; you would have realized what was going to happen to you.*

ULT If they were wise, they would comprehend this

UST If you were wise, you would understand why I would punish you

(לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת)

Moses is making a conditional statement that sounds hypothetical, but he knows that the condition is not true. He is stating it as a condition to show that the nations do not understand what will happen to them. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [Since they are not wise, they do not comprehend this] or [They are not wise, so they do not comprehend this]

Support Reference: Connect — Contrary to Fact Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were wise	you were wise
they would understand	you would have realized what

Deuteronomy 32:30

ULT	UST
How could one chase a thousand, or two put to flight ten thousands, unless their Rock sold them, and Yahweh gave them up?	*You would have realized why one soldier could defeat a thousand soldiers, and why two soldiers could chase away ten thousand soldiers. You would realize that this could happen only if the Israelites' Protector, Yahweh, had given their enemies power to defeat them.*

ULT **How could one chase a thousand, or two put to flight ten thousands, unless their Rock sold them, and Yahweh gave them up**
UST You would have realized why one soldier could defeat a thousand soldiers, and why two soldiers could chase away ten thousand soldiers. You would realize that this could happen only if the Israelites' Protector, Yahweh, had given their enemies power to defeat them
(אֵיכָה יִרְדֹּף אֶחָד אֶלֶף וּשְׁנַיִם יָנִיסוּ רְבָבָה אִם־לֹא כִּי־צוּרָם מְכָרָם וַיהוָה הִסְגִּירָם)

Moses is using the question form to challenge his audience to recognize that Israel's defeat by its enemies could only happen if God allowed it. 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: [One could not chase a thousand, or two put ten thousands to flight, unless their Rock sold them and Yahweh gave them up!]

Support Reference: Rhetorical Question

ULT **unless their Rock sold them, and Yahweh gave them up**
UST You would realize that this could happen only if the Israelites' Protector, Yahweh, had given their enemies power to defeat them
(אִם־לֹא כִּי־צוּרָם מְכָרָם וַיהוָה הִסְגִּירָם)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [unless their Rock, that is Yahweh, sold them, even gave them up]

Support Reference: Parallelism

ULT **unless their Rock sold them**
UST You would realize that this could happen only if the Israelites' Protector … had given their enemies power to defeat them
(אִם־לֹ֣א כִֽי־צוּרָ֗ם מְכָרָם֙)

Here Moses is speaking of Yahweh as if he were a **Rock** that they could climb up to reach safety from danger and that would be a protection for the Israelites. He is then speaking as if God's allowing the Israelites to be defeated were the same as if he **sold** them to their enemies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [unless Yahweh, who protects them like a rock, had allowed them to be defeated]

Support Reference: Metaphor

ULT **their Rock**
UST the Israelites' Protector
(צוּרָ֗ם)

See how you translated the similar expression in verse 4.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Yahweh	Yahweh

Deuteronomy 32:31

ULT	UST
For not like our Rock {is} their rock, and {thus}, our enemies assess.	*Even our enemies know that their protector gods are not like our Protector God.*

ULT not like our Rock {is} their rock
UST their protector gods are not like our Protector God
(לֹא כְצוּרֵנוּ צוּרָם)

Moses is speaking of God as if he were a high **Rock** that they could climb up to reach safety from danger. He also uses this image of the false gods of the enemies as if they were a **rock** that those people look to for protection. The point of the comparison is to show the vast difference in power and reliability between Yahweh and the false gods. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [our God is far more powerful and reliable than their gods]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and {thus}, our enemies	our enemies

Deuteronomy 32:32

ULT	UST
For from the vine of Sodom {is} their vine, and from the vineyards of Gomorrah; their grapes are grapes of poison, bitter clusters are to them.	*Their gods are as deeply evil as those of Sodom and Gomorrah, so those who worship them are bitter and toxic,*

ULT **For from the vine of Sodom {is} their vine, and from the vineyards of Gomorrah; their grapes are grapes of poison, bitter clusters are to them … The venom of serpents {is} their wine, and the cruel poison of vipers**
UST Their gods are as deeply evil as those of Sodom and Gomorrah, so those who worship them are bitter and toxic … they love celebrating things as deadly as snakes' poison
(כִּי־מִגֶּפֶן סְדֹם גַּפְנָם וּמִשַּׁדְמֹת עֲמֹרָה עֲנָבֵמוֹ עִנְּבֵי־רֹאשׁ אַשְׁכְּלֹת מְרֹרֹת לָמוֹ׃ חֲמַת תַּנִּינִם יֵינָם וְרֹאשׁ פְּתָנִים אַכְזָר) (32:32-33)

Moses is speaking of Israel's enemies using poetic images that build from the source, **vine**, to the finished product, **wine**. He compares their gods to **the vine of Sodom** and **the vineyards of Gomorrah**, which produce **grapes** and **clusters** (people) that are poisonous and bitter, and finally **wine** (actions or delight in actions) that is like **the venom of serpents** and **the cruel poison of vipers**. It would be good to try to maintain this building or layering in your language if it would have the same effect.

Support Reference: Poetry

ULT **For from the vine of Sodom {is} their vine, and from the vineyards of Gomorrah**
UST Their gods are as deeply evil as those of Sodom and Gomorrah
(כִּי־מִגֶּפֶן סְדֹם גַּפְנָם וּמִשַּׁדְמֹת עֲמֹרָה)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [For their vine comes from Sodom, even from the vineyards of Gomorrah]

Support Reference: Parallelism

ULT **For from the vine of Sodom {is} their vine, and from the vineyards of Gomorrah**
UST Their gods are as deeply evil as those of Sodom and Gomorrah
(כִּי־מִגֶּפֶן סְדֹם גַּפְנָם וּמִשַּׁדְמֹת עֲמֹרָה)

Moses is speaking of the enemies' gods as if they were the **vine** and **vineyards** that produced poisonous fruit. He means that worshiping these gods lead to destructive and evil outcomes. If it would be helpful in your language, you could express this as a comparison or state the meaning plainly. Alternate translation: [For their gods are like vines from Sodom and vineyards from Gomorrah] or [For their gods come from wickedness like Sodom and Gomorrah]

Support Reference: Metaphor

ULT **their grapes are grapes of poison, bitter clusters are to them**
UST so those who worship them are bitter and toxic
(עֲנָבֵמוֹ עִנְבֵי־רֹוׁשׁ אַשְׁכְּלֹת מְרֹרֹת לָמוֹ)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [their grapes are poisonous, indeed the whole grape cluster is bitter]

Support Reference: Parallelism

ULT **their grapes are grapes of poison, bitter clusters are to them**
UST so those who worship them are bitter and toxic
(עֲנָבֵמוֹ עִנְבֵי־רֹוׁשׁ אַשְׁכְּלֹת מְרֹרֹת לָמוֹ)

Moses is speaking of the Israelites' enemies as if they were **grapes** and **clusters** that were poisonous and bitter. He means that these enemies are corrupt and destructive in their character and actions. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [their deeds are corrupt and destructive] or [they are poisonous and bitter in their character]

Support Reference: Metaphor

ULT **For from the vine of Sodom {is} their vine, and from the vineyards of Gomorrah; their grapes are grapes of poison, bitter clusters are to them**
UST Their gods are as deeply evil as those of Sodom and Gomorrah, so those who worship them are bitter and toxic
(כִּי־מִגֶּפֶן סְדֹם גַּפְנָם וּמִשַּׁדְמֹת עֲמֹרָה עֲנָבֵמוֹ עִנְבֵי־רֹוׁשׁ אַשְׁכְּלֹת מְרֹרֹת לָמוֹ)

Moses 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 their vine comes from the vine of Sodom, and their vine comes from the vineyards of Gomorrah; therefore their grapes are grapes of poison, and bitter clusters are what they produce]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the vine of	are as deeply evil as those of
Sodom	Sodom
{is} their vine	Their gods
and from the vineyards of	are as deeply evil as those of
Gomorrah	and Gomorrah
their grapes	so those who worship them are
are grapes of	so those who worship them are

Deuteronomy 32:33

ULT	UST
The venom of serpents {is} their wine, and the cruel poison of vipers.	*they love celebrating things as deadly as snakes' poison.*

ULT **The venom of serpents {is} their wine, and the cruel poison of vipers**
UST they love celebrating things as deadly as snakes' poison
(חֲמַת תַּנִּינִם יֵינָם וְרֹאשׁ פְּתָנִים אַכְזָר)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [Their wine is as poisonous as the venom of serpents, indeed as deadly as the poison of vipers]

Support Reference: Parallelism

ULT **The venom of serpents {is} their wine, and the cruel poison of vipers**
UST they love celebrating things as deadly as snakes' poison
(חֲמַת תַּנִּינִם יֵינָם וְרֹאשׁ פְּתָנִים אַכְזָר)

Moses is speaking of the wickedness of the enemies of the Israelites as if it were the **venom of serpents** and **the cruel poison of vipers**. Your language may have a comparable expression that you can use in your translation. If not, you could state this as a comparison. Alternate translation: [Their wine is as deadly as the venom of serpents and the cruel poison of vipers] or [Their wine is like the venom of serpents and the cruel poison of vipers]

Support Reference: Metaphor

ULT **The venom of serpents {is} their wine**
UST they love celebrating things as deadly as snakes' poison
(חֲמַת תַּנִּינִם יֵינָם)

Here, **wine** represents what the enemies celebrate and take pleasure in. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [What they celebrate is like the venom of serpents] or [They take pleasure in things as deadly as the venom of serpents]

Support Reference: Metonymy

ULT **and the cruel poison of vipers**
UST things as deadly as snakes' poison
(וְרֹאשׁ פְּתָנִים אַכְזָר)

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 cruel poison of vipers is their wine]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
serpents	things as deadly as snakes' poison
{is} their wine	they love celebrating
vipers	things as deadly as snakes' poison

Deuteronomy 32:34

ULT	UST
‘Is it not concealed with me, sealed up among my treasures?	*Yahweh says, ‘The things I will do to punish them, I have kept hidden with me, protected like a treasure.*

ULT **Is it not concealed with me, sealed up among my treasures**
UST Yahweh says, ‘The things I will do to punish them, I have kept hidden with me, protected like a treasure
(הֲלֹא־הִוא כָּמֻס עִמָּדִי חָתֻם בְּאוֹצְרֹתָי)

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: [It is indeed concealed with me, sealed up among my treasures!]

Support Reference: Rhetorical Question

ULT **Is it not concealed with me**
UST Yahweh says, ‘The things I will do to punish them, I have kept hidden with me
(הֲלֹא־הִוא כָּמֻס עִמָּדִי)

The pronoun **it** refers to the judgment that Yahweh will bring, as clarified in the next verse. It may be helpful to clarify this for your readers. Alternate translation: [Is not their punishment concealed with me]

Support Reference: Pronouns — When to Use Them

ULT **Is it not**
UST Yahweh says, ‘The things I will do to punish them
(הֲלֹא־הִוא)

This is the beginning of what Yahweh said. If it would be helpful to your readers, you could mark that this is a direct quote of Yahweh. Alternate translation: [Yahweh said, ‘Is it not]

Support Reference: Quotations and Quote Margins

ULT **sealed up among my treasures**
UST protected like a treasure
(חָתֻם בְּאוֹצְרֹתָי)

Here Yahweh is speaking of his future plans for judgment as if they were a valuable document or object that is **sealed up** and kept safe **among** his **treasures** until the right time. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [safely stored and ready to use at the proper time] or [kept secure until I decide to act]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sealed up	protected like a treasure

Deuteronomy 32:35

ULT	UST
Mine {is} vengeance and recompense, at the time when their foot slips; for the day of their disaster {is} near, and the things prepared for them hasten.'	*It is for me to punish and to pay back. When everything sudden goes wrong I am starting to destroy them. I am prepared to punish them quickly.'*

ULT **Mine {is} vengeance and recompense**
UST It is for me to punish and to pay back
(לִי נָקָם וְשִׁלֵּם)

The terms **vengeance** and **recompense** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Vengeance is mine]

Support Reference: Doublet

ULT **Mine {is} vengeance and recompense**
UST It is for me to punish and to pay back
(לִי נָקָם וְשִׁלֵּם)

If your language does not use abstract nouns for the ideas of **vengeance** and **recompense**, you could express the same ideas in other ways. Alternate translation: [I am the one who will avenge and repay] or [I will punish and pay back]

Support Reference: Abstract Nouns

ULT **at the time when their foot slips**
UST When everything sudden goes wrong
(לְעֵת תָּמוּט רַגְלָם)

Here the author is speaking of **the time when their foot slips** to mean a time when they would experience sudden calamity or failure. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when they suddenly fall into disaster] or [when calamity suddenly comes upon them]

Support Reference: Metaphor

ULT **for the day of their disaster {is} near, and the things prepared for them hasten**
UST I am starting to destroy them. I am prepared to punish them quickly
(כִּי קָרוֹב יוֹם אֵידָם וְחָשׁ עֲתִדֹת לָמוֹ)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [for the day of their disaster is near, yes, the things prepared for them hasten]

Support Reference: Parallelism

ULT **and the things prepared for them hasten**
UST I am prepared to punish them quickly
(וְחָשׁ עֲתִדֹת לָמוֹ)

Here the author is speaking of **the things prepared for them** as if they were living things that could **hasten** or move quickly toward them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and their doom is approaching rapidly]

Support Reference: Personification

ULT **for**
UST I am starting to destroy them
(כִּי)

The word translated as **for** indicates that what follows is a reason for what came before. The word **for** gives the reason for the vengeance Yahweh described in verses 34–35. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} vengeance	to punish

Deuteronomy 32:36

ULT	UST
For Yahweh vindicates his people, and has compassion on his servants. For he will see that gone is {their} hand, and there are none, kept back or let free.	*Yahweh will see that his people are helpless and that almost no one remains—neither prisoner nor free person. Then he will pity his servants and judge on behalf of them.*

ULT **For Yahweh vindicates his people, and has compassion on his servants. For he will see that gone is {their} hand, and there are none, kept back or let free**
UST Yahweh will see that his people are helpless and that almost no one remains—neither prisoner nor free person. Then he will pity his servants and judge on behalf of them
(כִּֽי־יָדִ֤ין יְהוָה֙ עַמּ֔וֹ וְעַל־עֲבָדָ֖יו יִתְנֶחָ֑ם כִּ֣י יִרְאֶ֔ה כִּי־אָ֥זְלַת יָ֖ד וְאֶ֥פֶס עָצ֖וּר וְעָזֽוּב)

If it would be more natural in your language, you may want to put the information about Yahweh seeing that his people's strength is gone before the information about him having compassion on them, and put both of these before the information about him vindicating them. Alternate translation: [For Yahweh will see that gone is their hand, and there are none, kept back or let free. And he will have compassion on his servants and will vindicate his people]

Support Reference: Information Structure

ULT **For Yahweh vindicates his people, and has compassion on his servants. For he will see that gone is {their} hand, and there are none, kept back or let free**
UST Yahweh will see that his people are helpless and that almost no one remains—neither prisoner nor free person. Then he will pity his servants and judge on behalf of them
(כִּֽי־יָדִ֤ין יְהוָה֙ עַמּ֔וֹ וְעַל־עֲבָדָ֖יו יִתְנֶחָ֑ם כִּ֣י יִרְאֶ֔ה כִּי־אָ֥זְלַת יָ֖ד וְאֶ֥פֶס עָצ֖וּר וְעָזֽוּב)

The word translated as **For** at the beginning of the verse gives the reason why in verses 34–35 Yahweh described his vengeance. The second occurrence of **For** indicates that what follows is a reason for what came in the first part of the verse. Use connectors in your language that make these relationships clear. Alternate translation: [Yahweh does all this to vindicate his people and he has compassion on his servants because he will see that gone is their hand, and there are none, kept back or let free]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and has compassion on his servants**
UST Then he will pity his servants
(וְעַל־עֲבָדָיו יִתְנֶחָם)

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [and will act compassionately toward his servants]

Support Reference: Abstract Nouns

ULT **gone is {their} hand**
UST his people are helpless
(אָזְלַת יָד)

Here, **hand** represents power and strength. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their strength is gone] or [their power has failed]

Support Reference: Metonymy

ULT **and there are none, kept back or let free**
UST and that almost no one remains—neither prisoner nor free person
(וְאֶפֶס עָצוּר וְעָזוּב)

Moses is referring to all of Yahweh's people by naming two extremes, those who are **kept back** (confined or imprisoned) and those who are **let free** (at liberty). If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [no one at all is left]

Support Reference: Merism

ULT **and there are none, kept back**
UST and that almost no one remains—neither prisoner
(וְאֶפֶס עָצוּר)

Moses 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 there are none left, kept back] or [and there are none remaining, kept back]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
has compassion	he will pity
his servants	his servants

ULT	UST
or let free	nor free person

Deuteronomy 32:37

ULT	UST
And he will say, ‘Where {are} their gods, the rock in whom they took refuge,	*Then Yahweh will ask you, ‘Where are the gods that you thought would protect you?*

ULT **Where {are} their gods, the rock in whom they took refuge … who ate the fat of their sacrifices, drank the wine of their libations**

UST Where are the gods that you thought would protect you … You gave to those gods the best parts of the animals that you sacrificed, and you poured out wine for them to drink

(אֵי אֱלֹהֵימוֹ צוּר חָסָיוּ בּוֹ: אֲשֶׁר חֵלֶב זִבְחֵימוֹ יֹאכֵלוּ יִשְׁתּוּ יֵין נְסִיכָם) (32:37-38)

Yahweh is using the question form to taunt the people and their false gods, who are powerless to help them. 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: [Their gods are nowhere to be found—the rock in whom they took refuge, who ate the fat of their sacrifices, drank the wine of their libations!] or [Their gods cannot help them—the rock in whom they took refuge, who ate the fat of their sacrifices, drank the wine of their libations.]

Support Reference: Rhetorical Question

ULT **the rock**

UST that … would protect

(צוּר)

See how you translated the similar expression in verse 31.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} their gods	are the gods
they took refuge	you thought

Deuteronomy 32:38

ULT	UST
who ate the fat of their sacrifices, drank the wine of their libations? Let them rise up and help you; let them be a shelter over you.	*You gave to those gods the best parts of the animals that you sacrificed, and you poured out wine for them to drink. So they should take action to help you; they should be the ones who will protect you!*

ULT **who ate the fat of their sacrifices, drank the wine of their libations**
UST You gave to those gods the best parts of the animals that you sacrificed, and you poured out wine for them to drink
(אֲשֶׁר חֵלֶב זְבָחֵימוֹ יֹאכֵלוּ יִשְׁתּוּ יֵין נְסִיכֵם)

Yahweh actually means to communicate the opposite of the literal meaning of what he is saying here. He is speaking of the idols as if they were living beings **who ate the fat of their sacrifices** and **drank the wine of their libations**, when he really means that these idols are lifeless and powerless. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [who never ate the fat of your sacrifices or drank the wine of your libations]

Support Reference: Irony

ULT **Let them rise up and help you; let them be a shelter over you**
UST So they should take action to help you; they should be the ones who will protect you
(יָקוּמוּ וְיַעְזְרֻכֶם יְהִי עֲלֵיכֶם סִתְרָה)

Yahweh actually means to communicate the opposite of the literal meaning of what he is saying here. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [But they will not rise up and help you; they cannot be protection for you]

Support Reference: Irony

ULT **Let them rise up and help you**
UST So they should take action to help you
(יָקוּמוּ וְיַעְזְרֻכֶם)

Yahweh is using **rise up** as a common expression of the culture to mean “take action” or “come to your aid.” He is not saying the false gods will literally stand up from a seated position. If this expression does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Let them come to your aid and help you] or [Let them take action and help you]

Support Reference: Idiom

ULT **let them be a shelter over you**
UST they should be the ones who will protect you
(יְהִי עֲלֵיכֶם סִתְרָה)

Here Yahweh is speaking of the false gods as if they were **a shelter** that could physically protect the Israelites. He means that these gods should be the ones to help and protect them, since the Israelites worshiped them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [let them be the ones who protect you] or [let them keep you safe]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their sacrifices	that you sacrificed
the wine of	wine
a shelter	they should be the ones who will protect you

Deuteronomy 32:39

ULT	UST
See, now, that I, I {am} he, and there is no god besides me. I put to death and give life; I wound, and I heal, and no one rescues from my hand,	*But now you will realize that I, only I, am God; there is no other god who is a real god. I alone can kill people and can cause people to live; I can wound people, and I alone can heal people, and there is no one who can prevent me from doing those things.*

ULT **I, I {am} he**
UST I, only I, am God
(אֲנִי אֲנִי הוּא)

Here the pronoun **I** is repeated for emphasis, to make a very strong declaration of God's unique identity. 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: [I myself am he] or [I alone am he]

Support Reference: Pronouns — When to Use Them

ULT **and no one rescues from my hand**
UST and there is no one who can prevent me from doing those things
(וְאֵין מִיָּדִי מַצִּיל)

Here, **hand** represents God's power and control. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and no one rescues from my power] or [and no one can escape my control]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
god	god

Deuteronomy 32:40

ULT	UST
for I lift up my hand to heaven and say, "{As} I live forever,	*I solemnly swear that just as surely as I live forever, I will act.*

ULT **for**
UST I solemnly swear
(כִּי)

Here the word **for** introduces not a reason but an explanation. Alternate translation: [You see,] or [Know that]

Support Reference: Connecting Words and Phrases

ULT **I lift up my hand to heaven**
UST I solemnly swear
(אָשָׂא אֶל־שָׁמַיִם יָדִי)

Lifting the **hand to heaven** was a symbolic action by which a person showed that they were swearing a solemn oath. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [I swear a solemn oath]

Support Reference: Symbolic Action

ULT **{As} I live forever**
UST that just as surely as I live forever, I will act
(חַי אָנֹכִי לְעֹלָם)

Following the custom of his culture, God is swearing an oath and guaranteeing it by something that he holds sacred, his own eternal existence. Alternate translation: [I swear by my eternal life] or [I vow by my own life, which lasts forever]

Support Reference: Oath Formulas

ULT **{As} I live forever**
UST that just as surely as I live forever, I will act
(חַי אָנֹכִי לְעֹלָם)

There are three levels of quotation here. Moses is speaking to the people (level 1) and quoting Yahweh (level 2) who is now quoting himself taking this oath (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation as modeled in the UST.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	I solemnly swear
forever	that just as surely as I live forever, I will act

Deuteronomy 32:41

ULT	UST
when I sharpen my glittering sword, and my hand seizes justice, I will return vengeance on my enemies, and I will pay back those who hate me.	*I will prepare to judge my enemies like a warrior sharpens his sword until it shines. I will strike my enemies back by repaying those who hate me for what they have done.*

ULT **I will return vengeance on my enemies, and I will pay back those who hate me**
UST I will strike my enemies back by repaying those who hate me for what they have done
(אָשִׁיב נָקָם לְצָרָי וְלִמְשַׂנְאַי אֲשַׁלֵּם)

See the discussion on parallelism in the introduction to this chapter. Alternate translation: [I will punish my enemies, yes, I will pay back those who hate me]

Support Reference: Parallelism

ULT **my glittering sword**
UST his sword until it shines
(בָּרָק חַרְבִּי)

Here Yahweh is speaking of his judgment as if it were a **sword**. The word **glittering** adds to the imagery of a fearsome weapon ready for use. If this image communicates well in your language, please use it. If not, you could express this as a comparison. Alternate translation: [my fearsome judgment, which is like a glittering sword] or [my terrible weapon of judgment]

Support Reference: Metaphor

ULT **and my hand seizes justice**
UST I will prepare to judge my enemies
(וְתֹאחֵז בְּמִשְׁפָּט יָדִי)

Here Yahweh is speaking of **justice** as if it were a weapon or tool that his **hand** (representing his power) could take hold of in order to execute judgment. If this image communicates well in your language, you could use it. If not, you could state the meaning plainly. Alternate translation: [and I take hold of justice] or [and I am ready to execute justice]

Support Reference: Metaphor

ULT **and I will pay back those who hate me**
UST by repaying those who hate me for what they have done
(וְלִמְשַׁנְאַי אֲשַׁלֵּם)

Here Yahweh is speaking as if he will **pay back** a debt. He means that he will punish those who hate him because they deserve punishment for the evil they have done. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and I will punish those who hate me as they deserve]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my … sword	his sword
and … seizes	I will prepare
justice	to judge my enemies
vengeance	I will strike
on my enemies	my enemies

Deuteronomy 32:42

ULT	UST
I will make my arrows drunk with blood, and my sword will devour flesh, with the blood of the slain and the captives, from the heads of the leaders of the enemy.”’	*The arrows {of the army that I send to destroy my enemies} will have so much blood on them that it would make them drunk if it were wine and they were people. Their swords will kill a lot of people. The blood will come from enemies that they kill or that they wound and capture, some will come from the enemies’ leaders’ heads.’*

ULT **I will make my arrows drunk with blood, and my sword will devour flesh, with the blood of the slain and the captives, from the heads of the leaders of the enemy**
UST The arrows {of the army that I send to destroy my enemies} will have so much blood on them that it would make them drunk if it were wine and they were people. Their swords will kill a lot of people. The blood will come from enemies that they kill or that they wound and capture, some will come from the enemies’ leaders’ heads
(אַשְׁכִּיר חִצַּי מִדָּם וְחַרְבִּי תֹּאכַל בָּשָׂר מִדַּם חָלָל וְשִׁבְיָה מֵרֹאשׁ פַּרְעוֹת אוֹיֵב)

If it would be more natural in your language, you may want to put the information about **the blood of the slain and the captives** with the information about **my arrows drunk with blood**. Similarly, you may want to put the information about **the heads of the leaders of the enemy** with the information about **my sword will devour flesh**. Alternate translation: [I will make my arrows drunk with the blood of the slain and the captives, and my sword will devour flesh from the heads of the leaders of the enemy]

Support Reference: Information Structure

ULT **I will make my arrows drunk with blood, and my sword will devour flesh**
UST The arrows {of the army that I send to destroy my enemies} will have so much blood on them that it would make them drunk if it were wine and they were people. Their swords will kill a lot of people
(אַשְׁכִּיר חִצַּי מִדָּם וְחַרְבִּי תֹּאכַל בָּשָׂר)

Yahweh is speaking of his **arrows** and **sword** as if they were living things that could get **drunk** with blood and **devour** flesh. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will use my arrows to kill so many people that it will be as if my arrows were drunk with blood, and I will use my sword to kill so many people that it will be as if my sword were devouring their flesh]

Support Reference: Personification

ULT **from the heads of the leaders of the enemy**
UST some will come from the enemies' leaders' heads
(מֵרֹ֖אשׁ פַּרְעוֹת אוֹיֵֽב)

Yahweh is speaking of **the heads of the leaders** in a way that could have two meanings. This is poetic wordplay. The word **heads** could refer to the top-ranking leaders themselves, or it could refer to the literal heads of the enemy leaders that would be cut off. If your language has a way to preserve this ambiguity, you could do so. Alternatively, you could express one meaning, with the other in a footnote. Alternate translation: [from the severed heads of the enemy leaders] or [from the highest-ranking enemy leaders]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will make … drunk	that it would make them drunk if it were wine and they were people
and my sword	Their swords
will devour	will kill
the slain	will come from enemies that they kill
and the captives	or that they wound and capture
the leaders of	leaders
the enemy	enemies

Deuteronomy 32:43

ULT	UST
Nations, make his people rejoice, for he will avenge the blood of his servants, and he will return vengeance on his adversaries, and atone for his land {and} his people."	*Everyone joyfully praise Yahweh, because Yahweh gets revenge on those who kill the people who serve him, and he cleanses his people's land {which has become defiled because of their sins}."*

ULT **Nations, make his people rejoice**
UST Everyone joyfully praise Yahweh
(הַרְנִינוּ גוֹיִם עַמּוֹ)

Moses is speaking to **nations** that he knows cannot hear him. He is doing this to communicate to the people listening to him that he feels very strongly about God's justice and vindication of his people. If it would be helpful in your language, you could translate these words as if he were speaking directly to the people about the nations. Alternate translation: [Let the nations rejoice]

Support Reference: Apostrophe

ULT **Nations, make his people rejoice**
UST Everyone joyfully praise Yahweh
(הַרְנִינוּ גוֹיִם עַמּוֹ)

Some ancient manuscripts read **Nations, make his people rejoice**. The ULT follows that reading. Other ancient manuscripts read "Heavens, make his people rejoice, and all sons of God, worship him." 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 the ULT.

Support Reference: Textual Variants

ULT **he will avenge the blood of his servants**
UST Yahweh gets revenge … who kill the people who serve him
(דַּם־עֲבָדָיו יִקּוֹם)

Here, **blood** represents the violent deaths of his servants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the violent deaths of his servants he will avenge]

Support Reference: Metonymy

ULT **and atone for his land {and} his people**
UST and he cleanses his people's land which has become defiled because of their sins
(וְכִפֶּר אַדְמָתֹו עַמֹּו)

Here Moses is speaking of Yahweh atoning for or purifying his land and people as if he will physically **cover** them. This image refers to removing the defilement of sin and bloodshed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he will atone for his land and his people] or [and he will purify his land and his people]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Nations	Everyone
make … rejoice	joyfully praise
he will avenge	Yahweh gets revenge
his servants	the people who serve him
and … vengeance	Yahweh gets revenge
on his adversaries	on those
and atone for	and he cleanses
his land	people's land which has become defiled because of their sins

Deuteronomy 32:44

ULT	UST
And Moses came and spoke all the words of this song in the ears of the people, he, and Joshua, the son of Nun.	*Moses and Joshua son of Nun sang that song while the Israelites listened.*

ULT in the ears of the people
UST while the Israelites listened
(בְּאָזְנֵי הָעָם)

The author is using the term **ears** to mean hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so that the people could hear]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
and Joshua	and Joshua

Deuteronomy 32:45

ULT	UST
And Moses finished speaking all these words to all Israel.	*Then Moses finished telling all the Israelites all Yahweh's instructions.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Israel	the Israelites

Deuteronomy 32:46

ULT	UST
And he said to them, "Set your hearts on all the words which I bore witness to you today, that you may command your children to keep doing all the words of this law.	*He concluded by telling them, "Never forget all these commands that I have been giving you today. Teach these laws to your children, in order that they will faithfully obey all of them.*

ULT **Set your hearts on all the words**
UST Never forget all these commands
(שִׂימוּ לְבַבְכֶם לְכָל־הַדְּבָרִים)

Moses is using the term **hearts** to represent the people's attention and commitment. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Pay close attention to all the words] or [Commit yourselves to all the words]

Support Reference: Metonymy

ULT **I bore witness to you**
UST I have been giving you
(אָנֹכִי מֵעִיד בָּכֶם)

Moses is speaking of his testimony as if it were something that he physically **bore** or carried to the Israelites. He means that he has faithfully declared God's message to them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have declared to you] or [I have testified to you]

Support Reference: Metaphor

ULT **the words of this law**
UST these laws … of them
(דִּבְרֵי הַתּוֹרָה הַזֹּאת)

Moses is using the term **words of this law** to represent what the law expresses by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [all that this law says to do] or [everything that God has commanded in the law]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bore witness	have been giving
law	laws

Deuteronomy 32:47

ULT	UST
For it {is} no empty thing for you, because it {is} your life, and through this thing you may prolong {your} days in the land to which you are crossing over the Jordan to possess it."	*These instructions are very important. If you obey them, you will live a long time in the land that you are about to cross the Jordan River to occupy."*

ULT **it {is} no empty thing for you, because it {is} your life**
UST These instructions are very important. If you obey them, you will live
(לֹא־דָבָר רֵק הוּא מִכֶּם כִּי־הוּא חַיֵּיכֶם)

Moses is emphasizing a positive meaning by using a negative word, **not**, together with a mild expression, **empty**, that is the opposite of the intended meaning. If it would be helpful in your language, you could emphasize the positive meaning in a strong way. Alternate translation: [these instructions are extremely important for you, because obeying them will enable you to live well]

Support Reference: Metaphor

ULT **you may prolong {your} days**
UST you will live a long time
(תַּאֲרִיכוּ יָמִים)

See how you translated the phrase "prolong your days" in 4:26. Alternate translation: [you may live for many years] or [you may have a long life]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land
the Jordan	the Jordan River
to possess it	to occupy

Deuteronomy 32:48

ULT	UST
And Yahweh spoke to Moses on this same day, saying,	*On that same day, Yahweh said to Moses,*

> ULT **saying**
> UST said
> (לֵאמֹר)

The term **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
Moses	Moses
Moses	Moses

Deuteronomy 32:49

ULT	UST
“Go up to this mountain of the Abarim, Mount Nebo, which {is} in the land of Moab, that {is} on the face of Jericho. And you will see the land of Canaan, which I am giving to the sons of Israel as a possession.	*“Go to the Abarim mountain range here in the region of Moab, across from the city of Jericho. Climb Mount Nebo and look {toward the west} to see Canaan, the land that I am about to give to the Israelites.*

ULT **Mount Nebo**
UST Mount Nebo
(הַר־נְבוֹ)

Mount Nebo is the highest point of the northern part of the Abarim mountain range.

Support Reference: How to Translate Names

ULT **on the face of Jericho**
UST across from the city of Jericho
(עַל־פְּנֵי יְרֵחוֹ)

The author is using the expression **on the face of** as a common expression of the culture to mean “opposite” or “overlooking.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [opposite Jericho] or [overlooking Jericho]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the land of	in the region
Moab	of Moab
Jericho	the city of Jericho
the land of	the land
Canaan	Canaan
Israel	to the Israelites
as a possession	am about to give

Deuteronomy 32:50

ULT	UST
And you will die on the mountain which you are going up to, and you will be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people,	*You will die on the mountain after you go up. You will join your people {in the place where dead people stay}, just like your older brother Aaron died on Mount Hor and went to join your people {in the place where dead people stay}.*

ULT **and you will be gathered to your people … and was gathered to his people**
UST You will join your people {in the place where dead people stay} … and went to join your people {in the place where dead people stay}
(וְהֵאָסֵף אֶל־עַמֶּיךָ & וַיֵּאָסֶף אֶל־עַמָּיו)

Yahweh is using **gathered to your people** as a common expression of this culture to mean "join your ancestors in the place of the dead." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and you will join your ancestors in the place of the dead … and joined his ancestors in the place of the dead]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron

Deuteronomy 32:51

ULT	UST
because you were unfaithful to me among the sons of Israel at the waters of Meribah {in} Kadesh, {in the} wilderness of Zin; because you did not regard me as holy among the sons of Israel.	*You will die because both of you disobeyed me in the presence of the Israelites, when you all were at the springs of Meribah near Kadesh in the wilderness of Zin. You did not honor and respect me in the presence of the Israelites in the way that I deserve because I am God.*

ULT **Meribah {in} Kadesh, {in the} wilderness of Zin**
UST of Meribah near Kadesh in the wilderness of Zin
(מְרִיבַת קָדֵשׁ מִדְבַּר־צִן)

The words **Meribah** and **Kadesh** are the names of places, and **Zin** is the name of a wilderness region. You could add a footnote to show that this refers to the events described in Numbers 20:1–13.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you were unfaithful	both of you disobeyed
Israel	the Israelites
{in} Kadesh	near Kadesh
{in the} wilderness of	in the wilderness
you did … regard … as holy	You did not honor and respect me … in the way that I deserve because I am God
Israel	of the Israelites

Deuteronomy 32:52

ULT	UST
For you will see the land from the front, but you will not go there, into the land that I am giving to the sons of Israel.”	*When you are on that mountain where I told you to go, you will see in the distance in front of you the land that I am about to give to the Israelites, but you will not enter it.”*

ULT from the front

UST When you are on that mountain where I told you to go … in the distance in front of you (מִנֶּגֶד)

Here, **from the front** represents being opposite to the land or in front of it. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from a distance] or [from the opposite side]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land
Israel	to the Israelites

Deuteronomy 33

Deuteronomy 33 Chapter Introduction

Structure and Formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetic lines of Moses' blessings in 33:1–29.

1. The author's introduction to Moses' blessing (1)
2. Yahweh's appearance and giving of the law (2–5)
3. Blessings for individual tribes: Reuben (6), Judah (7), Levi (8–11), Benjamin (12), Joseph (13–17), Zebulun and Issachar (18–19), Gad (20–21), Dan (22), Naphtali (23), Asher (24–25)
4. Praise of Yahweh and blessing for all Israel (26–29)

Religious and Cultural Concepts in This Chapter

Tribal Blessings

Moses gives a series of prophetic blessings for each of the tribes of Israel before his death. This follows the pattern of Jacob's blessings to his sons in Genesis 49. The blessings speak of each tribe's future character, territory, and relationship with Yahweh. Notably, the tribe of Simeon is not mentioned.

Jeshurun

Jeshurun is a poetic name for Israel, meaning "upright one." It appears in verses 5 and 26, emphasizing Israel's ideal character as a righteous nation belonging to Yahweh.

Translation Issues in This Chapter

One direct quotation inside another

In this chapter, Moses' blessing contains direct quotations from others, such as the Levites in verse 9. If it would be clearer in your language, you could translate or format these passages so that there are no quotations within quotations. (See Quotes within Quotes)

Poetic imagery

This chapter contains extensive poetic imagery, including metaphors comparing tribes to animals (Joseph as a firstborn ox, Dan as a lion cub, Gad as a lioness) and descriptions of Yahweh riding the heavens. Translators should preserve the figurative nature of these descriptions.

"you" and "your" singular and plural

Even though Moses is addressing all the Israelites, he uses the singular forms of "you." If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Speaking about a future event using the past tense

This occurs near the end of the chapter, see the book introduction.

Deuteronomy 33:1

ULT	UST
And this {is} the blessing with which Moses, the man of God, blessed the sons of Israel to the face of his death.	*Before God's prophet Moses died, he blessed the Israelites.*

ULT **And this {is} the blessing with which Moses, the man of God, blessed**
UST God's prophet … he blessed
(וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים)

If your language does not use an abstract noun for the idea of **blessing**, you could express the same idea in another way or omit it. Alternate translation: [And this is how Moses, the man of God, blessed]

Support Reference: Abstract Nouns

ULT **the man of God**
UST God's prophet
(אִישׁ הָאֱלֹהִים)

Moses is using the possessive form **man of God** to describe a person who is characterized by representing God and speaking his message. This phrase is a title for a prophet. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the man who spoke for God]

Support Reference: Possession

ULT **the sons of Israel**
UST the Israelites
(אֶת־בְּנֵי יִשְׂרָאֵל)

Here, **sons** means "descendants." Moses is identifying the Israelites as descendants of their ancestor Jacob, who was also known as **Israel**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the descendants of Israel] or [the people of Israel]

Support Reference: Metaphor

ULT **to the face of**
UST Before
(לִפְנֵי)

The author is using the expression **to the face of** to mean “before” or “previous to.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [just before] or [immediately before]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the blessing	he blessed
Moses	God’s prophet
the man of God	God’s prophet
God	God’s prophet
blessed	he blessed
Israel	the Israelites

Deuteronomy 33:2

ULT	UST
And he said, "Yahweh from Sinai came and rose from Seir to them, shone forth from Mount Paran, and came with ten thousands of the holy, in his right hand, a fire of law for them.	*This is what he said, "Yahweh came from Mount Sinai, he came to Israel like the sun rising over Mount Seir, his light shone from near Mount Paran. He came with ten thousand holy angels, and there was a flaming fire at his right side.*

ULT **Yahweh from Sinai came and rose from Seir to them, shone forth from Mount Paran**

UST Yahweh came from Mount Sinai, he came to Israel like the sun rising over Mount Seir, his light shone from near Mount Paran

(יְהוָ֞ה מִסִּינַ֤י בָּא֙ וְזָרַ֣ח מִשֵּׂעִ֔יר לָ֖מוֹ הוֹפִ֣יעַ מֵהַ֣ר פָּארָ֑ן)

Moses is speaking of Yahweh as if he were the sun that **rose from Seir** and **shone forth from Mount Paran**. If this image communicates well in your language, please use it. If not, you could express this as a comparison. Alternate translation: [Yahweh came from Sinai and appeared to them like the sun rising from Seir and shining from Mount Paran]

Support Reference: Metaphor

ULT **to them**

UST to Israel

(לָ֖מוֹ)

The pronoun **them** refers to the people of Israel. If this is not clear for your readers, you could use the people or nation here. Alternate translation: [to the people of Israel] or [to his people]

Support Reference: Pronouns — When to Use Them

ULT **with ten thousands of the holy**

UST with ten thousand holy angels

(מִרְבְבֹ֣ת קֹ֑דֶשׁ)

Here the author is using the phrase **ten thousands** to refer to a very large number. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: [with a great multitude of holy ones] or [with a vast number of holy ones]

Support Reference: Numbers

ULT **the holy**
UST holy angels
(קֹדֶשׁ)

Moses is using the adjective **holy** as a noun to mean a certain kind of being. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [holy ones] or [holy beings]

Support Reference: Nominal Adjectives

ULT **in his right hand**
UST and
(מִימִינֹו)

Here, **right hand** represents power or control. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [in his power]

Support Reference: Metonymy

ULT **in his right hand, a fire of law for them**
UST and there was a flaming fire at his right side
(מִימִינֹו אשדת לָמֹו)

The Hebrew is uncertain. This could mean: (1) Yahweh has lightening in his hand. Alternate translation: [in his right hand were flames of fire] or (2) Sinai was covered with fire while Yahweh gave the law to Moses. Alternate translation: [he gave them a law of fire]

Support Reference: Textual Variants

ULT **a fire of law**
UST there … a flaming fire
(אשדת)

Moses is using the possessive form to describe a **law** that is characterized by **fire**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [a fiery law] or [a law given from fire]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
from Sinai	from Mount Sinai
from Seir	over Mount Seir
Paran	from near Mount Paran
the holy	holy angels

ULT	UST
a fire of law	there … a flaming fire

Deuteronomy 33:3

ULT	UST
Yes, he loves the peoples. All his sanctified {are} in your hand, and they will be tied to your feet, he will take from your words.	*Yahweh truly loves his people and protects all his special people. So they worship him and listen to his instructions.*

ULT **he loves the peoples. All his sanctified {are} in your hand, and they will be tied to your feet, he will take from your words**
UST Yahweh … loves his people and protects all his special people. So they worship him and listen to his instructions
(חֹבֵב עַמִּים כָּל־קְדֹשָׁיו בְּיָדֶךָ וְהֵם תֻּכּוּ לְרַגְלֶךָ יִשָּׂא מִדַּבְּרֹתֶיךָ)

Here Moses is speaking of Yahweh in the third person as **he loves** but then shifts to speaking to Yahweh directly in the second person in **your hand**, **your feet**, and **your words**. The people are first referred to as **they** and in the last line as **he**. If it would be helpful in your language, you could use the third person for Yahweh and plural for the people throughout. Alternate translation: [he loves the peoples. All his sanctified {are} in his hand, and they will be tied to his feet, they will take from his words]

Support Reference: First, Second or Third Person

ULT **the peoples**
UST his people
(עַמִּים)

Here, **peoples** represents the tribes of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the tribes of Israel]

Support Reference: Metonymy

ULT **his sanctified**
UST his special people
(קְדֹשָׁיו)

Moses is using the adjective **sanctified** 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: [his sanctified ones] or [his holy people]

Support Reference: Nominal Adjectives

ULT **{are} in your hand**
UST protects
(בְּיָדֶךָ)

Here, **hand** represents care and protection. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [are under your care] or [are under your protection]

Support Reference: Metonymy

ULT **and they will be tied to your feet**
UST So they worship him
(וְהֵם֙ תֻּכּ֣וּ לְרַגְלֶ֔ךָ)

The phrase **they will be tied to your feet** could mean: (1) the people worship at God's feet. Alternate translation: [and they bow down at your feet] or (2) the people sit at God's feet to learn from him. Alternate translation: [and they sit at your feet to receive instruction]

ULT **he will take from your words**
UST and listen to his instructions
(יִשָּׂ֖א מִדַּבְּרֹתֶֽיךָ׃)

Moses is speaking of someone receiving or benefiting from God's words as if **he will take from your words**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he receives your words] or [he benefits from your words]

Support Reference: Metaphor

ULT **from your words**
UST his instructions
(מִדַּבְּרֹתֶֽיךָ׃)

Here, **words** represents the instructions or commands spoken by God. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from your commands] or [from your teachings]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he loves	Yahweh … loves
his sanctified	his special people

Deuteronomy 33:4

ULT	UST
A law Moses commanded to us, a possession for the assembly of Jacob.	*{They said that} I gave them laws to obey, laws that would forever be for the descendants of Jacob.*

ULT **A law Moses commanded to us, a possession for the assembly of Jacob**
UST { … They said that} I gave them laws to obey, laws that would forever be for the descendants of Jacob
(תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב)

This verse appears to be Moses quoting something the Israelites had said previously. If your language has its own way of introducing a quotation from another speaker, you could use it here in your translation. Alternate translation: [The Israelites said, ‘Moses commanded a law to us, a possession for us, the assembly of Jacob.’]

Support Reference: Introduction of New and Old Participants

ULT **Jacob**
UST of Jacob
(יַעֲקֹב)

Here, **Jacob** represents the people of Israel who descended from him. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Israelites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A law	They said that … laws
Moses	I
a possession	laws that would forever be for the
for the assembly of	descendants
Jacob	of Jacob

Deuteronomy 33:5

ULT	UST
And he became a king in Jeshurun, when the heads of the people had gathered together, the tribes of Israel.	*So Yahweh became the king of his precious people when all the tribes and their leaders had gathered together.*

ULT **And he became a king in Jeshurun**
UST So Yahweh became the king of his people
(וַיְהִי בִישֻׁרוּן מֶלֶךְ)

The pronoun **he** refers to Yahweh. If this is not clear for your readers, you could use the person's name here. Alternate translation: [And Yahweh became a king in Jeshurun]

Support Reference: Pronouns — When to Use Them

ULT **in Jeshurun**
UST of his people
(בִּישֻׁרוּן)

See how you translated the name **Jeshurun** in 32:15. Alternate translation: [in Israel]

Support Reference: How to Translate Names

ULT **the heads of**
UST and their leaders
(רָאשֵׁי)

Moses is speaking of the **heads** of the people as if they were the physical heads of bodies, when he is referring to the leaders of the people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the leaders of]

Support Reference: Metaphor

ULT **Israel**
UST when all the tribes
(יִשְׂרָאֵל)

Here, **Israel** represents the people of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Israelites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a king	the king
the tribes of	when all the tribes

ULT	UST
Israel	when all the tribes

Deuteronomy 33:6

ULT	UST
Let Reuben live and not die, but let his men be few.”	*I say this about the tribe of Reuben, I desire that their tribe will never disappear, but that they will never become numerous.*

ULT Let Reuben live
UST I say this about the tribe of Reuben, I desire that their tribe
(יְחִי רְאוּבֵן)

Moses is describing the blessing for the tribe of Reuben before describing the blessings for the other tribes that follow. If it would be helpful in your language, you may wish to make it clear that this begins Moses’ blessings to the individual tribes of Israel. Alternate translation: [And to Reuben he said, “Let Reuben live]

Support Reference: Order of Events

ULT Reuben
UST the tribe of Reuben … their tribe
(רְאוּבֵן)

Here, **Reuben** represents the people from the tribe of Reuben. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people of Reuben]

Support Reference: Metonymy

ULT Let Reuben live and not die
UST I say this about the tribe of Reuben, I desire that their tribe will never disappear
(יְחִי רְאוּבֵן וְאַל־יָמֻת)

The terms **live** and **not die** mean the same thing. Moses is using the positive and the negative terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Let Reuben certainly live]

Support Reference: Litotes

ULT **but let his men be few**
UST but that they will never become numerous
(וִיהִי מְתָיו מִסְפָּר)

The phrase **but let his men be few** is difficult to interpret because the Hebrew allows for multiple understandings. This could mean: (1) While Reuben's tribe will not disappear, it will be small. Alternate translation: [but may his men be few] or (2) Not only will Reuben's tribe not disappear, it will be big. Alternate translation: [and may his men not be few] or (3) Even though Reuben's tribe is now small, may it continue. Alternate translation: [even though his men are few]

ULT **Let Reuben live and not die, but let his men be few**
UST I say this about the tribe of Reuben, I desire that their tribe will never disappear, but that they will never become numerous
(יְחִי רְאוּבֵן וְאַל־יָמֻת וִיהִי מְתָיו מִסְפָּר)

If your language does not use the third-person imperative **let** in this way, you could express the meaning in another way that is natural in your language. Alternate translation: [May Reuben live and not die, but may his men be few]

Support Reference: Third-Person Imperatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Reuben	the tribe of Reuben … their tribe

Deuteronomy 33:7

ULT	UST
And this {is} for Judah. And he said, "Listen, Yahweh, {to} the voice of Judah, and to his people bring him. Let his hand strive for himself, and a help against his enemies you will be."	*I say this about the tribe of Judah, Yahweh, listen to them {when they call out for help}. When they are fighting a battle, help them against the enemy, and bring them back home safely.*

ULT **for Judah**
UST the tribe of Judah
(לִֽיהוּדָ֔ה)

Here, **Judah** represents the people of the tribe of Judah. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for the people of Judah]

Support Reference: Metonymy

ULT **{to} the voice of**
UST when … call out for help
(קֹ֥ול)

Here, **voice** represents the plea or prayer spoken by the voice. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the plea of] or [to the prayer of]

Support Reference: Metonymy

ULT **and to his people bring him**
UST and bring them back home safely
(וְאֶל־עַמֹּ֖ו תְּבִיאֶ֑נּוּ)

The phrase **to his people bring him** could mean: (1) Moses is asking God to bring Judah safely back to his people after battle. Alternate translation: [and bring him back safely to his people] or (2) Moses is asking God to reunite Judah with his people, perhaps referring to unity within the tribe or with the other tribes. Alternate translation: [and make the tribe live in harmony]

ULT **Let his hand strive for himself**
UST When they are fighting a battle
(יָדָיו רָב לוֹ)

The word **himself** indicates that the object of the verb is the same as the subject of the verb. Use a way that is natural in your language to indicate that the same person fills two roles in the sentence. Alternate translation: [Let his hand strive on his behalf] or [Let his hands fight for his people]

Support Reference: Reflexive Pronouns

ULT **his hand**
UST When they are fighting a battle
(יָדָיו)

Moses is using one part of a person, his **hand**, to mean all of him in the act of striving or fighting. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [him]

Support Reference: Synecdoche

ULT **and a help**
UST help them
(וְעֵזֶר)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for Judah	the tribe of Judah
Yahweh	Yahweh
Judah	they
against his enemies	against the enemy

Deuteronomy 33:8

ULT	UST
And to Levi, he said, "Your Thummim and your Urim are to your faithful man, whom you tested at Massah. You strove against him {at} the waters of Meribah	*I say this about the tribe of Levi, Yahweh's {sacred lots called} Thummim and Urim belong to the tribe that stayed loyal to him after he tested them at Massah and where they quarreled with him at Meribah spring.*

ULT **Your Thummim and your Urim … your faithful … you tested … You strove against him**
UST Yahweh's {sacred lots called} Thummim and Urim … that stayed loyal to him … he tested them … and where they quarreled with him
(תֻּמֶּיךָ וְאוּרֶיךָ & חֲסִידֶךָ & נִסִּיתוֹ & תְּרִיבֵהוּ)

Here the pronouns **your** and **you** refer to Yahweh. If it would be helpful in your language, you could clarify this for your readers. Alternate translation: [Yahweh's Thummim and Yahweh's Urim … Yahweh's faithful … Yahweh tested … Yahweh strove against him]

Support Reference: Pronouns — When to Use Them

ULT **Your Thummim and your Urim**
UST Yahweh's {sacred lots called} Thummim and Urim
(תֻּמֶּיךָ וְאוּרֶיךָ)

The **Thummim** and **Urim** were objects used by the high priest to determine God's will. If your readers would not be familiar with what these objects were, you could use a more general term or explain them in a footnote. Alternate translation: [Yahweh's sacred objects for determining his will]

Support Reference: Translate Unknowns

ULT **are to your faithful man … You strove against him**
UST belong to the tribe that stayed loyal to him … and where they quarreled with him
(לְאִישׁ חֲסִידֶךָ & תְּרִיבֵהוּ)

Here, **your faithful man** and the pronoun **him** represent the tribe of Levi. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [are to your faithful tribe …. You strove against them]

Support Reference: Metonymy

> ULT **at Massah**
> UST at Massah
> (בְּמַסָּֽה)

See how you translated this name in 6:16. You could add a footnote that explains that the name **Massah** means “testing.”

Support Reference: How to Translate Names

> ULT **Meribah**
> UST Meribah
> (מְרִיבָֽה)

See how you translated this name in 32:51. You could add a footnote that explains that the name **Meribah** means “argue” or “quarrel.”

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to Levi	the tribe of Levi
your faithful	that stayed loyal to him
you tested	he tested them
Meribah	Meribah

Deuteronomy 33:9

ULT	UST
who said of his father and of his mother, 'I have not seen them,' and his brothers he did not acknowledge, and his sons he did not know, for they guarded your speech and your covenant they kept.	*They did what you told them to do by faithfully keeping the solemn agreement between Yahweh and the Israelites. Obeying Yahweh was much more important to them than their parents, siblings, or children.*

ULT I have not seen them … he did not acknowledge … he did not know
UST Obeying Yahweh was much more important to them than
(לֹא רְאִיתִיו & לֹא הִכִּיר & לֹא יָדָע)

Moses is using the expressions **seen**, **acknowledge**, and **know** as common expressions of his culture to mean showing partiality or favoritism to family members. If these phrases do not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I did not show partiality to them … he did not favor … he did not give special treatment to] or [I disregarded them … he paid no special attention to … he treated as strangers]

Support Reference: Idiom

ULT for they guarded your speech and your covenant they kept
UST They did what you told them to do by faithfully keeping the solemn agreement between Yahweh and the Israelites
(כִּי שָׁמְרוּ אִמְרָתְךָ וּבְרִיתְךָ יִנְצֹרוּ)

These two phrases **they guarded your speech** and **your covenant they kept** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and you may want to show this to your readers by including both phrases in your translation. If it is helpful, you could connect the phrases in a way that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [for they carefully guarded your speech, yes, they kept your covenant]

Support Reference: Parallelism

ULT they guarded … they kept
UST They did … by faithfully keeping
(שָׁמְרוּ & יִנְצֹרוּ)

Here the pronoun **they** refers to the Levites. It may be helpful to clarify this for your readers. Alternate translation: [the Levites guarded … the Levites kept]

Support Reference: Pronouns — When to Use Them

ULT **they guarded your speech**
UST They did what you told them to do
(שָׁמְרוּ אִמְרָתֶךָ)

Moses is speaking of obeying God's commands or **your speech** as if it were an object that could be physically **guarded** or protected. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they obeyed your word] or [they carefully followed your commands]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he did … acknowledge	Obeying Yahweh was much more important to them than
he did … know	Obeying Yahweh was much more important to them than
they guarded	They did
and your covenant	the solemn agreement between Yahweh and the Israelites

Deuteronomy 33:10

ULT	UST
They teach your ordinances to Jacob, and your law to Israel. They will put incense before your nose, and whole offerings on your altar.	*They teach Yahweh's decrees and laws to the Israelites, they will burn incense for him to enjoy and will completely burn the offerings {that the people bring} on Yahweh's altar.*

ULT They teach your ordinances to Jacob, and your law to Israel
UST They teach Yahweh's decrees and laws to the Israelites
(יוֹרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרָתְךָ לְיִשְׂרָאֵל)

These two phrases **your ordinances to Jacob** and **your law to Israel** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. The names **Jacob** and **Israel** both refer to the same people. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [They teach your law to the Israelites]

Support Reference: Parallelism

ULT before your nose
UST for him to enjoy
(בְּאַפֶּךָ)

Here Moses is using the term **nose** to represent the sense of smell, by which God favorably accepts the offering. I If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [for you to smell]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your ordinances	Yahweh's decrees
to Jacob	to the Israelites
and your law	and laws
to Israel	to the Israelites
incense	incense
and whole offerings	and will completely burn the offerings {that the people bring}
your altar	Yahweh's altar

Deuteronomy 33:11

ULT	UST
Bless, Yahweh, his possessions, and the work of his hands accept. Shatter the loins of those who rise up against him, and haters of him, lest they rise up."	*Yahweh, make them prosper and accept all that they do. Crush their attackers' ability to have children, so those that hate them will never be able to fight against them again.*

ULT **and the work of his hands**
UST and … all that they do
(וּפֹ֥עַל יָדָ֖יו)

Here, **the work of his hands** represents the ministry and actions that the Levites perform. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and his service] or [and what he does for you]

Support Reference: Metonymy

ULT **Shatter the loins of**
UST Crush … ability to have children
(מְחַ֤ץ מָתְנַ֙יִם֙)

Moses is using **Shatter the loins** as a common expression of his culture to mean "destroy the strength" or "destroy the power." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Destroy the strength of] or [Break the power of]

Support Reference: Idiom

ULT **and haters of him**
UST so those that hate them
(וּמְשַׂנְאָ֖יו)

Moses is using the adjective **haters** 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: [and those who hate him]

Support Reference: Nominal Adjectives

ULT **those who rise up against him … they rise up**
UST their attackers … will never be able to fight against them again
(קָמָיו & יְקוּמוּן)

Moses is speaking of people opposing the tribe of Levi as if they were physically **rising up** against them. This was a common expression meaning to rebel or attack. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [those who attack him … they attack] or [those who rebel against him … they rebel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bless	make them
Yahweh	Yahweh
his possessions	prosper
and the work of	and … all that they do

Deuteronomy 33:12

ULT	UST
To Benjamin, he said, "The beloved of Yahweh lives in security beside him. He covers him all the day, and between his shoulders he lives."	*I say this about the tribe of Benjamin, Yahweh loves them; he keeps them safe. He protects them continually, and he lives among their hills.*

ULT **The beloved of Yahweh**
UST Yahweh loves them
(יְדִיד יְהוָה)

Moses is using the possessive form to describe **The beloved** as someone who is characterized by being loved by Yahweh. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [The one whom Yahweh loves] or [The one who is loved by Yahweh]

Support Reference: Possession

ULT **lives in security**
UST he keeps … safe
(יִשְׁכֹּן לָבֶטַח)

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: [lives securely]

Support Reference: Abstract Nouns

ULT **beside him. He covers him all the day, and between his shoulders he lives**
UST them … He protects them continually, and he lives among their hills
(עָלָיו חֹפֵף עָלָיו כָּל־הַיּוֹם וּבֵין כְּתֵפָיו שָׁכֵן)

The pronoun **him** in the phrase "beside him" refers to Yahweh and both **He** in "He covers" and **he** in "he lives" refer to Yahweh. The second **him** in "covers him" and **his** in "his shoulders" refer to the tribe of Benjamin. It may be helpful to clarify this for your readers. Alternate translation: [beside Yahweh. Yahweh covers Benjamin all the day, and between Benjamin's shoulders Yahweh lives]

Support Reference: Pronouns — When to Use Them

ULT **and between his shoulders he lives**
UST and he lives among their hills
(וּבֵ֥ין כְּתֵפָ֖יו שָׁכֵֽן)

This could have one of two meanings, both of which mean that Yahweh takes care of them. This could mean: (1) Yahweh lives in Jerusalem in the hilly area which was, at least for a time, part of Benjamin's territory. Those hills are pictured as **shoulders**. Alternate translation: [and on the hills of Benjamin he lives] or (2) Yahweh protects the tribe of Benjamin with his power. Alternate translation: [he lives securely with Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
To Benjamin	the tribe of Benjamin
The beloved of	loves them
Yahweh	Yahweh

Deuteronomy 33:13

ULT	UST
And to Joseph, he said, "Blessed of Yahweh {be} his land, from the bounty of heaven, from dew, and from the deep lying beneath,	*I say this about the tribes of Joseph, I desire that Yahweh will bless their land by giving them dew from the sky, and water from deep in the ground*

ULT **And to Joseph**
UST about the tribes of Joseph
(וּלְיוֹסֵף)

Here, **Joseph** represents his descendants, the tribes of Ephraim and Manasseh. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [And to the tribes descended from Joseph] or [And to the descendants of Joseph]

Support Reference: Metonymy

ULT **Blessed of Yahweh {be} his land**
UST I desire that Yahweh will bless their land
(מְבֹרֶכֶת יְהוָה אַרְצוֹ)

The expression **Blessed of Yahweh be his land** contains a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [May Yahweh bless his land]

Support Reference: Active or Passive

ULT **from the bounty of heaven, from dew, and from the deep lying beneath**
UST by giving them dew from the sky, and water from deep in the ground
(מִמֶּגֶד שָׁמַיִם מִטָּל וּמִתְּהוֹם רֹבֶצֶת תָּחַת)

Moses uses a repetitive series of clauses describing the various types of **bounty** Yahweh will bless them with that starts here and goes to the middle of verse 16 to communicate that what he is saying should be understood as comprehensive and overwhelming. Use a form in your language that someone would use to describe a situation that is comprehensive and overwhelming.

Support Reference: Litany

ULT **from dew**
UST dew
(מִטָּֽל)

The term **dew** refers to moisture from the air that forms as small drops of water on cool surfaces during the night. If your readers would not be familiar with what dew is, you could use a more general term. Alternate translation: [from moisture from the sky]

Support Reference: Translate Unknowns

ULT **and from the deep**
UST and water from deep
(וּמִתְהֹ֑ום)

Here, **the deep** refers to the primeval waters or underground springs believed to lie beneath the earth. If your readers would not be familiar with that usage of the word, you could use a more general term. Alternate translation: [and from the underground waters]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to Joseph	about the tribes of Joseph
Blessed of	I desire that … will bless
Yahweh	Yahweh
{be} his land	their land
heaven	from the sky

Deuteronomy 33:14

ULT	UST
and from the bounty of the harvest of the sun, and from the bounty of the yield of the moons,	*to produce for them wonderful fruit that the sun makes ripe, wonderful crops in the right months,*

ULT the harvest of the sun
UST to produce for them … that the sun makes ripe
(תְּבוּאֹת שֶׁמֶשׁ)

Here, **harvest of the sun** represents crops that are ripened by the sun's heat and light. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the sun-ripened crops] or [the produce that the sun brings to maturity]

Support Reference: Metonymy

ULT the yield of the moons
UST crops in the right months
(גֶּרֶשׁ יְרָחִים)

Here, **moons** represents months or seasons. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the produce of each month] or [the crops of each season]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the harvest of	to produce for them

Deuteronomy 33:15

ULT	UST
and from the heads of ancient mountains, and from the bounty of eternal hills,	*and wonderful things produced on their ancient hills and mountains.*

ULT **and from the heads of ancient mountains, and from the bounty of eternal hills**
UST and wonderful things produced on their ancient hills and mountains
(וּמֵרֹאשׁ הָרְרֵי־קֶדֶם וּמִמֶּגֶד גִּבְעוֹת עוֹלָם)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and you may want to show this to your readers by connecting 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. Another approach would be to combine the phrases into one phrase and express the emphasis in another way. Alternate translation: [and from the heads of ancient mountains, yes, from the bounty of eternal hills]

Support Reference: Parallelism

ULT **and from the heads of**
UST and … produced on
(וּמֵרֹאשׁ)

Moses is speaking of the mountains as if they had **heads**. He is referring to the tops of the mountains. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and from the tops of] or [and from the peaks of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eternal	their ancient

Deuteronomy 33:16

ULT	UST
and from the bounty of earth and from its fullness, and the favor of the bush-dweller. Let them come on the head of Joseph, and on the top of the head of the prince of his brothers.	*Indeed, may he give them plenty of wonderful things from all that the earth produces and may {Yahweh who} lived in the {burning} bush be kind to them. I desire that Yahweh will bless the tribes of Joseph in all those ways, because he was the leader over his brothers {when they were in Egypt}.*

ULT and from its fullness
UST Indeed, may he give them plenty … from all that … produces
(וּמְלֹאָֽהּ)

If your language does not use an abstract noun for the idea of **fullness**, you could express the same idea in another way. Alternate translation: [and from everything that fills the earth]

Support Reference: Abstract Nouns

ULT the bush-dweller
UST and may {Yahweh who} lived in the {burning} bush
(שֹׁכְנִ֣י סְנֶ֑ה)

Here, **bush-dweller** is a title for God that refers to the time he appeared to Moses in a burning bush. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the one who appeared in the bush] or [the one who dwelt in the bush]

Support Reference: Metonymy

ULT on the head of Joseph, and on the top of the head of the prince of his brothers
UST I desire that Yahweh will bless the tribes of Joseph in all those ways, because he was the leader over his brothers {when they were in Egypt … }
(לְרֹ֣אשׁ יוֹסֵ֔ף וּלְקָדְקֹ֖ד נְזִ֥יר אֶחָֽיו)

Moses is using **head** to represent all of Joseph receiving these blessings. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [upon Joseph himself, and upon the prince of his brothers himself]

Support Reference: Synecdoche

ULT **Joseph**
UST I desire that Yahweh will bless the tribes of Joseph in all those ways
(יוֹסֵף)

Here, **Joseph** represents the two tribes descended from Joseph's sons, Ephraim and Manasseh. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the tribes of Joseph] or [the descendants of Joseph]

Support Reference: Metonymy

ULT **the prince of**
UST because he was the leader
(נְזִיר)

Moses is speaking of Joseph as if he were a **prince** who ruled over his brothers. Moses means that Joseph was distinguished from his brothers and held a position of prominence among them. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: [the distinguished one among] or [the most honored one among]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earth	the earth
and the favor of	be kind to them
Joseph	I desire that Yahweh will bless the tribes of Joseph in all those ways

Deuteronomy 33:17

ULT	UST
His firstborn ox {is} his majesty, and the horns of a wild ox {are} his horns. With them he will ram the peoples together to the ends of the earth, And they {are} the ten thousands of Ephraim, and they {are} the thousands of Manasseh."	*There are ten thousand upon ten thousand people in the tribe of Ephraim and thousands upon thousands of people in the tribe of Manasseh which will be as strong as a bull; with their weapons they will wound their enemies like a wild ox gores other animals with its horns. Together they will push other people groups to the most distant places on the earth.*

ULT **His firstborn ox {is} his majesty, and the horns of a wild ox {are} his horns**
UST which will be as strong as a bull; with their weapons they will wound their enemies like a wild ox gores other animals with its horns
(בְּכוֹר שׁוֹרוֹ הֲדַר לוֹ וְקַרְנֵי רְאֵם קַרְנָיו)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and you may want to show this to your readers by including both phrases in your translation. If it is helpful, you could connect the phrases in a way that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [He has the majesty of a firstborn ox, indeed he has the horns of a wild ox]

Support Reference: Parallelism

ULT **His firstborn ox {is} his majesty**
UST which will be as strong as a bull
(בְּכוֹר שׁוֹרוֹ הֲדַר לוֹ)

Moses is speaking of Joseph's descendants as if they were a **firstborn ox**, a very powerful animal, whose **majesty** was striking. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [Joseph's descendants are majestic and powerful]

Support Reference: Metaphor

ULT **and the horns of a wild ox {are} his horns**
UST with their weapons they will wound their enemies like a wild ox gores other animals with its horns
(וְקַרְנֵי רְאֵם קַרְנָיו)

Moses is speaking of Joseph's descendants as if they were as strong as **a wild ox** with powerful **horns**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he is as strong as a wild ox]

Support Reference: Metaphor

ULT **With them he will ram the peoples**
UST with their weapons they will wound their enemies like a wild ox gores other animals with its horns … they will push other people groups
(בָּהֶם עַמִּים יְנַגַּח)

Moses is speaking of Joseph's descendants defeating their enemies as if they were an ox that could **ram** their enemies with its horns. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [With them he will gore the peoples] or [With them he will defeat the peoples]

Support Reference: Metaphor

ULT **to the ends of the earth**
UST to the most distant places on the earth
(אַפְסֵי־אָרֶץ)

Moses says **to the ends of the earth** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [to the most distant lands]

Support Reference: Hyperbole

ULT **And they {are} the ten thousands of Ephraim, and they {are} the thousands of Manasseh**
UST There are ten thousand upon ten thousand people in the tribe of Ephraim and thousands upon thousands of people in the tribe of Manasseh
(וְהֵמָּה רִבְבוֹת אֶפְרָיִם וְהֵם אַלְפֵי מְנַשֶּׁה)

The expressions **ten thousands** and **thousands** are large round numbers that indicate Ephraim's tribe will be more numerous and powerful than Manasseh's tribe. Translate these numbers according to the conventions of your own language and culture.

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
firstborn	which will be as strong as a bull

ULT	UST
His … ox	which will be as strong as a bull
majesty	which will be as strong as a bull
and the horns of	with their weapons they will wound their enemies like a wild ox gores other animals with its horns
a wild ox	with their weapons they will wound their enemies like a wild ox gores other animals with its horns
{are} his horns	with their weapons they will wound their enemies like a wild ox gores other animals with its horns
the earth	to the most distant places on the earth
Ephraim	the tribe of Ephraim
Manasseh	the tribe of Manasseh

Deuteronomy 33:18

ULT	UST
And to Zebulun, he said, "Rejoice, Zebulun, in your going out, and Issachar, in your tents.	*I say this about the tribes of Zebulun {and Issachar}, I desire that the people of Zebulun will prosper whenever they go {across the seas}, and that the people of Issachar will prosper while they stay at home {and take care of their cattle and crops}.*

ULT **Rejoice, Zebulun, in your going out, and Issachar, in your tents**
UST I desire that the people of Zebulun will prosper whenever they go {across the seas}, and that the people of Issachar will prosper while they stay at home {and take care of their cattle and crops … }
(שְׂמַח זְבוּלֻן בְּצֵאתֶךָ וְיִשָּׂשכָר בְּאֹהָלֶיךָ)

Moses is referring to all of the activities of life by naming two major components, **going out** and **in your tents**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Rejoice, Zebulun, in all you do, whether working or resting]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to Zebulun	about the tribes of Zebulun {and Issachar}
Rejoice	I desire that … will prosper … will prosper
Zebulun	the people of Zebulun
and Issachar	and that the people of Issachar
in your tents	while they stay at home {and take care of their cattle and crops}

Deuteronomy 33:19

ULT	UST
Peoples they will call {to} the mountain. There they will sacrifice sacrifices of righteousness. For the abundance of the seas they suckle, and treasures hidden {in the} sand."	*They will invite people {from the other Israelite tribe}s to the mountain {where they worship Yahweh by} offering correct sacrifices to him. They will become rich from {the work that they do on} the seas and from {using} the sand along the sea {to make things}.*

ULT **{to} the mountain**
UST to the mountain
(הָר)

The implication is that the tribes of Zebulun and Issachar will call the people to come **to the mountain** to worship Yahweh. You could include this information if that would be helpful to your readers. Alternate translation: [to come to the mountain to worship Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they will sacrifice sacrifices of righteousness**
UST { … they worship Yahweh by} offering correct sacrifices to him
(יִזְבְּחוּ זִבְחֵי־צֶדֶק)

Moses is using a construction, **sacrifice sacrifices**, in which a verb and its object come from the same root for emphasis. 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 saying this. Alternate translation: [they will offer righteous sacrifices] or [they will present proper sacrifices]

Support Reference: Poetry

ULT **sacrifices of righteousness**
UST { … they worship Yahweh by} offering correct sacrifices to him
(זִבְחֵי־צֶדֶק)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [sacrifices that are right] or [righteous sacrifices]

Support Reference: Abstract Nouns

ULT **For the abundance of the seas they suckle**
UST They will become rich from {the work that they do on} the seas
(כִּי שֶׁפַע יַמִּים יִינָֽקוּ)

The phrase **the abundance of the seas they suckle** could mean: (1) They get food for themselves and to sell from fishing. Alternate translation: [they will gain wealth by fishing in the sea] or (2) They get wealth by being traders going across the sea to other lands. Alternate translation: [they will gain wealth by trading across the sea]

ULT **they suckle**
UST They will become rich
(יִינָֽקוּ)

Moses is speaking of the tribes of Zebulun and Issachar obtaining wealth from the sea as if they were infants who **suckle** milk from their mothers. If it would be helpful in your language, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: [they draw out] or [they obtain]

Support Reference: Metaphor

ULT **and treasures hidden {in the} sand**
UST and from {using} the sand along the sea {to make things}
(וּשְׂפוּנֵי טְמוּנֵי חֽוֹל)

The phrase **treasures hidden in the sand** could mean: (1) They will produce things to sell from the sand (like glass). Alternate translation: [and making valuable things from the sand] or (2) They will find things washed up on shore or buried in the sand that are valuable (like from wrecked ships). Alternate translation: [and finding valuable things in the sand]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they will call	They will invite
they will sacrifice	{ … they worship Yahweh by} offering … sacrifices to him
sacrifices of	{ … they worship Yahweh by} offering … sacrifices to him
righteousness	correct
the seas	from {the work that they do on} the seas

Deuteronomy 33:20

ULT	UST
And to Gad, he said, "Blessed be the increaser of Gad. Like a lioness he will live, and tear off an arm, also a head.	*I say this about the tribe of Gad, Praise Yahweh, the one who made their territory large. The people of their tribe will attack their enemies fiercely like a lion that crouches, waiting to tear off the arm or the scalp of some animal.*

ULT **Blessed be the increaser of Gad**
UST Praise Yahweh, the one who made their territory large
(בָּרוּךְ מַרְחִיב גָּד)

The expression **Blessed be** is a passive verbal form. If it would be unnatural to use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [May Yahweh bless the one who increases Gad's territory]

Support Reference: Active or Passive

ULT **the increaser of**
UST Yahweh, the one who made … territory large
(מַרְחִיב)

Moses is using the participle **increaser** as a noun to refer to Yahweh, who enlarges Gad's territory. Your language may use participles in the same way. If not, you can translate this participle with an equivalent phrase. Alternate translation: [the one who increases Gad's territory]

Support Reference: Nominal Adjectives

ULT **Like a lioness he will live**
UST The people of their tribe will attack their enemies fiercely like a lion
(כְּלָבִיא שָׁכַן)

The point of this comparison is that just as a **lioness** is fierce and tears its prey, so Gad will be fierce in battle. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [He will live as fiercely as a lioness]

Support Reference: Simile

ULT **an arm, also a head**
UST the arm or the scalp of some animal
(זְרוֹעַ אַף־קָדְקֹד)

Moses is referring to the whole body by naming two major components, **an arm** and **a head**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [body parts] or [limbs]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to Gad	about the tribe of Gad
Blessed be	Praise
Gad	their
Like a lioness	fiercely like a lion

Deuteronomy 33:21

ULT	UST
And he saw the first for himself, for there the portion of a commander {is} reserved. And he came {with} the heads of the people. The justice of Yahweh he carried out, and his judgments with Israel."	*They chose the best part of the land for themselves; they got a share big enough for a leader. When the leaders of the tribes of Israel gathered together, the tribe of Gad did the righteous things Yahweh commanded Israel to do.*

ULT **And he saw the first for himself**
UST They chose the best part of the land for themselves
(וַיַּרְא רֵאשִׁית לּוֹ)

The phrase **saw the first for himself** was a common expression meaning to choose the best or first portion of the land. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And he chose the best land for himself] or [And he selected the first portion for himself]

Support Reference: Idiom

ULT **for there the portion of a commander {is} reserved**
UST they got a share big enough for a leader
(כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן)

The expression **is reserved** is a passive verbal form. If it would be unnatural to use that 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 does the action, the context indicates that it is Yahweh. Alternate translation: [for Yahweh reserved the portion of a commander there] or [for Yahweh set aside the portion of a commander there]

Support Reference: Active or Passive

ULT **the portion of a commander**
UST they got a share big enough for a leader
(חֶלְקַת מְחֹקֵק)

The implication is that **the portion of a commander** refers to the best or largest share of land, appropriate for a leader. You could include this information if that would be helpful to your readers. Alternate translation: [a leader's large portion] or [the best portion, fit for a commander]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{with} the heads of**
UST the leaders of
(רָאשֵׁי)

Moses is speaking of the leaders of the people as if they were **the heads of the people**. If it would be helpful in your language, you could state the meaning plainly as modeled in the UST.

Support Reference: Metaphor

ULT **The justice of Yahweh he carried out, and his judgments with Israel**
UST the tribe of Gad did the righteous things Yahweh commanded Israel to do
(צִדְקַ֤ת יְהוָה֙ עָשָׂ֔ה וּמִשְׁפָּטָ֖יו עִם־יִשְׂרָאֵ֑ל)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and you may want to show this to your readers by connecting 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. Another approach would be to combine the phrases into one phrase and express the emphasis in another way. Alternate translation: [He carried out the justice of Yahweh, that is, his judgments with Israel]

Support Reference: Parallelism

ULT **The justice of Yahweh he carried out, and his judgments with Israel**
UST the tribe of Gad did the righteous things Yahweh commanded Israel to do
(צִדְקַ֤ת יְהוָה֙ עָשָׂ֔ה וּמִשְׁפָּטָ֖יו עִם־יִשְׂרָאֵ֑ל)

If your language does not use abstract nouns for the ideas of **justice** and **judgments**, you could express the same ideas in other ways. Alternate translation: [He did what Yahweh said was just, and he judged Israel as Yahweh commanded] or [He did what was right as Yahweh commanded, and he decided legal cases with Israel according to Yahweh's laws]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the first	the best part of the land
of a commander	big enough for a leader
The justice of	the righteous things … commanded … to do
Yahweh	Yahweh
he carried out	the tribe of Gad did
and his judgments	the righteous things … commanded … to do
Israel	Israel

Deuteronomy 33:22

ULT	UST
And to Dan, he said, "Dan {is} a lion cub leaping out from Bashan."	*I say this about the tribe of Dan, The people of the tribe of Dan are like a young lion; they leap out from their caves in the region of Bashan to attack their enemies.*

ULT **{is} a lion cub**
UST are like a young lion
(גּוּר אַרְיֵה)

Moses is speaking of Dan as if it were a **lion cub** to describe the tribe's strength and vigor. If this image communicates well in your language, please use it. If not, you could express this as a comparison. Alternate translation: [is like a strong young lion] or [is strong and fierce]

Support Reference: Metaphor

ULT **leaping out**
UST they leap out … to attack their enemies
(יְזַנֵּק)

Moses is speaking of Dan as if the tribe were a **lion cub leaping** out to attack. If this image communicates well in your language, please use it. If not, you could express this as a comparison. Alternate translation: [attacking suddenly like a young lion]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to Dan	about the tribe of Dan
Dan	The people of the tribe of Dan
{is} a lion	lion
Bashan	their caves in the region of Bashan

Deuteronomy 33:23

ULT	UST
And to Naphtali, he said, "Naphtali, satisfied {with} favor, and full of the blessing of Yahweh, the west and the south, you will possess."	*I say this about the tribe of Naphtali, Yahweh has blessed and been very kind to the people of the tribe of Naphtali; their land extends far south from the Sea of Chenneroth.*

ULT **satisfied {with} favor, and full of the blessing of Yahweh**
UST Yahweh has blessed and been very kind
(שְׂבַע רָצוֹן וּמָלֵא בִּרְכַּת יְהוָה)

These two phrases **satisfied with favor** and **full of the blessing of Yahweh** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and you may want to show this to your readers by connecting 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. Another approach would be to combine the phrases into one phrase and express the emphasis in another way. Alternate translation: [satisfied with favor, yes, full of the blessing of Yahweh]

Support Reference: Parallelism

ULT **satisfied {with} favor, and full of the blessing of Yahweh**
UST Yahweh has blessed and been very kind
(שְׂבַע רָצוֹן וּמָלֵא בִּרְכַּת יְהוָה)

Moses is speaking of Naphtali's abundant blessings as if **favor** and **the blessing of Yahweh** were food or drink with which he could be **satisfied** and **full**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [who has received abundant favor and has been greatly blessed by Yahweh]

Support Reference: Metaphor

ULT **satisfied {with} favor, and full of the blessing of Yahweh**
UST Yahweh has blessed and been very kind
(שְׂבַע רָצוֹן וּמָלֵא בִּרְכַּת יְהוָה)

If your language does not use abstract nouns for the ideas of **favor** and **blessing**, you could express the same ideas in other ways. Alternate translation: [whom Yahweh has favored and blessed greatly]

Support Reference: Abstract Nouns

ULT **the west and the south**
UST far south from the Sea of Chenneroth
(יָם וְדָרוֹם)

Moses is speaking of the land around the Sea of Chinnereth (now known as “the Sea of Galilee”) by referring to its location as **the west and the south**. You could include this information if that would be helpful to your readers. Alternate translation: [the land west and south of here] or [the land around the Sea of Chinnereth]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to Naphtali	about the tribe of Naphtali
Naphtali	to the people of the tribe of Naphtali
{with} favor	and been very kind
the blessing of	has blessed
Yahweh	Yahweh
you will possess	their land extends

Deuteronomy 33:24

ULT	UST
And to Asher, he said, "Blessed among sons {is} Asher. Let him be favored {among} his brothers, and bathe in oil his foot.	*I say this about the tribe of Asher, May Yahweh bless the descendants of Asher more than he will bless the other tribes. I desire that they have a lot of olive trees that will produce a lot of olives to make olive oil.*

ULT **Blessed among sons {is} Asher**
UST May Yahweh bless the descendants of Asher
(בָּרוּךְ מִבָּנִים אָשֵׁר)

The phrase **Blessed among sons is Asher** could mean: (1) a hope that Asher is more blessed than his brother (tribes). Alternate translation: [May Asher be more blessed than the other tribes] or (2) a hope that Asher's sons bless the tribe more than the sons of other tribes. Alternate translation: [May Asher's sons bless them more than other people are blessed by their sons.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and bathe in oil his foot**
UST I desire that they have a lot of olive trees that will produce a lot of olives to make olive oil
(וְטֹבֵל בַּשֶּׁמֶן רַגְלוֹ)

Moses says **bathe in oil his foot** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [have olive oil in great abundance]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to Asher	about the tribe of Asher
Blessed	May Yahweh bless
{is} Asher	Asher
favored	more than he will bless the other tribes
in oil	I desire that they have a lot of olive trees that will produce a lot of olives to make olive oil

Deuteronomy 33:25

ULT	UST
Iron and bronze your gate-bolts, and as your days, your security.	*Their towns will have high walls with gates that have bronze and iron bars. They will be strong as long as they live."*

ULT Iron and bronze your gate-bolts
UST Their towns will have high walls with gates that have bronze and iron bars
(בַּרְזֶל֙ וּנְחֹ֔שֶׁת מִנְעָלֶ֑יךָ)

Moses is speaking of the strength and security of Asher's defenses as if the bolts of their gates were made of **iron and bronze**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Your defenses will be as strong as iron and bronze] or [You will be firmly secured]

Support Reference: Metaphor

ULT and as your days, your security
UST They will be strong as long as they live
(וּכְיָמֶ֖יךָ דָּבְאֶֽךָ)

Moses 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 as your days continue, so will your security continue]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Iron	iron
and bronze	bronze and
your gate-bolts	Their towns will have high walls with gates that have … bars

Deuteronomy 33:26

ULT	UST
{There is} no one like the God of Jeshurun, riding the heavens to your help, and in his majesty {on} the clouds.	*{Then Moses said to all the Israelites,} "You Israelites, there is no god like your God, who travels swiftly through the heavens to rescue you.*

ULT **Jeshurun**
UST {Then Moses said to all the Israelites,} "You Israelites
(יְשֻׁרוּן)

See how you translated the name **Jeshurun** in 32:15. Alternate translation: [Israel]

Support Reference: How to Translate Names

ULT **riding the heavens to your help, and in his majesty {on} the clouds**
UST who travels swiftly through the heavens to rescue you
(רֹכֵב שָׁמַיִם בְּעֶזְרֶךָ וּבְגַאֲוָתוֹ שְׁחָקִים)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [riding majestically through the heavens to your help]

Support Reference: Parallelism

ULT **riding the heavens to your help, and in his majesty {on} the clouds**
UST who travels swiftly through the heavens to rescue you
(רֹכֵב שָׁמַיִם בְּעֶזְרֶךָ וּבְגַאֲוָתוֹ שְׁחָקִים)

Moses is speaking of God as if he were **riding the heavens** and traveling **on the clouds** like a warrior riding a chariot to battle. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [traveling through the sky to help you like a majestic warrior in his chariot]

Support Reference: Metaphor

ULT **riding the heavens to your help, and in his majesty {on} the clouds**
UST who travels swiftly through the heavens to rescue you
(רֹכֵב שָׁמַיִם בְּעֶזְרֶךָ וּבְגַאֲוָתוֹ שְׁחָקִים)

Moses 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: [riding the heavens to your help, and riding in his majesty on the clouds]

Support Reference: Ellipsis

ULT **to your help, and in his majesty**
UST who travels swiftly … to rescue you
(בְּעֶזְרֶךָ וּבְגַאֲוָתוֹ)

If your language does not use abstract nouns for the ideas of **help** and **majesty**, you could express the same ideas in other ways. Alternate translation: [to help you, and majestically] or [to help you, majestic]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like the God of	god like your God
the heavens	through the heavens
and in his majesty	who travels swiftly

Deuteronomy 33:27

ULT	UST
A refuge {is} the God of ancient days, and underneath {are} the eternal arms. And he thrust out the enemy from your faces, and he said, 'Destroy!'	*God, who lives forever, is the one who gives you refuge; it is as though he puts his everlasting arms under you to support you. He will drive out your enemies while you advance; he has told you to destroy all of them.*

ULT **A refuge {is} the God of ancient days**
UST God, who lives forever, is the one who gives you refuge
(מָעֹנָה אֱלֹהֵי קֶדֶם)

If your language does not use an abstract noun for the idea of **refuge**, you could express the same idea in another way. Alternate translation: [The God of ancient days shelters his people]

Support Reference: Abstract Nouns

ULT **A refuge**
UST is the one who gives you refuge
(מָעֹנָה)

Moses is speaking of God as if he were a **refuge** or shelter. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [A protector]

Support Reference: Metaphor

ULT **{are} the eternal arms**
UST his everlasting arms
(זְרֹעֹת עוֹלָם)

Moses is speaking of God's support as if he were holding his people up with **eternal arms**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is eternal support] or [is everlasting strength]

Support Reference: Metaphor

ULT **And he thrust out … and he said**
UST He will drive out … he has told you
(וַיֹּאמֶר & וַיְגָרֶשׁ)

Moses is using the past tense to refer to events that will happen in the future. He is doing this to emphasize the certainty that these things will happen. If it would be helpful in your language, you could use the future tense. Alternate translation: [And he will thrust out … and he will say]

Support Reference: Predictive Past

ULT **from your faces**
UST while you advance
(מִפָּנֶיךָ)

Here the phrase **from your faces** could: (1) represent "from your presence," Alternate translation: [from before you] or (2) be a common expression of the culture that means [on your account] or [on your behalf] Alternate translation: [on your behalf]

Support Reference: Idiom

ULT **and he said, 'Destroy**
UST he has told you to destroy all of them
(וַיֹּאמֶר הַשְׁמֵד)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [and he told you to destroy them]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A refuge	is the one who gives you refuge
{is} the God of	God
eternal	everlasting
the enemy	your enemies
Destroy	to destroy all of them

Deuteronomy 33:28

ULT	UST
And Israel dwelt {in} safety secure, the spring of Jacob in a land of grain and new wine. Indeed, let his heavens drop dew.	*So you Israelite people will live safely; no one will disturb you descendants of Jacob; in the land {where you will live}, there will be plenty of grain and wine, and plenty of dew will fall from the sky.*

ULT **And Israel dwelt {in} safety secure, the spring of Jacob**
UST So you Israelite people will live safely; no one will disturb you descendants of Jacob
(וַיִּשְׁכֹּן֙ יִשְׂרָאֵ֔ל בֶּ֖טַח בָּדָ֣ד עֵין־יַעֲקֹ֑ב)

Moses is using a past tense form, **dwelt**, to refer to something that will happen in the future. He is doing this to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. Alternate translation: [And Israel will dwell in safety secure, the spring of Jacob]

Support Reference: Predictive Past

ULT **And Israel dwelt {in} safety secure, the spring of Jacob**
UST So you Israelite people will live safely; no one will disturb you descendants of Jacob
(וַיִּשְׁכֹּן֙ יִשְׂרָאֵ֔ל בֶּ֖טַח בָּדָ֣ד עֵין־יַעֲקֹ֑ב)

Moses 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 Israel dwelt in safety secure, and the spring of Jacob also dwelt in safety] or [And Israel dwelt in safety alone, the spring of Jacob dwelt secure]

Support Reference: Ellipsis

ULT **the spring of Jacob**
UST you descendants of Jacob
(עֵין יַעֲקֹֽב)

Here, **spring of Jacob** represents the descendants of Jacob, pictured as flowing from him like water from a spring. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the offspring of Jacob]

Support Reference: Metonymy

ULT **in a land of grain and new wine**
UST in the land {where you will live}, there will be plenty of grain and wine
(אֶל־אֶ֣רֶץ דָּגָ֔ן וְתִירֹ֖שׁ)

Together, the terms **grain** and **new wine** represent God's material blessings and provision for his people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in a land with plentiful food and drink] or [in a land with abundant harvests]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	you Israelite people
the spring of	you descendants of
Jacob	Jacob
a land of	the land {where you will live}
grain	there will be plenty of grain
and new wine	and wine
his heavens	from the sky

Deuteronomy 33:29

ULT	UST
Your happiness, Israel! Who {is} like you, a people saved by Yahweh, the shield of your help, and who {is} the sword of your majesty? And your enemies will fawn over you, but you, on their backs will trample."	*You people of Israel are very fortunate. There is certainly no nation like your nation, whom Yahweh has rescued {from being slaves in Egypt}. He will be like a shield to protect you and like a powerful sword to enable you to defeat your enemies. Your enemies will come to you begging for you to act mercifully toward them, but you will thoroughly overcome them."*

ULT Your happiness, Israel
UST You people of Israel are very fortunate
(אַשְׁרֶיךָ יִשְׂרָאֵל)

Moses is using a phrase that expresses a strong feeling of joy. You can use an exclamation point here if your language can express this feeling in that way or there may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [How happy you are, Israel.]

Support Reference: Exclamations

ULT Who {is} like you, a people saved by Yahweh, the shield of your help, and who {is} the sword of your majesty
UST There is certainly no nation like your nation, whom Yahweh has rescued {from being slaves in Egypt}. He will be like a shield to protect you and like a powerful sword to enable you to defeat your enemies
(מִי כָמוֹךָ עַם נוֹשַׁע בַּיהוָה מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ)

Moses is using the question form to emphasize that no other people are like Israel. 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: [No one is like you, a people saved by Yahweh, the shield of your help, and the sword of your majesty!] or [Certainly no people are like you, whom Yahweh has saved! He is the shield of your help and the sword of your majesty.]

Support Reference: Rhetorical Question

ULT **saved by Yahweh**
UST whom Yahweh has rescued {from being slaves in Egypt}
(נוֹשַׁע בַּיהוָה)

The expression **saved** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom Yahweh has saved]

Support Reference: Active or Passive

ULT **the shield of your help**
UST He will be like a shield to protect you
(מָגֵן עֶזְרֶךָ)

Here Moses is speaking of Yahweh as if he were a **shield** that protects and helps Israel. If this image communicates well in your language, please use it. If not, you could express this as a comparison. Alternate translation: [the one who protects you and helps you like a shield]

Support Reference: Metaphor

ULT **the shield of your help**
UST He will be like a shield to protect you
(מָגֵן עֶזְרֶךָ)

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

Support Reference: Abstract Nouns

ULT **the sword of your majesty**
UST a powerful sword to enable you to defeat your enemies
(חֶרֶב גַּאֲוָתֶךָ)

Moses is speaking of Yahweh bringing Israel majesty and triumph as if he were a **sword** used in a victorious battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the one who brings you triumph] or [the one who gives you victory]

Support Reference: Metaphor

ULT **the sword of your majesty**
UST a powerful sword to enable you to defeat your enemies
(חֶרֶב גַּאֲוָתֶךָ)

If your language does not use an abstract noun for the idea of **majesty**, you could express the same idea in another way. Alternate translation: [the sword with which you act majestically] or [the sword that shows how majestic you are]

Support Reference: Abstract Nouns

ULT **on their backs will trample**
UST will thoroughly overcome them
(עַל־בָּמוֹתֵימוֹ תִדְרֹךְ)

Here the author is speaking of completely defeating their enemies as if they would **trample** their enemies' **backs**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [will completely defeat them]

Support Reference: Metaphor

ULT **And your enemies will fawn over you**
UST Your enemies will come to you begging for you to act mercifully toward them
(וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ)

Moses is using **fawn over you** as a common expression of his culture to mean that their enemies would submit out of fear or feign obedience. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And your enemies will cower before you] or [And your enemies will submit to you in fear]

Support Reference: Idiom

ULT **their backs**
UST overcome them
(בָּמוֹתֵימוֹ)

The word **backs** could mean: (1) the backs of the enemies, indicating that Israel will subjugate them. Alternate translation: [them] (2) the high places where the enemies worship, indicating that Israel will destroy their places of worship. Alternate translation: [their high places]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	You people of Israel

ULT	UST
saved	whom … has rescued {from being slaves in Egypt}
by Yahweh	Yahweh
the shield of	He will be like a shield
the sword of	a powerful sword to enable you to defeat your enemies
your majesty	a powerful sword to enable you to defeat your enemies
your enemies	Your enemies
will trample	will

Deuteronomy 34

Deuteronomy 34 Chapter Introduction

Structure and Formatting

This chapter may have been written by Joshua, since it records Moses' death.

1. Moses views the promised land from Mount Nebo (1–3)
2. Yahweh's final words to Moses (4)
3. The death, burial, and mourning of Moses (5–8)
4. Joshua succeeds Moses as leader (9)
5. The author's tribute to Moses (10–12)

Religious and Cultural Concepts in This Chapter

Laying on of hands

Moses laid his hands on Joshua to transfer authority to him. This symbolic action showed that Joshua would now lead Israel in Moses' place.

"face to face"

The phrase "face to face" describes Moses' unique relationship with Yahweh. Unlike other prophets who received visions or dreams, Moses spoke with Yahweh directly and personally.

Translation Issues in This Chapter

"to this day"

The author uses the phrase "to this day" in verse 6 to refer to the time when this book was written, not to the time when Moses died. The translator should be aware that "to this day" refers to a time that is now in the past. See the book introduction.

representative language

This chapter uses body parts to represent actions or the whole person. For example, “to your eyes” means that Moses saw it himself, “the mouth of Yahweh” represents Yahweh’s command, and “before the eyes of all Israel” means in their presence or sight.

seed

In verse 4, the term “seed” is used with the meaning “descendants.” This is a word picture. Just as plants produce seeds that grow into more plants, so people can have offspring. See the book introduction.

“you” and “your” singular and plural

Even though the speaker is addressing all the Israelites, he uses the singular forms of “you.” If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: Singular Pronouns that refer to Groups)

Deuteronomy 34:1

ULT	UST
Then Moses went up from the plains of Moab to Mount Nebo, {to} the top of Pisgah, which {is} against the face of Jericho. And Yahweh showed him all the land, Gilead as far as Dan,	*Then Moses climbed up from the plains in the region of Moab to Mount Nebo, to the highest point on Mount Pisgah, which is across {the Jordan River} from Jericho. {There} Yahweh showed him all the {land that the Israelites would occupy. He showed him the region of} Gilead as far north as the city of Dan;*

ULT Then Moses went up
UST Then Moses climbed up
(וַיַּעַל מֹשֶׁה)

In keeping with what is usual for his language and culture, the author uses **went up** to mark travel for change in elevation. If this expression contains extra information that would not be natural to express in your language, you can shorten it. See the Introduction to Deuteronomy for a discussion of the phrase “went up.” Alternate translation: [Then Moses went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT Mount Nebo
UST Mount Nebo
(הַר נְבוֹ)

See how you translated this name in 32:49.

Support Reference: How to Translate Names

ULT Pisgah
UST on Mount Pisgah
(הַפִּסְגָּה)

See how you translated this name in 3:17.

Support Reference: How to Translate Names

ULT against the face of
UST which is across
(עַל־פְּנֵי)

Here, **against the face of** represents being in front of or across from Jericho. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [across from] or [overlooking]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Moab	in the region of Moab
Jericho	{the Jordan River} from Jericho
Yahweh	{There} Yahweh
all the land	all the {land that the Israelites would occupy … }
Gilead	{ … the region of} Gilead
Dan	the city of Dan

Deuteronomy 34:2

ULT	UST
and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the western sea,	*all the land that the tribes of Naphtali, Ephraim, Manasseh, and Judah would occupy as far the sea to the west,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Naphtali	that the tribes of Naphtali
the land of	the land … would occupy
Ephraim	Ephraim
and Manasseh	Manasseh
the land of	Judah
Judah	Judah
the western sea	the sea to the west

Deuteronomy 34:3

ULT	UST
and the Negev, and the plain of the Valley of Jericho, the City of Palms, as far as Zoar.	*the desert area in the south part of Judah, and the plain in the valley with Jericho (which is called the City of Palms), from there {on the north end of the Salt Sea} to the city of Zoar {on the south end}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Negev	the desert area in the south part of Judah
Jericho	with Jericho
Palms	of Palms
Zoar	city of Zoar

Deuteronomy 34:4

ULT	UST
And Yahweh said to him, "This {is} the land that I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your seed.' I have showed you, to your eyes, but you will not go over there."	*Then Yahweh said to him, "This is the land that I solemnly promised Abraham, Isaac, and Jacob that I would give to their descendants. I have allowed you to see it clearly from a distance, but you will not go there."*

ULT **to your seed**
UST to their descendants
(לְזַרְעֲךָ)

Here Moses is speaking as if the Israelites' offspring were **seed**. See the Introduction to Deuteronomy for a discussion of this use of the term "seed." Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [offspring] or [future generations]

Support Reference: Metaphor

ULT **saying**
UST that
(לֵאמֹר)

Here the word **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **to your eyes**
UST clearly from a distance
(בְּעֵינֶיךָ)

Yahweh is using one part of a person, his **eyes**, to mean all of him in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so that you have seen it with your own eyes]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
{is} the land	the land
I swore	I solemnly promised
to Abraham	Abraham
to Isaac	Isaac

ULT	UST
and to Jacob	and Jacob
to your seed	to their descendants

Deuteronomy 34:5

ULT	UST
And Moses, the servant of Yahweh, died there in the land of Moab, according to the mouth of Yahweh.	*So Moses, who always served Yahweh faithfully, died there in the land of Moab, which is what Yahweh said would happen.*

ULT the mouth of Yahweh
UST which is what Yahweh said would happen
(פִּי יְהוָה)

The author is using one part of Yahweh, his **mouth**, to represent Yahweh himself in the act of speaking or commanding. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the command of Yahweh] or [what Yahweh commanded]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the servant of	who always served
Yahweh	Yahweh faithfully
in the land of	in the land
Moab	of Moab
Yahweh	Yahweh

Deuteronomy 34:6

ULT	UST
And he buried him in the valley, in the land of Moab opposite Beth Peor, but no one knows {where} his grave is to this day.	*Yahweh buried Moses' body in the valley in the land of Moab, across from the town of Beth Peor, but until now, no one knows where Yahweh buried him.*

ULT And he buried him
UST Yahweh buried Moses' body
(וַיִּקְבֹּר אֹתוֹ)

The pronoun **he** refers to Yahweh, and the pronoun **him** refers to Moses. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh buried Moses]

Support Reference: Pronouns — When to Use Them

ULT Beth Peor
UST the town of Beth Peor
(בֵּית פְּעוֹר)

See how you translated this name in Deuteronomy 3:29.

Support Reference: How to Translate Names

ULT to this day
UST until now
(עַד הַיּוֹם הַזֶּה)

See how you translated the similar phrase "until this day" in 2:22. Alternate translation: [right up to this time]

Support Reference: Metonymy

ULT to this day
UST until now
(עַד הַיּוֹם הַזֶּה)

The author assumes that readers will know that **to this day** refers to the time when this book was written, not to the time when Moses died. You could say that explicitly if that would be helpful to your readers. Alternate translation: [to the time when this account was written]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he buried	Yahweh buried
in the land of	in the land of

ULT	UST
Moab	Moab
Peor	the town of Beth Peor
{where} his grave is	where Yahweh buried him

Deuteronomy 34:7

ULT	UST
And Moses {was} a son of 120 years when he died; his eye was not dim, nor had his vigor fled.	*Moses was 120 years old when he died, but he was still very strong, and he could still see very well.*

ULT **{was} a son of 120 years**
UST was 120 years old
(בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה)

The author is using **a son of 120 years** as a common expression of the culture to indicate Moses's age. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [had lived 120 years]

Support Reference: Idiom

ULT **his eye was not dim**
UST but he was still very strong, and he could still see very well
(לֹא־כָהֲתָה עֵינוֹ)

The author is speaking of Moses's eyesight as if his **eye** were something that could become **dim**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his eyesight was still strong] or [he still had good eyesight]

Support Reference: Metaphor

ULT **nor had his vigor fled**
UST but he was still very strong, and
(וְלֵחֹה לֹא־נָס)

The author is speaking of **vigor** as if it were a living thing that could flee. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his vigor was not gone] or [his strength had not left him]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Moses	Moses

Deuteronomy 34:8

ULT	UST
And the sons of Israel mourned Moses in the plains of Moab 30 days, and the days of the tears of mourning {for} Moses were finished.	*The Israelites mourned for Moses in the plains of Moab for thirty days and then they stopped crying for him.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelites
And … mourned	mourned
Moses	for Moses
Moab	Moab
mourning	and then they stopped crying
{for} Moses	for him

Deuteronomy 34:9

ULT	UST
And Joshua, the son of Nun, {was} full of the spirit of wisdom, for Moses had laid his hands on him. And the sons of Israel listened to him and did what Yahweh had commanded Moses.	*Because Moses had put his hands on Joshua the son of Nun {to appoint him to be the Israelites' new leader}, God gave Joshua a spirit that made him very wise. The Israelites obeyed Joshua, and they obeyed all that Yahweh had commanded them through Moses.*

ULT **And Joshua … {was} full of the spirit of wisdom**
UST Joshua … God gave Joshua a spirit that made him very wise
(וִיהוֹשֻׁ֣עַ & מָלֵא֙ רֽוּחַ חָכְמָ֔ה)

The author is speaking of Joshua as if he were a container and **the spirit of wisdom** were a substance that could fill that container. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Joshua … had great wisdom] or [And Joshua … was very wise]

Support Reference: Metaphor

ULT **the spirit of wisdom**
UST a spirit that made him very wise
(רֽוּחַ חָכְמָ֔ה)

The author is using the possessive form to describe a **spirit** that is characterized by **wisdom**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [wisdom] or [a spirit that gave him wisdom] or [a wise spirit]

Support Reference: Possession

ULT **had laid his hands on him**
UST had put his hands on … to appoint him to be the Israelites' new leader
(סָמַ֥ךְ & אֶת־יָדָ֖יו עָלָ֑יו)

Moses' **laying his hands on** Joshua was a symbolic action by which Moses showed that he was transferring authority to Joshua. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [had laid his hands on him to commission him as leader] or [had laid his hands on him to give him authority]

Support Reference: Symbolic Action

ULT **the sons of Israel**
UST The Israelites
(בְּנֵי־יִשְׂרָאֵל)

Here, **sons** means "descendants." Moses is identifying the Israelites as descendants of their ancestor Jacob, who was also known as **Israel**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of Israel]

Support Reference: Metaphor

ULT **And the sons of Israel listened to him**
UST The Israelites obeyed Joshua
(וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל)

Here the word **listen** means to intentionally hear and obey. You could say that explicitly if that would be helpful to your readers. See the discussion about this in the Introduction to Deuteronomy for further information. Alternate translation: [And the sons of Israel were obedient to him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what Yahweh had commanded Moses**
UST all that Yahweh had commanded them through Moses
(כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה)

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: [what Yahweh had commanded Moses to command the Israelites]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Joshua	Joshua
the spirit of	a spirit
wisdom	that made him very wise
Moses	Moses
Israel	The Israelites
Yahweh	Yahweh
Moses	through Moses

Deuteronomy 34:10

ULT	UST
And a prophet like Moses has not arisen in Israel since, whom Yahweh knew face to face,	*Since the time that Moses lived, there has never been a prophet in Israel like him, for Yahweh spoke with him personally.*

ULT And a prophet like Moses has not arisen
UST there has never been a prophet … like him
(וְלֹא־קָם נָבִיא & כְּמֹשֶׁה)

The author is speaking of a prophet appearing or beginning to function as if he were **arisen**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And a prophet like Moses has not appeared] or [And a prophet like Moses has not come forward]

Support Reference: Metaphor

ULT face to face
UST personally
(פָּנִים אֶל־פָּנִים)

The author is using **face to face** as a common expression of his culture to mean "personally" or "directly." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [directly]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prophet	a prophet
like Moses	like him
in Israel	in Israel
Yahweh	Yahweh
knew	spoke with him

Deuteronomy 34:11

ULT	UST
for all the signs and wonders that Yahweh sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,	*No other prophet has performed all the kinds of powerful miracles that Yahweh caused him to do against Pharaoh, king of Egypt, against all his servants, and against the people of Egypt.*

ULT **the signs and wonders**
UST the kinds of powerful miracles
(הָאֹתוֹת וְהַמּוֹפְתִים)

The terms **signs** and **wonders** 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: [the miraculous signs]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the signs	the kinds of powerful miracles
and wonders	the kinds of powerful miracles
Yahweh	Yahweh
in the land of	of Egypt
Egypt	of Egypt
to Pharaoh	against Pharaoh, king
his servants	his servants
his land	the people of Egypt

Deuteronomy 34:12

ULT	UST
and for all the mighty hand and for all the fearsome {and} great {things} that Moses did before the eyes of all Israel.	*No other prophet has been able to perform all the great and terrifying deeds that all the Israelites saw Moses perform.*

ULT **the mighty hand**
UST the great
(הַיָּד הַחֲזָקָה)

Here the word **hand** represents God's power. See how you translated the similar phrase "a mighty hand" in 4:34. Alternate translation: [the mighty power]

Support Reference: Metonymy

ULT **before the eyes of**
UST saw
(לְעֵינֵי)

Here, **before the eyes** represents sight or witnessing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the sight] or [in the presence]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mighty	the great
Moses	Moses
Israel	the Israelites

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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**.

Deuteronomy References:

1:17; 1:27; 2:25; 2:26; 4:6; 4:16; 4:17; 4:18; 5:8; 5:10; 6:18; 6:24; 6:25; 7:9; 7:12; 8:9; 9:4; 9:5; 9:6; 9:26; 9:27; 11:25; 12:9; 12:25; 12:28; 13:5; 13:11; 13:18; 16:18; 16:19; 16:20; 20:10; 20:12; 20:18; 21:9; 21:10; 21:17; 21:22; 22:5; 23:5; 23:6; 23:18; 23:21; 23:22; 24:1; 24:4; 24:13; 24:15; 25:2; 25:16; 26:7; 26:8; 28:11; 28:20; 28:28; 28:37; 28:47; 28:58; 29:17; 29:19; 30:3; 30:9; 30:9; 31:10; 31:21; 31:21; 31:27; 32:15; 32:16; 32:24; 32:27; 32:28; 32:35; 32:36; 33:1; 33:7; 33:12; 33:16; 33:19; 33:21; 33:23; 33:26; 33:27; 33:29; 33:29

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.

Deuteronomy References:

1:42; 2:11; 2:20; 4:19; 4:26; 4:35; 6:2; 7:14; 7:23; 7:25; 9:10; 10:6; 11:16; 11:21; 12:22; 12:27; 12:30; 12:30; 13:5; 13:14; 13:16; 14:19; 15:2; 15:12; 16:4; 17:2; 17:4; 17:4; 18:10; 19:15; 20:11; 21:1; 21:1; 21:3; 21:4; 21:6; 21:8; 21:15; 21:17; 21:22; 21:23; 22:1; 22:20; 22:22; 22:28; 23:8; 24:4; 24:7; 24:16; 25:2; 25:3; 25:6; 25:10; 27:15; 27:16; 27:17; 27:18; 27:19; 27:20; 27:21; 27:22; 27:23; 27:24; 27:25; 27:26; 28:3; 28:7; 28:10; 28:16; 28:20; 28:24; 28:27; 28:29; 28:31; 28:31; 28:31; 28:32; 28:40; 28:51; 28:58; 28:61; 28:61; 28:63; 29:19; 29:20; 29:21; 29:27; 30:17; 31:17; 31:21; 32:24; 33:13; 33:20; 33:21; 33:29

Alternative Readings

Description

In some places in the traditional Hebrew text of the Bible as we have it today, there are words or phrases that some scribes or translators have thought to be incorrect or unacceptable in some way. Their proposals for what the text was originally can be put into three groups.

1. Corrections of the scribes

Sometimes it seems that the earlier scribe made an error while copying the text, and so a later scribe recommended a correction. In other cases, a later scribe wanted to update the spelling, grammar, or vocabulary, or he wanted to replace objectionable words with something more acceptable. In many cases, the later scribes put notes in the margin that tell people who are reading the Scriptures out loud to say something different from what is in the written text. Scribes developed this system both to preserve wording that they thought might be original and to encourage readers to speak a more acceptable or understandable word or phrase.

1. Readings from ancient translations

Sometimes there are words or phrases in the Hebrew text that do not seem to make sense or it seems that there are words missing. In these cases, we can look to ancient translations of the Hebrew that may have been made before the problem entered the Hebrew text, such as the ancient Greek and Syriac translations. It may be that these translations preserve the original reading in these places.

1. Proposals of modern scholars

Some of the words or phrases that do not seem to make sense in the Hebrew text as we have it today are equally problematic in the ancient translations. This may mean that the problem entered the Hebrew text before the ancient translation was made. In some of these cases, scholars have proposed that the scribe mistook one word for a different word that has a very similar spelling. Also, the original Hebrew text contained only the consonants of the words and the vowels were added hundreds of years later. In some cases, it seems that the later scribe divided the consonants incorrectly or added the vowels of the wrong word. In these cases, scholars have proposed that a simple correction would be to group the consonants differently or to change the vowels.

Reasons This Is a Translation Issue

In order to make the best translation possible, translators need to know what is the best source text for their translation. Wherever there may be errors or problems in the source text, they need to know what both ancient scribes and modern scholars consider to be the most likely solution to that problem that best represents what the original text said.

Examples from the Bible

> **when** they spoke to him day after day, he did not listen to them. (Esther 3:4 text)

In the margin of the Hebrew text, a scribe has suggested a different word:

> **as** they spoke to him day after day, he did not listen to them. (Esther 3:4 margin)

In the following examples of the Hebrew text from Ruth, Naomi is speaking to Ruth about visiting Boaz at the threshing floor. In the Hebrew text, Naomi speaks as though she were doing these actions herself. This may be because the child that will be born to Ruth and Boaz will be considered to belong to Naomi (Ruth 4:16-17). But to avoid confusion, a scribe made a note in the margin to read the text as instructions to Ruth:

> **I will go down** to the threshing floor (Ruth 3:3 text)

> **go down** to the threshing floor (Ruth 3:3 margin)

> Then go and uncover his feet **and I will lie down** (Ruth 3:4 text)

> Then go and uncover his feet **and lie down** (Ruth 3:4 margin)

In the following examples, it seems that the Hebrew scribe skipped over the numbers. They can be supplied, however, from some manuscripts of the ancient Greek translation:

> Saul {was} a son of **a year** in his becoming king, and he reigned over Israel **two years**. (1 Sam 13:1 ULT)

> Saul {was} a son of **thirty years** in his becoming king, and he reigned over Israel **forty-two years**. (ancient Greek translation)

In Psalm 103:5, the word “ornaments” does not seem to make any sense. It seems that the scribe mistook it for a similar word that means “existence.” Modern scholars propose using that other word instead:

> The one satisfying your **ornaments** with good; (Psalm 103:5 ULT)

> The one satisfying your **existence** with good; (proposed alternate reading)

Translation Strategies

• Decide which reading to follow: Discuss as a team whether you will translate the written text or translate the reading that marginal notes or modern scholars suggest. It may be best to decide this on a case-by-case basis. If a translation of the Bible already exists in your region and the readers of your translation will be familiar with it, consider using the readings that it translates.

• Use footnotes for significant differences: If the written text and the marginal or suggested text have different meanings or implications that could affect readers’ understanding of the text, provide a footnote to explain both readings.

• Consider how your translation will sound when read aloud: Even if you decide generally to translate the written text, you may wish to follow the marginal instructions and substitute

different language when the written text uses words that might not be appropriate for public reading. You can put the reading of the written text in a footnote.

• Consult church communities and leaders for difficult cases: For readings that may be controversial or theologically sensitive, discuss options with church communities and leaders as part of the translation-checking process.

Examples of Translation Strategies Applied

(Ruth 3:4) Then go and uncover his feet and lie down^1^

^1^From the marginal reading. The Hebrew says, "…and I will lie down."

(1 Samuel 13:1) Saul {was} a son of thirty years in his becoming king, and he reigned over Israel forty-two years.^2^

^2^From the ancient Greek translation. The Hebrew says, "Saul {was} a son of a year in his becoming king, and he reigned over Israel two years."

(Psalm 103:5) The one satisfying your ornaments with good;^3^

^3^The original reading may have been, "The one satisfying your existence with good;"

This page answers the question:

Why does the ULT have some different readings from other Bible translations?

In order to understand this topic, it would be good to read:

• Textual Variants (How to handle differences between manuscripts)

• Create Accurate Translations (Ensuring the meaning is faithfully communicated)

• Create Church-Approved Translations (Involving church networks in the translation process)

Next we recommend you learn about:

• Create Authoritative Translations

Deuteronomy References:

32:26

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**.

Deuteronomy References:

32:43

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.

Deuteronomy References:

front:intro; 1:2; 1:4; 1:4; 1:11; 1:15; 1:16; 1:17; 1:17; 1:19; 1:21; 1:26; 1:28; 1:31; 1:33; 1:37; 1:38; 1:39; 1:41; 1:42; 1:43; 1:43; 1:44; 1:45; 1:45; 1:46; 2:4; 2:5; 2:7; 2:7; 2:8; 2:8; 2:12; 2:14; 2:19; 2:32; 2:32; 2:33; 2:34; 2:36; 3:1; 3:1; 3:5; 3:6; 3:8; 3:10; 3:13; 3:14; 3:16; 3:17; 3:18; 3:20; 3:20; 3:20; 3:21; 3:21; 3:25; 3:26; 3:26; 3:27; 4:1; 4:3; 4:3; 4:6; 4:9; 4:10; 4:10; 4:12; 4:15; 4:16; 4:16; 4:18; 4:19; 4:20; 4:21; 4:22; 4:26; 4:26; 4:29; 4:30; 4:30; 4:31; 4:32; 4:34; 4:34; 4:36; 4:36; 4:38; 4:38; 4:42; 4:42; 4:42; 4:42; 4:46; 4:46; 4:49; 5:2; 5:9; 5:11; 5:17; 5:18; 5:20; 5:22; 5:26; 5:26; 5:27; 5:31; 6:1; 6:3; 6:3; 6:4; 6:9; 6:10-11; 6:13; 6:14; 6:15; 6:16; 6:22; 7:2; 7:3; 7:5; 7:5; 7:13; 7:13; 7:13; 7:16; 7:19; 7:22; 7:24; 7:25; 7:26; 7:26; 8:1; 8:3; 8:4; 8:7; 8:9; 8:15; 8:15; 8:15; 8:15; 8:16; 8:16; 8:17; 8:18; 8:20; 9:2; 9:4; 9:4; 9:5; 9:5; 9:6; 9:7; 9:9; 9:10; 9:10; 9:12; 9:13; 9:14; 9:18; 9:18; 9:19; 9:19; 9:19; 9:20; 9:22; 9:22; 9:22; 9:23; 9:23; 9:25; 9:27; 9:28; 10:1; 10:3; 10:5; 10:9; 10:10; 10:15; 10:18; 10:20; 10:21; 10:22; 11:3; 11:5; 11:5; 11:6; 11:6; 11:7; 11:8; 11:10; 11:13; 11:13; 11:14; 11:14; 11:15; 11:20; 11:24; 11:25; 11:26; 11:27; 11:28; 11:30; 12:intro; 12:3; 12:3; 12:4; 12:5; 12:7; 12:7; 12:7; 12:8; 12:10; 12:12; 12:14; 12:15; 12:15; 12:15; 12:16; 12:20; 12:20; 12:22; 12:22; 12:24; 12:25; 12:27; 12:28; 12:28; 12:31; 13:1; 13:1; 13:4; 13:8; 13:9; 13:11; 13:13; 13:15; 13:16; 13:16; 13:17; 13:17; 14:6; 14:6; 14:6; 14:7; 14:8; 14:9; 14:19; 14:22; 14:23; 14:23; 14:24; 14:25; 14:25; 14:26; 14:26; 14:26; 14:27; 14:27; 14:28; 14:29; 15:1; 15:1; 15:2; 15:2; 15:3; 15:5; 15:5; 15:6; 15:9; 15:9; 15:9; 15:9; 15:12; 15:14; 15:16; 15:17; 15:18; 15:19; 15:19; 15:22; 15:23; 16:1; 16:1; 16:2; 16:2; 16:3; 16:4; 16:5; 16:10; 16:16; 16:17; 16:18; 16:18; 16:19; 16:22; 17:3; 17:4; 17:5; 17:5; 17:5; 17:6; 17:7; 17:7; 17:8; 17:8; 17:8; 17:8; 17:9; 17:18; 17:18; 18:1; 18:2; 18:3; 18:7; 18:8; 18:10-11; 18:10; 18:12; 18:19; 18:20; 18:22; 18:22; 18:22; 19:2; 19:3; 19:3; 19:4; 19:5; 19:5; 19:6; 19:6; 19:6; 19:8; 19:9; 19:9; 19:10; 19:12; 19:12; 19:14; 19:14; 19:14; 19:17; 19:17; 19:20; 20:1; 20:5; 21:7; 21:14; 21:17; 21:18; 23:5; 23:18; 23:22; 24:4; 25:7; 25:8; 25:9; 26:5; 26:5; 26:14; 26:14; 26:17; 27:5; 27:13; 27:14; 27:17; 27:22; 28:1; 28:2; 28:26; 28:40; 29:15; 30:2; 30:8; 30:10; 30:15; 30:17; 30:20; 31:5; 31:17; 33:19; 33:21; 33:23; 33:24; 33:28; 34:6; 34:9

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.”

Deuteronomy References:

2:intro; 2:10; 2:20; 3:9; 3:11; 3:13-14; 4:45; 4:46; 10:6-9

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

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

Deuteronomy References:

3:11

Biblical Money

Description

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see **Biblical Weight**. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)
(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
(4) Use the biblical term and give the equivalent amount in the text or a footnote.
(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)

> > “The one owed **500 denali**, and the other, **50**.”

1. Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

> > “The one owed **500 silver coins**, and the other, **50**.”

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

> > “The one owed **500 days’ wages**, and the other, **50**.”

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

> > “The one owed **500 denarii** 1, and the other owed **50 denarii**. 2”

The footnotes would look like:

> > [1] 500 days’ wages [2] 50 days’ wages

(5) Use the Bible term and explain it in a footnote.

> > “The one owed **500 denarii**,1 and the other, **50**.”
> > (Luke 7:41 ULT)

> > [1] A denarius was the amount of silver that people could earn in one day of work.

Deuteronomy References:

22:19; 22:29

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.”

Deuteronomy References:

1:11

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.

Deuteronomy References:

1:25; 1:28; 4:32; 4:37; 5:31; 6:2; 7:3; 7:4; 8:3; 8:15; 10:18; 11:14; 11:16; 18:1-2; 21:10; 28:26; 31:1; 31:11

Connect — Contrary to Fact 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.

Contrary-to-Fact Conditions

Description

A Contrary-to-Fact Condition is a condition that sounds hypothetical, but the speaker is already certain that it is NOT true.

Reason This Is a Translation Issue

Usually there are no special words that indicate a Contrary-to-Fact Condition. The writer assumes that the reader knows that it is NOT a true condition. For this reason it often requires knowledge of implied information to know that it is not true. If this kind of condition is difficult for translators to communicate, they may want to consider using the same strategies that they used for Rhetorical Questions or Implied Information.

Examples From OBS and the Bible

> But **if Baal 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)

Baal is not God. Elijah is not suggesting that Baal might be God, and he does not want the people to follow Baal. But Elijah used a conditional statement to show them that what they were doing was wrong. In the example above, we see two conditions that have the same construction. The first one, “If Yahweh is God,” is a Factual Condition because Elijah is

certain that it is true. The second one, “if Baal is God,” is a Contrary-to-Fact Condition because Elijah is certain that it is not true. You will need to consider if people would say both of these in the same way in your language or if they would say them in different ways.

> But his wife replied to him, “**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this.” (Judges 13:23 ULT)

Manoah’s wife thinks that the second part of her conditional statement is not true, therefore the first part is also not true. God received their burnt offering; therefore, He does not want to kill them.

>

> “**If only we had died** by Yahweh’s hand in the land of Egypt, sitting by a pot of meat and eating bread to the full.” (Exodus 16b:3 ULT)

Of course the people speaking here did not die in Egypt, and so this is a Contrary-to-Fact condition that is used to express a wish.

> “Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)

The English reader knows that these last two examples are Contrary-to-Fact conditions because of the past-tense verbs used in the first part (they are not things that might happen). The last example also has a second part that uses “would have.” These words also signal something that did not happen.

Translation Strategies

If Contrary-to-Fact conditions are clear in your language, then use them as they are.

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.
(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.
(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.
(4) If the condition is expressing something that did not happen, restate it as a negative statement.
(5) Often Factual and Contrary-to-Fact conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

Examples of Translation Strategies Applied

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

> > If you believe that Baal is God, then worship him!

(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

> > If Baal is not God, then you should not worship him!

But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

> > "**Yahweh does not want to kill us**, or he would not have received the burnt offering and the offering we gave him."

(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)
>
> > "**I wish we had died** by Yahweh's hand in the land of Egypt…"

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

> > “Woe to you, Chorazin! Woe to you, Bethsaida! The mighty deeds which were done in you **were not done** in Tyre and Sidon. But **if they had been done there, those people would have repented** long ago in sackcloth and ashes.”

(5) Often Factual and Contrary-to-Fact Conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

> > Is Baal the one who is truly God? Should you worship him?

> “Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)

> > “Woe to you, Chorazin! Woe to you, Bethsaida! You think that you are better than Tyre and Sidon, but you are not! **They would have repented** long ago in sackcloth and ashes at seeing the mighty deeds that you have seen! **You should be like them**!”

Deuteronomy References:

32:29

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.

Deuteronomy References:

4:22; 5:3; 5:31; 7:7; 9:4; 9:5; 10:22; 11:7; 12:5; 12:14; 12:16; 12:18; 12:23; 12:26; 13:9; 14:7; 15:8; 15:23; 17:16; 18:20; 21:18; 22:20; 23:5; 28:63

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?”

Deuteronomy References:

32:27

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> “… if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may bewise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)

> "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.'

> So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

Deuteronomy References:

1:42; 2:25; 4:1; 4:9; 4:14; 4:16; 4:19; 4:23; 4:35; 4:36; 5:5; 5:16; 5:33; 6:2; 6:3; 6:12; 6:15; 6:18; 6:23; 7:22; 7:25; 7:26; 8:11; 8:12; 8:16; 8:18; 9:5; 9:28; 11:8; 11:9; 11:16; 11:21; 12:13; 12:19; 12:28; 12:30; 14:23; 14:29; 15:9; 17:19; 17:20; 19:6; 20:5; 20:6; 20:7; 20:18; 20:19; 21:23; 22:7; 22:8; 22:9; 23:4; 23:14; 23:14; 23:20; 24:13; 24:15; 24:19; 25:3; 25:15; 27:3; 29:18; 29:18; 30:6; 31:12; 31:19; 32:27

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;

Deuteronomy References:

4:25; 4:26; 5:25; 6:25; 7:12; 7:17; 11:13; 11:15; 13:intro; 13:1; 13:3; 13:6; 13:8; 13:12; 13:14; 13:15; 15:4; 15:7; 15:12; 15:21; 17:intro; 17:2; 17:4; 17:5; 18:intro; 18:6; 19:intro; 19:11; 19:16; 19:18; 21:1; 21:15; 21:18; 22:2; 22:8; 22:13; 22:20; 22:23; 25:5; 28:2; 28:9; 28:13; 28:58; 30:1; 30:4; 30:18

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.

Deuteronomy References:

1:17; 1:36; 1:42; 2:5; 2:5; 2:7; 2:9; 2:9; 2:19; 2:19; 3:2; 3:22; 4:6; 4:7; 4:10; 4:15; 4:24; 4:31; 5:5; 5:15; 6:15; 7:4; 7:6; 7:8; 7:16; 7:25; 7:26; 8:1; 8:2; 9:12; 9:19; 9:23; 10:17; 10:19; 12:9; 12:25; 12:31; 13:17; 13:18; 14:2; 14:21; 14:27; 16:3; 16:19; 17:1; 18:5; 18:12; 19:10; 20:4; 20:18; 20:19; 21:5; 21:21; 21:23; 22:19; 23:4; 23:5; 23:7; 23:7; 23:14; 23:21; 24:4; 24:15; 24:18; 24:22; 25:16; 31:6; 31:21; 32:4; 32:35; 32:36

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.

Deuteronomy References:

20:9; 24:2

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

Deuteronomy References:

27:2

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.

Deuteronomy References:

4:9; 4:25; 8:14; 8:15; 9:25; 11:17; 12:11; 15:18; 20:2; 27:1; 28:1; 28:15; 32:40

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"

Deuteronomy References:

27:15

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.

Deuteronomy References:

2:26; 32:26; 33:27

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
    - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
    - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> … for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

> > **Becauseidols are worthless**, I hate those who serve them.
>
> … for your **righteous** judgments are good. (Psalm 119:39b ULT)
>
> > … for your judgments are good **because they are righteous**.
>
> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)
>
> > Can Sarah bear a son **even whenshe is 90 years old**?
>
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)
>
> > You are my Son. **I love you** and I am pleased with you.

> > **Receiving my love**, you are my Son. I am pleased with you.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to your brother **who is needy and poor** in your land.

Deuteronomy References:

5:3; 5:4; 15:11; 16:3; 16:22; 17:9; 17:18; 18:1; 18:3; 24:8; 26:14

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not

unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

> A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > "For we have a high priest who can feel sympathy for our weaknesses."

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>
> > "… so that they may be fruitful."

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing** (John 15:5)

> > Without me, you can do **nothing**.
> >
> > or:
> > Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> …ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> …iota one or one serif **not not** may pass away from the law

> > …**not even** one iota or one serif may pass away from the law
> >
> > or:
> > …**certainly no** iota or serif may pass away from the law

Deuteronomy References:

3:4; 4:31; 5:11; 14:27; 15:7; 15:11; 15:13; 16:16

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!"

Deuteronomy References:

1:12; 1:13; 1:28; 2:25; 2:25; 3:24; 3:28; 4:1; 4:5; 4:6; 4:6; 4:8; 4:9; 4:14; 4:34; 4:34; 4:40; 5:1; 5:15; 5:31; 6:1; 6:18; 6:22; 7:19; 7:19; 7:26; 8:7; 8:11; 9:7; 9:19; 9:26; 9:29; 9:29; 10:17; 11:1; 11:2; 11:3; 11:25; 11:32; 12:1; 12:28; 13:1; 13:4; 13:14; 13:17; 15:2; 15:11; 17:19; 19:15; 20:3; 20:8; 20:20; 21:5; 23:23; 24:8; 24:14; 25:18; 26:1; 26:5; 26:6; 26:8; 26:16; 26:16; 26:17; 27:10; 28:4; 28:13; 28:20; 28:20; 28:33; 28:45; 28:46; 28:47; 28:54; 29:9; 29:23; 30:3; 30:10; 30:16; 31:6; 31:6; 31:6; 31:7; 31:8; 31:8; 31:23; 31:27; 32:4; 32:5; 32:6; 32:6; 32:10; 32:15; 32:24; 32:35; 34:11

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.

Deuteronomy References:

4:23; 5:9; 5:10; 6:1; 6:3; 6:18; 6:19; 6:20; 6:23; 6:23; 8:1; 10:1; 10:3; 10:8; 13:11; 13:12; 14:21; 15:6; 16:7; 17:4; 17:7; 17:9; 18:8; 19:8; 19:12; 19:17; 19:20; 20:11; 20:11; 21:2; 21:2; 21:7; 22:24; 23:13; 23:18; 24:2; 25:5; 25:7; 26:13; 28:13; 28:14; 28:27; 28:32; 28:36; 28:36; 28:42; 28:54; 28:55; 28:57; 28:59; 30:12; 30:13; 31:14; 31:21; 31:23; 32:2; 32:19; 32:24; 32:25; 32:32; 32:33; 32:36; 33:25; 33:26; 33:28; 34:9

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.”

Deuteronomy References:

2:14; 2:15; 20:7; 21:13; 22:13; 22:14; 22:14; 22:22; 22:23; 22:29; 22:30; 23:10; 23:13; 25:5; 27:20; 27:21; 27:22; 27:22; 28:21; 31:16

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!”

Deuteronomy References:

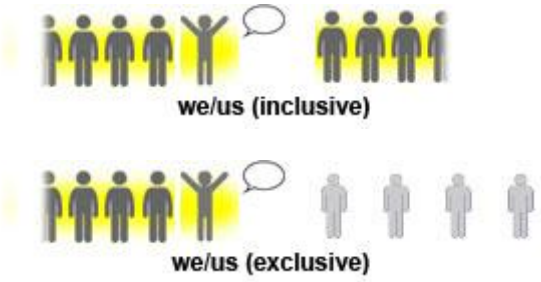
33:29

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.

Deuteronomy References:

12:8; 26:6

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.

Deuteronomy References:

1:8; 1:36; 3:24; 33:3

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.

Deuteronomy References:

14:intro; 22:24; 23:4; 24:8; 24:9; 25:17; 27:1; 27:2; 27:4; 27:12; 28:14; 28:62; 28:63; 28:68; 29:5; 29:11; 30:18; 30:19; 31:12; 31:26; 31:27; 32:6

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.”

Deuteronomy References:

1:16; 1:16; 3:20; 7:13; 8:5; 10:19; 11:25; 12:8; 12:12; 12:18; 12:19; 14:23; 14:27; 16:11; 16:14; 16:17; 16:22; 17:intro; 17:1; 18:intro; 18:6; 18:10-11; 18:19; 19:intro; 20:5; 20:6; 20:7; 20:8; 23:10; 23:15; 23:20; 24:16; 24:17; 26:11; 26:12; 27:15; 27:19; 28:43; 28:54; 28:56; 29:18

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?

Deuteronomy References:

1:22; 1:24; 6:10; 6:21; 6:23; 7:1; 7:19; 8:7; 9:4; 9:5; 9:15; 9:28; 9:29; 11:8; 13:5; 13:10; 14:28; 16:1; 16:3; 17:5; 17:14; 18:9

Hebrew Months

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Aviv, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons This Is a Translation Issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as “the first month” or “the second month” refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The Bible may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Aviv — (This month was called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part of April on western calendars. The Passover celebration started on Aviv 10; the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv — This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on Western calendars.

Sivan — This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz — This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on Western calendars.

Ab — This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars.

Elul — This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on Western calendars.

Ethanim — This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul — This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on Western calendars.

Kislev — This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on Western calendars.

Tebeth — This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on Western calendars.

Shebat — This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rainfall. It is during the last part of January and the first part of February on Western calendars.

Adar — This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples From the Bible

> Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)

> You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

Translation Strategies

You may need to make some information about the months explicit. (See Assumed Knowledge and Implicit Information.)

(1) Tell the number of the Hebrew month.
(2) Use the names for months that people know.
(3) State clearly what season the month occurred in.
(4) Refer to the time in terms of the season rather than in terms of the Hebrew name of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

> At that time, you will appear before me in **the month of Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)

> It will always be a statute for you that in **the seventh month, on the tenth day of the month,** you must humble yourselves and do no work. (Leviticus 16:29a ULT)

(1) Tell the number of the Hebrew month.

> > At that time, you will appear before me in **the first month of the year**, which is fixed for this

> > purpose. It was in this month that you came out from Egypt.

(2) Use the months that people know.

> > At that time, you will appear before me in **the month of March**, which is fixed for this purpose. It was in this month that you came out from Egypt.

> > It will always be a statute for you that **on the day I choose in late September** you must humble yourselves and do no work.

(3) State clearly what season the month occurs in.

> > It will always be a statute for you that **in the autumn, on the tenth day of the seventh month,** you must humble yourselves and do no work.

(4) Refer to the time in terms of the season rather than in terms of the month.

> > It will always be a statute for you that in **the day I choose in early autumn**[1] you must humble yourselves and do no work.

The footnote would look like:

> > [1] The Hebrew says, “the seventh month, on the tenth day of the month.”

Deuteronomy References:

1:3; 16:1

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … 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 mouthand 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 mouthand 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**.

Deuteronomy References:

1:41; 3:5; 7:12; 11:8; 12:9; 12:28; 25:15; 29:20

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.

Deuteronomy References:

front:intro; 1:1; 1:2; 1:6; 1:19; 1:24; 1:36; 1:38; 2:13; 2:20; 2:23; 2:26; 3:9; 3:14; 3:15; 3:17; 3:29; 4:10; 4:15; 4:48; 5:2; 6:16; 9:8; 9:22; 10:6; 11:30; 18:16; 23:4; 23:4; 24:9; 27:4; 27:12; 27:12; 29:1; 31:4; 32:15; 32:49; 32:51; 33:5; 33:8; 33:8; 33:26; 34:1; 34:1; 34:6

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.

Deuteronomy References:

1:10; 1:28; 7:7; 9:1; 23:3; 28:7; 28:49; 28:56; 28:61; 28:68; 29:23; 30:intro; 30:4; 30:12; 30:13; 32:22; 33:17; 33:24

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**

Deuteronomy References:

front:intro; 1:7; 1:17; 1:17; 1:23; 1:28; 1:39; 2:12; 2:13; 2:21; 2:22; 2:24; 2:25; 2:25; 2:28; 2:30; 3:18; 3:27; 4:6; 4:19; 4:19; 4:23; 4:25; 4:39; 4:40; 4:41; 4:47; 5:2; 5:29; 6:6; 6:15; 6:15; 6:18; 6:24; 7:1; 7:2; 7:2; 7:4; 7:6; 7:13; 7:13; 7:16; 7:17; 7:20; 7:21; 7:22; 7:22; 7:24; 8:14; 8:17; 8:20; 9:4; 9:4; 9:5; 9:6; 9:9; 9:13; 9:14; 9:18; 9:19; 9:19; 10:16; 10:17; 11:1; 11:6; 11:17; 11:18; 11:30; 12:1; 12:7; 12:8; 12:18; 12:19; 12:25; 12:28; 12:29; 12:30; 13:8; 13:13; 13:15; 13:17; 13:18; 14:1; 14:2; 14:21; 14:22; 14:23; 14:26; 15:2; 15:3; 15:7; 15:7; 15:8; 15:9; 15:10; 15:18; 15:20; 16:9; 16:19; 17:2; 17:3; 17:8; 17:9; 17:10; 17:20; 18:5; 18:8; 18:21; 19:6; 19:6; 19:9; 19:10; 19:10; 19:11; 19:11; 19:13; 19:15; 19:15; 19:16; 19:21; 20:intro; 20:3; 20:8; 20:13; 20:14; 20:19; 21:7; 21:8; 21:9; 21:16; 22:intro; 22:26; 22:30; 23:6; 23:16; 23:20; 23:23; 23:24; 24:15; 25:2; 25:6; 25:7; 25:12; 25:13; 25:14; 25:18; 26:7; 26:7; 27:20; 27:25; 28:8; 28:10; 28:20; 28:20; 28:29; 28:33; 28:50; 28:50; 28:53; 28:54; 28:54; 28:56; 28:60; 29:1; 29:1; 29:12; 29:14; 29:19; 29:20; 29:23; 29:24; 29:25; 29:27; 29:28; 30:1; 31:5; 31:16; 31:16; 31:17; 31:21; 31:27; 31:29; 32:22; 32:38; 32:49; 32:50; 33:9; 33:11; 33:21; 33:27; 33:29; 34:7; 34:10

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.”

Deuteronomy References:

2:28

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!

Deuteronomy References:

2:27; 2:37; 4:27; 6:10; 6:13; 8:9; 10:3; 10:4; 10:20; 11:4; 11:6; 11:7; 11:31; 12:2; 12:11; 12:29; 12:31; 13:5; 13:16; 14:24; 20:14; 29:1; 32:36; 32:42

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 thePharisees 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 thePharisees 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**.

Deuteronomy References:

1:intro; 1:3; 2:16; 3:intro; 4:41; 5:23; 6:10; 9:11; 17:18; 30:1; 31:24

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.

Deuteronomy References:

2:23; 33:4

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!**

Deuteronomy References:

32:38; 32:38

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,

Deuteronomy References:

front:intro; 4:38; 30:5; 32:13

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.

Deuteronomy References:

4:9; 4:25; 25:5; 27:20; 27:23

Litany

Description

A litany is a figure of speech in which the various components of a thing are listed in a series of very similar statements. The speaker does this to indicate that what he is saying should be understood as comprehensive and without exceptions. In a sense, the speaker is describing an overwhelming situation by overwhelming his audience with an excessive series of statements.

Reason This Is a Translation Issue

Many languages do not use litanies, and readers could be confused by them. They may wonder why the speaker seems to be saying the same thing over and over again.

Examples From the Bible

> Though they dig into Sheol, there my hand will take them. Though they climb up to heaven, there I will bring them down. Though they hide on the top of Carmel, there I will search and take them. Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them. Though they go into captivity, driven by their enemies before them, there will I give orders to the sword, and it will kill them. (Amos 9:2-4 ULT)

In this passage Yahweh is telling the people of Israel that when he punishes them, none of them will escape.

> But you should not have looked on the day of your brother, on the day of his misfortune. And you should not have rejoiced over the sons of Judah in the day of their perishing. And you should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. And you women should not have looted his wealth in the day of his calamity. And you should not have stood at the crossroads to cut down his fugitives. And

> you should not have delivered up his survivors in a day of distress. (Obadiah 1:12–14)

In this passage Yahweh is telling the people of Edom that they should have helped the people of Judah when they were conquered by the Babylonians.

Translation Strategies

If the litany is understood as it is in the ULT, then translate the litany as it is. If it is not understood, then try one or more of the following strategies.

(1) Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany.
(2) You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.
(3) You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

Examples of Translation Strategies Applied

(1) combined with (3):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

> > You did nothing to help the Israelites when
> > strangers carried away their wealth. They
> > conquered all the cities of Judah, and they even
> > plundered Jerusalem. And you were just as bad as
> > those foreigners, because you did nothing to help:

> You should not have looked on the day of your brother, on the day of his misfortune. You should not have rejoiced over the sons of Judah in the day of their perishing. You should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. You women should not have looted his wealth in the day of his calamity. You should not have stood at the crossroads to cut down his fugitives. You should not have delivered up his survivors in a day of distress. (Obadiah 1:11-14)

In the above example, verse 11 provides the summary and meaning for the litany that follows in verses 12-14.

(1) combined with (2):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.

> > Not one of them will get away, not one of them
> > will escape:
>
> Though they dig into Sheol, there my hand will take them.
>
> Though they climb up to heaven, there I will bring them down.
> Though they hide on the top of Carmel, there I will search and take them.
> Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them.
> Though they go into captivity, driven by their enemies before them,

> there will I give orders to the sword, and it will kill them. (Amos 9:1b–4 ULT)

In the above example, the sentence before the litany explains its overall meaning. That sentence can be placed as an introduction. The second half of each sentence can be formatted in a descending staircase pattern as above, or lined up evenly like the first half of each sentence, or in another way. Use whatever format best shows that these sentences are all communicating the same truth, that it is not possible to escape from God.

Deuteronomy References:

22:3; 23:19; 28:4; 28:22; 29:10; 32:13-14; 33:13

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

> For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> But you, Bethlehem, in the land of Judah,
> are **not the least** among the leaders of Judah,
> for from you will come a ruler
> who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

> For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)
>
> > “For you yourselves know, brothers, our visit to you **did much good**.”

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)
>
> > “Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter.”
> >
> > or:

> > "Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

Deuteronomy References:

2:7; 2:36; 7:10; 7:14; 8:9; 8:9; 30:intro; 30:11; 30:18; 33:6

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.

Deuteronomy References:

1:1; 1:7; 1:16; 1:22; 1:25; 1:25; 1:28; 1:33; 2:3; 2:6; 2:28; 3:1; 3:18; 4:5; 4:14; 5:5; 5:28; 5:30; 5:31; 6:1; 6:14; 6:17; 7:1; 7:15; 7:25; 8:3; 8:4; 9:15; 9:15; 9:17; 10:22; 11:22; 11:24; 12:5; 12:11; 12:21; 13:10; 13:12; 13:16; 14:23; 14:25; 15:4; 15:8; 15:21; 16:2; 16:6; 16:7; 16:11; 17:5; 17:5; 17:8; 17:8; 17:16; 17:19; 18:6; 19:2; 19:7; 19:14; 19:14; 19:20; 20:15; 26:5; 28:34; 28:37; 28:67; 30:1; 30:3; 31:16; 34:1

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**.

Deuteronomy References:

1:17; 3:24; 4:26; 4:29; 4:32; 4:39; 5:8; 6:5; 6:7; 6:7; 10:12; 11:13; 11:18; 11:19; 11:19; 13:3; 13:7; 13:7; 23:6; 26:16; 27:19; 28:3; 28:6; 28:14; 28:16; 28:19; 28:35; 28:64; 28:66; 29:11; 30:2; 30:6; 30:10; 30:12-13; 31:2; 32:1; 32:36; 33:18; 33:20

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**.

Deuteronomy References:

front:intro; 1:3; 1:7; 1:8; 1:8; 1:8; 1:9; 1:11; 1:12; 1:13; 1:15; 1:16; 1:17; 1:17; 1:17; 1:21; 1:21; 1:22; 1:25; 1:28; 1:28; 1:30; 1:31; 1:36; 1:36; 2:4; 2:9; 2:12; 2:19; 2:22; 2:24; 2:25; 2:29; 2:31; 2:31; 2:33; 2:36; 2:37; 3:11; 3:14; 3:16; 3:18; 3:18; 3:20; 4:1; 4:3; 4:4; 4:5; 4:9; 4:9; 4:11; 4:11; 4:19; 4:20; 4:20; 4:24; 4:27; 4:29; 4:30; 4:30; 4:37; 4:40; 4:42; 4:44; 4:44; 4:45; 4:46; 4:48; 5:1; 5:3; 5:6; 5:11; 5:20; 5:21; 5:23; 5:24; 5:29; 5:29; 5:32; 5:33; 6:3; 6:3; 6:7; 6:8-9; 6:12; 6:14; 6:20; 6:22; 6:23; 7:4; 7:8; 7:8; 7:16; 7:16; 7:20; 7:24; 7:24; 7:25; 8:1; 8:2; 8:5; 8:6; 8:14; 8:19; 9:2; 9:2; 9:3; 9:4; 9:5; 9:5; 9:12; 9:13; 9:14; 9:15; 9:16; 9:27; 9:27; 10:5; 10:8; 10:9; 10:9; 10:11; 10:12; 10:14; 10:16; 10:20; 10:22; 11:2; 11:6; 11:9; 11:9; 11:9; 11:16; 11:16; 11:18; 11:18; 11:19; 11:20; 11:21; 11:22; 11:22; 11:25; 11:26; 11:28; 11:29; 11:32; 12:15; 12:23; 12:25; 12:28; 12:29; 12:30; 13:2; 13:4; 13:4; 13:5; 13:5; 13:6; 13:10; 13:10; 13:13; 13:14; 13:17; 13:17; 14:1; 14:7; 14:8; 14:10; 14:11; 14:19; 14:20; 15:2; 15:2; 15:7; 15:9; 15:9; 15:10; 15:11; 15:11; 15:12; 15:13; 15:17; 15:22; 16:1; 16:19; 16:19; 16:20; 17:3; 17:4; 17:11; 17:15; 17:17; 17:17; 17:20; 17:20; 17:20; 18:2; 18:2; 18:5; 18:7; 18:15; 18:15; 18:18; 18:18; 18:18; 19:1; 19:4; 19:5; 19:8; 19:9; 19:18; 20:1; 20:9; 20:13; 20:16; 20:20; 21:8; 21:8; 21:10; 22:1; 22:1; 23:7; 23:14; 23:18; 23:19-20; 23:19; 24:5; 24:6; 24:7; 24:7; 24:10; 24:14; 24:15; 24:17; 25:3; 25:6; 25:9; 25:10; 25:11; 25:19; 25:19; 26:3; 26:6; 26:9; 26:10; 26:15; 26:17; 26:18; 26:19; 27:3; 27:3; 27:19; 28:1; 28:4; 28:9; 28:11; 28:11; 28:12; 28:13; 28:13; 28:14; 28:14; 28:18; 28:22; 28:22; 28:23; 28:24; 28:29; 28:35; 28:36; 28:43; 28:44; 28:46; 28:48; 28:49; 28:51; 28:57; 28:59; 28:63; 28:66; 29:1; 29:12; 29:13; 29:13; 29:18; 29:18; 29:19; 29:19; 29:20; 29:20; 29:22; 29:26; 29:28;

29:28; 30:1; 30:1; 30:2; 30:3; 30:5; 30:6; 30:6; 30:7; 30:9; 30:14; 30:15; 30:16; 30:17; 30:19; 30:20; 31:7; 31:9; 31:13; 31:14; 31:16; 31:16; 31:16; 31:16; 31:17; 31:17; 31:18; 31:18; 31:19; 31:20; 31:20; 31:20; 31:20; 31:20; 31:22; 31:29; 32:4; 32:4; 32:5; 32:6; 32:8; 32:8; 32:9; 32:13; 32:13; 32:14; 32:15; 32:15; 32:17; 32:18; 32:18; 32:19; 32:20; 32:20; 32:23; 32:26; 32:30; 32:30; 32:31; 32:32; 32:32; 32:33; 32:34; 32:35; 32:37; 32:38; 32:41; 32:41; 32:41; 32:43; 32:46; 32:47; 33:1; 33:2; 33:3; 33:5; 33:9; 33:11; 33:12; 33:15; 33:16; 33:17; 33:17; 33:17; 33:19; 33:21; 33:22; 33:22; 33:23; 33:25; 33:26; 33:27; 33:27; 33:29; 33:29; 33:29; 33:29; 34:4; 34:7; 34:9; 34:9; 34:10

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**.

Deuteronomy References:

front:intro; 1:8; 1:13; 1:15; 1:21; 1:22; 1:22; 1:23; 1:25; 1:26; 1:27; 1:30; 1:30; 1:32; 1:33; 1:34; 1:38; 1:42; 1:43; 1:45; 1:45; 2:5; 2:7; 2:9; 2:14; 2:14; 2:15; 2:15; 2:22; 2:24; 2:24; 2:30; 2:31; 2:33; 2:33; 2:36; 3:2; 3:3; 3:3; 3:6; 3:8; 3:14; 3:15; 3:18; 3:18; 3:24; 3:27; 3:28; 4:2; 4:6; 4:8; 4:9; 4:10; 4:13; 4:26; 4:30; 4:30; 4:32; 4:33; 4:34; 4:34; 4:37; 4:38; 4:40; 4:44; 5:4; 5:5; 5:5; 5:14; 5:16; 5:23; 5:24; 5:26; 5:26; 5:33; 6:2; 6:13; 6:19; 6:21; 6:22; 6:22; 6:22; 6:25; 7:2; 7:8; 7:18; 7:23; 7:24; 7:24; 7:24; 8:2; 8:3; 8:3; 8:9; 8:17; 8:20; 9:2; 9:3; 9:4; 9:5; 9:17; 9:18; 9:19; 9:19; 9:23; 9:23; 9:25; 9:26; 9:28; 9:29; 10:4; 10:8; 10:8; 10:8; 10:8; 10:9; 10:10; 10:11; 10:22; 11:4; 11:6; 11:6; 11:6; 11:9; 11:10; 11:12; 11:18; 11:23; 11:23; 11:25; 11:25; 11:26; 11:32; 12:intro; 12:2; 12:3; 12:5; 12:7; 12:11; 12:12; 12:12; 12:17; 12:17; 12:18; 12:18; 12:20; 12:21; 12:21; 12:23; 12:29; 13:4; 13:6; 13:15; 13:18; 14:intro; 14:21; 14:23; 14:23; 14:24; 14:26; 14:26; 14:27; 14:29; 14:29; 15:2; 15:5; 15:6; 15:7; 15:14; 15:14; 15:16; 15:20; 15:20; 16:intro; 16:2; 16:2; 16:4; 16:5; 16:6; 16:6; 16:11; 16:11; 16:11; 16:13; 16:14; 16:16; 16:18; 17:2; 17:6; 17:11; 17:14; 17:18; 17:18; 18:5; 18:6; 18:6; 18:7; 18:7; 18:9; 18:12; 18:14; 18:19; 18:20; 18:20; 18:20; 18:22; 18:22; 19:4; 19:4; 19:12; 19:12; 19:13; 19:14; 19:15; 19:17; 20:intro; 20:1; 20:2; 20:10; 20:20; 21:5; 21:5; 21:18; 21:20; 22:6; 22:7; 22:8; 22:14; 22:15; 22:17; 22:19; 22:20; 23:4; 23:14; 23:25; 24:4; 24:4; 24:5; 24:13; 24:14; 24:18; 24:19; 25:2; 25:3; 25:6; 25:7; 25:9; 25:10; 25:11; 25:15; 25:17; 26:2; 26:4; 26:5; 26:5; 26:7; 26:8; 26:10; 26:11; 26:12; 26:13; 26:19; 27:7; 27:10; 27:24; 27:25; 27:26; 28:1; 28:5; 28:7; 28:7; 28:12; 28:17; 28:28; 28:31; 28:31; 28:33; 28:33; 28:42; 28:47; 28:58; 28:65; 28:68; 29:2; 29:2; 29:4; 29:4; 29:7; 29:10; 30:1; 30:2; 30:14; 30:14; 30:15; 30:18; 30:20; 31:3; 31:4; 31:6; 31:7; 31:8; 31:9; 31:11; 31:11; 31:12; 31:19; 31:21; 31:29; 31:30; 32:3; 32:7; 32:9; 32:14; 32:16; 32:24; 32:25; 32:26; 32:27; 32:33; 32:36; 32:39; 32:43; 32:44; 32:46; 32:46; 32:47; 32:52; 33:1; 33:2; 33:3; 33:3; 33:3; 33:4; 33:5; 33:6; 33:7; 33:7; 33:8; 33:10; 33:11; 33:13; 33:14; 33:14; 33:16; 33:16; 33:28; 34:1; 34:6; 34:12; 34:12

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**.

Deuteronomy References:

12:15; 12:22; 13:5; 15:4; 15:7; 15:11; 15:11; 15:22; 16:19; 17:7; 17:12; 18:11; 19:13; 19:19; 21:8; 21:15; 21:16; 21:16; 21:21; 22:21; 22:22; 22:24; 24:7; 25:1; 25:2; 33:2; 33:3; 33:11; 33:20

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)

Deuteronomy References:

1:11; 1:15; 3:8; 5:10; 7:9; 31:10; 33:2; 33:17

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!

Deuteronomy References:

8:19; 32:40

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.

Deuteronomy References:

33:6

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.

Deuteronomy References:

1:3; 5:9; 5:14; 10:1; 10:2; 10:3; 10:4; 10:10; 15:9; 15:12; 16:4; 16:8; 23:2; 23:8; 25:6; 26:12

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.

Deuteronomy References:

1:29; 1:45; 2:9; 2:16; 2:19; 2:27; 2:30; 4:39; 5:3; 7:10; 9:3; 9:5; 9:14; 13:7; 14:2; 17:11; 18:22; 23:23; 26:14; 26:15; 26:17; 28:13; 29:4; 32:intro; 32:1; 32:2; 32:7; 32:7; 32:10; 32:18; 32:21; 32:21; 32:23; 32:28; 32:30; 32:32; 32:32; 32:33; 32:35; 32:41; 33:9; 33:10; 33:15; 33:17; 33:21; 33:23; 33:26

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.

Deuteronomy References:

11:6; 11:11; 19:5; 20:intro; 28:2; 28:8; 28:15; 28:21; 28:22; 28:45; 30:19; 31:17; 31:19; 31:21; 31:21; 31:26; 31:28; 31:29; 32:10; 32:35; 32:42; 34:7

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 co
>
> (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.

Deuteronomy References:

19:15; 23:21; 26:12; 27:2; 27:4; 27:15; 28:37; 28:67; 30:8; 30:11; 31:5; 32:32-33; 32:42; 33:19

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.

Deuteronomy References:

3:25; 4:32

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**.

Deuteronomy References:

front:intro; 1:6; 1:10; 1:27; 2:4; 2:7; 2:12; 2:24; 2:25; 2:26; 2:27; 2:31; 3:1; 3:3; 3:10; 3:11; 3:12; 3:13; 3:16; 4:2; 4:2; 4:5; 4:28; 4:31; 4:36; 5:2; 5:21; 6:1; 6:14; 7:1; 8:2; 8:7; 8:8; 8:15; 9:3; 9:9; 9:11; 9:12; 9:15; 9:21; 10:7; 10:8; 10:9; 10:14; 10:17; 11:1; 11:25; 12:4; 12:6; 12:11; 12:26; 13:1; 13:3; 13:7; 14:1; 14:22; 15:4; 16:1; 17:1; 17:18; 18:1; 18:3; 18:5; 19:1; 20:1; 21:1; 22:5; 23:5; 24:4; 25:15; 26:1; 27:2; 28:1; 29:6; 30:1; 31:3; 32:14; 33:1; 33:2; 33:12; 34:9

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.”

Deuteronomy References:

33:27; 33:28

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 thePharisees 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.

Deuteronomy References:

front:intro; 1:4; 1:9; 1:24; 1:36; 1:41; 2:9; 2:12; 2:21; 2:22; 2:23; 2:24; 2:26; 2:27; 2:28; 2:29; 3:2; 3:6; 3:15; 3:18; 3:22; 3:22; 3:24; 3:28; 4:intro; 4:33; 4:35; 4:47; 5:6; 5:9; 5:22; 7:23; 8:intro; 9:intro; 9:2; 9:3; 9:13; 10:intro; 10:9; 10:10; 11:intro; 12:30; 13:15; 14:intro; 14:12; 14:23-24; 14:25; 15:6; 15:21; 15:22; 16:3; 16:3; 17:1; 17:19; 18:4; 18:5; 18:12; 18:14; 18:17; 18:19; 18:19; 18:21; 18:22; 19:1; 19:5; 19:6; 19:11; 19:11; 19:12; 19:19; 20:1; 23:21; 24:15; 27:1; 28:20; 28:51; 28:52; 28:68; 31:3; 31:16; 31:17; 31:20; 31:21; 31:23; 32:5; 32:10; 32:12; 32:15; 32:16; 32:28; 32:34; 32:39; 33:2; 33:5; 33:8; 33:9; 33:12; 34:6

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**.

Deuteronomy References:

front:intro; 1:5; 1:27; 1:34; 2:2; 2:13; 3:18; 3:23; 4:6; 5:1; 5:5; 5:32; 6:20; 9:4; 9:23; 10:10; 11:14; 12:30; 13:6; 13:12; 15:9; 15:11; 18:16; 19:7; 20:5; 20:8; 20:11; 21:7; 25:9; 26:5; 27:1; 27:14; 29:2; 29:5; 29:19; 31:7; 31:10; 31:25; 32:34; 32:48; 34:4

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.”””

Deuteronomy References:

1:28; 1:42; 2:4; 5:30; 9:28; 11:14; 13:12-13; 22:16-17; 32:27; 32:40

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.'"

Deuteronomy References:

front:intro; 1:intro; 1:5-6; 1:25; 1:27-28; 1:28; 1:34-36; 1:42; 2:intro; 2:4; 2:9; 2:31; 3:intro; 3:2; 5:30; 6:20; 6:21; 8:17; 9:12; 9:13; 9:23; 9:28; 12:20; 12:30; 13:2; 13:6; 13:12-13; 15:9; 15:11; 15:16; 17:14; 17:16; 18:16; 18:21; 19:7; 20:5; 20:6; 20:7; 20:8; 21:20; 22:14; 29:5-6; 32:20; 33:intro

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!

Deuteronomy References:

2:31; 4:26; 6:17; 7:2; 7:18; 7:23; 7:26; 8:19; 11:13; 11:22; 12:2; 13:9; 13:15; 14:22; 15:4; 15:5; 15:8; 15:8; 15:10; 15:11; 15:14; 16:20; 17:15; 20:17; 22:1; 22:4; 22:7; 23:21; 24:13; 28:1; 30:18; 31:18; 31:29

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

To emphasize a person or thing in the sentence

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was alone

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a

special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like "alone."
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)

> > "**The one who** took our sickness and bore our diseases **was Jesus**."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

Deuteronomy References:

22:1; 23:11; 28:36; 28:55; 29:19; 31:19; 31:29; 33:7

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?

Deuteronomy References:

1:12; 1:28; 3:11; 3:24; 4:7-8; 4:33; 4:34; 5:25; 5:26; 5:29; 7:17; 9:2; 10:12-13; 11:30; 20:intro; 20:5; 20:6; 20:7; 20:8; 20:19; 28:67; 30:intro; 30:12; 30:13; 31:17; 32:6; 32:30; 32:34; 32:37-38; 33:29

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!

Deuteronomy References:

1:31; 1:44; 10:22; 11:21; 13:6; 28:29; 28:49; 28:62; 32:2; 32:10; 32:11; 33:20

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.

Deuteronomy References:

front:intro; 1:21; 1:31; 2:intro; 2:7; 2:18; 2:19; 2:24; 2:25; 2:30; 2:37; 4:intro; 4:9; 4:19; 4:21; 4:23; 6:intro; 6:2; 6:15; 6:18; 7:intro; 7:1; 7:6; 7:9; 7:11; 7:25; 7:26; 8:intro; 8:1; 8:2; 9:intro; 9:1; 9:7; 10:intro; 10:9; 10:10; 10:12; 10:15; 10:20; 11:intro; 11:1; 11:10; 11:15; 11:19; 11:20; 11:29; 12:intro; 12:5; 12:9; 12:13; 14:intro; 14:2; 14:21; 14:22; 15:intro; 16:intro; 17:intro; 18:intro; 19:intro; 21:intro; 21:5; 22:intro; 23:intro; 24:intro; 25:intro; 26:intro; 27:intro; 28:intro; 33:intro; 34:intro

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb “will” to tell people what to do.

> He commanded them, saying, “This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king’s house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse.” (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, **you are able to make me clean**." (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> … **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man's sins.

> When Jesus saw their faith, he said to the paralyzed man, "**Son, your sins are forgiven**." (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.
(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

> > She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

> Lord, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

> > Lord, you are able to make me clean. If you are willing, **please do so**.
> > OR:
> > Lord, if you are willing, **please heal me**. I know that you are able to do so.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)
>
> > She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.
>
> Son, your sins are forgiven. (Mark 2:5 ULT)
>
> > Son, I forgive your sins.
> > OR:
> > Son, God hereby forgives your sins.

Deuteronomy References:

5:31

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.

Deuteronomy References:

9:18; 9:25; 14:1; 14:1; 15:17; 21:intro; 21:4; 21:6; 21:12; 22:9; 25:9; 32:40; 34:9

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)
>
> > **Arepresentative 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

Deuteronomy References:

3:21; 4:3; 4:9; 4:28; 5:1; 5:7; 7:10; 7:19; 7:19; 9:9; 9:18; 10:18; 10:21; 11:4; 11:7; 12:6; 12:11; 12:15; 12:17; 12:21; 13:9; 14:28; 15:22; 16:5; 16:10; 16:15; 16:17; 17:7; 17:8; 20:3; 21:7; 21:7; 23:16; 24:1; 24:3; 24:6; 27:12; 27:13; 27:15; 28:32; 28:52; 28:55; 28:57; 28:65; 29:3; 31:12; 31:28; 33:7; 33:16; 34:4; 34:5

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. 15There 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.

Deuteronomy References:

2:33; 32:8; 32:43; 33:2

Third-Person Imperatives

Description

The languages of the Bible have verb forms that can give commands, instructions or other directive speech in the third person. In other words, these directives address “he,” “she,” “it,” or “they” rather than “you.”

Reasons This Is a Translation Issue:

Many languages, including English, do not have these verb forms and so they must communicate this kind of directive speech in other ways. In English, we normally represent these third-person imperatives by putting “let” before the subject or verb. This is actually one of the translation strategies, since English does not have third-person imperatives.

Examples From the Bible

> **Let your kingdom come, let your will be done** as in heaven also on earth. (Matthew 6:9 ULT)

In this prayer, Jesus uses two third–person imperatives. The first one tells God’s kingdom to come, and the second one tells God’s will to be done. Of course, a kingdom and a will cannot hear Jesus, so Jesus is using these verb forms to communicate to God that Jesus desires that these things happen.

> **Let no one deceive himself**. If anyone among you thinks he is wise in this age, **let him become a “fool,”** that he may become wise. (1 Corinthians 3:18 ULT)

In this verse, Paul uses third–person imperatives to give a warning and an instruction. It may be that using this third–person form was more polite than if he had used second–person imperatives.

> But because of immorality, **let each man have** his own wife, and **let each woman have** her own husband. (1 Corinthians 7:2 ULT)

Here again Paul uses two third–person imperatives to instruct the Corinthian church. Since he had just recommended a celibate life in the previous verse, these imperatives have the sense of giving advice rather than command.

> Then God said, **"Let there be light."** And there was light. (Genesis 1:3 ULT)

The Biblical Hebrew verb form used here is equivalent to the third–person imperative in Greek. Here, God commands in the third person that light come into existence, so it does.

> **…let him do to me** just as {is} good in his eyes. (2 Samuel 15:26 ULT)

David uses the third-person form to express his willingness for God to do to him whatever God wants to do.

Translation Strategies

If your language has third-person imperative forms and would use them in the way that the biblical languages do, then please use them. If not, then consider these strategies.

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.
(2) If appropriate, use a second-person imperative.
(3) Use an explicit reference to the function of the imperative.

Examples of Translation Strategies Applied

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > May your kingdom come, may your will be done as in heaven also on earth.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool," that he may become wise. (1 Corinthians 3:18 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > No one should deceive himself. If anyone among you thinks he is wise in this age, he should become a "fool," that he may become wise.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > …he may do to me just as {is} good in his eyes.
> > (2 Samuel 15:26 ULT)

(2) If appropriate, use a second-person imperative.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)

> > Do not deceive yourselves. If you think you are wise in this age, then become a “fool,” that you may become wise.

> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)

> > Then God said, “Light, come into being.” And there was light.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> > …Yahweh, do to me just as {is} good in your eyes.

(3) Use an explicit reference to the function of the imperative.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

> > We pray that your kingdom come, we pray that your will be done as in heaven also on earth.

> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)

> > Then God said, “I command light to be.” And there was light.

> But because of immorality, let each man have his own wife, and let each woman have her own husband. (1 Corinthians 7:2 ULT)

> > But because of immorality, I advise each man to have his own wife, and I advise each woman to have her own husband.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> > …he has my permission to do to me just as {is} good in his eyes.

See also Imperatives – Other Uses

Deuteronomy References:

33:6

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**

Deuteronomy References:

1:44; 4:intro; 6:intro; 6:8; 7:20; 8:9; 8:15; 8:15; 11:18; 12:intro; 12:15; 12:22; 14:intro; 14:5; 14:5; 14:7; 14:7; 14:9; 14:9; 14:12; 14:12; 14:13; 14:14; 14:15; 14:15; 14:15; 14:15; 14:16; 14:17; 14:17; 14:17; 14:18; 14:18; 14:18; 14:18; 15:17; 15:22; 18:4; 18:11; 21:intro; 22:8; 22:11; 22:12; 23:13; 23:17; 23:24; 23:25; 24:6; 24:19; 24:20; 25:4; 26:12; 26:13; 26:14; 26:14; 27:2; 27:15; 28:5; 28:22; 28:27; 28:42; 29:18; 30:intro; 31:10; 32:11; 32:24; 33:8; 33:13; 33:13

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)

Deuteronomy References:

19:9; 20:3-4

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, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (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.”

Deuteronomy References:

1:3; 1:17; 1:35; 1:39; 4:25; 4:27; 5:9; 5:24; 6:20; 6:21; 23:8; 27:14; 30:2

unfoldingWord® Translation Words - Deuteronomy

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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

Deuteronomy References:

9:20; 10:6; 32:50

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and did not want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: adultery, desecrate, desolate, false god, sacrifice)

Bible References:

- Ezra 9:1-2
- Genesis 46:34
- Isaiah 1:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

Deuteronomy References:

7:25; 7:26; 12:31; 13:intro; 13:14; 14:3; 17:1; 17:4; 18:9; 18:12; 20:18; 22:5; 23:18; 24:4; 25:16; 27:15; 29:17; 32:16

Abraham, Abram

Definition:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

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."
- 5:4 Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- 5:5 About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- 5:6 When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."

- 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.
- 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.
- 21:2 God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

Deuteronomy References:

1:8; 6:10; 9:5; 9:27; 29:13; 30:20; 34:4

acacia

Definition:

The term “acacia” is the name of a common shrub or tree growing in the land of Canaan in ancient times; it is still plentiful in that region today.

- The orange-brown wood of the acacia tree is very hard and durable, making it a useful material for building things.
- This wood is highly resistant to decay because it is so very dense that it keeps out water, and it has natural preservatives that keep insects from destroying it.
- In the Bible, acacia wood was used to build the tabernacle and the ark of the covenant.

(See also: How to Translate Unknowns)

(See also: ark of the covenant, **tabernacle**)

Bible References:

- Deuteronomy 10:3-4
- **Exodus 25:3-7**
- **Exodus 38:6-7**
- **Isaiah 41:19-20**

Word Data:

- Strong’s: H7848

Deuteronomy References:

10:3

acknowledge, admit, admitted

Definition:

The term “acknowledge” means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, “acknowledge” could be translated as “admit” or “declare” or “confess to be true” or “believe.”
- When referring to acknowledging a person, this term could be translated as “accept” or “recognize the value of” or “tell others that (the person) is faithful.”
- In the context of acknowledging God, this could be translated as “believe and obey God” or “declare who God is” or “tell other people about how great God is” or “confess that what God says and does is true.”

(See also: obey, glory, save)

Bible References:

- Daniel 11:38-39
- Jeremiah 9:4-6
- Job 34:26-28
- Leviticus 22:32
- Psalm 29:1-2

Word Data:

- Strong’s: H3045, H3046, H5046, H5234, H6942, G14920, G19210, G36700

Deuteronomy References:

33:9

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: euphemism)

(See also: commit, covenant, sexual immorality, faithful)

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- 13:6 “Do not commit **adultery**.”
- 28:2 Do not commit **adultery**.
- 34:7 “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men-such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

Word Data:

- Strong's: H5003, H5004, G34280, G34290, G34300, G34310, G34320

Deuteronomy References:

5:18

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

Deuteronomy References:

1:42; 6:19; 12:10; 20:1; 20:3; 20:4; 20:14; 21:10; 23:9; 23:14; 25:19; 28:7; 28:25; 28:31; 28:48; 28:53; 28:55; 28:57; 28:68; 30:7; 32:27; 32:31; 32:41; 32:42; 32:43; 33:7; 33:27; 33:29

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, Holy Spirit, wise)

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

Deuteronomy References:

32:28

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

Deuteronomy References:

16:3; 26:6; 26:7; 28:53; 28:55; 28:57; 28:59

age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

Deuteronomy References:

4:25; 31:2

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

Deuteronomy References:

19:4; 19:6

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

Deuteronomy References:

1:16; 5:14; 10:18; 10:19; 14:21; 14:29; 15:3; 16:11; 16:14; 17:15; 23:7; 23:20; 24:14; 24:17; 24:19; 24:20; 24:21; 26:11; 26:12; 26:13; 27:19; 28:43; 29:11; 29:22; 31:12; 31:16; 32:12

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

Deuteronomy References:

7:5; 12:3; 12:27; 16:21; 26:4; 27:5; 27:6; 33:10

Amalek, Amalekite

Definition:

The Amalekites were a nomadic people group who lived throughout the southern part of Canaan, from the Negev desert to the country of Arabia. This people group was descended from Amalek, the grandson of Esau.

- The Amalekites were bitter enemies of Israel from the time when Israel first came to live in Canaan.
- Sometimes the term “Amalek” is used figuratively to refer to all the Amalekites. (See: synecdoche)
- In one battle against the Amalekites, when Moses held up his hands, the Israelites were winning. When he got tired and his hands came down, they started losing. So Aaron and Hur helped Moses keep his hands up until the Israelite army had defeated the Amalekites.
- Both King Saul and King David led military expeditions against the Amalekites.
- After one victory over the Amalekites, Saul disobeyed God by keeping some of the plunder and by not killing the Amalekite king as God had commanded him to do.

(Translation suggestions: Translate Names)

(See also: **Arabia**, **David**, Esau, Negev, **Saul (OT)**)

Bible References:

- **1 Chronicles 4:43**
- **2 Samuel 1:8**
- **Exodus 17:10**
- **Numbers 14:23-25**

Word Data:

- Strong’s: H6002, H6003

Deuteronomy References:

25:17; 25:19

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULT) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”

(See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

Word Data:

- Strong’s: H0543, G02810

Deuteronomy References:

27:15; 27:16; 27:17; 27:18; 27:19; 27:20; 27:21; 27:22; 27:23; 27:24; 27:25; 27:26

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

Deuteronomy References:

2:19; 2:20; 2:37; 3:11; 3:16; 23:3

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

Deuteronomy References:

1:4; 1:7; 1:19; 1:20; 1:27; 1:44; 2:24; 3:2; 3:8; 3:9; 4:46; 4:47; 7:1; 20:17; 31:4

Anak, Anakites

Definition:

Anak is the name of a man whose father was Arba and whose descendents were called "Anakites" or "the Anakim" or "the Anak."

- The Anakites were a very tall people.
- The Anakites are a people group who lived in the land that Yahweh promised to give to the Israelites. The Israelites eventually conquered and dispossessed them.
- Anak had three sons or descendants who were named Ahiman, Sheshai, and Talmai.
- The name "Anak" is an English transliteration of the Hebrew word for Anak.

(See also: Hebron)

(Translation suggestions: How to Translate Names)

Bible References:

Word Data:

- Strong's: H6062

Deuteronomy References:

1:28; 2:10; 2:11; 2:21; 9:2

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

Deuteronomy References:

1:13; 20:9; 28:12; 31:10

Arabah

Definition:

The Old Testament term “Arabah” often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The “Sea of the Arabah” could also be translated as “sea located in the Arabah desert region.” This sea is often referred to as the “Salt Sea” or the “Dead Sea.”
- The term “arabah” can also be a general reference to any desert region.

(Translation suggestions: Translate Names)

(See also: desert, Sea of Reeds, Jordan River, Canaan, Salt Sea, Egypt)

Bible References:

- 1 Samuel 23:24-25
- 2 Kings 25:4-5
- 2 Samuel 2:29
- Jeremiah 2:4-6
- Job 24:5-7
- Zechariah 14:10

Word Data:

- Strong’s: H1026, H6160

Deuteronomy References:

1:1; 1:7; 2:8; 3:17; 4:49; 11:30

Aram, Aramean, Aramaic, Aram of Damascus

Definition:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as "Arameans" and spoke "Aramaic." Jesus and other Jews of his time also spoke Aramaic.
- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."

(Translation suggestions: How to Translate Names)

(See also: Mesopotamia, Paddan Aram, Rebekah, Shem, Syria)

Bible References:

- 1 Chronicles 1:17-19
- 2 Samuel 8:6
- Amos 1:5
- Ezekiel 27:16
- Genesis 31:19-21
- Hosea 12:12
- Psalm 60:1

Word Data:

- Strong's: H0130, H0726, H0758, H0761, H0762, H0763, H1834, H7421

Deuteronomy References:

26:5

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

Deuteronomy References:

5:intro; 10:1; 10:2; 10:3; 10:5; 10:8; 31:9; 31:25; 31:26

arrogant, presumptuous

Definition:

The term “arrogant” means proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- Being arrogant usually includes thinking that other people are not as important or talented as oneself.
- People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.

(See also: acknowledge, **boast**, **proud**)

Bible References:

- **1 Corinthians 4:18**
- **2 Peter 2:18**
- **Ezekiel 16:49**
- **Proverbs 16:5**
- **Psalm 56:1-2**

Word Data:

- Strong’s: H1346, H1347, H2102, H2103, H6277, G02120, G54500

Deuteronomy References:

1:43; 17:12; 17:13

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

Deuteronomy References:

27:13; 33:24

Asherah, Asherah pole, Ashtoreth

Definition:

Asherah was the name of a goddess that was worshiped by Canaanite people groups during Old Testament times. “Ashtoreth” may be another name for “Asherah,” or it could be the name of a different goddess that was very similar.

- The term “Asherah poles” refers to carved wooden images or carved trees that were made to represent this goddess.
- Asherah poles were often set up near altars of the false god Baal, who was thought of as Asherah’s husband. Some people groups worshiped Baal as the sun god and Asherah or Ashtoreth as the moon goddess.
- God commanded the Israelites to destroy all the carved images of Asherah.
- Some Israelite leaders such as Gideon, King Asa, and King Josiah obeyed God and led the people in destroying these idols.
- But other Israelite leaders such as King Solomon, King Manasseh, and King Ahab did not get rid of the Asherah poles and influenced the people to worship these idols.

(See also: false god, Baal, Gideon, image, Solomon)

Bible References:

- 2 Kings 18:4
- 2 Kings 21:3
- Isaiah 27:9
- Judges 3:7-8
- Micah 5:14

Word Data:

- Strong’s: H0842, H6252, H6253

Deuteronomy References:

7:5; 12:3; 16:21

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

Deuteronomy References:

4:10; 5:22; 9:10; 10:4; 16:8; 18:16; 23:1; 23:2; 23:3; 23:8; 31:12; 31:28; 31:30; 33:4

atonement, atone, atoned

Definition:

The terms “atone” and “atonement” refer to how God provided a sacrifice to pay for people’s sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ’s death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term “atone” could be translated by a word or phrase that means “pay for” or “provide payment for” or “cause someone’s sins to be forgiven” or “make amends for a crime.”
- Ways to translate “atonement” could include “payment” or “sacrifice to pay for sin” or “providing the means of forgiveness.”
- Make sure the translation of this term does not refer to payment of money.

(See also: atonement lid, forgive, propitiation, reconcile, redeem)

Bible References:

- Ezekiel 43:25-27
- Ezekiel 45:18-20
- Leviticus 4:20
- Numbers 5:8
- Numbers 28:22

Word Data:

- Strong’s: H3722, H3725, G26430

Deuteronomy References:

32:43

avenge, avenger, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong’s: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

Deuteronomy References:

4:intro; 19:intro; 19:6; 19:12; 32:35; 32:41; 32:43

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate “ax.”
- Other ways to translate this term could include “tree-cutting tool” or “wooden tool with blade” or “long-handled wood-chopping tool.”
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 6:7-8
- 2 Kings 6:5
- Judges 9:48-49
- Luke 3:9
- Matthew 3:10
- Psalm 35:3

Word Data:

- Strong’s: H1631, H4621, H7134, G05130

Deuteronomy References:

19:5; 20:19

Baal

Definition:

"Baal" means "lord" or "master" and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had "Baal" as part of their names, such as "Baal of Peor." Sometimes all these gods together are referred to as "the Baals."
- Some people had names that included the word "Baal" in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God's prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(Translation suggestions: How to Translate Names)

(See also: Ahab, Asherah, Elijah, false god, prostitute, Yahweh)

Bible References:

- 1 Kings 16:31
- 1 Samuel 7:3-4
- Jeremiah 2:7-8
- Judges 2:11
- Numbers 22:41

Examples from the Bible stories:

- 19:2 Ahab was an evil man who encouraged people to worship a false god named **Baal**.
- 19:6 All the people of the entire kingdom of Israel, including the 450 prophets of **Baal**, came to Mount Carmel. Elijah said to the people, "How long will you keep changing your mind? If Yahweh is God, serve him! If **Baal** is God, serve him!"
- 19:7 Then Elijah said to the prophets of **Baal**, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- 19:8 Then the prophets of **Baal** prayed to **Baal**, "Hear us, O **Baal**!"
- 19:12 So the people captured the prophets of **Baal**. Then Elijah took them away from there and killed them.

Word Data:

- Strong's: H1120, G08960

Deuteronomy References:

4:3

Balaam

Definition:

Balaam was a pagan prophet whom King Balak hired to curse Israel while they were camped at the Jordan River in northern Moab, preparing to enter the land of Canaan.

- Balaam was from the city of Pethor, which was located in the region around the Euphrates River, about 400 miles away from the land of Moab.
- The Midianite king, Balak, was afraid of the strength and numbers of the Israelites, so he hired Balaam to curse them.
- As Balaam was traveling toward Israel, an angel of God stood in his path so that Balaam's donkey stopped. God also gave the donkey the ability to speak to Balaam.
- God did not allow Balaam to curse the Israelites and commanded him to bless them instead.
- Later however, Balaam still brought evil on the Israelites when he influenced them to worship the false god Baal-peor.

(Translation suggestions: Translate Names)

(See also: bless, Canaan, curse, donkey, Euphrates River, Jordan River, Midian, Moab, Peor)

Bible References:

- 2 Peter 2:16
- Deuteronomy 23:3-4
- Joshua 13:22-23
- Numbers 22:5
- Revelation 2:14

Word Data:

- Strong's: H1109, G09030

Deuteronomy References:

23:4; 23:5

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

Deuteronomy References:

8:8

barren, dry

Definition:

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

- 1 Samuel 2:5
- Galatians 4:27
- Genesis 11:30
- Job 3:7

Word Data:

- Strong’s: H4420, H6115, H6135, H6723, H7921, G06920, G47230

Deuteronomy References:

7:14; 32:10

Bashan

Definition:

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

- An Old Testament city of refuge called "Golan" was located in the region of Bashan.
- Bashan was a very fertile region known for its oak trees and pasturing animals.
- Genesis 14 records that Bashan was the site of a war between several kings and their nations.
- During Israel's wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
- Years later, King Solomon obtained supplies from that region.

(Translation suggestions: How to Translate Names)

(See also: Egypt, oak, Sea of Galilee, Syria)

Bible References:

- 1 Kings 4:13
- Amos 4:1
- Jeremiah 22:20-21
- Joshua 9:10

Word Data:

- Strong's: H1316

Deuteronomy References:

1:4; 3:1; 3:3; 3:4; 3:10; 3:11; 3:13; 3:14; 4:43; 4:47; 29:7; 32:14; 33:22

bear, bear witness, bear false witness, bore witness, borne witness

Definition:

Used in this sense, the phrase “bear witness” means to testify about something or give a report about something.

- The expression “bear witness” means “testify” or “report what one has seen or experienced.”
- The expression “bear false witness” means “testify falsely” or “report falsely what one has seen or experienced.”
- Depending on context, the phrase “bear witness” could be translated as “testify” or “report.”

(See also: report, testimony)

Bible References:

Word Data:

- Strong’s:

Deuteronomy References:

32:46

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

Deuteronomy References:

21:15; 25:6; 28:41; 28:57; 29:18; 32:18

bear, bears, bore, borne, bearer, bearing, carry

Definition:

Used in this sense, the term “bear” means to carry something.

- To “bear a burden” means to carry something heavy.
- The term “burden bearers” refers to men who carry heavy things and could be translated as “burden carriers” or “carriers.”
- The term “armor bearer” could be translated as “armor carrier.”
- The phrase “bearer of news” could be translated as “carrier of news.”
- Depending on context, this term could be translated as “carry” or “bring.”

(See also: strength)

Bible References:

Word Data:

- Strong’s: H5375

Deuteronomy References:

1:9; 1:12; 1:31; 10:8; 14:24; 31:9

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

Deuteronomy References:

4:17; 7:22; 27:21; 28:26; 32:24

beget, begot, begat, begotten

Definition:

The term “beget” means to become the father of someone.

Translation Suggestions:

- You could translate the phrase “beget” as “bring forth” and the term “begat” as “fathered” and the term “begot” as “gave life.”
- The term “begotten” is the passive form of “beget” and means to “be born.”

Bible References:

Word Data:

- Strong’s: H3205

Deuteronomy References:

4:25

believe, believer, belief, unbeliever, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”

- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: believe, **apostle**, **Christian**, **disciple**, **faith**, trust)

Bible References:

- **Genesis 15:6**
- **Genesis 45:26**
- **Job 9:16-18**
- **Habakkuk 1:5-7**
- **Mark 6:4-6**
- **Mark 1:14-15**
- **Luke 9:41**
- **John 1:12**
- **Acts 6:5**
- **Acts 9:42**
- **Acts 28:23-24**
- **Romans 3:3**
- **1 Corinthians 6:1**
- **1 Corinthians 9:5**
- **2 Corinthians 6:15**

- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- 3:4 Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- 4:8 Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- 11:2 God provided a way to save the firstborn of anyone who **believed in** him.
- 11:6 But the Egyptians did not **believe** God or obey his commands.
- 37:5 Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"
- 43:1 After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- 43:3 While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- 43:13 Every day, more people became **believers**.
- 46:6 That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- 46:1 Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- 46:9 Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- 46:9 It was at Antioch that **believers** in Jesus were first called "Christians."
- 47:14 They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

Deuteronomy References:

1:32; 9:23

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 4:14
- 1 John 3:2
- 1 John 4:7
- Mark 1:11
- Mark 12:6
- Revelation 20:9
- Romans 16:8
- Song of Songs 1:14

Word Data:

- Strong’s: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

Deuteronomy References:

21:16; 33:12

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

Deuteronomy References:

27:12; 33:12

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

Deuteronomy References:

11:18; 14:25

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong’s: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

Deuteronomy References:

18:13

blemish, unblemished, defect

Definition:

The term “blemish” refers to a physical defect or imperfection on an animal or person. It can also refer to spiritual imperfections and faults in people.

- For certain sacrifices, God instructed the Israelites to offer an animal with no blemishes or defects.
- This is a picture of how Jesus Christ was the perfect sacrifice, without any sin.
- Believers in Christ have been cleansed from their sin by his blood and are considered to be without blemish.
- Ways to translate this term could include “defect” or “imperfection” or “sin,” depending on the context.

(See also: believe, clean, sacrifice, sin)

Bible References:

- 1 Peter 1:19
- 2 Peter 2:13
- Deuteronomy 15:19-21
- Numbers 6:13-15
- Song of Songs 4:7

Word Data:

- Strong’s: H3971, H8400, H8549, G34700

Deuteronomy References:

15:21; 17:1

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

Deuteronomy References:

1:11; 2:7; 6:intro; 7:13; 7:14; 8:10; 10:8; 11:26; 11:27; 11:29; 12:7; 12:15; 14:24; 14:29; 15:4; 15:6; 15:10; 15:14; 15:18; 16:10; 16:15; 16:17; 21:5; 23:5; 23:20; 24:13; 24:19; 26:15; 27:12; 28:2; 28:3; 28:4; 28:5; 28:6; 28:8; 28:12; 29:19; 30:1; 30:16; 30:19; 33:1; 33:11; 33:13; 33:20; 33:23; 33:24

bloodshed

Definition:

The term “bloodshed” refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means “shedding of blood,” which refers to when blood comes out of a person’s body from an open wound.
- The term “bloodshed” is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.

Translation Suggestions:

- “The bloodshed” could be translated as “the killing of people” or “the many people who were killed.”
- “Through bloodshed” could also be translated as “by killing people.”
- “Innocent bloodshed” could be translated as “killing innocent people.”
- “Bloodshed follows bloodshed” could be translated as “they keep killing people” or “the killing of people goes on and on” or “they have killed many people and continue to do that” or “people keep killing other people.”
- Another figurative use, “bloodshed will pursue you,” could be translated as “your people will continue to experience bloodshed” or “your people will keep being killed” or “your people will continue to be at war with other nations and people will keep dying.”

(See also: **blood**; **slaughter**)

Bible References:

- **1 Chronicles 22:6-8**
- **Genesis 9:5-7**
- **Hebrews 9:21-22**
- **Isaiah 26:21**
- **Matthew 23:29-31**

Word Data:

- Strong’s: H1818

Deuteronomy References:

19:10

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

Deuteronomy References:

9:14; 25:6; 25:19; 29:20

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

Deuteronomy References:

4:19; 5:9; 8:19; 11:16; 17:3; 29:26; 30:17

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

Deuteronomy References:

8:3; 8:9; 9:9; 9:18; 10:18; 16:3; 23:4; 29:6

bribe, bribery, payoff, payoffs

Definition:

To “bribe” means to give someone something of value, such as money, to influence that person to do something dishonest.

- The soldiers who guarded Jesus’ empty tomb were bribed with money to lie about what happened.
- Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
- The Bible forbids giving or taking bribes.
- The term, “bribe” could be translated as “dishonest payment” or “payment for lying” or “price for breaking the rules.”
- To “bribe” could be translated with a word or phrase that means, to “pay to influence (someone)” or to “pay to have a dishonest favor done” or to “pay for a favor.”

Bible References:

- 1 Samuel 8:1-3
- Ecclesiastes 7:7
- Isaiah 1:23
- Micah 3:9-11
- Proverbs 15:27-28

Word Data:

- Strong’s: H3724, H4979, H7809, H7810, H7936, H7966, H8021, H8641, G52600

Deuteronomy References:

10:17; 16:19; 27:25

bronze

Definition:

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See also: How to Translate Unknowns)

(See also: armor, tabernacle, temple)

Bible References:

- 1 Kings 7:16
- 1 Samuel 17:37-38
- Daniel 2:44-45
- Exodus 25:3-7
- Revelation 1:15

Word Data:

- Strong’s: H5153, H5154, H5174, H5178, G54700, G54740, G54750

Deuteronomy References:

8:9; 28:23; 33:25

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

Deuteronomy References:

12:6; 12:11; 12:13; 12:14; 12:27; 27:6

bury, buried, burial

Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: Jericho, tomb)

Bible References:

- 2 Kings 9:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:7
- Psalm 79:1-3

Word Data:

- Strong’s: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

Deuteronomy References:

10:6; 21:23; 34:6

Caleb

Definition:

Caleb was one of the twelve Israelite spies whom Moses sent to explore the land of Canaan.

- He and Joshua told the people to trust God to help them defeat the Canaanites.
- Joshua and Caleb were the only men of their generation who were allowed to enter the Promised Land of Canaan.
- Caleb requested that the land of Hebron be given to him and his family. He knew that God would help him defeat the people who lived there.

(Translation suggestions: How to Translate Names)

(See also: Hebron, Joshua)

Bible References:

- 1 Chronicles 4:13
- Joshua 14:6-7
- Judges 1:12
- Numbers 32:10-12

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! God will fight for us!”
- 14:8 “Except for Joshua and **Caleb**, everyone who is twenty years old or older will die there and never enter the Promised Land.”

Word Data:

- Strong’s: H3612, H3614

Deuteronomy References:

1:36

call, called

Definition:

The terms “call” and “called,” in this sense, mean to name a place, person, or being. When referring to a person or thing the terms “call” and “called” can refer either to initially giving someone or something a name for the first time or to saying that thing or persons pre-existing name or title.

- The Bible sometimes uses these terms in the context of naming someone. For example, “His name is called John,” means “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.

Translation Suggestions:

- “You must call his name” can also be translated as “you must name him.”
- “His name is called” could also be translated as “his name is” or “he is named.”
- The expression “you are called by my name” could be translated as “I have given you my name, showing that you belong to me.”
- You could translates Jesus’ words “You call me ‘Teacher’ and ‘Lord,’” as “You address me as ‘Teacher’ and ‘Lord,’” or something similar to show that the word “call” in this context means to “address” someone by a specific name or title.

(See also: call to summon)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G30040, G55810

Deuteronomy References:

2:11; 2:20; 3:9; 3:13; 3:14; 25:10; 28:10

call, called

Definition:

The term “call,” in this sense, means to summon a person or being.

- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- Depending on context the phrase “call upon” can be translated as “summon” or “request help from” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- The expression, “I have called you by name” means that God has specifically chosen that person.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”

(See also: call to speak loudly, call name)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G28210, G43410, G47790, G54550

Deuteronomy References:

4:7; 5:1; 25:8; 29:2; 30:19; 31:7; 31:14; 31:28; 33:19

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

Deuteronomy References:

15:9; 24:15

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

Deuteronomy References:

14:7

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

Deuteronomy References:

1:7; 7:1; 11:30; 20:17; 32:49

captive, captivate, captivity, catch

Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: **Babylon**, **exile**, **prison**, seize)

Bible References:

- **2 Corinthians 10:5**
- **Isaiah 20:4**
- **Jeremiah 43:3**
- **Luke 4:18**

Word Data:

- Strong’s: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

Deuteronomy References:

21:10; 21:11; 21:13; 28:41; 30:3; 32:42

cast out, driving out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”
- To “cast out” someone from a synagog or church could be translated as “banish them” or “put them out.”

(See also: demon, **demon-possessed**, **lots**)

Bible References:

- **Acts 7:17-19**
- **Mark 3:13-16**
- **Mark 9:29**
- **Matthew 7:21-23**
- **Matthew 9:32-34**
- **Matthew 12:24**
- **Matthew 17:19-21**

Word Data:

- Strong’s: H1272, H1644, H1920, H3423, H7971, H7993, G15440

Deuteronomy References:

7:1; 7:22; 9:3; 11:23

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

Deuteronomy References:

11:4; 20:1

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

Deuteronomy References:

1:15; 29:10; 32:42

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

Bible References:

- 2 John 1:1
- Colossians 3:12
- Ephesians 1:3-4

- **Isaiah 65:22-23**
- **Luke 18:7**
- **Matthew 24:19-22**
- **Romans 8:33**

Word Data:

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

Deuteronomy References:

7:6; 14:2; 18:intro; 18:5; 21:5

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.
- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”
- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.
- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”

- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: How to Translate Unknowns)

(See also: Abraham, covenant)

Bible References:

- Genesis 17:11
- Genesis 17:14
- Exodus 12:48
- Leviticus 26:41
- Joshua 5:3
- Judges 15:18
- 2 Samuel 1:20
- Jeremiah 9:26
- Ezekiel 32:25
- Acts 10:44-45
- Acts 11:3
- Acts 15:1
- Acts 11:3
- Romans 2:27
- Galatians 5:3
- Ephesians 2:11
- Philippians 3:3
- Colossians 2:11

- Colossians 2:13

Examples from the Bible stories:

- 5:3 “You must **circumcise** every male in your family.”
- 5:5 That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong’s: H4135, H4139, H5243, H6188, H6189, H6190, G02030, G05640, G19860, G40590, G40610

Deuteronomy References:

10:16; 30:6

cistern, well

Definition:

The terms “well” and “cistern” refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A “broken cistern” happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people’s homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate “well” could include “deep water hole” or “deep hole for spring water” or “deep hole for drawing water.”
- The term “cistern” could be translated as “stone water pit” or “deep and narrow pit for water” or “underground tank for holding water.”
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: **Jeremiah**, **prison**, strife)

Bible References:

- **1 Chronicles 11:17**
- **2 Samuel 17:17-18**
- **Genesis 16:14**
- **Luke 14:4-6**

- **Numbers 20:17**

Word Data:

- Strong's: H0875, H0883, H0953, H1360, H4599, H4726, H4841, G40770, G54210

Deuteronomy References:

6:11

clan

Definition:

The term “clan” refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses’ father-in-law Jethro is sometimes called by his clan name, Reuel.
- The term “clan” might also be translated as “family group” or “extended family” or “relatives.”

(See also: family, Jethro, tribe)

Bible References:

- 1 Chronicles 6:33-35
- Genesis 10:2-5
- Genesis 36:15-16
- Genesis 36:29-30
- Genesis 36:40
- Joshua 15:20
- Numbers 3:38-39

Word Data:

- Strong’s: H0001, H0441, H1004, H4940

Deuteronomy References:

29:18

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

Deuteronomy References:

7:5; 12:3; 16:22; 31:15

commander

Definition:

The term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term to “command” an army could be translated as to “lead” or to “be in charge of.”

(See also: command, ruler, centurion)

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 2:14
- Mark 6:21-22
- Proverbs 6:7

Word Data:

- Strong’s: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G55060

Deuteronomy References:

20:9; 33:21

commit, committed

Definition:

In the Bible the terms “commit” and “committed” most often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”

(See also: adultery, sin)

Bible References:

- 1 Chronicles 28:7
- 1 Peter 2:21-23
- Jeremiah 2:12-13
- Matthew 13:41
- Psalm 58:2

Word Data:

- Strong’s: H0539, H0817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G02640, G20380, G27160, G34290, G34310, G38600, G38720, G39080, G41020, G41600, G42030

Deuteronomy References:

9:18; 22:21

companion, fellow worker, friend

Definition:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

Deuteronomy References:

13:6

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

Deuteronomy References:

3:23; 13:17; 30:3; 32:36

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

Deuteronomy References:

14:2; 22:9; 26:13

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

Deuteronomy References:

5:25; 7:16; 20:14; 28:38

corrupt witness, false report, false testimony, false witness

Definition:

The terms “false witness” and “corrupt witness” refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A “false testimony” or “false report” is the actual lie that is told.
- To “bear false witness” means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To “bear false witness” or “give a false testimony” could be translated as “testify falsely” or “give a false report about someone” or “speak falsely against someone” or “lie.”
- When “false witness” refers to a person, it could be translated as “person who lies” or “one who testifies falsely” or “someone who says things that are not true.”

(See also: testimony, true)

Bible References:

- Deuteronomy 19:19
- Exodus 20:16
- Matthew 15:18-20
- Matthew 19:18-19
- Proverbs 14:5-6
- Psalms 27:11-12

Word Data:

- Strong’s: H5707, H6030, H7650, H8267, G19650, G31440, G55710, G55750, G55760, G55770

Deuteronomy References:

5:20; 19:16; 19:18

corrupt, corrupted, corruption, incorruptibility, depraved

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term to “corrupt” could be translated as to “influence to do evil” or to “cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term “corruption” could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: evil)

Bible References:

- Ezekiel 20:42-44
- Galatians 6:6-8
- Genesis 6:12
- Matthew 12:33-35
- Psalm 14:1

Word Data:

- Strong’s: H2610, H3891, H4889, H7843, H7844, G08610, G13110, G27040, G53510, G53560

Deuteronomy References:

4:16; 4:25; 9:12; 31:29

courage, courageous, valor

Definition:

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance or when he faces the threat of emotional or physical pain with emotional strength.
- The expression “take courage” means “do not be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as “speak boldly” or “speak without being afraid” or “speak confidently.”

Translation Suggestions

(See also: encourage, confidence, fear, strength)

Bible References:

Word Data:

- Strong’s: H0553, H2428, H2865, G21140, G21150, G21740, G22930, G22940, G38700, G38740, G43890, G51110

Deuteronomy References:

31:6; 31:7; 31:8; 31:23

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

Deuteronomy References:

front:intro; 4:13; 4:23; 4:31; 5:2; 5:3; 7:intro; 7:2; 7:9; 7:12; 8:18; 9:9; 9:11; 9:15; 12:intro; 17:2; 29:1; 29:9; 29:12; 29:14; 29:21; 29:25; 31:16; 31:20; 33:9

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

Deuteronomy References:

5:10

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

Deuteronomy References:

2:35; 3:7; 3:19; 5:14; 5:21; 7:13; 7:14; 9:16; 9:21; 11:15; 14:4; 14:26; 17:1; 18:3; 20:14; 21:3; 21:4; 21:6; 22:1; 22:4; 22:10; 25:4; 28:4; 28:11; 28:18; 28:31; 28:51; 30:9; 32:14; 33:17

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: God, **good news**, **world**)

Bible References:

- **1 Corinthians 11:9-10**
- **1 Peter 4:17-19**
- **Colossians 1:15**

- **Galatians 6:15**
- **Genesis 1:1**
- **Genesis 14:19-20**

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

Deuteronomy References:

4:32

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

Deuteronomy References:

22:24; 22:27

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

Deuteronomy References:

11:26; 11:28; 11:29; 21:23; 23:4; 23:5; 27:13; 27:15; 27:16; 27:17; 27:18; 27:19; 27:20; 27:21; 27:22; 27:23; 27:24; 27:25; 27:26; 28:15; 28:16; 28:17; 28:18; 28:19; 28:20; 28:45; 29:19; 29:20; 29:21; 29:27; 30:1; 30:7; 30:19

Dan

Definition:

Dan was Jacob's fifth son. He was Bilhah's first son. His descendants became one of the tribes of Israel.

- His name sounds similar to the Hebrew word for "judge."
- The tribe of Dan settled in the northern part of Canaan. When used as the name of a region of land, the term "Dan" refers to the land given to the tribe of Dan.
- "Dan" was also the name an Israelite city located about 60 miles north of Jerusalem. In the Old Testament times, the city of Dan served as a landmark for the northern boundary of the country of Israel, opposite the city of Beersheba as a landmark for the southern boundary.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Bilhah)

Bible References:

- 1 Chronicles 12:35
- 1 Kings 4:25
- Exodus 1:1-5
- Genesis 14:14
- Genesis 30:6

Word Data:

- Strong's: H1835, H1839, H2051

Deuteronomy References:

27:13; 33:22; 34:1

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: time, judgment day, last day)

Bible References:

- Acts 20:6
- Daniel 10:4
- Ezra 6:15
- Ezra 6:19
- Matthew 9:15

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

Deuteronomy References:

32:7

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**
- **Leviticus 19:11-12**
- **Matthew 27:64**

- **Micah 6:11**

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

Deuteronomy References:

11:16; 25:2

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

Deuteronomy References:

4:13; 15:2; 20:10; 25:1; 26:3; 26:17; 26:18; 30:18; 32:3

dedicate, dedication, established, devoted

Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”
- The terms “devote” and “devoted” often refer to something that is completely destroyed as a way of dedicating it to Yahweh.

(See also: commit)

Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

Word Data:

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

Deuteronomy References:

2:34; 3:6; 7:2; 7:26; 13:15; 13:17; 20:5; 20:17

deer, doe, fawn, roebuck, stag

Definition:

A deer is a large, graceful, four-legged animal that lives in forests or on mountains. The male animal has large horns or antlers on its head.

- The term “doe” refers to a female deer and a “fawn” is the name of a baby deer.
- The terms “buck” and “stag” refer to a male deer.
- A “roebuck” is the male of the specific variety called “roe deer.”
- Deer have strong, thin legs that help them jump high and run fast.
- Their feet have split hooves which help them walk or climb easily on most any terrain.

(See also: How to Translate Unknowns)

Bible References:

- 2 Samuel 22:34
- Genesis 49:21
- Job 39:2
- Psalms 18:33
- Song of Songs 2:7

Word Data:

- Strong’s: H0354, H0355, H0365, H3180, H3280, H6643, H6646

Deuteronomy References:

12:15; 12:22; 14:5; 15:22

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: **profane**, **clean**)

Bible References:

- **2 Kings 23:8**
- **Exodus 20:24-26**
- **Genesis 34:27**
- **Genesis 49:4**
- **Isaiah 43:27-28**
- **Leviticus 11:43-45**
- **Mark 7:14-16**
- **Matthew 15:10**

Word Data:

- Strong’s: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

Deuteronomy References:

21:23

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

Deuteronomy References:

21:14; 25:7; 25:8

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

Deuteronomy References:

28:29; 28:31

deliver, hand over, turn over, release

Definition:

- The term “deliver” or “deliver over to” or “deliver up to” can mean to turn someone over to an enemy or adversary, such as when Judas delivered Jesus over to the Jewish leaders or when God delivered Israel over to their enemies because of their repeated sin.

Translation Suggestions:

- When “deliver” means for a person or person to deliver someone over to an enemy it can be translated as “betray” or “hand over” or “give over.” When “deliver” refers to God giving people over to an adversary it can be translated as “hand over” or “give over.”

Bible References:

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

Deuteronomy References:

9:14; 23:15

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: How to Translate Unknowns)

(See also: **demon-possessed**, **Satan**, false god, **angel**, evil, **clean**)

Bible References:

- **James 2:19**
- **James 3:15**
- **Luke 4:36**
- **Mark 3:22**
- **Matthew 4:24**

Examples from the Bible stories:

- **26:9** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, "You are the Son of God!"
- **32:8** The **demons** came out of the man and entered the pigs.

- 47:5 Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, “In the name of Jesus, come out of her.” Right away the **demon** left her.
- 49:2 He (Jesus) 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: H2932, H7307, H7451, H7700, G01690, G11390, G11400, G11410, G11420, G41900, G41510, G41520, G41890

Deuteronomy References:

18:11; 32:17

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

Deuteronomy References:

1:1; 1:19; 1:31; 1:40; 2:1; 2:7; 2:8; 2:26; 4:43; 8:2; 8:15; 8:16; 9:7; 9:28; 11:5; 11:24; 29:5; 32:10; 32:51

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

Deuteronomy References:

1:27; 2:12; 2:15; 2:21; 2:22; 2:23; 4:3; 4:26; 4:31; 6:15; 7:4; 7:10; 7:23; 7:24; 9:3; 9:8; 9:14; 9:19; 9:20; 9:25; 9:26; 10:10; 11:4; 12:2; 12:3; 12:30; 20:19; 20:20; 28:20; 28:24; 28:45; 28:48; 28:51; 28:61; 28:63; 29:23; 31:3; 31:4; 33:27

detest, detested, detestable

Definition:

The term “detestable” describes something that should be disliked and rejected. To “detest” something means to strongly dislike it.

- Often the Bible talks about detesting evil. This means to hate evil and reject it.
- God used the word “detestable” to describe the evil practices of those who worshiped false gods.
- The Israelites were commanded to “detest” the sinful, immoral acts that some of the neighboring people groups practiced.
- God called all wrong sexual acts “detestable.”
- Divination, sorcery, and child sacrifice were all “detestable” to God.
- The term “detest” could be translated as “strongly reject” or “hate” or “regard as very evil.”
- The term “detestable” could also be translated as “horribly evil” or “disgusting” or “deserving rejection.”
- When applied to the righteous being “detestable to” the wicked, this could be translated as “considered very undesirable to” or “distasteful to” or “rejected by.”
- God told the Israelites to “detest” certain kinds of animals that God had declared to be “unclean” and not suitable for food. This could also be translated as “strongly dislike” or “reject” or “regard as unacceptable.”

(See also: divination, clean)

Bible References:

- Genesis 43:32
- Jeremiah 7:30
- Leviticus 11:10
- Luke 16:15
- Revelation 17:3-5

Word Data:

- Strong’s: H1602, H6973, H8130, H8251, H8262, H8263, H8441, H8581, G09460, G09470, G09480, G47670, G34040

Deuteronomy References:

7:26; 23:7

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

Deuteronomy References:

4:24; 9:3; 11:6; 31:17; 32:22; 32:42

discourage, discouraged, discouragement

Definition:

The term “discourage” refers to saying and doing things that cause people to lose hope, confidence, and courage so that they have less desire to keep working hard to do what they know they should do. The term “discouraged” refers to causing (or being caused) to not have hope or confidence or courage regarding something.

- The term “discouragement” has the opposite meaning of “encouragement.”

Translation Suggestions

- Depending on the context, ways to translate “discourage” could include “demoralize” or “cause to become disheartened” or “cause to lose confidence” or “cause to lose hope” or “deprive of courage.”
- Depending on the context, you could translate “discouraged” as “disheartened” or use some other equivalent word or phrase.

(See also: encourage, confidence, fear)

Bible References:

Word Data:

- Strong’s: H2865

Deuteronomy References:

1:21

dishonor, dishonored, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as to “not honor” or to “treat with no respect.”
- The noun “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful.”

(See also: honor)

Bible References:

- 1 Corinthians 4:10
- 1 Samuel 20:34
- 2 Corinthians 6:8-10
- Ezekiel 22:7
- John 8:48
- Leviticus 18:8

Word Data:

- Strong’s: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6172, H6173, H7034, H7043, G08180, G08190, G08200, G26170

Deuteronomy References:

27:16

disperse, dispersion, scatter, distributed

Definition:

The terms “disperse” and “dispersion” refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about “dispersing” people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term “dispersion” is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase “the dispersion” could be translated as “believers in many different places” or “the people who moved away to live in different nations.”
- The term “disperse” could be translated as “send away into many different places” or “scatter abroad” or “cause to move away to live in different countries.”

(See also: believe, persecute, captive, exile)

Bible References:

- 1 Peter 1:1
- Ezekiel 12:15
- Ezekiel 30:23
- Psalms 18:14

Word Data:

- Strong’s: H2219, H5310, H6327, H6340, H6504, H8600, G12870, G12900, G46500

Deuteronomy References:

1:44; 4:27; 22:1; 28:64; 30:3; 30:4

divination, diviner, soothsaying, soothsayer

Definition:

The terms “divination” and “soothsaying” refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a “diviner” or “soothsayer.”

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: apostle, false god, magic, sorcery)

Bible References:

- 1 Samuel 6:1-2
- Acts 16:16
- Ezekiel 12:24-25
- Genesis 44:5
- Jeremiah 27:9-11

Word Data:

- Strong’s: H1870, H4738, H5172, H6049, H7080, H7081, G44360

Deuteronomy References:

13:intro; 18:10; 18:14

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

Deuteronomy References:

15:6

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

Deuteronomy References:

5:14; 5:21; 22:3; 22:4; 22:10; 28:31

doorpost

Definition:

The “doorpost” is a vertical beam on either side of a door, which supports the top of the door frame.

- Just before God helped the Israelites escape from Egypt, he instructed them to kill a lamb and put its blood on their doorposts.
- In the Old Testament, a slave who desired to serve his master the rest of his life would place his ear on the doorpost of his master’s house to have a nail hammered through his ear into the doorpost.
- This could also be translated as “wooden post on either side of a door” or “sides of a wooden doorframe” or “wood beams on the sides of a doorway.”

(See also: Egypt, Passover)

Bible References:

- 1 Kings 6:31-32
- Deuteronomy 11:20
- Exodus 12:7
- Isaiah 57:7-8

Word Data:

- Strong’s: H0352, H4201

Deuteronomy References:

6:9; 11:20

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

Deuteronomy References:

13:1; 13:3; 13:5

drunk, drunkard

Definition:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine)

Bible References:

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

Deuteronomy References:

21:20; 32:42

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: How to Translate Unknowns)

(See also: **Daniel**, free, **Nebuchadnezzar**, **power**)

Bible References:

- **2 Samuel 1:23**
- **Daniel 7:4**
- **Jeremiah 4:13-15**
- **Leviticus 11:13-16**
- **Revelation 4:7**

Word Data:

- Strong's: H5403, H5404, G01050

Deuteronomy References:

14:12; 28:49; 32:11

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 a 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

Deuteronomy References:

1:5; 1:7; 1:27; 2:5; 2:9; 2:12; 2:19; 2:20; 2:24; 2:27; 2:31; 2:37; 3:2; 3:13; 3:24; 4:10; 4:14; 4:17; 4:18; 4:22; 4:25; 4:38; 4:39; 4:40; 4:43; 4:46; 4:47; 5:6; 5:8; 5:15; 5:16; 5:31; 5:33; 6:1; 6:3; 6:12; 6:15; 7:6; 7:13; 8:7; 8:8; 8:9; 8:14; 9:5; 9:7; 10:7; 10:19; 11:3; 11:9; 11:10; 11:11; 11:12; 11:14; 11:17; 11:21; 11:30; 12:1; 12:10; 12:29; 13:5; 13:10; 14:2; 15:4; 15:7; 15:11; 15:15; 16:3; 19:1; 19:2; 19:3; 19:10; 19:14; 20:1; 21:1; 23:7; 24:14; 24:22; 25:15; 25:19; 26:2; 26:9; 26:10; 26:15; 27:3; 28:8; 28:11; 28:12; 28:21; 28:24; 28:52; 28:63; 29:1; 29:2; 29:8; 29:16; 29:22; 29:23; 29:24; 29:25; 29:27; 29:28; 30:16; 30:18; 30:20; 31:4; 31:7; 31:13; 31:16; 31:20; 31:21; 31:23; 32:1; 32:10; 32:13; 32:22; 32:43; 32:47; 32:49; 32:52; 33:13; 33:16; 33:17; 33:28; 34:1; 34:2; 34:4; 34:5; 34:6; 34:11

Edom, Edomite, Idumea

Definition:

Edom was another name for Esau. The region where he lived also became known as "Edom" and later, "Idumea." The "Edomites" were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it "Idumea."
- The name "Edom" means "red," which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: How to Translate Names)

(See also: adversary, birthright, Esau, Obadiah, prophet)

Bible References:

- Genesis 25:30
- Genesis 32:3
- Genesis 36:1
- Isaiah 11:14-15
- Joshua 11:16-17
- Obadiah 1:2

Word Data:

- Strong's: H0123, H0130, H8165, G24010

Deuteronomy References:

23:7

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

Deuteronomy References:

1:27; 1:30; 4:20; 4:34; 4:37; 4:45; 4:46; 5:6; 5:15; 6:12; 6:21; 6:22; 7:8; 7:15; 7:18; 8:14; 9:7; 9:12; 9:26; 10:19; 10:22; 11:3; 11:4; 11:10; 13:5; 13:10; 15:15; 16:1; 16:3; 16:6; 16:12; 17:16; 20:1; 23:4; 23:7; 24:9; 24:18; 24:22; 25:17; 26:5; 26:6; 26:8; 28:27; 28:60; 28:68; 29:2; 29:16; 29:25; 34:11

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

Deuteronomy References:

5:23; 19:12; 21:2; 21:3; 21:4; 21:6; 21:19; 21:20; 22:15; 22:16; 22:17; 22:18; 25:7; 25:8; 25:9; 27:1; 28:50; 29:10; 31:9; 31:28; 32:7

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

Deuteronomy References:

10:6

encourage, encouraged, encouraging, encouragement

Definition:

The terms “encourage” and “encouragement” refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is “exhort,” which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

Translation Suggestions

- Depending on the context, ways to translate “encourage” could include “urge” or “comfort” or “say kind things” or “help and support.”
- The phrase “give words of encouragement” means “say things that cause other people to feel loved, accepted, and empowered.”

(See also: discourage, confidence, exhort)

Bible References:

Word Data:

- Strong’s: H2388

Deuteronomy References:

1:38; 3:28

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: **persevere**)

Bible References:

- **2 Timothy 2:11-13**
- **James 1:3**
- **James 1:12**
- **Luke 21:19**
- **Matthew 13:21**
- **Revelation 1:9**
- **Romans 5:3-5**

Word Data:

- Strong’s: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

Deuteronomy References:

28:59

enslave, slave, bondservant, bondage, bound, bond, bonds, young man, young men, young woman, young women

Short Title: enslave, slave, bondservant, bondage, bond

Definition:

To "enslave" someone means to force that person to serve a master or a ruling country. To be "enslaved" or "in bondage" means to be under the control of something or someone. A "slave" refers to a person who works for (or obeys) another person, either by choice or by force. A slave was under the direction of their master. In the Bible, "servant" and "slave" are mostly interchangeable terms.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants. Another word for "bondage" is "slavery."
- The New Testament speaks of human beings as "enslaved" to sin until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.
- 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 "enslave" could be translated as "cause to not be free" or "force to serve" or "put under the control of."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "put under the control of."
- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term "slavery" means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.

(See also: free, righteous, servant)

Bible References:

- Galatians 4:3
- Galatians 4:24-25

- Genesis 15:13
- Jeremiah 30:8

Examples from the Bible stories:

- 8:4 The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- 9:13 "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt."
- 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.'"

Word Data:

- Strong's: H3533, H5647, G13980, G14020, G26150

Deuteronomy References:

5:15; 6:12; 6:21; 7:8; 8:14; 13:5; 13:10; 15:15; 15:17; 16:12; 23:15; 24:7; 24:18; 24:22; 28:68

envy, covet, jealous, jealousy

Definition:

The terms “envy” and “envious” refer to being jealous of someone because of what that person possesses or because of that person’s admirable qualities or abilities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, possessions, or abilities.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.
- In some contexts the terms “jealous” and “jealousy” can mean “envy.”

Translation Suggestions

- When the terms “jealous” and “jealousy” refer to being wrongfully “envious” of someone the terms “envious” or “envy” could be used if the context permits.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 2:1
- Exodus 20:17
- Mark 7:20-23
- Proverbs 3:31-32
- Romans 1:29

Word Data:

- Strong’s: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

Deuteronomy References:

5:21; 7:25

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

Deuteronomy References:

33:17; 34:2

Esau

Definition:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(Translation suggestions: How to Translate Names)

(See also: Edom, Isaac, Jacob, Rebekah)

Bible References:

- Genesis 25:26
- Genesis 25:29-30
- Genesis 26:34
- Genesis 27:11-12
- Genesis 32:5
- Hebrews 12:17
- Romans 9:13

Examples from the Bible stories:

- 6:7 When Rebekah's babies were born, the older son came out red and hairy, and they named him **Esau**.
- 7:2 So **Esau** gave Jacob his rights as the oldest son.
- 7:4 When Isaac felt the goat hair and smelled the clothes, he thought it was **Esau** and blessed him.
- 7:5 **Esau** hated Jacob because Jacob had stolen his rights as oldest son and also his blessing.
- 7:10 But **Esau** had already forgiven Jacob, and they were happy to see each other again.

Word Data:

- Strong's: H6215, G22690

Deuteronomy References:

2:4; 2:5; 2:8; 2:12; 2:22; 2:29

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”

- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: **David**, **reign**, **life**)

Bible References:

- **Genesis 17:8**
- **Genesis 48:4**
- **Exodus 15:17**
- **2 Samuel 3:28-30**
- **1 Kings 2:32-33**
- **Job 4:20-21**
- **Psalms 21:4**
- **Isaiah 9:6-7**
- **Isaiah 40:27-28**
- **Daniel 7:18**
- **Luke 18:18**
- **Acts 13:46**
- **Romans 5:21**
- **Hebrews 6:19-20**
- **Hebrews 10:11-14**
- **1 John 1:2**
- **1 John 5:12**
- **Revelation 1:4-6**
- **Revelation 22:3-5**

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **28:1** One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”

- 28:10 Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

Deuteronomy References:

5:29; 12:28; 13:16; 15:17; 23:3; 23:6; 28:46; 29:29; 32:7; 32:40; 33:15; 33:27

Euphrates River, the River

Definition:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called “the River.”

(Translation suggestions: How to Translate Names)

Bible References:

- 1 Chronicles 5:7-9
- 2 Chronicles 9:25-26
- Exodus 23:30-33
- Genesis 2:13-14
- Isaiah 7:20

Word Data:

- Strong’s: H5104, H6578, G21660

Deuteronomy References:

1:7; 11:24

evil, wicked, wickedness, 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

Deuteronomy References:

1:35; 1:39; 4:25; 7:15; 9:4; 9:5; 9:18; 9:27; 13:5; 13:11; 13:13; 15:9; 15:10; 17:2; 17:5; 17:7; 17:12; 19:19; 19:20; 21:21; 22:21; 22:22; 22:24; 23:9; 24:7; 25:1; 25:2; 28:20; 30:15; 31:17; 31:18; 31:21; 31:29

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

Deuteronomy References:

14:4; 14:5; 14:26; 17:1; 18:3; 18:4; 22:1; 28:31; 32:14

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: praise, worship, glory, **boast**, **proud**)

Bible References:

- **1 Peter 5:5-7**
- **2 Samuel 22:47**
- **Acts 5:31**
- **Philippians 2:9-11**
- **Psalms 18:46**

Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

Deuteronomy References:

32:27

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

Deuteronomy References:

1:intro; 2:intro; 3:intro; 7:intro; 7:9; 7:12; 32:4; 32:20; 33:8

faithless, unfaithful, unfaithfulness

Definition:

The term “faithless” means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions

- Depending on the context, the term “faithless” could be translated as “unfaithful” or “unbelieving” or “disobedient to God” or “not believing.”
- The term “faithlessness” could be translated as “unbelief” or “unfaithfulness” or “rebellion against God.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: How to Translate Names)

(See also: believe, faithful, **disobey**, adultery)

Bible References:

- **Ezekiel 43:6-8**
- **Ezra 9:1-2**
- **Jeremiah 2:19**
- **Proverbs 2:22**
- **Revelation 21:7-8**

Word Data:

- Strong's: G05710

Deuteronomy References:

32:51

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as “person who falsely claims to be God’s spokesman” or “someone who falsely claims to speak God’s words.”
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: fulfill, prophet, true)

Bible References:

- 1 John 4:1-3
- 2 Peter 2:1
- Acts 13:6-8
- Luke 6:26
- Matthew 7:16
- Matthew 24:23-25

Word Data:

- Strong’s: G55780

Deuteronomy References:

13:intro

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong’s: H3720, H7458, H7459, G30420

Deuteronomy References:

28:48; 32:24

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

Deuteronomy References:

7:2; 24:1; 28:50; 33:16; 33:23; 33:24

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

Deuteronomy References:

1:17; 1:21; 1:29; 2:4; 2:25; 3:2; 3:22; 4:10; 5:5; 5:29; 6:2; 6:13; 6:24; 7:18; 7:19; 7:21; 8:6; 9:19; 10:12; 10:17; 10:20; 10:21; 11:25; 13:11; 17:13; 17:19; 18:22; 19:20; 20:1; 20:3; 20:8; 21:21; 25:18; 28:10; 28:58; 28:60; 28:66; 28:67; 31:6; 31:8; 31:12; 31:13; 32:17; 32:27

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets
  - Day of Atonement
  - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong’s: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

Deuteronomy References:

16:8; 16:13; 16:14; 16:15; 16:16; 31:10

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

Deuteronomy References:

8:8

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

Deuteronomy References:

12:6; 12:17; 14:23; 15:19; 21:15; 21:16; 21:17; 25:6; 33:17

firstfruit, firstfruits

Definition:

The term “firstfruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “firstfruits” of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the “firstfruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

Bible References:

- 2 Chronicles 31:4-5
- 2 Thessalonians 2:13
- Exodus 23:16-17
- James 1:18
- Jeremiah 2:3
- Psalms 105:36

Word Data:

- Strong’s: H1061, H6529, H7225, G05360

Deuteronomy References:

18:4; 21:17; 26:2; 26:10; 33:21

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

Deuteronomy References:

7:13; 8:13; 12:6; 12:17; 12:21; 14:4; 14:23; 15:14; 15:19; 16:2; 21:3; 28:4; 28:18; 28:51; 32:14

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong’s: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

Deuteronomy References:

32:6; 32:21

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”
- If the language has a word for a formal decision to forgive, that word could be used to translate “pardon.”

(See also: guilt)

Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 5:17-19
- Psalms 25:11

- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- 7:10 But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- 13:15 Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- 17:13 David repented of his sin and God **forgave** him.
- 21:5 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.
- 29:1 One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- 29:8 I **forgave** your debt because you begged me.
- 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."

Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

Deuteronomy References:

29:20

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

Deuteronomy References:

12:19; 14:27; 28:20; 29:25; 31:6; 31:8; 31:16; 31:17

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

Deuteronomy References:

32:22

fountain, source, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: flood)

Bible References:

- 2 Peter 2:17
- Genesis 7:11
- Genesis 8:2
- Genesis 24:13
- Genesis 24:42
- James 3:11

Word Data:

- Strong’s: H0953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G02420, G40770

Deuteronomy References:

8:7; 33:28

free, freed, freedom, freeman, freewill, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage.

Another word for “freedom” is “liberty.”

- The expression to “set someone free” or to “free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression to “set free” could be translated as to “cause to be free” or to “rescue from slavery” or to “release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250, G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

Deuteronomy References:

12:6; 12:17; 15:12; 15:13; 15:18; 24:5; 32:36

freewill offering

Definition:

A freewill offering was a type of sacrifice to God that was not required by the Law of Moses. It was a person's own choice to give this offering.

- If the freewill offering was an animal to be sacrificed, the animal was permitted to have slight defects since it was a voluntary offering.
- The Israelites ate the sacrificed animal as part of a celebration feast.
- When a freewill offering could be given, this was a cause of rejoicing for Israel since it showed that the harvest had been good so that the people had plenty of food.
- The book of Ezra describes a different type of freewill offering that was brought for rebuilding the temple. This offering consisted of gold and silver money, as well as bowls and other objects made of gold and silver.

(See also: burnt offering, **Ezra**, **feast**, **grain offering**, **guilt offering**, law, **sin offering**)

Bible References:

- **1 Chronicles 29:6**
- **2 Chronicles 35:7-9**
- Deuteronomy 12:17
- **Exodus 36:2-4**
- **Leviticus 7:15-16**

Word Data:

- Strong's: H5068, H5071

Deuteronomy References:

16:10

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Deuteronomy References:

1:25; 7:13; 11:17; 28:4; 28:11; 28:18; 28:33; 28:42; 28:51; 28:53; 30:9; 32:13

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: prophet, Christ, minister, call)

Bible References:

- 1 Kings 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- 24:4 John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- 40:3 The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- 42:7 Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”

- 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.’”
- 44:5 “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

Deuteronomy References:

23:21; 33:21

furnace

Definition:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.
- Sometimes a furnace is referred to figuratively to explain that something is very hot.

(See also: false god, image)

Bible References:

- 1 Kings 8:51
- Genesis 19:28
- Proverbs 17:3
- Psalms 21:9
- Revelation 9:2

Word Data:

- Strong's: H0861, H3536, H3564, H5948, H8574, G25750

Deuteronomy References:

4:20

Gad

Definition:

Gad was Jacob's seventh son. He was Zilpah's first son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Gad" or "Gad" or "Gad."
- The name Gad is similar to the Hebrew word for "good fortune."
- The tribe of Gad settled on the eastern side of the Jordan River between the Sea of Galilee and the Dead Sea. This was to the north of Reuben and south of half of the tribe of Manasseh. When used as the name of a region of land, the term "Gad" refers to the land given to the tribe of Gad.
- Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Zilpah)

Bible References:

- 1 Chronicles 5:18
- Exodus 1:1-5
- Genesis 30:11
- Joshua 1:12
- Joshua 21:38

Word Data:

- Strong's: H1410, H1425, G10450

Deuteronomy References:

3:12; 3:16; 4:43; 27:13; 29:8; 33:20

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

Deuteronomy References:

3:5; 5:14; 6:9; 11:20; 12:12; 12:15; 12:17; 12:18; 12:21; 14:21; 14:27; 14:28; 14:29; 15:7; 15:22; 16:5; 16:11; 16:14; 16:18; 17:2; 17:5; 17:8; 18:6; 21:19; 22:15; 22:24; 23:16; 24:14; 25:7; 26:12; 28:52; 28:55; 28:57; 31:12; 33:25

Gaza

Definition:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Philip, Philistines, Ethiopia, Gath)

Bible References:

- 1 Kings 4:24-25
- Acts 8:26
- Genesis 10:19
- Joshua 10:40-41
- Judges 6:3-4

Word Data:

- Strong's: H5804, H5841, G10480

Deuteronomy References:

2:23

generation

Definition:

The term “generation” in this sense refers to a group of people who share a certain characteristic or quality.

Translation Suggestions:

When the word “generation” is used in this sense, it is the context the determines which particular characteristic or quality is in view. For example, when David says in Psalm 24:6 “This is the generation of the ones seeking him” he is speaking of the type of people who seek Yahweh, so this phrase could also be translated as “These are the ones seeking him.”

Bible References:

Word Data:

- Strong’s:

Deuteronomy References:

1:35; 32:5; 32:20

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

Deuteronomy References:

2:14; 7:9; 23:2; 23:3; 23:8; 32:7

generation

Definition:

The term “generation” in this sense refers to a group of descendants who are born to a set of parents. For example, if a certain couple is counted as the first generation, then their children are the second generation, their grandchildren are the third generation, etc. in their family line.

Translation Suggestions

- “Generations” could be translated as “descendants” or “descendant groups” or “children and their children.”
- The phrase “throughout your generations” could be translated as “for every one of your descendants” or “to your children and to every one after them”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: descendant, ancestor)

Bible References:

Word Data:

- Strong’s: H1755, H8435

Deuteronomy References:

29:22

Geshur, Geshurites

Definition:

During the time of King David, Geshur was a small kingdom located on the east side of the Sea of Galilee between the countries of Israel and Aram.

- King David married Maacah, the daughter of Geshur's king, and she bore him a son, Absalom.
- After murdering his half-brother Amnon, Absalom fled northeast from Jerusalem to Geshur, a distance of about 140 kilometers. He stayed there three years.

(See also: **Absalom**, **Amnon**, Aram, Sea of Galilee)

Bible References:

- **1 Chronicles 2:23**
- **2 Samuel 3:2-3**
- Deuteronomy 3:14
- **Joshua 12:3-5**

Word Data:

- Strong's: H1650

Deuteronomy References:

3:14

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

Deuteronomy References:

2:36; 3:10; 3:12; 3:13; 3:15; 3:16; 4:43; 34:1

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. The word “gilgal” means “circle of stones.”

- 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 one of the three places where Samuel judged the people and it was where he made Saul king.
- Gilgal was the city that Elijah and Elisha were leaving as they crossed the Jordan when Elijah was taken up to heaven.
- The prophets Amos and Hosea condemn Gilgal along with Bethel (“Beth-aven”) as a place where people sacrificed to idols.
- There were also several other places called “Gilgal” in the Old Testament.
- In the Old Testament, this name almost always occurs as “the gilgal.” This may indicate that it was more of a description of a certain kind of place rather than a name.

(Translation suggestions: Translate Names)

(See also: Elijah, Elisha, Jericho, Jordan River), Bethel

Bible References:

- 1 Samuel 7:15-17
- 2 Kings 2:1-2
- Hosea 4:15
- Judges 2:1

Word Data:

- Strong’s: H1537

Deuteronomy References:

11:30

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

Deuteronomy References:

1:41; 3:18

Girgashites

Definition:

The Girgashites were a people group living near the Sea of Galilee in the land of Canaan.

- They were descendants of Ham's son Canaan and so were one of the many people groups who were also known as "Canaanites."
- God promised the Israelites that he would help them defeat the Girgashites and other Canaanite people groups.
- Like all the Canaanite peoples, the Girgashites worshiped false gods and did immoral things as part of that worship.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Ham, Noah)

Bible References:

- 1 Chronicles 1:14
- Deuteronomy 7:1
- Genesis 10:16
- Joshua 3:9-11
- Joshua 24:11-12

Word Data:

- Strong's: H1622

Deuteronomy References:

7:1

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

Deuteronomy References:

24:21

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”

- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, majesty, exalt, obey, praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2
- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- 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!”
- 25:6 Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- 37:1 When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- 37:8 Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong's: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

Deuteronomy References:

5:24; 28:58

goat, goatskin, scapegoat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
  - Goats have coarse hair; sheep have wool.
  - The tail of a goat stands up; the tail of a sheep hangs down.
  - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

Deuteronomy References:

14:4; 14:5; 14:21; 32:14

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

Deuteronomy References:

1:6; 1:10; 1:11; 1:17; 1:19; 1:20; 1:21; 1:25; 1:26; 1:30; 1:31; 1:32; 1:41; 2:7; 2:29; 2:30; 2:33; 2:36; 2:37; 3:3; 3:18; 3:20; 3:21; 3:22; 4:1; 4:2; 4:3; 4:4; 4:5; 4:7; 4:10; 4:19; 4:21; 4:23; 4:24; 4:25; 4:29; 4:30; 4:31; 4:32; 4:33; 4:34; 4:35; 4:39; 4:40; 5:2; 5:6; 5:9; 5:11; 5:12; 5:14; 5:15; 5:16; 5:24; 5:25; 5:26; 5:27; 5:32; 5:33; 6:1; 6:2; 6:3; 6:4; 6:5; 6:10; 6:13; 6:15; 6:16; 6:17; 6:20; 6:24; 6:25; 7:1; 7:2; 7:6; 7:9; 7:12; 7:16; 7:18; 7:19; 7:20; 7:21; 7:22; 7:23; 7:25; 8:2; 8:5; 8:6; 8:7; 8:10; 8:11; 8:14; 8:18; 8:19; 8:20; 9:3; 9:4; 9:5; 9:6; 9:7; 9:10; 9:16; 9:23; 10:9; 10:12; 10:14; 10:17; 10:20; 10:21; 10:22; 11:1; 11:2; 11:12; 11:13; 11:22; 11:25; 11:27; 11:28; 11:29; 11:31; 12:1; 12:4; 12:5; 12:7; 12:9; 12:10; 12:11; 12:12; 12:15; 12:18; 12:20; 12:21; 12:27; 12:28; 12:29; 12:31; 13:3; 13:4; 13:5; 13:10; 13:12; 13:16; 13:18; 14:1; 14:2; 14:21; 14:23; 14:24; 14:25; 14:26; 14:29; 15:4; 15:5; 15:6; 15:7; 15:10; 15:14; 15:15; 15:18; 15:19; 15:20; 15:21; 16:1; 16:2; 16:5; 16:6; 16:7; 16:8; 16:10; 16:11; 16:15; 16:16; 16:17; 16:18; 16:20; 16:21; 16:22; 17:1; 17:2; 17:8; 17:12; 17:14; 17:15; 17:19; 18:5; 18:7; 18:9; 18:12; 18:13; 18:14; 18:15; 18:16; 19:1; 19:2; 19:3; 19:8; 19:9; 19:10; 19:14; 20:1; 20:4; 20:13; 20:14; 20:16; 20:17; 20:18; 21:1; 21:5; 21:10; 21:23; 22:5; 23:5; 23:14; 23:18; 23:20; 23:21; 23:23; 24:4; 24:9; 24:13; 24:18; 24:19; 25:15; 25:16; 25:18; 25:19; 26:1; 26:2; 26:3; 26:4; 26:5; 26:7; 26:10; 26:11; 26:13; 26:14; 26:16; 26:17; 26:19; 27:2; 27:3; 27:5; 27:6; 27:7; 27:9; 27:10; 28:1; 28:2; 28:8; 28:9; 28:13; 28:15; 28:45; 28:47; 28:52; 28:53; 28:58; 28:62; 29:6; 29:10; 29:12; 29:13; 29:15; 29:18; 29:25; 29:29; 30:1; 30:2; 30:3; 30:4; 30:5; 30:6; 30:7; 30:9; 30:10; 30:16; 30:20; 31:3; 31:6; 31:11; 31:12; 31:13; 31:17; 31:26; 32:3; 32:4; 32:15; 32:17; 32:18; 33:1; 33:26; 33:27

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

Deuteronomy References:

3:24; 4:intro; 4:7; 4:16; 4:23; 4:25; 4:28; 5:7; 6:14; 7:4; 7:5; 7:16; 7:25; 8:19; 10:17; 11:16; 11:28; 12:intro; 12:2; 12:3; 12:30; 12:31; 13:2; 13:6; 13:7; 13:13; 17:3; 18:20; 20:18;

28:14; 28:36; 28:64; 29:17; 29:18; 29:26; 30:17; 31:16; 31:18; 31:20; 32:12; 32:17; 32:21; 32:37; 32:39

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

Deuteronomy References:

7:25; 8:13; 17:17; 29:17

Gomorrah

Definition:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Babylon, Lot, Salt Sea, Sodom)

Bible References:

- 2 Peter 2:6
- Genesis 10:19
- Genesis 14:1-2
- Genesis 18:21
- Isaiah 1:9
- Matthew 10:15

Word Data:

- Strong's: H6017

Deuteronomy References:

29:23; 32:32

good, right, pleasant, better, best, goodness

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

Deuteronomy References:

1:14; 1:23; 1:25; 1:35; 1:39; 2:27; 3:25; 4:21; 4:22; 6:10; 6:18; 6:24; 8:7; 8:10; 8:16; 9:6; 10:13; 11:17; 12:8; 12:25; 12:28; 13:18; 15:16; 18:17; 21:9; 23:16; 26:11; 28:12; 28:63; 30:5; 30:9; 30:15

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: head, wheat)

Bible References:

- Genesis 42:3
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 6:2
- Mark 2:24
- Matthew 13:7-9
- Ruth 1:22

Word Data:

- Strong’s: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

Deuteronomy References:

7:13; 11:14; 12:17; 14:23; 16:9; 18:4; 28:51; 33:28

grape, grapevine

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: vine, vineyard, wine)

Bible References:

- Deuteronomy 23:24
- **Hosea 9:10**
- **Job 15:33**
- **Luke 6:43-44**
- **Matthew 7:15-17**
- **Matthew 21:33**

Word Data:

- Strong’s: H0811, H0891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G02880, G47180

Deuteronomy References:

23:24; 32:14; 32:32

grave, gravedigger, tomb, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

Examples from the Bible stories:

- 32:4 The man lived among the **tombs** in the area.
- 37:6 Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- 37:7 The **tomb** was a cave with a stone rolled in front of its opening.
- 40:9 Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.

- 41:4 He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- 41:5 When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

Word Data:

- Strong’s: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

Deuteronomy References:

34:6

Hades, Sheol

Definition:

The terms “Hades” (in Greek) and “Sheol” (in Hebrew) are proper names for the place where the spirits of dead people would go after they had died.

- In these ancient cultures, people thought of this as an underground dwelling place where the spirits of dead people existed in a shadowy, semi-conscious form.
- Although these terms are place names, in the Bible they often mean the same thing as “death” or “the grave.”
- Throughout most of biblical history, “Sheol” and “Hades” refer to a neutral place where all of the dead go to await judgment, both the righteous and the unrighteous. In the New Testament, however, “Hades” begins to be seen as a place for only the unrighteous, in contrast with “Abraham’s side” (Luke 16:22) or “paradise” (Luke 23:43), which describe the place for the righteous.

Translation Suggestions

- Both “Sheol” and “Hades” can be translated in various ways, depending on the context. Some possibilities include: “place of the dead,” “place for dead spirits,” “the underworld,” “the pit,” “the grave,” or “death.”
- Some translations keep the proper names “Sheol” and “Hades,” spelling them to fit the sound patterns of the language of translation. (See: How to Translate Unknowns).
- A phrase could also be added to each term to explain it. Examples of doing this are, “Sheol, place where dead people are” and “Hades, place of death.”

(Translation suggestions: How to Translate Unknowns)

(See also: death, heaven, hell, tomb)

Bible References:

- Acts 2:31
- Genesis 44:29
- Jonah 2:2
- Luke 10:15
- Luke 16:23
- Matthew 11:23
- Matthew 16:18
- Revelation 1:18

Word Data:

- Strong's: H7585, G00860

Deuteronomy References:

32:22

hang, hung

Definition:

The term “hang” means to suspend something or someone above the ground.

- In modern times, death by hanging is usually done by tying a rope around a person’s neck and suspending him from an elevated object until he dies. This elevated object can be any number of things, such as a tree or a gallows, that is, a platform built specifically for the purpose of hanging a person in order to kill him.
- In biblical times, however, ancient cultures may not have killed people by hanging in precisely the same way. For example, Jesus died while hanging on a wooden cross (sometimes called a “tree”), but there was nothing around his neck. The soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- Some ancient cultures “hung” a person by impaling him on a wooden pole in such a way that he was suspended above the ground so that he could not escape. The person would be left there until he died.
- For many references to death by “hanging” in the Bible, the specific means of death is unknown.

Bible References:

- 2 Samuel 17:23
- Acts 10:39
- Galatians 3:13
- Genesis 40:22
- Matthew 27:3-5

Word Data:

- Strong’s: H2614, H3363, H8518, G05190

Deuteronomy References:

21:22; 21:23

hard, harden, harder, hardness

Definition:

The term “hard” generally refers to something that is persistent, or unyielding.

- The use of “hard” (in various forms) with “heart” refers to people being stubbornly unrepentant or disobedient (usually) to God.

Translation Suggestions

- The term “hard” could also be translated as “rebellious” or “stubborn” or “obstinate” or “unyielding” depending on the context.
- The terms “hardness” or “hardness of heart” or “hard heart” could be translated as “stubbornness” or “persistent rebellion” or “rebellious attitude” or “stubborn disobedience” or “stubbornly not repenting.”
- The phrase “hard of neck” could also be translated as “obstinate” or “rebellious”
- The term “hardened” could also be translated as “stubbornly unrepentant” or “refusing to obey.”
- “Do not harden your heart” could be translated as “do not refuse to repent” or “do not stubbornly keep disobeying.”
- Other ways to translate “hard-headed” or “hard-hearted” could include “stubbornly disobedient” or “continuing to disobey” or “refusing to repent” or “always rebelling.”

(See also: **disobey**, evil, **stiff-necked**)

Bible References:

Word Data:

- Strong’s:

Deuteronomy References:

2:30; 15:7; 29:19; 31:27

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

Deuteronomy References:

16:15; 24:19; 26:2; 26:10; 26:12; 28:39; 33:14

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

Deuteronomy References:

1:10; 1:28; 2:25; 3:24; 4:11; 4:17; 4:19; 4:26; 4:32; 4:36; 4:39; 5:8; 7:24; 9:1; 9:14; 10:14; 10:22; 11:11; 11:17; 11:21; 17:3; 25:19; 26:15; 28:12; 28:23; 28:24; 28:26; 28:62; 29:20; 30:4; 30:12; 30:19; 31:28; 32:1; 32:40; 33:13; 33:26; 33:28

Hebrew

Definition:

The term “Hebrew” refers in a very general sense to the people group descended from Abraham through the line of Isaac and Jacob.

- The specific word “Hebrew” can refer either to a individual person in the people group or to the language spoken by that people group.
- The vast majority of the Old Testament was written in the language called “Hebrew.” However, in most cases in the New Testament, the specific term “Hebrew” probably refers to the Aramaic language rather than the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Israelites” or “Jews.” When translating, it is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jew, Jewish leaders)

Bible References:

- Acts 26:12-14
- Genesis 39:13-15
- Genesis 40:15
- Genesis 41:12-13
- John 5:1-4
- John 19:13
- Jonah 1:8-10
- Philippians 3:5

Word Data:

- Strong’s: H5680, G14440, G14450, G14460, G14470

Deuteronomy References:

15:12

Heshbon

Definition:

In Bible times, Heshbon was a major city of Moab. It was the capital city of king Sihon before the Israelites conquered it and began living in it.

(Translation suggestions: Translate Names)

(See also: Moab, Sihon)

Bible References:

Word Data:

- Strong's: H2809

Deuteronomy References:

1:4; 2:24; 2:26; 2:30; 3:2; 3:6; 4:46; 29:7

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

Deuteronomy References:

7:1; 20:17

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

Deuteronomy References:

7:1; 20:17

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”

- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: **Holy Spirit**, consecrate, sanctify, **set apart**)

Bible References:

- **Genesis 28:22**
- **2 Kings 3:2**
- **Lamentations 4:1**
- **Ezekiel 20:18-20**
- **Matthew 7:6**
- **Mark 8:38**
- **Acts 7:33**
- **Acts 11:8**
- **Romans 1:2**
- **2 Corinthians 12:3-5**
- **Colossians 1:22**
- **1 Thessalonians 3:13**
- **1 Thessalonians 4:7**
- **2 Timothy 3:15**

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** “You are standing on **holy** ground.”
- **13:2** “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- **13:5** “Always be sure to keep the Sabbath day **holy**.”
- **22:5** “So the baby will be **holy**, the Son of God.”
- **50:2** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong's: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

Deuteronomy References:

7:6; 12:26; 20:intro; 23:14; 26:15; 32:51; 33:2

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

Deuteronomy References:

6:3; 8:8; 11:9; 26:9; 26:15; 27:3; 31:20; 32:13

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

Deuteronomy References:

5:16; 13:4; 14:23

horn, horned, shofar

Definition:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals or to call men for battle.
- This term should be translated with a word that is different from the word that refers to a trumpet, which is usually made of metal.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.

(See also: **authority**, cow, deer, goat, **power**, **royal**, sheep, **trumpet**)

Bible References:

- **1 Chronicles 15:27-28**
- **1 Kings 1:39**
- **2 Samuel 22:3**
- **Jeremiah 17:1**
- **Psalms 22:21**

Word Data:

- Strong's: H3104, H7160, H7161, H7162, H7782, G27680

Deuteronomy References:

33:17

horror, horrible, object of horror

Definition:

The term “horror” refers to a very intense feeling of fear or terror. The person who is feeling horror is said to be “horrified.”

- Horror is more dramatic and intense than ordinary fear.
- Usually when someone is horrified they are also in shock or stunned.

(See also: fear, terror)

Bible References:

- Deuteronomy 28:37
- **Ezekiel 23:33**
- **Jeremiah 2:12-13**
- **Job 21:4-6**
- **Psalms 55:5**

Word Data:

- Strong’s: H1091, H1763, H2189, H4032, H4923, H5892, H6343, H6427, H7588, H8047, H8074, H8175, H8178, H8186

Deuteronomy References:

28:25; 28:37

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

Deuteronomy References:

11:4; 17:16; 20:1

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

Deuteronomy References:

5:21; 6:7; 6:9; 6:11; 7:26; 8:12; 11:6; 11:19; 11:20; 19:1; 20:5; 20:6; 20:7; 20:8; 21:12; 21:13; 22:2; 22:8; 22:21; 24:10; 25:14; 26:13; 28:30

house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh

Short Title: house of God, Yahweh's house, house of Yahweh

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The Bible often uses the phrases "your house" and "his house" to refer to the temple of Yahweh.
- The phrases "the house for my name," "a house for my name," and "a house of Yahweh" all refer to the temple of Yahweh.
- In some contexts, such as in 1 Chronicles 17:25 and 29:16, the phrase "a house" refers to the temple of Yahweh.
- In some contexts, such as in 1 Kings 8:44 and 2 Chronicles 6:4, the phrase "the house" refers to the temple of Yahweh.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells." The phrase "house of God" could be translated in a similar way.

(See also: people of God, tabernacle, temple)

Bible References:

- 1 Timothy 3:14-15

- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

Deuteronomy References:

23:18

house, household, house of Israel, house of David

Definition:

The term “house,” in this sense, refers to “descendants.”

- The term “house,” in this sense, means “family” or “descendants,” and refers to all the people related to or descended from a particular person. For example, the phrase “house of David” refers to all the descendants of King David.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “people” or “family” or “descendants.”
- The phrase “house of David” could be translated as “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include “people of Israel” or “Israel’s descendants” or “Israelites.”

(See also: descendant, house of David, kingdom of Israel)

Bible References:

Word Data:

- Strong’s:

Deuteronomy References:

22:8; 25:9; 25:10

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

Deuteronomy References:

5:6; 6:12; 6:22; 7:8; 8:14; 12:7; 13:5; 13:10; 14:26; 15:16; 15:20; 24:1; 24:2; 24:3; 26:11

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

Deuteronomy References:

8:2; 8:3; 8:16

I am Yahweh

Definition:

The statement “I am Yahweh” is used to mark out a command, historical event, promise, or prophecy as something that is particularly important, as something that happened by Yahweh’s power, or as something that will happen regardless of circumstances. This certainty is based on Yahweh’s character and strength as the all-powerful ruler over all things. At the same time, the statement is used to give Yahweh’s people understanding of who he is and what his name means. By reflecting on the command, historical event, promise, or prophecy so marked, the listener will understand more of who Yahweh is. **Leviticus 11:44-45** makes it clear that by adhering to the holiness laws that follow, the people will become holy like Yahweh. There are four primary ways or forms in which this statement occurs:

1. As “I am Yahweh” or “I am Yahweh your God”
2. As the statement “[someone] will know that I am Yahweh” (often followed by “when [I do something]”). This is the most common use.
3. Followed by an example of what he is going to do or has done that validates his character and power
4. Followed by an attribute

These uses can be combined, such as in **Leviticus 19:2**

- **19:36**, and **20:24**.

Translation Suggestions:

- As much as possible, translate this statement fairly literally. This will probably not be difficult for the second and third forms above.
- **Ezekiel 20:5** and **Hebrews 6:13** indicate that in at least some instances (**Genesis 28:13**
- **Exodus 6:2**
- **6:6**

- 6:8, etc.), “I am Yahweh” should be viewed as an oath formula. In these instances (primarily form one above) you may need to include an explanatory comment in your translation.
    - If Yahweh is making a promise, you may need to make this explicit, using an example such as: “I am Yahweh who swears to you.”
    - In Leviticus especially, the statement appears connected to many commands and you may need to make this explicit with a statement, such as: “I am Yahweh who commands this.” You could also use a slightly longer statement, such as: “I am Yahweh, and I bind you to this with an oath.” However, a statement this long may be tedious, so you could consider only using it the first (and possibly the last) time that “I am Yahweh” occurs in a series.
- Some languages will use “the Lord” in place of Yahweh; see Yahweh for more.

(See also: Lord

- Lord Yahweh
- Yahweh)

Bible References:

- Exodus 6:2
- Exodus 6:6
- Exodus 6:8
- Exodus 12:12
- Leviticus 18-26 throughout
- Numbers 3:13
- Exodus 7:17
- Exodus 8:18
- 14:4
- 1 Kings 20:13
- 1 Kings 20:28
- Ezekiel 6:7
- Ezekiel 6:13
- Ezekiel 12:15
- Ezekiel 28:22
- Exodus 6:6
- Exodus 20:2
- Leviticus 20:24
- Ezekiel 6:7 throughout

- **Ezekiel 6:13**
- **Ezekiel 12:15**
- **Ezekiel 17:24**
- **20:5-7**
- **Hosea 12:10**
- **Hosea 13:4**
- **Zechariah 10:6**
- **Psalm 81:11**
- **Isaiah 44:24**
- **Exodus 15:26**
- **Exodus 20:5**
- Deuteronomy 5:9
- **Isaiah 43:3**
- **Isaiah 43:15**
- **Jeremiah 9:23**

Word Data:

- Strong's: H0589, H3068, H3069, H3070, H3071, H3072, H3073, H3074, G06380, G33780

Deuteronomy References:

29:6

image, carved image, cast metal image, figure, carved figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, God, false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 7:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 1:23

Word Data:

- Strong’s: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

Deuteronomy References:

4:16; 5:8; 9:12; 9:16; 12:3; 27:15

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: altar of incense, burnt offering, frankincense)

Bible References:

- 1 Kings 3:1-3
- 2 Chronicles 13:10-11
- 2 Kings 14:4
- Exodus 25:3-7
- Luke 1:10

Word Data:

- Strong’s: H2553, H3828, H4196, H4289, H5208, H6988, H6999, H7002, H7004, H7381, G23680, G23690, G23700, G23790, G30310

Deuteronomy References:

33:10

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

Deuteronomy References:

1:38; 3:20; 3:28; 4:20; 4:21; 4:38; 9:26; 9:29; 10:9; 12:9; 12:10; 12:12; 14:27; 14:29; 15:4; 18:intro; 18:1; 18:2; 19:3; 19:10; 19:14; 20:16; 21:16; 21:23; 24:4; 25:19; 26:1; 29:8; 31:7; 32:8; 32:9

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, transgress, trespass)

Bible References:

- Daniel 9:13
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16
- Habakkuk 2:12
- Matthew 13:41
- Matthew 23:27-28
- Micah 3:10

Word Data:

- Strong’s: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

Deuteronomy References:

5:9; 19:15; 32:4

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: guilt)

Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

Examples from the Bible stories:

- 8:6 After two years, Joseph was still in prison, even though he was **innocent**.
- 40:4 One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”

- 40:8 When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

Word Data:

- Strong’s: H2136, H2600, H2643, H5352, H5355, H5356, G01210

Deuteronomy References:

19:10; 19:13; 21:8; 21:9; 27:25

inquire, inquiry

Definition:

The term “inquire” means to ask someone for information. The expression “inquire of” is often used to refer to asking God for wisdom or help.

- The Old Testament records several instances where people inquired of God.
- The word can also be used of a king or government official making a search through official written records.
- Depending on the context, “inquire” could be translated as “ask” or “ask for information.”
- The expression “inquire of Yahweh” could be translated as “ask Yahweh for guidance” or “ask Yahweh what to do.”
- To “inquire after” something could be translated as “ask questions about” or “ask for information about.”
- When Yahweh says “I will not be inquired of by you,” this could be translated as “I will not allow you to ask me for information” or “you will not be permitted to seek help from me.”

Bible References:

- Deuteronomy 19:18
- **Ezekiel 20:1**
- **Ezekiel 20:30-32**
- **Ezra 7:14**
- **Job 10:7**

Word Data:

- Strong’s: H1240, H1245, H1875, G18300

Deuteronomy References:

12:30; 17:4; 17:9; 19:18

instruct, instruction, instructor

Definition:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: command, decree, teach)

Bible References:

- Exodus 14:4
- Genesis 26:5
- Hebrews 11:22
- Matthew 10:5
- Matthew 11:1
- Proverbs 1:30

Word Data:

- Strong’s: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

Deuteronomy References:

3:28; 4:36; 8:5

intercede, intercession

Definition:

The terms “intercede” and “intercession” refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions “make intercession for” and “intercede for” mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate “intercede” could include “plead for” or “urge (someone) to do something (for someone else).”
- The noun “intercessions” could be translated as “appeals” or “requests” or “urgent prayers.”
- The phrase “make intercession for” could be translated as “make requests for the benefit of” or “make an appeal on behalf of” or “ask God to help” or “appeal to God to bless (someone).”

(See also: pray)

Bible References:

- Hebrews 7:25-26
- Isaiah 53:12
- Jeremiah 29:6-7
- Romans 8:26-27
- Romans 8:33-34

Word Data:

- Strong’s: H6293, G17830, G17930, G52410

Deuteronomy References:

9:20

iron

Definition:

Iron is a hard, slightly shiny metal that is used to make many things.

- In Bible times, iron was used to make coins, chains, furniture, tools, weapons, chariots, gates, nails and other things.
- Iron is a very strong metal.
- If your culture does not have iron you could translate this term with a general expression which describes it such as “hard metal” or “strong metal.”
- If your culture does not have iron you could translate the phrase “an iron tool” as “a tool made of hard metal” or “a strong metal tool.”

(See also: How to Translate Unknowns)

(See also: armor)

Bible References:

Word Data:

- Strong’s: H1270

Deuteronomy References:

3:11; 4:20; 8:9; 19:5; 27:5; 28:23; 28:48; 33:25

Isaac

Definition:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: How to Translate Names)

(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, twelve tribes of Israel)

Bible References:

- Galatians 4:28-29
- Genesis 25:9-11
- Genesis 25:19
- Genesis 26:1
- Genesis 26:8
- Genesis 28:1-2
- Genesis 31:18
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- 5:4 "Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**."

- 5:6 When **Isaac** was a young man, God tested Abraham's faith by saying, "Take **Isaac**, your only son, and kill him as a sacrifice to me."
- 5:9 God had provided the ram to be the sacrifice instead of **Isaac**.
- 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.**
- 6:5 **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- 7:10 Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's: H3327, H3446, G24640

Deuteronomy References:

1:8; 6:10; 9:5; 9:27; 29:13; 30:20; 34:4

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

Deuteronomy References:

1:1; 1:3; 1:38; 2:12; 3:18; 4:1; 4:44; 4:45; 4:46; 5:1; 6:3; 6:4; 8:intro; 9:1; 10:6; 10:12; 11:6; 13:11; 17:4; 17:12; 17:20; 18:1; 18:6; 19:13; 20:3; 21:8; 21:21; 22:19; 22:21; 22:22; 23:17; 24:7; 25:6; 25:7; 25:10; 26:15; 27:1; 27:9; 27:14; 29:1; 29:2; 29:10; 29:21; 31:1; 31:7; 31:9; 31:11; 31:19; 31:22; 31:23; 31:30; 32:8; 32:45; 32:49; 32:51; 32:52; 33:1; 33:5; 33:10; 33:21; 33:28; 33:29; 34:8; 34:9; 34:10; 34:12

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

Deuteronomy References:

27:12; 33:18

Jacob, Israel

Definition:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- The name Jacob is often used to represent the nation of Israel.
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Israel, twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, deceive, Esau, Isaac, Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- 7:1 As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- 7:7 **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- 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.
- 7:10 The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- 8:1 Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

Deuteronomy References:

1:8; 6:10; 9:5; 9:27; 29:13; 30:20; 32:9; 33:4; 33:10; 33:28; 34:4

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” in this sense refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone (See Numbers 11:29).

- The term “jealous” is used to describe the angry feeling that a person has toward their spouse when they suspect that their spouse has been unfaithful in their marriage (See Numbers 5:14).
- The terms “jealous” and “jealousy” are often used to describe God’s strong desire that his covenant people love him, remain spiritually faithful to him, and keep him foremost in their affections.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is “jealous” for his glory, desiring that he be treated with honor and reverence.

Translation Suggestions:

- Ways to translate “jealous” could include “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful or envious of someone else.

(See also: envy)

Bible References:

Word Data:

- Strong’s: H7065, H7067, H7068, H7072, G22050, G22060, G38630

Deuteronomy References:

4:24; 5:9; 6:15; 29:20; 32:16; 32:21

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

Deuteronomy References:

7:1; 20:17

Jericho

Definition:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

Bible References:

- 1 Chronicles 6:78
- Joshua 2:1-3
- Joshua 7:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Examples from the Bible stories:

- 15:1 Joshua sent two spies to the Canaanite city of **Jericho**.
- 15:3 After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- 15:5 Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G24100

Deuteronomy References:

32:49; 34:1; 34:3

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

Deuteronomy References:

1:1; 1:5; 2:29; 3:8; 3:17; 3:20; 3:25; 3:27; 4:21; 4:22; 4:26; 4:41; 4:46; 4:47; 4:49; 9:1; 11:30; 11:31; 12:10; 27:2; 27:4; 27:12; 30:18; 31:2; 31:13; 32:47

Joseph (NT)

Definition:

Joseph was Jesus' earthly father and raised him as his son. He was a righteous man who worked as a carpenter.

- Joseph became engaged to a Jewish girl named Mary, while they were engaged God chose her to become the mother of Jesus the Messiah.
- An angel told Joseph that the Holy Spirit had miraculously caused Mary to be pregnant, and that Mary's baby was the Son of God.
- After Jesus was born, an angel warned Joseph to take the baby and Mary to Egypt in order to escape from Herod.
- Joseph and his family later lived in the city of Nazareth of Galilee, where he earned a living doing carpentry work.

(Translation suggestions: How to Translate Names)

(See also: Christ, Galilee, Jesus, Nazareth, Son of God, virgin)

Bible References:

- John 1:43-45
- Luke 1:26-29
- Luke 2:4-5
- Luke 2:15-16
- Matthew 1:18-19
- Matthew 1:24-25
- Matthew 2:19-21
- Matthew 13:54-56

Examples from the Bible stories:

- 22:4 She (Mary) was a virgin and was engaged to be married to a man named **Joseph**.
- 23:1 **Joseph**, the man Mary was engaged to, was a righteous man. When he heard that Mary was pregnant, he knew it was not his baby. He did not want to shame her, so he planned to quietly divorce her.
- 23:2 The angel said, "**Joseph**, do not be afraid to take Mary as your wife. The baby in her body is from the Holy Spirit. She will give birth to a son. Name him Jesus (which means, 'Yahweh saves'), because he will save the people from their sins."

- 23:3 So **Joseph** married Mary and took her home as his wife, but he did not sleep with her until she had given birth.
- 23:4 **Joseph** and Mary had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- 26:4 Jesus said, “The words I just read to you are happening right now.” All the people were amazed. “Is not this the son of **Joseph**?” they said.

Word Data:

- Strong’s: G25010

Deuteronomy References:

27:12

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

Deuteronomy References:

33:13; 33:16

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

Deuteronomy References:

1:38; 3:21; 3:28; 31:3; 31:7; 31:14; 31:23; 32:44; 34:9

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

Deuteronomy References:

12:7; 12:12; 12:18; 14:26; 16:11; 16:14; 16:15; 24:5; 26:11; 27:7; 28:47; 28:63; 30:9; 32:43; 33:18

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

Deuteronomy References:

27:12; 33:7

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

Deuteronomy References:

34:2

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: governor, judge, law)

Bible References:

- 2 Timothy 4:8
- Acts 7:27
- Luke 11:19
- Luke 12:14
- Luke 18:1-2
- Matthew 5:25
- Ruth 1:1

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G03500, G12520, G13480, G29190, G29220, G29230

Deuteronomy References:

1:16; 16:18; 17:9; 17:12; 19:17; 19:18; 21:2; 25:2

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

Deuteronomy References:

1:16; 1:17; 4:14; 4:45; 10:18; 16:18; 16:19; 17:8; 17:9; 17:11; 19:6; 21:22; 24:17; 25:1; 27:19; 33:21

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."

- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8

- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- 17:9 David ruled with **justice** and faithfulness for many years, and God blessed him.
- 18:13 Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- 50:17 Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

Deuteronomy References:

17:intro; 25:intro; 25:1; 25:15; 25:16; 32:4; 32:41; 33:21

Kadesh, Kadesh Barnea, Meribah Kadesh

Definition:

The names Kadesh, Kadesh Barnea, and Meribah Kadesh all refer to an important city in Israel's history which was located in the southern part of Israel, near the region of Edom.

- The city of Kadesh was an oasis, a place where there was water and fertile soil in the middle of a desert named Zin.
- Moses sent twelve spies into the land of Canaan from Kadesh Barnea.
- Israel also encamped at Kadesh during the wandering in the wilderness.
- Kadesh Barnea was where Miriam died.
- It was at Meribah Kadesh where Moses disobeyed God and hit a rock to get water for the Israelites, instead of speaking to it as God had told him to do.
- The name "kadesh" comes from the Hebrew word meaning "holy" or "set apart."

(Translation suggestions: How to Translate Names)

(See also: desert, Edom, holy)

Bible References:

- Ezekiel 48:28
- Genesis 14:7-9
- Genesis 16:14
- Genesis 20:1-3
- Joshua 10:40-41
- Numbers 20:1

Word Data:

- Strong's: H4809, H6946, H6947

Deuteronomy References:

1:2; 1:19; 1:46; 2:14; 9:23; 32:51; 33:8

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

Deuteronomy References:

1:4; 2:24; 2:30; 3:1; 3:2; 3:3; 3:6; 3:8; 3:11; 3:21; 4:46; 4:47; 7:8; 7:24; 11:3; 17:14; 17:15; 28:36; 29:7; 31:4; 33:5

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

Bible References:

- 1 Thessalonians 2:12
- 2 Timothy 4:17-18
- Colossians 1:13-14
- John 18:36
- Mark 3:24

- Matthew 4:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 1:9

Examples from the Bible stories:

- 13:2 God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- 18:4 God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.
- 18:7 Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- 18:8 The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- 21:8 A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong’s: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

Deuteronomy References:

3:4; 3:10; 3:13; 3:21; 17:18; 17:20; 28:25

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

Deuteronomy References:

1:39; 2:7; 3:19; 4:9; 4:35; 4:39; 7:9; 7:15; 8:2; 8:3; 8:5; 8:16; 9:2; 9:3; 9:6; 11:2; 11:28; 13:2; 13:3; 13:6; 13:13; 18:21; 20:20; 21:1; 22:2; 28:33; 28:36; 28:64; 29:4; 29:6; 29:16; 31:13; 31:21; 31:27; 31:29

know, knew, knowledge, unknown

Definition:

Used in this sense the term “know” and “knowledge” and “knew” mean to be in relationship with a person.

- To “know” God means to have a relationship with him. This also applies to knowing people.
- Jesus said in Matthew 7:23 that on the day when he judges everyone, he will say to some people, “I never knew you.” By saying “I never knew you,” he means that he was never in a personal relationship with them.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”
- When used of a man and a woman to “know” is often an euphemism that refers to having sexual intercourse.

Translation Suggestions

- Depending on the context, ways to translate this meaning of “know” could include “be acquainted with” or “be familiar with” or “be in relationship with.”
- 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 a person and having a relationship with that person should be used when translating this sense of the word “know.”

(See also: know-information,reveal)

Bible References:

Word Data:

- Strong’s:

Deuteronomy References:

9:24; 33:9; 34:10

Laban

Definition:

In the Old Testament, Laban was the uncle and father-in-law of Jacob.

- Jacob lived with Laban's household in Padan Aram and managed his sheep and goats as a condition of marriage to Laban's daughters.
- Jacob's preference was for Laban's daughter Rachel to be his wife.
- Laban deceived Jacob and made him marry his oldest daughter Leah first before giving Rachel to him as his wife.

(Translation suggestions: How to Translate Names)

(See also: Jacob, Nahor, Leah, Rachel)

Bible References:

- Genesis 24:30
- Genesis 24:50
- Genesis 27:43
- Genesis 28:1-2
- Genesis 29:5
- Genesis 29:13
- Genesis 30:26
- Genesis 46:16-18

Word Data:

- Strong's: H3837

Deuteronomy References:

1:1

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

Deuteronomy References:

2:7; 5:13; 5:14; 11:7; 14:29; 15:10; 15:19; 16:8; 16:15; 20:11; 21:3; 21:4; 24:19; 26:6; 26:7; 27:15; 28:12; 28:33; 30:9; 31:29; 32:4; 33:11

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: How to Translate Unknowns)

(See also: sheep, shepherd)

Bible References:

- 2 Samuel 12:3
- Ezra 8:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 1:29
- John 1:36
- Leviticus 14:21-23
- Leviticus 17:1-4

- Luke 10:3
- Revelation 15:3-4

Examples from the Bible stories:

- 5:7 As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- 11:2 God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- 24:6 The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- 45:8 He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.”
- 48:8 When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- 48:9 When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong’s: H7716, G07210, G23160

Deuteronomy References:

32:14

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43

- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- 13:7 God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- 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.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- 16:1 After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- 21:5 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.
- 27:1 Jesus answered, "What is written in **God's law**?"
- 28:1 Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

Deuteronomy References:

1:5; 4:8; 4:44; 6:intro; 14:intro; 17:18; 17:19; 27:3; 27:8; 27:26; 28:58; 28:61; 29:21; 29:29; 30:10; 31:9; 31:11; 31:12; 31:24; 31:26; 32:46; 33:2; 33:4; 33:10

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term “law” is used to mean a “principle.”

- A “law” is similar to a “decree,” but the term “law” is generally used to refer to something written rather than spoken.
- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: law of Moses, **decree**, **command**, declare)

Bible References:

- Deuteronomy 4:2
- **Esther 3:8-9**
- **Exodus 12:12-14**
- **Genesis 26:5**
- **John 18:31**
- **Romans 7:1**

Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

Deuteronomy References:

17:11

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

Deuteronomy References:

1:7; 3:25; 11:24

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

Deuteronomy References:

10:8; 10:9; 12:12; 12:18; 12:19; 14:27; 14:29; 16:11; 16:14; 17:9; 17:18; 18:1; 18:6; 18:7; 21:5; 24:8; 26:11; 26:12; 26:13; 27:9; 27:12; 27:14; 31:9; 31:25; 33:8

likeness

Definition:

The term “likeness” refers to something or someone being the same as or similar to, or having similar characteristics to something or someone else.

- People were created in God’s “likeness,” that is, in his “image.” It means that they have qualities or characteristics that are “like” or “similar to” qualities that God has, such as the ability to think, feel, and communicate.
- To have “the likeness of” something or someone means to have characteristics that look like that thing or person.

Translation Suggestions

- In some contexts, the expression “the likeness of” could be translated as “what looked like” or “what appeared to be.”
- The expression “in the likeness of his death” could be translated as “sharing in the experience of his death” or “as if experiencing his death with him.”
- The expression “in the likeness of sinful flesh” could be translated as “being like a sinful human being” or to “be a human being.” Make sure the translation of this expression does not sound like Jesus was sinful.
- “In his own likeness” could also be translated as to “be like him” or “having many of the same qualities that he has.”
- The expression “the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things” could be translated as “idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things.”

(See also: beast, flesh, image of God, image, perish)

Bible References:

- Ezekiel 1:5
- Mark 8:24
- Matthew 17:2
- Matthew 18:3
- Psalms 73:5
- Revelation 1:12-13

Word Data:

- Strong's: H1823, H8403, H8544, G15030, G15040, G25090, G25310, G25960, G36640, G36650, G36660, G36670, G36680, G36690, G36970, G48330, G51080, G56130, G56150, G56160, G56180, G56190

Deuteronomy References:

4:intro; 4:16; 4:17; 4:18; 5:8

lion, lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: How to Translate Unknowns)

(See also: David, leopard, Samson, sheep)

Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 7:29
- Proverbs 19:12
- Psalms 17:12
- Revelation 5:5

Word Data:

- Strong's: H0738, H0739, H0744, H3715, H3833, H3918, H7826, H7830, G30230

Deuteronomy References:

33:20; 33:22

livestock, animals

Definition:

The term “livestock” refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing.
- This term could also be translated as “farm animals.”

(Translation suggestions: How to Translate Names)

(See also: cow, ox, donkey, goat, horse, sheep)

Bible References:

- 2 Kings 3:15-17
- Genesis 30:29
- Joshua 1:14-15
- Nehemiah 9:36-37
- Numbers 3:41

Word Data:

- Strong’s: H0929, H4399, H4735

Deuteronomy References:

12:15; 13:15; 14:4; 14:6

locust

Definition:

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: How to Translate Names)

(See also: captive, Egypt, Israel, John (the Baptist), plague)

Bible References:

- 2 Chronicles 6:28
- Deuteronomy 28:38-39
- Exodus 10:3-4
- Mark 1:6
- Proverbs 30:27-28

Word Data:

- Strong’s: H0697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G02000

Deuteronomy References:

28:38

Lord Yahweh, Yahweh God

Definition:

In the Old Testament, “Lord Yahweh” is frequently used to refer to the one true God.

- The term “Lord” is a divine title and “Yahweh” is God’s personal name.
- “Yahweh” is also often combined with the term “God” to form “Yahweh God.”

Translation Suggestions:

- If some form of “Yahweh” is used for the translation of God’s personal name, the terms “Lord Yahweh” and “Yahweh God” can be translated literally. Also consider how the term “Lord” is translated in other contexts when referring to God.
- Some languages put titles after the name and would translate this as “Yahweh Lord.” Consider what is natural in the project language: should the title “Lord” come before or after “Yahweh”?
- “Yahweh God” could also be rendered as “God who is called Yahweh” or “God who is the Living One” or “I am, who is God.”
- If the translation follows the tradition of rendering “Yahweh” as “Lord” or “LORD,” the term “Lord Yahweh” could be translated as “Lord God” or “God who is the Lord.” Other possible translations could be, “Master LORD” or “God the LORD.”
- The term “Lord Yahweh” *should not* be rendered as “Lord LORD” because readers may not notice the difference in letter size that has traditionally been used to distinguish these two words and it would look very strange.

(Translation suggestions: How to Translate Names)

(See also: God, lord, Lord, Yahweh)

Bible References:

- 1 Corinthians 4:3-4
- 2 Samuel 7:21-23
- Deuteronomy 3:23-25
- Ezekiel 39:25-27
- Ezekiel 45:18
- Jeremiah 44:26
- Judges 6:22
- Micah 1:2-4

Word Data:

- Strong's: H0136, H0430, H3068, G23160, G29620

Deuteronomy References:

3:24; 9:26

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

Deuteronomy References:

3:24; 9:26; 10:17; 23:15

Lot

Definition:

Lot was Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that that they could escape.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Ammon, Haran, Moab, Sodom)

Bible References:

- 2 Peter 2:8
- Genesis 11:27-28
- Genesis 12:4-5

Word Data:

- Strong's: H3876, G30910

Deuteronomy References:

2:9; 2:19

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

Deuteronomy References:

4:37; 5:10; 6:5; 7:7; 7:8; 7:9; 7:13; 10:12; 10:15; 10:18; 10:19; 11:1; 11:13; 11:22; 13:3; 15:16; 19:9; 21:15; 23:5; 30:6; 30:16; 30:20; 33:3

lust, lustful, passion, desire

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral.

To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: adultery, false god)

Bible References:

- 1 John 2:16
- 2 Timothy 2:22
- Galatians 5:16
- Galatians 5:19-21
- Genesis 39:7-9
- Matthew 5:28

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

Deuteronomy References:

5:21; 21:11

Maacah

Definition:

Maacah (or Maakah) was one of the sons of Abraham's brother Nahor. Other people in the Old Testament also had this name.

- The city of Maacah or Beth Maacah was located in the far north of Israel, in the region occupied by the tribe of Naphtali.
- It was an important city and was attacked by enemies on several occasions.
- Maacah was the name of several women, including the mother of David's son Absalom.
- King Asa removed his grandmother Maacah from being queen because she had promoted Asherah worship.

(Translation suggestions: How to Translate Names)

(See also: **Asa**, Asherah, **Nahor**, Naphtali, **twelve tribes of Israel**)

Bible References:

Word Data:

- Strong's: H4601

Deuteronomy References:

3:14

majesty

Definition:

The term “majesty” or “majestic” refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, “majesty” frequently refers to the greatness of God, who is the supreme King over the universe.
- “Your Majesty” is a way of addressing a king.

Translation Suggestions:

- This term could be translated as “kingly greatness” or “royal splendor.”
- “Your Majesty” could be translated as something like “your Highness” or “your Excellency” or using a natural way of addressing a ruler in the target language.

(See also: king)

Bible References:

- 2 Peter 1:16-18
- Daniel 4:36
- Isaiah 2:10
- Jude 1:25
- Micah 5:4

Word Data:

- Strong’s: H1347, H1348, H1420, H1923, H1926, H1935, H7238, G31680, G31720

Deuteronomy References:

33:17; 33:26; 33:29

man of God

Definition:

The expression “man of God” is a respectful way of referring to a prophet of Yahweh. It is also used to refer to an angel of Yahweh.

- When referring to a prophet, this could also be translated as “man who belongs to God” or “man whom God has chosen” or “man who serves God.”
- When referring to an angel this could also be translated as “messenger of God” or “your angel” or “heavenly being from God who looks like a man.”

(See also: angel, honor, prophet)

Bible References:

- 1 Chronicles 23:12-14
- 1 Kings 12:22
- 1 Samuel 9:9-11

Word Data:

- Strong’s: H0376, H0430, G04440, G23160

Deuteronomy References:

33:1

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

Deuteronomy References:

3:13; 3:14; 4:43; 29:8; 33:17; 34:2

manna

Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

- Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
- The Israelites gathered the manna flakes every day except on the Sabbath.
- On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they would not have to gather it on their day of rest.
- The word “manna” means “what is it?”
- In the Bible, manna is also referred to as “bread from heaven” and “grain from heaven.”

Translation Suggestions

- Other ways to translate this term could include “thin white flakes of food” or “food from heaven.”
- Also consider how this term is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: bread, desert, grain, heaven, Sabbath)

Bible References:

- Deuteronomy 8:3
- **Exodus 16:27**
- **Hebrews 9:3-5**
- **John 6:30-31**
- **Joshua 5:12**

Word Data:

- Strong’s: H4478, G31310

Deuteronomy References:

8:3; 8:16

marriage, marry, married, wedding

Definition:

The term “marriage” refers to the formal union between a man and a woman in which they are joined together in a publicly recognized, and often legally recognized, relationship.

- The marriage relationship originated with God. God instituted the marriage relationship and he initiated the first marriage between Adam and Eve.
- God instituted marriage for several reasons. Some of the reasons that God instituted marriage are so that children would have a healthy and secure environment in which to be raised, so that people would have a visual earthly demonstration of his relationship with his covenant people and so that men and women who are married to each other can help each other and complement the others strengths and weaknesses.
- In a marriage ceremony (called a “wedding”) the bridegroom is the **man** who will marry the bride (the **woman**).
- The Bible teaches that marriage should not be prohibited.
- God strictly prohibits adultery in both the Old and the New Testament.
- The New Testament teaches that people who believe in Jesus should not marry unbelievers.
- Jesus taught that there will be no marriage in heaven.

Translation Suggestions:

Use the term that your language uses to refer to the marriage relationship between a man and a woman.

(See also: bridegroom, bride, adultery, Eve, Adam)

Bible References:

Word Data:

- Strong’s: H2859

Deuteronomy References:

7:3; 21:13; 22:22; 24:1

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27
- Philippians 2:25-27
- Psalms 41:4-6

- Romans 12:1

Examples from the Bible stories:

- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- 19:17 He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- 20:12 The Persian Empire was strong but **merciful** to the people it conquered.
- 27:11 Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- 32:11 But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- 34:9 “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

Deuteronomy References:

4:31; 7:intro

Mesopotamia, Aram Naharaim

Definition:

Mesopotamia is the area of land between the Tigris and Euphrates Rivers. Its location is in the region of the modern day country of Iraq.

- In the Old Testament, this region was called “Aram Naharaim.”
- The word “Mesopotamia” means “between rivers.” The phrase “Aram Naharaim” means “Aram of two rivers.”
- Abraham lived in the Mesopotamian cities of Ur and Haran before moving on to the land of Canaan.
- Babylon was another important city in Mesopotamia.
- The region called “Chaldea” was also part of Mesopotamia.

(Translation suggestions: How to Translate Names)

(See also: Aram, Babylon, Chaldea, Euphrates River)

Bible References:

- Acts 2:9
- Acts 7:1-3
- Genesis 24:10-11

Word Data:

- Strong’s: H0763, G33180

Deuteronomy References:

23:4

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

Deuteronomy References:

2:26

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

Deuteronomy References:

3:24; 4:34; 4:38; 5:15; 6:21; 7:1; 7:8; 7:19; 8:17; 9:14; 9:26; 10:17; 11:2; 11:23; 26:5; 26:8; 34:12

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

Deuteronomy References:

4:34; 6:22; 7:19; 13:1; 13:2; 26:8; 28:46; 29:3; 34:11

Miriam

Definition:

Miriam was the older sister of Aaron and Moses.

- When she was young, Miriam was instructed by her mother to watch over her baby brother Moses who was in a basket among the reeds of the Nile River. When the pharaoh's daughter found the baby and needed someone to take care of him for her, Miriam brought her mother to do it.
- Miriam led the Israelites in a dance of joy and thanksgiving after they had escaped from the Egyptians by crossing the Red Sea.
- Years later as the Israelites were wandering in the desert, Miriam and Aaron began speaking badly about Moses because he had married a Cushite woman.
- Because of her rebellion in speaking against Moses, God caused Miriam to become sick with leprosy. But later God healed her when Moses interceded for her.

(Translation suggestions: Translate Names)

(See also: Aaron, Cush, intercede, Moses, Nile River, Pharaoh, rebel)

Bible References:

- 1 Chronicles 6:1-3
- Deuteronomy 24:8-9
- Micah 6:4
- Numbers 12:2
- Numbers 20:1

Word Data:

- Strong's: H4813

Deuteronomy References:

24:9

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

Deuteronomy References:

1:5; 2:8; 2:9; 2:11; 2:18; 2:29; 23:3; 29:1; 32:49; 34:1; 34:5; 34:6; 34:8

month, monthly

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about twenty-nine days. In this system there are twelve or thirteen months in a year. Despite the year being twelve or thirteen months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into twelve months, with the length of each month ranging from twenty-eight to thirty-one days.

Bible References:

- 1 Samuel 20:34
- Acts 18:9-11
- Hebrews 11:23
- Numbers 10:10

Word Data:

- Strong’s: H2320, H3391, H3393, G33760

Deuteronomy References:

16:1; 21:13

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

Deuteronomy References:

1:1; 1:3; 1:5; 4:41; 4:44; 4:45; 4:46; 5:1; 27:1; 27:9; 27:11; 29:1; 29:2; 31:1; 31:7; 31:9; 31:10; 31:14; 31:16; 31:22; 31:24; 31:25; 31:30; 32:44; 32:45; 32:48; 33:1; 33:4; 34:1; 34:5; 34:7; 34:8; 34:9; 34:10; 34:12

Most High

Definition:

The term “Most High” is a title for God. It refers to his greatness or authority. This title emphasizes God’s supreme authority and power over all creation.

- The meaning of this term is similar to the meaning of “Sovereign” or “Supreme.”
- The word “high” in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as “Most High God” or “Most Supreme being” or “God Most High” or “Greatest One” or “Supreme One” or “God, who is Greater than all.”
- If a word like “high” is used, make sure it does not refer to being physically high or tall.

(See also: God)

Bible References:

- Acts 7:47-50
- Acts 16:16-18
- Daniel 4:17-18
- Deuteronomy 32:7-8
- Genesis 14:17-18
- Hebrews 7:1-3
- Hosea 7:16
- Lamentations 3:35
- Luke 1:32

Word Data:

- Strong’s: H5945, G53100

Deuteronomy References:

32:8

Mount Hermon

Definition:

Mount Hermon is the name of the tallest mountain in Israel at the southern tip of the Lebanon mountain range.

- It is located north of the Sea of Galilee, at the northern border between Israel and Syria.
- Other names given to Mount Hermon by other people groups were “Mount Sirion” and “Mount Senir.”
- Mount Hermon has three major peaks. The tallest peak is around 2,800 meters high.

(Translation suggestions: How to Translate Names)

(See also: Israel, Sea of Galilee, Syria)

Bible References:

- 1 Chronicles 5:23-24
- Ezekiel 27:4-5
- Joshua 11:16-17
- Psalms 42:6
- Song of Songs 4:8

Word Data:

- Strong’s: H2022, H2768, H2769, H8149

Deuteronomy References:

3:8; 3:9

mourn, mourner, weeping

Definition:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

Word Data:

- Strong’s: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

Deuteronomy References:

26:14; 28:65; 34:8

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- **Genesis 9:7**
- **Genesis 22:17**
- **Hosea 4:6-7**

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

Deuteronomy References:

1:10; 6:3; 7:13; 7:22; 8:1; 8:13; 11:21; 17:16; 17:17; 28:63; 30:5; 30:16

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

Deuteronomy References:

27:13; 33:23; 34:2

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

Deuteronomy References:

4:6; 4:7; 4:8; 4:27; 4:34; 4:38; 7:1; 7:6; 7:7; 7:17; 7:22; 8:20; 9:1; 9:4; 9:5; 9:14; 11:23; 12:2; 12:29; 12:30; 14:2; 14:21; 15:6; 17:14; 18:9; 18:14; 19:1; 20:15; 26:5; 26:19; 28:1; 28:12; 28:33; 28:36; 28:49; 28:50; 28:65; 29:16; 29:18; 29:24; 30:1; 31:3; 32:8; 32:21; 32:28; 32:43

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

Deuteronomy References:

1:7; 34:3

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, **parable**, **people group**, **Samaria**)

Bible References:

- **Acts 7:26-28**
- **Ephesians 4:25-27**
- **Galatians 5:14**
- **James 2:8**
- **John 9:8-9**
- **Luke 1:58**
- **Matthew 5:43**
- **Matthew 19:19**
- **Matthew 22:39**

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

Deuteronomy References:

1:7; 4:42; 5:20; 5:21; 15:2; 19:4; 19:5; 19:11; 19:14; 22:24; 22:26; 23:24; 23:25; 24:10; 27:17; 27:24

oak

Definition:

An oak, or oak tree, is a tall shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks.
- The seed of an oak tree is called an acorn.
- The trunks of certain oak trees could be measured up to 6 meters around.
- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will find it important to use the term “oak tree” rather than just the word “oak.”
- If oak trees are not known in the receptor area, “an oak” could be translated as “an oak, which is a large shade tree like…,” then give the name of a local tree that has similar characteristics.

(See: How to Translate Unknowns)

(See also: holy)

Bible References:

- 1 Samuel 10:3-4
- Genesis 13:18
- Genesis 14:13-14
- Genesis 35:4-5
- Judges 6:11-12

Word Data:

- Strong’s: H0352, H0424, H0427, H0436, H0437, H0438

Deuteronomy References:

11:30

oath, vow, swear, swearing, swear by, sworn

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

Deuteronomy References:

1:8; 1:34; 1:35; 2:14; 4:21; 4:31; 6:10; 6:13; 6:18; 6:23; 7:8; 7:12; 7:13; 8:1; 8:18; 9:5; 10:11; 10:20; 11:9; 11:21; 12:6; 12:11; 12:17; 12:26; 13:17; 19:8; 23:18; 23:21; 23:22; 23:23; 26:3; 26:15; 28:9; 28:11; 29:12; 29:13; 29:14; 30:20; 31:7; 31:20; 31:23; 34:4

Og

Definition:

Og is the name of a man who was an Amorite king who ruled over the land of Bashan.

- The Israelites conquered Og and his people and land.

(Translation suggestions: How to Translate Names)

(See also: Amorite, Bashan)

Bible References:

Word Data:

- Strong's: H5747

Deuteronomy References:

1:4; 3:1; 3:3; 3:4; 3:10; 3:11; 3:13; 4:47; 29:7; 31:4

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

Deuteronomy References:

7:13; 8:8; 11:14; 12:17; 14:23; 18:4; 28:40; 28:51; 32:13; 33:24

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

Deuteronomy References:

6:11; 8:8; 24:20; 28:40

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

Deuteronomy References:

4:1; 4:5; 4:8; 5:1; 5:31; 6:1; 6:20; 7:11; 7:12; 8:11; 11:1; 11:32; 12:1; 18:3; 21:17; 26:16; 26:17; 30:16; 33:10

overtake

Definition:

The term “overtake” and “overtook” refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

- When military troops “overtake” an enemy, it means they defeat that enemy in battle.
- When a predator overtakes its prey, it means that it pursues and catches its prey.
- If a curse “overtakes” someone, it means that whatever was said in that curse happens to the person
- If blessings “overtake” people, it means that those people experience those blessings.
- Depending on the context, “overtake” could be translated as “conquer” or “capture” or “defeat” or “catch up to” or “completely affect.”
- The past action “overtook” can be translated as “caught up to” or “came alongside of” or “conquered” or “defeated” or “caused harm to.”
- When used in a warning that darkness or punishment or terrors will overtake people because of their sin, it means that those people will experience these negative things if they do not repent.
- The phrase “My words have overtaken your fathers” means that the teachings that Yahweh gave to their ancestors will now cause the ancestors to receive punishment because they failed to obey those teachings.

(See also: bless, curse, prey, punish)

Bible References:

- 2 Kings 25:4-5
- John 12:35

Word Data:

- Strong’s: H0579, H0935, H1692, H4672, H5066, H5381, G26380, G29830

Deuteronomy References:

19:6

palm

Definition:

The term “palm” refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a “date.” The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: donkey, Jerusalem, peace)

Bible References:

- 1 Kings 6:29-30
- Ezekiel 40:14-16
- John 12:12-13
- Numbers 33:9

Word Data:

- Strong’s: H3712, H8558, H8560, H8561, G54040

Deuteronomy References:

34:3

Paran

Definition:

Paran was a desert or wilderness area east of Egypt and south of the land of Canaan. There was also a Mount Paran, which may have been another name for Mount Sinai.

- The slave Hagar and her son Ishmael went to live in the wilderness of Paran after Sarah ordered Abraham to send them away.
- When Moses led the Israelites out of Egypt, they passed through the wilderness of Paran.
- It was from Kadesh-Barnea in the wilderness of Paran that Moses sent twelve men to spy out the land of Canaan and bring back a report.
- The wilderness of Zin was north of Paran and the wilderness of Sin was south of Paran.

(Translation suggestions: How to Translate Names)

(See also: Canaan, desert, Egypt, Kadesh, Sinai)

Bible References:

- 1 Kings 11:18
- 1 Samuel 25:1
- Genesis 21:19-21
- Numbers 10:11-13
- Numbers 13:3-4

Word Data:

- Strong's: H0364, H6290

Deuteronomy References:

1:1; 33:2

Passover

Definition:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

Examples from the Bible stories:

- 12:14 God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.

- 38:1 Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- 38:4 Jesus celebrated the **Passover** with his disciples.
- 48:9 When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- 48:10 Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G39570

Deuteronomy References:

16:intro; 16:1; 16:2; 16:5; 16:6

peace offering

Definition:

A “peace offering” was one of several sacrificial offerings that God commanded the Israelites to make. It is sometimes called the “thanksgiving offering” or “fellowship offering.”

- This offering involved sacrificing an animal that had no defects, sprinkling the animal’s blood on the altar, and burning the animal’s fat, as well as the rest of the animal separately.
- Added to this sacrifice was an offering of both unleavened and leavened bread, which was burned on top of the burnt offering.
- The priest and one who offered the sacrifice were permitted to share in eating the food that was offered.
- This offering symbolizes the fellowship of God with his people.

(See also: burnt offering, fellowship, fellowship offering, grain offering, priest, sacrifice, unleavened bread)

Bible References:

- 1 Samuel 13:8-10
- Ezekiel 45:16-17
- Joshua 8:30-32
- Leviticus 9:3-5
- Proverbs 7:13-15

Word Data:

- Strong’s: H8002

Deuteronomy References:

27:7

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

Deuteronomy References:

2:26; 20:10; 20:11; 20:12; 23:6; 28:65; 29:19

Pentecost, Festival of Weeks

Definition:

The “Festival of Weeks” was a Jewish festival that took place fifty days after Passover. It was later referred to as “Pentecost.”

- The Feast of Weeks was seven weeks (fifty days) after the Feast of Firstfruits. In the New Testament times, this festival was called “Pentecost” which has “fifty” as part of its meaning.
- The Festival of Weeks was held to celebrate the beginning of the grain harvest. It was also a time to remember when God first gave the Law to the Israelites on the tablets of stone given to Moses.
- In the New Testament, the Day of Pentecost is especially significant because it was when the believers of Jesus received the Holy Spirit in a new way.

(Translation suggestions: How to Translate Names)

(See also: festival, firstfruits, harvest, **Holy Spirit**, **raise**)

Bible References:

- **2 Chronicles 8:12-13**
- **Acts 2:1**
- **Acts 20:15-16**
- Deuteronomy 16:16-17
- **Numbers 28:26**

Word Data:

- Strong’s: H2282, H7620, G40050

Deuteronomy References:

16:10; 16:16

Peor, Mount Peor, Baal Peor

Definition:

The terms “Peor” and “Mount Peor” refer to a mountain located northeast of the Salt Sea, in the region of Moab.

- The name “Beth Peor” was the name of a city, probably located on that mountain or near it. This was where Moses died after God showed him the Promised Land.
- “Baal Peor” was a false god of the Moabites that they worshiped at Mount Peor. The Israelites also started worshiping this idol and God punished them for it.

(Translation suggestions: How to Translate Names)

(See also: Baal, false god, Moab, Salt Sea, worship)

Bible References:

- Numbers 23:28-30
- Numbers 31:16-17
- Psalms 106:28-29

Word Data:

- Strong’s: H1047, H1187, H6465

Deuteronomy References:

3:29; 4:3; 4:46; 34:6

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: blemish)

Bible References:

- Hebrews 12:2
- James 3:2
- Matthew 5:46-48
- Psalms 19:7-8

Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

Deuteronomy References:

32:4

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

Deuteronomy References:

4:26; 7:20; 7:24; 8:19; 8:20; 11:17; 28:20; 28:22; 28:51; 28:63; 30:18

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

Deuteronomy References:

7:1; 20:17

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “Perverse speech” could be translated as “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “Perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 8:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:2
- Psalms 101:4-6

Word Data:

- Strong’s: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

Deuteronomy References:

16:19; 32:5; 32:20

Pharaoh, king of Egypt

Definition:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as “Pharaoh.”

(Translation suggestions: How to Translate Names)

(See also: egypt, king)

Bible References:

- Acts 7:9-10
- Acts 7:13
- Acts 7:21
- Genesis 12:15
- Genesis 40:7
- Genesis 41:25

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.
- 8:8 **Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- 9:2 So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- 9:13 “I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt.”
- 10:2 Through these plagues, God showed __Pharaoh __ that he is more powerful than **Pharaoh** and all of Egypt’s gods.

Word Data:

- Strong’s: H4428, H4714, H6547, G53280

Deuteronomy References:

6:21; 6:22; 7:8; 7:18; 11:3; 29:2; 34:11

pig, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called "pork." The general term for pigs and related animals is "swine."

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a "wild boar." Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as "hogs."

(See also: How to Translate Unknowns)

(See also: **clean**)

Bible References:

- **2 Peter 2:22**
- **Mark 5:13**
- **Matthew 7:6**
- **Matthew 8:32**

Word Data:

- Strong's: H2386, G55190

Deuteronomy References:

14:8

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as “widespread disasters” or “widespread disease,” depending on the context.

(See also: hail, Israel, Moses, Pharaoh)

Bible References:

- 2 Samuel 24:13-14
- Exodus 9:14
- Genesis 12:17-20
- Luke 21:11
- Revelation 9:18

Word Data:

- Strong’s: H1698, H4046, H4194, H4347, H5061, H5062, H5063, G30610, G41270

Deuteronomy References:

24:8; 28:21; 28:59; 28:61; 29:22; 32:24

plea, plead, please, beg, implore

Definition:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- 2 Corinthians 8:3-5
- Judges 6:31
- Luke 4:39
- Proverbs 18:17

Word Data:

- Strong’s: H1777, H2603, H3198, H4941, H4994, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G11890, G17930, G20650, G38700

Deuteronomy References:

3:25; 4:32

pledge

Definition:

The term “pledge” refers to formally and solemnly promising to do something or give something.

- In the Old Testament the officials of Israel pledged to be loyal to King David.
- To “pledge” could be translate as to “formally commit to” or to “strongly promise.”
- The term “pledge” can also refer to an object given as a guarantee or promise that a debt will be paid.
- The object given as a pledge would be returned to its owner when the promise was fulfilled.
- Ways to translate “a pledge” could include “a solemn promise” or “a formal commitment” or “a guarantee” or “a formal assurance,” depending on the context.

(See also: promise, oath, vow)

Bible References:

- 2 Corinthians 5:4-5
- Exodus 22:26
- Genesis 38:17-18
- Nehemiah 10:28-29

Word Data:

- Strong’s: H0781, H2254, H2258, H5667, H5671, H6148, H6161, H6162

Deuteronomy References:

24:6; 24:10; 24:11; 24:12; 24:13; 24:17

plow, plower, plowman, plowmen, plowshare, unplowed

Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, ox)

Bible References:

- 1 Samuel 8:10-12
- Deuteronomy 21:4
- Luke 9:62
- Luke 17:7
- Psalm 141:5-7

Word Data:

- Strong’s: H0406, H0855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G07220, G07230

Deuteronomy References:

22:10

plunder, plundered, spoil, spoils

Definition:

The terms “spoil” and “plunder,” when used as a noun, refer to things that are taken by force from a person or place, normally during a time of war. The verb “plunder” means to take things from a person or place, normally by force and during a time of war.

- When translating the verb “plunder” in the context of war you should use a different word than “steal” as “to steal” normally implies wrong doing and to “plunder”” something in war is not necessarily sinful.
- You could translate the verb “plunder” with a word such as “pillage” or with a descriptive phrase “take the goods of.”
- You could translate the term “spoil” with a descriptive phrase such as “plundered goods” or “plundered things.”
- Depending on context, you could translate the term “plunder” with a descriptive phrase such as “captured goods” or with some other descriptive phrase or with a term such as “spoil” or “spoils.”
- Your language may have a word for things that are taken by force and/or in a time of war.

Bible References:

Word Data:

- Strong’s: H0957, H0962, H7998

Deuteronomy References:

1:39; 2:35; 3:7; 13:16; 20:14

pomegranate

Definition:

A pomegranate is a kind of fruit that has a thick, tough skin filled with many seeds that are covered with edible red pulp.

- The outer rind is reddish in color and the pulp surrounding the seeds is shiny and red.
- Pomegranates are very commonly grown in countries with a hot, dry climate, such as Egypt and Israel.
- Yahweh promised the Israelites that Canaan was a land with abundant water and fertile soil so that food was plentiful there, including pomegranates.
- The construction of Solomon's temple included bronze decorations in the shape of pomegranates.

(See also: bronze, Canaan, Egypt, Solomon, temple)

Bible References:

- 2 Kings 25:16-17
- Deuteronomy 8:7-8
- Jeremiah 52:22-23
- Numbers 13:23-24
- Numbers 20:5

Word Data:

- Strong's: H7416

Deuteronomy References:

8:8

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

Deuteronomy References:

1:8; 1:21; 1:39; 2:5; 2:9; 2:12; 2:19; 2:21; 2:22; 2:24; 2:31; 3:12; 3:18; 3:20; 4:1; 4:5; 4:14; 4:22; 4:26; 4:47; 5:31; 5:33; 6:1; 6:18; 7:1; 7:6; 7:17; 8:1; 9:1; 9:4; 9:5; 9:6; 9:23; 10:11; 11:8; 11:10; 11:11; 11:23; 11:29; 11:31; 12:1; 12:2; 12:29; 14:2; 15:4; 16:20; 17:14; 18:14; 19:1; 19:2; 19:14; 21:1; 23:20; 25:19; 26:1; 26:18; 28:21; 28:42; 28:63; 30:5; 30:16; 30:18; 31:3; 31:13; 32:47; 32:49; 33:4; 33:11; 33:23

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

Deuteronomy References:

10:21; 26:19

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

Deuteronomy References:

9:26

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

Deuteronomy References:

10:6; 17:9; 17:12; 17:18; 18:intro; 18:1; 18:3; 19:17; 20:intro; 20:2; 21:5; 24:8; 26:3; 26:4; 27:9; 31:9

promise, promised

Definition:

When used as a verb, the term “promise” refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term “promise” refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: covenant, oath, vow)

Bible References:

- Galatians 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

Examples from the Bible stories:

- 3:15 God said, “I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children.”Â
- 3:16 God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- 4:8 God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- 5:4 “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- 8:15 The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.

- 17:14 Though David had been unfaithful to God, God was still faithful to his **promises**.
- 50:1 Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

Deuteronomy References:

31:21

Promised Land

Definition:

The term “Promised Land” only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term “Promised Land” can be translated as the “land that God said he would give to Abraham” or “land that God promised to Abraham” or “land God promised to his people” or “land of Canaan.”
- In the Bible text, this term occurs as some form of “the land God promised.”

(See also: Canaan, promise)

Bible References:

- Deuteronomy 8:1-2
- Ezekiel 7:26-27

Examples from the Bible stories:

- 12:1 They (Israelites) were no longer slaves, and they were going to the **Promised Land**!
- 14:1 After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- 14:2 God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- 14:14 Then God led the people to the edge of the **Promised Land** again.
- 15:2 The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- 15:12 After this battle, God gave each tribe of Israel its own section of the **Promised Land**.

- 20:9 This period of time when God's people were forced to leave the **Promised Land** is called the Exile.

Word Data:

- Strong's: H0776, H3068, H3423, H5159, H5414, H7650

Deuteronomy References:

front:intro; 1:intro; 2:intro; 3:intro; 4:intro; 9:intro; 20:intro

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

Deuteronomy References:

13:1; 13:3; 13:5; 17:intro; 18:15; 18:18; 18:20; 18:22; 34:10

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

Deuteronomy References:

23:6; 28:11; 29:9; 30:9

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

Deuteronomy References:

23:17; 23:18; 31:16

prostrate

Definition:

The term “prostrate” means to be lying face down, stretched out on the ground.

- To “fall prostrate” or to “prostrate oneself” before someone means to suddenly bow down very low or in front of that person.
- Usually this position of being prostrate is a response that shows shock, amazement, and awe because of something miraculous that happened. It also shows honor and respect for the person being bowed to.
- Being prostrate also was a way to worship God. People often responded this way to Jesus in thanksgiving and worship when he did a miracle or to honor him as a great teacher.
- Depending on the context, ways to translate “prostrated” could include “bowed down low with the face to the ground” or “worshiped him by lying face down in front of him” or “bowed down low to the ground in amazement” or “worshiped.”
- The phrase “will not prostrate ourselves” could be translated as “will not worship” or “will not lie face down in worship” or “will not bow down and worship.”
- “Prostrate himself to” could also be translated as “worship” or “bow down in front of.”

(See also: awe, bow)

Bible References:

- 2 Kings 17:36-38
- Genesis 43:28
- Revelation 19:3-4

Word Data:

- Strong’s: H5307, H5457, H6440, H6915, H7812

Deuteronomy References:

9:18; 9:25

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

Deuteronomy References:

4:19; 4:28; 5:9; 6:13; 7:4; 7:16; 8:19; 10:12; 11:16; 12:2; 12:30; 13:2; 13:6; 13:13; 17:3; 26:10; 28:14; 28:36; 28:64; 29:18; 29:26; 30:17; 31:20

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include “wise saying” or “true word.”

(See also: Solomon, true, wise)

Bible References:

- 1 Kings 4:32-34
- 1 Samuel 24:12-13
- 2 Peter 2:22
- Luke 4:24
- Proverbs 1:1-3

Word Data:

- Strong’s: H2420, H4911, H4912, G38500, G39420

Deuteronomy References:

28:37

provoke, provoked, provocation

Definition:

The term “provoke” means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to “cause to become angry” or to “anger.”
- When used in a phrase such as, “do not provoke him,” this could be translated as “do not anger him” or “do not cause him to be angry” or “do not make him angry with you.”

Bible References:

- Ezekiel 20:27-29

Word Data:

- Strong’s: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G20420, G38630, G39470, G39490, G42920

Deuteronomy References:

9:7; 9:8; 9:18; 9:22; 31:29; 32:19; 32:27

punish, punished, punishment, unpunished

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: just, repent, righteous, sin)

Bible References:

- 1 John 4:18
- 2 Thessalonians 1:9
- Acts 4:21
- Acts 7:59-60
- Genesis 4:15
- Luke 23:16
- Matthew 25:46

Examples from the Bible stories:

- 13:7 God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.
- 16:2 Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- 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.

- 48:6 Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- 48:10 When anyone believes in Jesus, the blood of Jesus takes away that person's sin, and God's **punishment** passes over him.
- 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.
- 49:11 Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8011, H8199, G13490, G15560, G15570, G28490, G38110, G50970

Deuteronomy References:

5:11

Rabbah

Definition:

Rabbah was the most important city of the Ammonite people.

- In battles against the Ammonites, the Israelites often attacked Rabbah.
- Israel's King David captured Rabbah as one of his last conquests.
- The modern-day city Amman Jordan is now where Rabbah used to be located.

(See also: Ammon, David)

Bible References:

- 1 Chronicles 20:1
- 2 Samuel 12:26
- Deuteronomy 3:11
- Ezekiel 25:3-5
- Jeremiah 49:1-2

Word Data:

- Strong's: H7237

Deuteronomy References:

3:11

Ramoth

Definition:

Ramoth was an important city in the mountains of Gilead near the Jordan River. It was also called Ramoth Gilead.

- Ramoth belonged to the Israelite tribe of Gad and was designated as a city of refuge.
- King Ahab of Israel and King Jehoshaphat of Judah waged war against the king of Aram at Ramoth. Ahab was killed in that battle.
- Sometime later, King Ahaziah and King Joram tried to take the city of Ramoth from the king of Aram.
- Ramoth Gilead was where Jehu was anointed king over Israel.

(Translation suggestions: Translate Names)

(See also: **Ahab**, **Ahaziah**, Aram, Gad, **Jehoshaphat**, **Jehu**, **Joram**, Jordan River, **Judah**, refuge)

Bible References:

- **1 Chronicles 6:73**
- **1 Kings 22:3**
- **2 Chronicles 18:3**
- **2 Kings 8:28-29**

Word Data:

- Strong's: H7216, H7418, H7433

Deuteronomy References:

4:43

Rapha, Raphaites, the Valley of the Raphaites

Definition:

The term “Rapha” is the name for a group of inhabitants who lived in a location on the eastern side of the Jordan river. It is also used to refer to dead people or their spirits. The “Rapha” are called “Raphaites” or “Raphaim.”

- There was a valley named after this people group, “the valley of the Raphaites,” which is mentioned six times in the Old Testament.
- “Rapha” is an English transliteration of a Hebrew word. It is difficult to determine with certainty what the word “Rapha” means and consequently what type of beings the word “Rapha” refers to, whether a group of living people, spirits, or quasi-divine beings. For this reason many English translations have chosen to transliterate the original language (Hebrew) word as “Raphaites” or “Raphaim.” You may desire to do the same thing in your translation.
- In Job 26:5, Psalm 88:10, Proverbs 2:18, Proverbs 9:18, Proverbs 21:16, Isaiah 14:9, Isaiah 26:14, and Isaiah 26:19 the term “Raphaites” refers to people who are dead or to their “spirits.”
- In all other occurrences in the Old Testament the term “Raphaites” refers to the people group who were human beings who were alive and made up a specific people group.
- The people group the Ammonites called the Raphaites by the name “Zamzummites” (See Deuteronomy 2:20).
- The term “Rapha” refers to the living people group in every occurrence in the Old Testament except in 1 Chronicles 8:2 and 8:37. In each of these two verses it refers to the name of a man (a different man in each verse).

(Translation suggestions: How to Translate Names, Copy or Borrow Words)

Bible References:

Word Data:

- Strong’s:

Deuteronomy References:

2:11; 2:20; 3:11; 3:13

rebel, rebellion, rebellious, rebelliousness

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to “rebel” could also be translated as to “disobey” or to “revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: **authority**, **governor**)

Bible References:

- **1 Kings 12:18-19**
- **1 Samuel 12:14**
- **1 Timothy 1:9-11**
- **2 Chronicles 10:17-19**
- **Acts 21:38**
- **Luke 23:19**

Examples from the Bible stories:

- **14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- **18:7** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- **18:9** Jeroboam **rebelled** against God and caused the people to sin.
- **18:13** Most of the people of Judah also **rebelled** against God and worshiped other gods.

- 20:7 But after a few years, the king of Judah **rebelled** against Babylon.
- 45:3 Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.”

Word Data:

- Strong’s: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

Deuteronomy References:

1:26; 1:43; 9:7; 9:23; 9:24; 13:5; 21:18; 21:20; 31:27

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

Deuteronomy References:

22:18; 28:20

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

Deuteronomy References:

7:8; 9:26; 13:5; 15:15; 21:8; 24:18

refuge, refugee, shelter, sheltered

Definition:

The term “refuge” refers to a place or condition of safety and protection. A “refugee” is someone who is seeking a safe place. A “shelter” refers to a place that can protect from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term “city of refuge” in the Old Testament referred to one of several cities where a person who accidentally killed someone could go for protection from people who would attack them in revenge.
- A “shelter” is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes “shelter” means “protection,” as when Lot said that his guests were “under the shelter” of his roof. He was saying that they should be safe because he was taking responsibility to protect them as members of his household.

Translation Suggestions:

- The term “refuge” could be translated as “safe place” or “place of protection.”
- “Refugees” are people leaving their home to escape from a dangerous situation, and could be translated as “aliens,” “homeless people,” or “exiles.”
- Depending on the context, the term “shelter” could be translated as “something that protects” or “protection” or “protected place.”
- If it refers to a physical structure, “shelter” could also be translated as “protective building” or “house of safety.”
- The phrase “into safe shelter” could be translated as “into a safe place” or “into a place that will protect.”
- To “find shelter” or to “take shelter” or to “take refuge” could be translated as to “find a place of safety” or to “put oneself in a protected place.”

Bible References:

- 2 Samuel 22:3-4
- Deuteronomy 32:37-38
- Isaiah 23:14
- Jeremiah 16:19
- Numbers 35:24-25
- Psalm 46:1
- Psalms 28:8

Word Data:

- Strong's: H2620, H4268, H4498, H4585, H4733, H4869

Deuteronomy References:

4:intro; 16:13; 16:16; 19:intro; 32:37; 32:38; 33:27

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: **command**, **disobey**, **obey**, **stiff-necked**)

Bible References:

- **Galatians 4:12-14**
- **Hosea 4:6-7**
- **Isaiah 41:9**
- **John 12:48-50**
- **Mark 7:9**

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

Deuteronomy References:

32:15

remnant

Definition:

The term “remnant” literally refers to people or things that are “remaining” or “left over” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” also implies that there were other people who did not remain or were not left over.

Translation Suggestions:

- A phrase such as “the remnant of this people” could be translated as “the rest of these people” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

- Acts 15:17
- Amos 9:12
- Ezekiel 6:8-10
- Genesis 45:7
- Isaiah 11:11
- Micah 4:6-8

Word Data:

- Strong’s: H3498, H3499, H5629, H6413, H7604, H7605, H7611, H8281, H8300, G26400, G30050, G30620

Deuteronomy References:

2:34; 3:11; 19:20

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

Deuteronomy References:

2:25; 5:31; 17:9; 17:10; 17:11

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

Deuteronomy References:

3:12; 3:16; 4:43; 11:6; 27:13; 29:8; 33:6

reward, prize, deserve

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. To “reward” someone is to give someone something he deserves. However, this is different than the concept of “wages,” which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- To “reward” someone could be translated by to “repay” or to “punish” or to “give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: punish)

Bible References:

- Deuteronomy 32:6
- **Isaiah 40:10**
- **Luke 6:35**
- **Mark 9:40-41**
- **Matthew 5:11-12**
- **Matthew 6:3-4**
- **Psalms 127:3-5**
- **Revelation 11:18**

Word Data:

- Strong’s: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

Deuteronomy References:

32:6

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

Deuteronomy References:

4:8; 6:25; 9:4; 9:5; 9:6; 16:18; 16:19; 16:20; 24:13; 25:1; 32:4; 33:19

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: **authority**, **governor**, king, **synagogue**)

Bible References:

- **Acts 3:17-18**
- **Acts 7:35-37**
- **Luke 12:11**
- **Luke 23:35**
- **Mark 10:42**
- **Matthew 9:32-34**
- **Matthew 20:25**
- **Titus 3:1**

Word Data:

- Strong’s: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

Deuteronomy References:

1:15; 15:6; 16:18; 20:5; 29:10

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: How to Translate Unknowns)

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- 13:5 “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”
- 26:2 Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- 41:3 The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong’s: H4868, H7676, H7677, G43150, G45210

Deuteronomy References:

5:intro; 5:12; 5:14; 5:15

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 offeringpeace 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

Deuteronomy References:

12:6; 12:11; 12:17; 12:21; 12:26; 12:27; 15:21; 16:2; 16:4; 16:5; 16:6; 17:1; 18:3; 27:6; 27:7; 32:17; 32:38; 33:10; 33:19

Salt Sea, Dead Sea

Definition:

The Salt Sea (also called the Dead Sea) was located between southern Israel on its west and Moab on its east.

- The Jordan River flows south into the Salt Sea.
- Because it is smaller than most seas, it could be called “Salt Lake.”
- This sea has such a high concentration of minerals (or “salts”) that nothing can live in its waters. Its lack of plants and animals is the cause of the name “Dead Sea.”
- In the Old Testament, this sea is also called the “Sea of Arabah” and the “Sea of Negev” because of its location near the regions of Arabah and Negev.

(Translation suggestions: Translate Names)

(See also: Ammon, Arabah, Jordan River, Moab, Negev)

Bible References:

- 2 Chronicles 20:1-2
- Deuteronomy 3:17
- Joshua 3:14-16
- Numbers 34:1-3

Word Data:

- Strong’s: H3220, H4417

Deuteronomy References:

3:17; 4:49

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, holy, set apart)

Bible References:

- 1 Thessalonians 4:3-6
- 2 Thessalonians 2:13
- Genesis 2:1-3
- Luke 11:2
- Matthew 6:8-10

Word Data:

- Strong’s: H6942, G00370, G00380

Deuteronomy References:

5:12; 14:21; 15:19; 26:19; 28:9; 33:3

sandal

Definition:

A sandal is a simple shoe with a flat sole that is held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- In ancient Israel, a sandal was sometimes used to confirm a legal transaction, such as the selling of property. One person would take off a sandal and give it to the other person to show that the transaction was legal and binding.
- John said that he was not worthy to even untie Jesus' sandals, which was a normal task for the servant or slave with the lowest status in a Jewish household.

Bible References:

- Acts 7:33
- Deuteronomy 25:10
- John 1:27
- Joshua 5:15
- Mark 6:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G45470, G52660

Deuteronomy References:

25:9; 25:10; 29:5

save, saved, safe, salvation, rescue

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

Deuteronomy References:

20:4; 22:27; 32:15; 33:29

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, synagogue, word of God)

Bible References:

- Jeremiah 29:3
- Luke 4:17
- Numbers 21:14-15
- Revelation 5:2

Word Data:

- Strong's: H4039, H4040, H5612, G09740, G09750

Deuteronomy References:

17:18; 28:61; 31:24; 31:26

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

Definition:

The “Sea of Galilee” is a lake in eastern Israel. In the Old Testament it was called the “Sea of Kinnereth.”

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the “Sea of Tiberias” and the “lake of Gennesaret.”
- This term could also be translated as “lake in the region of Galilee” or “Lake Galilee” or “lake near Tiberias (Gennesaret).”

(Translation suggestions: How to Translate Names)

(See also: Capernaum, Galilee, Jordan River, Salt Sea)

Bible References:

- John 6:1-3
- Luke 5:1
- Mark 1:16-18
- Matthew 4:12-13
- Matthew 4:18-20
- Matthew 8:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong’s: H3220, H3672, G10560, G10820, G22810, G30410, G50850

Deuteronomy References:

3:17

Sea of Reeds, Red Sea

Definition:

The “Sea of Reeds” was the name of a body of water located between Egypt and Arabia. It is now called the “Red Sea.”

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as “Reed Sea.”

(See also: Arabia.Canaan, Egypt)

Bible References:

- Acts 7:35-37
- Exodus 13:17-18
- Joshua 4:22-24
- Numbers 14:23-25

Examples from the Bible stories:

- 12:4 When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh’s army and the **Red Sea**.
- 12:5 Then God told Moses, “Tell the people to move toward the **Red Sea**.”
- 13:1 After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

Word Data:

- Strong’s: H3220, H5488, G20630, G22810

Deuteronomy References:

1:40; 2:1; 11:4

seal, sealed, unsealed

Definition:

When referring to an action, the term “seal” means to close an object with something (usually called a “seal”) that makes the object impossible to open without breaking the seal. When referring to an object, the term “seal” refers to something that was made of wood or metal or stone that was formed into a design so that it could be used to stamp something (make an imprint on it).

- A seal was marked with a design to show who it belonged to.
- Seals were used to mark different objects for the purpose of showing that the thing belonged to the owner or had come from the owner or was approved by the owner.
- Seals were used to indicate the authenticity of something as deriving from the owner or being approved by the owner or belonging to the owner in some way.
- Sometimes a seal was put on the top of a ring so that the owner of the ring could press the seal down into something and make an imprint on it.
- Sometimes seals were attached to a string or cord and worn around the neck.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus’ grave in order to keep anyone from moving the stone.

(See also: Holy Spirit, tomb)

Bible References:

- Exodus 2:3
- Isaiah 29:11
- John 6:27
- Matthew 27:66
- Revelation 5:2

Word Data:

- Strong’s: H2368, H2560, H2856, H2857, H2858, H5640, G26960, G49720, G49730

Deuteronomy References:

32:34

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: children, descendant)

Bible References:

- 1 Kings 18:32
- Genesis 1:11
- Jeremiah 2:21
- Matthew 13:8

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

Deuteronomy References:

front:intro; 1:8; 4:37; 10:15; 11:9; 11:10; 14:22; 22:9; 28:38; 28:46; 28:59; 30:6; 30:19; 31:21; 34:4

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

Deuteronomy References:

1:33; 4:29; 12:5; 13:10; 13:14; 22:2; 23:6

Seir, sons of Seir, Mount Seir, mountains of Seir, land of Seir

Definition:

Seir is the name of a man who was a descendant of Esau. The Bible calls Seir's descendants "the sons of Seir."

- In the Bible region where the descendants of Seir lived is sometimes called "the land of Seir" and sometimes called "Seir."
- The Bible calls a mountain range in Edom "the mountains of Seir."
- The Bible calls a mountain in the land of Judah "Mount Seir."
- The context and/or the modifying word or words will indicate whether "Seir" refers to the person, his descendants, the land of Seir, the mountain Seir, or the mountain range by that name.
- The phrase "the sons of Seir" in 2 Chronicles 25:11,14, refers to the Edomites and the word "Seir" in Ezekiel 25:8 also refers to the Edomites.
- In the Bible the term "Seir" is sometimes used with the same meaning as "Edom."

(Translation suggestions: How to Translate Names)

(See also: Edom)

Bible References:

Word Data:

- Strong's: H2022, H8165

Deuteronomy References:

1:2; 1:44; 2:1; 2:4; 2:5; 2:8; 2:12; 2:22; 2:29; 33:2

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

Deuteronomy References:

2:34; 2:35; 3:4; 9:17; 20:19; 21:19; 22:25; 22:28; 25:11; 32:41

serpent, snake, viper

Definition:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: How to Translate Names)

(See also: curse, deceive, disobey, Eden, evil, prey, Satan, sin, tempt)

Bible References:

- Genesis 3:3
- Genesis 3:4-6
- Genesis 3:12-13
- Mark 16:17-18
- Matthew 3:7
- Matthew 23:33

Word Data:

- Strong’s: H0660, H2119, H5175, H6620, H6848, H8314, H8577, G21910, G20620, G37890

Deuteronomy References:

8:15; 32:33

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

Deuteronomy References:

3:24; 5:6; 5:14; 5:21; 9:27; 10:8; 10:20; 11:13; 12:12; 12:18; 13:4; 15:intro; 15:12; 15:18; 16:11; 16:14; 17:12; 18:5; 18:7; 20:11; 21:5; 28:47; 28:48; 29:2; 32:36; 32:43; 34:5; 34:11

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, false god, prostitute, faithful)

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 3:5-8
- Ephesians 5:3
- Genesis 38:24-26
- Hosea 4:13-14
- Matthew 5:31-32
- Matthew 19:7-9

Word Data:

- Strong's: H2181, H8457, G16080, G42020, G42030

Deuteronomy References:

22:21

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

Deuteronomy References:

21:14; 22:14; 22:17; 22:21; 22:24; 25:3

shield

Definition:

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

- Shields were often circular or oval, were made of materials such as leather, wood, or metal, and were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: faith, obey, Satan, spirit)

Bible References:

- 1 Kings 14:26
- 2 Chronicles 23:8-9
- 2 Samuel 22:36
- Deuteronomy 33:29
- Psalms 18:35

Word Data:

- Strong's: H2653, H3591, H4043, H5437, H5526, H6793, H7982, G23750

Deuteronomy References:

33:29

Sidon, Sidonians

Definition:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G46050, G46060

Deuteronomy References:

3:9

siege, besiege, besieged, siegework, siegeworks

Definition:

A “siege” occurs when an attacking army surrounds a city and keeps it from receiving any supplies of food and water. To “besiege” a city or to put it “under siege” means to attack it by means of a siege.

- When the Babylonians came to attack Israel, they used the tactic of a siege against Jerusalem to weaken the people inside the city.
- Often during a siege, ramps of dirt are gradually constructed to enable the attacking army to cross over the city walls and invade the city.
- To “besiege” a city can also be expressed as to “lay siege” to it or to “perform a siege” on it.
- The term “besieged” has the same meaning as the expression “under siege.” Both these expressions describe a city that an enemy army is surrounding and besieging.

Bible References:

- 1 Chronicles 20:1
- 1 Kings 20:1-3
- 1 Samuel 11:1-2
- Jeremiah 33:4

Word Data:

- Strong’s: H4692, H4693, H5341, H5437, H5564, H6693, H6696, H6887

Deuteronomy References:

20:12; 20:19; 20:20; 28:52; 28:53; 28:55; 28:57

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

Deuteronomy References:

4:34; 6:8; 6:22; 7:19; 11:3; 11:18; 13:1; 13:2; 17:intro; 26:8; 28:46; 29:3; 34:11

Sihon

Definition:

Sihon is the name of a man who was an Amorite king who ruled over the land of Heshbon.

- The Israelites conquered Sihon and his people and land.

(Translation suggestions: How to Translate Names)

(See also: Amorite, Heshbon)

Bible References:

Word Data:

- Strong's: H5511

Deuteronomy References:

1:4; 2:24; 2:26; 2:30; 2:31; 2:32; 3:2; 3:6; 4:46; 29:7; 31:4

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

Deuteronomy References:

2:6; 2:28; 7:25; 8:13; 14:25; 14:26; 17:17; 21:14; 22:19; 22:29; 23:19; 29:17

Simeon

Definition:

Simeon was Jacob's second son. He was Leah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Simeon."
- The name Simeon is similar to the Hebrew word meaning "to hear."
- The tribe of Simeon occupied part of the southernmost territory in the promised land of Canaan. Its land was entirely surrounded by the land that belonged to Judah. When used as the name of a region of land, the term "Simeon" refers to the land given to the tribe of Simeon.
- When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.
- Another man named Simeon is mentioned in Luke's geneology of Jesus.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Leah)

Bible References:

- Genesis 29:33
- Genesis 34:25
- Genesis 42:35-36
- Genesis 43:21-23
- Luke 2:25

Word Data:

- Strong's: H8095, H8099, G48260

Deuteronomy References:

27:12

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

Deuteronomy References:

1:41; 7:intro; 9:intro; 9:16; 9:18; 9:21; 9:27; 15:9; 19:15; 20:intro; 20:18; 21:22; 22:26; 23:21; 23:22; 24:4; 24:15; 24:16; 26:14

Sinai, Horeb

Definition:

Mount Sinai, also called Mount Horeb, is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula, but the exact location of this mountain is not known.

- It is the place where God revealed his covenant to the Israelites and gave Moses the stone tablets on which he had written the ten commandments.
- It is also called the "mountain of God."
- It was also the place where God later told Moses to strike a rock to provide water for the Israelites as they were wandering in the desert.
- It was the place where Moses saw the burning bush when he was tending sheep.
- It is possible that "Horeb" was the actual name of the mountain and that "Mount Sinai" simply means "mountain of Sinai," referring to the fact that Mount Horeb was located in the desert of Sinai.

(See also: desert, Ten Commandmentscovenant, Israel, Moses, Sinai)

Bible References:

- Acts 7:29-30
- Exodus 16:1-3
- Galatians 4:24
- Leviticus 27:34
- Numbers 1:17-19
- 1 Kings 8:9-11
- 2 Chronicles 5:9-10
- Deuteronomy 1:2
- Exodus 3:1-3
- Psalms 106:19

Examples from the Bible stories:

- 13:1 After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**.
- 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.

- 13:11 For many days, Moses was on top of **Mount Sinai** talking with God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at **Sinai**.

Word Data:

- Strong's: H2722, H5514, G37350, G46140

Deuteronomy References:

1:2; 1:6; 1:19; 4:10; 4:15; 5:2; 9:8; 18:16; 29:1; 33:2

skin disease, leper, leprosy

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: Miriam, Naaman, clean)

Bible References:

- Luke 5:13
- Luke 17:12
- Mark 1:40
- Mark 14:3
- Matthew 8:3
- Matthew 10:8-10
- Matthew 11:5

Word Data:

- Strong’s: H6879, H6883, G30140, G30150

Deuteronomy References:

24:8

slay, slain, slaughter, kill, murder

Definition:

To “slay” a person or animal means to kill it. Often it means to kill it in a forceful or violent way. If a man has killed an animal he has “slain” it.

- When referring to an animal or to a large number of people, the term “slaughter” is another term that is often used.
- An act of slaughtering is also called a “slaughter.”
- The phrase “the slain” could also be translated as “the slain people” or “the people who were killed.”

(See also: **slaughter**)

Bible References:

- **Ezekiel 28:23**
- **Isaiah 26:21**

Word Data:

- Strong’s: H2026, H2076, H2491, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6991, H6992, H7523, H7819, G03370, G06150, G13150, G23800, G26950, G49680, G49690, G54070

Deuteronomy References:

4:42; 5:17; 9:28; 12:15; 13:9; 19:3; 21:1; 21:2; 21:3; 21:6; 22:26; 28:31; 32:42

snare, ensnare, entrap, trap, trapped, pitfall

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. To “snare” or “ensnare” is to catch with a snare, and to “trap” or “entrap” is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can not get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who is starts sinning and cannot stop can be described as “ensnared by sin” in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: free, prey, Satan, tempt)

Bible References:

- Ecclesiastes 7:26
- Luke 21:34
- Mark 12:13
- Psalms 18:5

Word Data:

- Strong’s: H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6679, H6983, H7639, H7845, H8610, G00640, G23390, G23400, G38020, G38030, G39850, G46250

Deuteronomy References:

7:16; 7:25; 12:30

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
- Matthew 11:24

Word Data:

- Strong's: H5467, G46700

Deuteronomy References:

29:23; 32:32

sorcerer, sorceress, sorcery, sorceries, witchcraft, magician

Definition:

"Sorcery" or "witchcraft" refers to using magic, which involves doing powerful things through the help of evil spirits. A "sorcerer" is someone who does these powerful, magical things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms "sorcery" and "witchcraft" could also be translated as "evil spirit power" or "casting spells."
- Possible ways to translated "sorcerer" could include "worker of magic" or "person who casts spells" or "person who does miracles using evil spirit power."
- Note that "sorcery" has a different meaning than the term "divination," which refers to attempting to contact the spirit world.

(See also: adultery, demon, divination, false god, magic, sacrifice, worship)

Bible References:

- Acts 8:9-11
- Exodus 7:11-13
- Galatians 5:19-21
- Revelation 9:20-21

Word Data:

- Strong's: H3784, H3785, H3786, H6049, G30950, G30960, G30970, G53310, G53320, G53330

Deuteronomy References:

18:10

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37
- Psalms 19:7
- Revelation 20:4

Word Data:

- Strong's: H5082, H5315, H5397, G55900

Deuteronomy References:

4:9; 4:15; 4:29; 6:5; 10:12; 11:13; 11:18; 12:15; 12:20; 12:21; 13:3; 14:26; 18:6; 26:16; 30:2; 30:6; 30:10

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.

(See also: harvest)

Bible References:

- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong’s: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

Deuteronomy References:

6:11; 11:10; 16:21; 20:6; 22:9; 28:30; 28:39; 29:23

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

Deuteronomy References:

2:30; 28:65; 34:9

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

Deuteronomy References:

4:1; 4:5; 4:6; 4:8; 4:14; 4:40; 4:45; 5:1; 5:31; 6:1; 6:2; 6:17; 6:20; 6:24; 7:11; 8:11; 10:13; 11:1; 11:32; 12:1; 16:12; 17:19; 26:16; 26:17; 27:10; 28:15; 28:45; 30:10; 30:16

stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: adultery, commit, crime, death, Lystra, testimony)

Bible References:

- Acts 7:57-58
- Acts 7:59-60
- Acts 14:5
- Acts 14:19-20
- John 8:4-6
- Luke 13:34
- Luke 20:6
- Matthew 23:37-39

Word Data:

- Strong’s: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

Deuteronomy References:

13:10; 17:5; 21:21; 22:21; 22:24

storehouse

Definition:

A “storehouse” is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a “storehouse” was usually used to store extra grain and other food to be used later when there was a famine.
- This term was also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple and tent of meeting (sometimes called “the tabernacle”)contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- Other ways to translate “storehouse” could include “a building for storing grain” or “place for keeping food” or “room for keeping valuable things safe.”
- When referring to the place where valuable things were kept for the tent of meeting or temple, another way to translate the word “storehouse” is “treasury.”

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

Bible References:

- 2 Chronicles 16:2-3
- Luke 3:17
- Matthew 3:12
- Psalms 33:7

Word Data:

- Strong’s: H0214, H0618, H0624, H4035, H4200, H4543, G05960

Deuteronomy References:

28:12

strife, disputes, quarrel, arguing, conflict

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

Bible References:

- 1 Corinthians 3:3-5
- Habakkuk 1:3
- Philippians 1:17
- Proverbs 17:1
- Psalms 55:8-9
- Romans 13:13

Word Data:

- Strong’s: H1777, H1779, H4066, H4090, H4683, H4808, H7379, H7701, G04850, G20520, G20540, G30550, G31630, G53790

Deuteronomy References:

1:12

strong drink

Definition:

The term “strong drink” refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone fermentation.
- Kinds of “strong drink” include grape wine, palm wine, beer, and apple cider. In the Bible, grape wine was the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the “Nazirite vow” were not permitted to drink fermented drinks.
- This term could also be translated as “fermented drink” or “alcoholic drink.”

(See also: grape, Nazirite, vow, wine)

Bible References:

- Isaiah 5:11-12
- Leviticus 10:9
- Luke 1:14-15
- Numbers 6:3

Word Data:

- Strong’s: H5435, H7941, G46080

Deuteronomy References:

14:26

stronghold, fortification, fortress, citadel

Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. A “citadel” is a fortress inside a city. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- “Stronghold” or “fortress” could be translated as “securely strong place” or “strongly protected place.”
- The term “fortified city” could be translated as “securely protected city” or “strongly built city.”
- Another figurative meaning for the term “stronghold” referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as “false strongholds.”
- This term should be translated differently from “refuge,” which emphasizes safety more than the concept of being fortified.

(See also: false god, false god, refuge, Yahweh)

Bible References:

- 2 Corinthians 10:4
- 2 Kings 8:10-12
- 2 Samuel 5:8-10
- Acts 21:35
- Habakkuk 1:10-11

Word Data:

- Strong’s: H0490, H0553, H0759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H6877, H7682, G37940, G39250

Deuteronomy References:

1:28

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16
- 2 Thessalonians 1:3-5
- 2 Timothy 1:8
- Acts 7:11-13
- Isaiah 53:11
- Jeremiah 6:6-8
- Matthew 16:21
- Psalms 22:24
- Revelation 1:9
- Romans 5:3-5

Examples from the Bible stories:

- 9:13 God said, “I have seen the **suffering** of my people.”
- 38:12 Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- 42:3 He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- 42:7 He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- 44:5 “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- 46:4 God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- 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: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

Deuteronomy References:

29:3

sulfur, sulfurous

Definition:

Sulfur is a yellow substance that becomes a burning liquid when it is set on fire.

- Sulfur also has a very strong smell that is like the odor of rotten eggs.
- In the Bible, burning sulfur is a symbol of God's judgment on ungodly and rebellious people.
- During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
- In some English Bible versions, sulfur is referred to as "brimstone," which literally means "burning stone."

Translation Suggestions:

- Possible translations of this term could include "yellow stone that burns" or "burning yellowish rock."

(See also: Gomorrah, judge, Lot, rebel, Sodom, **godly**)

Bible References:

- **Genesis 19:24**
- **Isaiah 34:9**
- **Luke 17:29**
- **Revelation 20:10**

Word Data:

- Strong's: H1614, G23030

Deuteronomy References:

29:23

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

Deuteronomy References:

13:15; 20:13; 28:22; 32:25; 32:41; 32:42; 33:29

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

Deuteronomy References:

12:intro; 14:intro; 16:intro; 26:intro

Ten Commandments

Definition:

The “Ten Commandments” were commands that God gave to Moses on Mount Sinai while the Israelites were living in the desert on their way to the land of Canaan. God wrote these commands on two large slabs of stone.

- God gave the Israelites many commands to obey, but the Ten Commandments were special commands to help the Israelites love and worship God and love other people.
- These commandments were also part of God’s covenant with his people. By obeying what God had commanded them to do, the people of Israel would show that they loved God and belonged to him.
- The stone slabs with the commandments written on them were kept in the Ark of the Covenant, which was located in the most holy place of the tabernacle and later, the temple.

(See also: ark of the covenant, **command**, covenant, desert, law, **obey**, Sinai, worship)

Bible References:

- Deuteronomy 4:13-14
- Deuteronomy 10:3-4
- **Exodus 34:27-28**
- **Luke 18:18-21**

Examples from the Bible stories:

- **13:7** Then God wrote these **Ten Commandments** on two stone tablets and gave them to Moses.
- **13:13** When Moses came down the mountain and saw the idol, he was so angry that he smashed the stones on which God had written the **Ten Commandments**.
- **13:15** Moses wrote the **Ten Commandments** on new stone tablets to replace the ones he had broken.

Word Data:

- Strong’s: H1697, H6235

Deuteronomy References:

4:13; 5:intro; 10:4

tent of meeting

Definition:

The term “tent of meeting” refers to a tent which was a temporary place where God met with Moses before the tabernacle was built.

- The tent of meeting was set up outside the camp of the Israelites.
- When Moses went into the tent of meeting to meet with God, a pillar of cloud would stand at the entrance to the tent as a sign of God’s presence there.
- After the Israelites built the tabernacle, the temporary tent was no longer needed and the term “tent of meeting” was sometimes used to refer to the tabernacle.

(See also: Israel, Moses, pillar, tabernacle, tent)

Bible References:

- 1 Kings 2:28-29
- Joshua 19:51
- Leviticus 1:2
- Numbers 4:31-32

Examples from the Bible stories:

- 13:8 God gave the Israelites a detailed description of a tent he wanted them to make. It was called the **Tent of Meeting**, and it had two rooms, separated by a large curtain.
- 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.
- 14:8 God was very angry and came to the **Tent of Meeting**.
- 18:2 Instead of at the **Tent of Meeting**, people now worshiped God and offered sacrifices to him at the Temple.

Word Data:

- Strong’s: H0168, H4150

Deuteronomy References:

31:14; 31:15

tent, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: synecdoche)

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

Bible References:

- 1 Chronicles 5:10
- Daniel 11:45
- Exodus 16:18
- Genesis 12:9

Word Data:

- Strong's: H0167, H0168, H2583, H3407, H6898

Deuteronomy References:

1:27; 5:30; 11:6; 16:7; 33:18

tenth, tithe

Definition:

The terms “tenth” and “tithe” refer to “ten percent” or “one-out-of-ten portion” of one’s money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as “one-tenth” or “one out of ten.”

(See also: believe, Israel, Levite, livestock, **Melchizedek**, **minister**, sacrifice, **tabernacle**, temple)

Bible References:

- **Genesis 14:19-20**
- **Genesis 28:20-22**
- **Hebrews 7:4-6**
- **Isaiah 6:13**
- **Luke 11:42**
- **Luke 18:11-12**
- **Matthew 23:23-24**

Word Data:

- Strong’s: H4643, H6237, H6241, G05860, G11810, G11830

Deuteronomy References:

12:6; 12:11; 12:17; 14:22; 14:23; 14:28; 26:12

terror, terrorize, terrify, dread, panic

Definition:

The term “terror” refers to a feeling of extreme or intense fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 2:25
- **Exodus 14:10**
- **Luke 21:9**
- **Mark 6:48-50**

Word Data:

- Strong’s: H0367, H0926, H0928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, G16290, G16300, G22580, G44220, G44260, G54010

Deuteronomy References:

2:25; 4:34; 6:22; 8:15; 11:25; 20:3; 32:25

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13
- James 1:12
- Lamentations 3:40-43

- **Malachi 3:10**
- **Philippians 1:10**
- **Psalm 26:2**

Word Data:

- Strong's: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

Deuteronomy References:

6:16; 8:2; 8:16; 13:3; 33:8

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

Deuteronomy References:

4:26; 5:20; 8:19; 17:intro; 17:6; 17:7; 19:intro; 19:15; 19:16; 19:18; 30:19; 31:19; 31:21; 31:26; 31:28

the sea, the Great Sea, the western sea

Definition:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by: Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the "western sea."

(Translation suggestions: Translate Names)

(See also: Israel, people group, prosper)

Bible References:

- Ezekiel 47:15-17
- Ezekiel 47:18-20
- Joshua 15:3-4
- Numbers 13:27-29

Word Data:

- Strong's: H0314, H1419, H3220

Deuteronomy References:

1:7; 11:24; 30:13; 33:19; 34:2

thief, thieves, rob, robber, robbery, bandit

Definition:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: bless, **crime**, **crucify**, **darkness**, destroyer, **power**, **Samaria**, **Satan**)

Bible References:

- **2 Peter 3:10**
- **Luke 12:33**
- **Mark 14:48**
- **Proverbs 6:30**
- **Revelation 3:3**

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

Deuteronomy References:

24:7; 28:29; 28:31

thresh

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating grain from the rest of the plant.

- Threshing a crop loosens the grain from the stalk. Afterwards the grain is “winnowed” to completely separate the seed from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: chaff, grain, winnow)

Bible References:

- 2 Chronicles 3:1-3
- 2 Kings 13:7
- 2 Samuel 24:16
- Daniel 2:35
- Luke 3:17
- Matthew 3:12
- Ruth 3:1-2

Word Data:

- Strong’s: H0212, H4173, H1637, H1758, H1786, H1869, H2251, G02480

Deuteronomy References:

15:14; 16:13; 25:4

throne, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” can also be used to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: **authority**, **power**, king, **reign**)

Bible References:

- **Colossians 1:15-17**
- **Genesis 41:40**
- **Luke 1:32**
- **Luke 22:30**
- **Matthew 5:34**
- **Matthew 19:28**
- **Revelation 1:4-6**

Word Data:

- Strong’s: H3427, H3676, H3678, H3764, H7675, G09680, G23620

Deuteronomy References:

17:18

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

Deuteronomy References:

28:49

trample

Definition:

To “trample” means to step on something and smash it with the feet. This term is also used figuratively in the Bible to mean “destroy” or “defeat” or “humiliate.”

- An example of “trampling” would be the smashing down of grass by the feet of people running in a field.
- In ancient times, wine was sometimes made by trampling grapes to remove the juice from them.
- Sometimes the term to “trample” has a figurative meaning of to “punish by humiliating,” comparing it to trampling mud for a threshing floor.
- The term “trample” was used figuratively to express how Yahweh would punish his people Israel for their pride and rebellion.
- Other ways that “trample” could be translated include “crush with the feet” or “smash down with the feet” or “stomp on and crush” or “smash into the ground.”
- Depending on the context, this term could also be translated as “run over,” “walk around on,” or “crush underfoot.”

(See also: grape, shame, punish, rebel, thresh, wine)

Bible References:

- Hebrews 10:29
- Psalms 7:5

Word Data:

- Strong’s: H0947, H1758, H1869, H4001, H4823, H7429, H7512, G26620, G39610

Deuteronomy References:

33:29

transgress, transgression

Definition:

The term “transgress” means to cross a line or to violate a boundary. The term is often used figuratively, meaning to break a command, rule, or moral code.

- This term is very similar to the word “trespass,” but is generally used more often to describe violations against God than against other people.
- To “transgress” can also be described as to “cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.

Translation Suggestions:

- To “transgress” could be translated as to “sin” or to “disobey” or to “rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: parallelism)

(See also: disobey, sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 4:6
- Daniel 9:24-25
- Galatians 3:19-20
- Galatians 6:1-2
- Numbers 14:17-19
- Psalm 32:1

Word Data:

- Strong’s: H0898, H4603, H4604, H6586, H6588, G04580, G04590, G38450, G38470, G38480, G39280

Deuteronomy References:

17:2; 26:13

tremble, shake, shaken, quake

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

Deuteronomy References:

1:29; 2:25; 28:65

trial, proving

Definition:

The term “trial” refers to a situation in which something or someone is “tried” or tested.

- A trial can be a judicial hearing in which evidence is given to prove whether a person is innocent or guilty of wrongdoing.
- The term “trial” can also refer to difficult circumstances that a person goes through as God tests their faith. Another word for this is “a testing” or “a temptation” is one particular type of trial.
- Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: **tempt**, test, innocent, **guilt**)

Bible References:

- Deuteronomy 4:34
- **Ezekiel 21:12-13**
- **Lamentations 3:58-61**
- **Proverbs 25:7-8**

Word Data:

- Strong’s: H0974, H4531, H4941, H7378, G01780, G13830, G29190, G39860

Deuteronomy References:

4:34; 7:19

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

Deuteronomy References:

1:13; 1:15; 1:23; 3:13; 5:23; 10:8; 12:5; 12:14; 16:18; 18:1; 18:5; 29:8; 29:10; 29:18; 29:21; 31:28; 33:5

tribulation, distress, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: earth, teach, wrath)

Bible References:

- Mark 4:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:9
- Matthew 24:29
- Romans 2:9

Word Data:

- Strong’s: H6869, G23470, G44230

Deuteronomy References:

31:21

tribute, contribution

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations. A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.

- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: gold, king, ruler, tax)

Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 9:22-24
- 2 Kings 17:3
- Luke 23:2

Word Data:

- Strong’s: H1093, H4061, H4503, H4530, H4853, H6066, H7862, G54110

Deuteronomy References:

12:6; 12:11; 12:17; 16:10

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

Deuteronomy References:

2:9; 2:19; 4:30; 31:17

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- 14:15 Joshua was a good leader because he **trusted** and obeyed God.

- 17:2 David was a humble and righteous man who **trusted** and obeyed God.
- 34:6 Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

Deuteronomy References:

17:intro; 18:intro; 20:intro; 28:52

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

Deuteronomy References:

1:13; 4:6; 28:49; 32:28; 32:29

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

Deuteronomy References:

16:3; 16:8; 16:16

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

Deuteronomy References:

8:8; 32:32

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

Deuteronomy References:

6:11; 20:6; 22:9; 23:24; 24:21; 28:30; 28:39; 32:32

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

Deuteronomy References:

22:14; 22:15; 22:17; 22:19; 22:20; 22:23; 22:28; 32:25

wadi

Definition:

The term “wadi” refers to a seasonal stream, seasonal river, or a valley that is a stream bed during part of the year.

- A “wadi” has water in it part of the year and is dry for part of the year.
- When a “wadi” has water in it, the amount of water that it has in it depends on what time of year it is and how much rain the area has received as well as how big the wadi is.

Translation Suggestions:

- Ways to translate “wadi” could include “seasonal stream” or “seasonal stream bed” or “river basin” or “river bed”

Bible References:

Word Data:

- Strong’s: H5158

Deuteronomy References:

2:13; 2:14; 2:24; 2:36; 2:37; 3:8; 3:12; 3:16; 4:48

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

Deuteronomy References:

32:24

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

Deuteronomy References:

2:4; 4:9; 4:15; 4:23; 6:12; 8:11; 11:16; 12:13; 12:19; 12:30; 15:9; 24:8; 33:9

week

Definition:

The term “week” literally refers to a period of time lasting seven days.

- In the Jewish system of counting time, a week begins at sunset on Saturday and ends at sunset the following Saturday.
- In the Bible, the term “week” is sometimes used figuratively to refer to a group of seven units of time, such as seven years.
- The “Festival of Weeks” is a celebration of harvest that takes place seven weeks after Passover. It is also called “Pentecost.”

(See also: Pentecost)

Bible References:

- Acts 20:7-8
- Deuteronomy 16:9
- Leviticus 23:15-16

Word Data:

- Strong’s: H7620, G45210

Deuteronomy References:

16:9

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

Deuteronomy References:

8:8; 23:25; 32:14

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

Deuteronomy References:

7:13; 11:14; 12:17; 14:23; 14:26; 18:4; 28:39; 28:51; 29:6; 32:14; 32:33; 32:38; 33:28

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: Metaphor)

(See also: grape, wrath)

Bible References:

- Isaiah 63:2
- Mark 12:1
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong’s: H1660, H3342, H6333, G30250, G52760

Deuteronomy References:

15:14; 16:13

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- 2:5 She also wanted to be **wise**, so she picked some of the fruit and ate it.
- 18:1 When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.

- 23:9 Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- 45:1 He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

Deuteronomy References:

1:13; 1:15; 4:6; 16:19; 32:6; 32:29; 34:9

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: euphemism)
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

Deuteronomy References:

7:13; 28:4; 28:11; 28:18; 28:53; 30:9

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”

- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, Yahweh)

Bible References:

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2
- 2 Corinthians 6:7
- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

Examples from the Bible stories:

- 25:7 In **God’s word** he commands his people, “Worship only the Lord your God and only serve him.”
- 33:6 So Jesus explained, “The seed is the **word of God**.”
- 42:3 Then Jesus explained to them what **God’s word** says about the Messiah.
- 42:7 Jesus said, “I told you that everything written about me in **God’s word** must be fulfilled.” Then he opened their minds so they could understand **God’s word**.
- 45:10 Philip also used other **scriptures** to tell him the good news of Jesus.

- 48:12 But Jesus is the greatest prophet of all. He is the **Word of 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: H0561, H0565, H1697, H3068, G30560, G44870

Deuteronomy References:

5:5

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

Deuteronomy References:

29:23; 29:28

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong’s: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

Deuteronomy References:

15:9; 21:14; 28:54; 28:56

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

Deuteronomy References:

1:3; 1:6; 1:8; 1:10; 1:11; 1:19; 1:20; 1:21; 1:25; 1:26; 1:27; 1:30; 1:31; 1:32; 1:34; 1:36; 1:37; 1:41; 1:42; 1:43; 1:45; 2:1; 2:2; 2:7; 2:9; 2:12; 2:14; 2:15; 2:17; 2:21; 2:29; 2:30; 2:31; 2:33; 2:36; 2:37; 3:2; 3:3; 3:18; 3:20; 3:21; 3:22; 3:23; 3:24; 3:26; 4:1; 4:2; 4:3; 4:4; 4:5; 4:7; 4:10; 4:12; 4:14; 4:15; 4:19; 4:20; 4:21; 4:23; 4:24; 4:25; 4:27; 4:29; 4:30; 4:31; 4:34; 4:35; 4:39; 4:40; 5:2; 5:3; 5:4; 5:5; 5:6; 5:9; 5:11; 5:12; 5:14; 5:15; 5:16; 5:22; 5:24; 5:25; 5:27; 5:28; 5:32; 5:33; 6:1; 6:2; 6:3; 6:4; 6:5; 6:10; 6:12; 6:13; 6:15; 6:16; 6:17; 6:18; 6:19; 6:20; 6:21; 6:22; 6:24; 6:25; 7:1; 7:2; 7:4; 7:6; 7:7; 7:8; 7:9; 7:12; 7:15; 7:16; 7:18; 7:19; 7:20; 7:21; 7:22; 7:23; 7:25; 8:1; 8:2; 8:3; 8:5; 8:6; 8:7; 8:10; 8:11; 8:14; 8:18; 8:19; 8:20; 9:3; 9:4; 9:5; 9:6; 9:7; 9:8; 9:9; 9:10; 9:11; 9:12; 9:13; 9:16; 9:18; 9:19; 9:20; 9:22; 9:23; 9:24; 9:25; 9:26; 9:28; 10:1; 10:4; 10:5; 10:8; 10:9; 10:10; 10:11; 10:12; 10:13; 10:14; 10:15; 10:17; 10:20; 10:22; 11:1; 11:2; 11:4; 11:7; 11:9; 11:12; 11:13; 11:17; 11:21; 11:22; 11:23; 11:25; 11:27; 11:28; 11:29; 11:31; 12:1; 12:4; 12:5; 12:7; 12:9; 12:10; 12:11; 12:12; 12:14; 12:15; 12:18; 12:20; 12:21; 12:25; 12:26; 12:27; 12:28; 12:29; 12:31; 13:3; 13:4; 13:5; 13:10; 13:12; 13:16; 13:17; 13:18; 14:1; 14:2; 14:21; 14:23; 14:24; 14:25; 14:26; 14:29; 15:2; 15:4; 15:5; 15:6; 15:7; 15:9; 15:10; 15:14; 15:15; 15:18; 15:19; 15:20; 15:21; 16:1; 16:2; 16:5; 16:6; 16:7; 16:8; 16:10; 16:11; 16:15; 16:16; 16:17; 16:18; 16:20; 16:21; 16:22; 17:1; 17:2; 17:8; 17:10; 17:12; 17:14; 17:15; 17:16; 17:19; 18:1; 18:2; 18:5; 18:6; 18:7; 18:9; 18:12; 18:13; 18:14; 18:15; 18:16; 18:17; 18:21; 18:22; 19:1; 19:2; 19:3; 19:8; 19:9; 19:10; 19:14; 19:17; 20:1; 20:4; 20:13; 20:14; 20:16; 20:17; 20:18; 21:1; 21:5; 21:8; 21:9; 21:10; 21:23; 22:5; 23:1; 23:2; 23:3; 23:5; 23:8; 23:14; 23:18; 23:20; 23:21; 23:23; 24:4; 24:9; 24:13; 24:15; 24:18; 24:19; 25:15; 25:16; 25:19; 26:1; 26:2; 26:3; 26:4; 26:5; 26:7; 26:8; 26:10; 26:11; 26:13; 26:14; 26:16; 26:17; 26:18; 26:19; 27:2; 27:3; 27:5; 27:6; 27:7; 27:9; 27:10; 27:15; 28:1; 28:2; 28:7; 28:8; 28:9; 28:10; 28:11; 28:12; 28:13; 28:15; 28:20; 28:21; 28:22; 28:24; 28:25; 28:27; 28:28; 28:35; 28:36; 28:37; 28:45; 28:47; 28:48; 28:49; 28:52; 28:53; 28:58; 28:59; 28:61; 28:62; 28:63; 28:64; 28:65; 28:68; 29:1; 29:2; 29:4; 29:10; 29:12; 29:15; 29:18; 29:20; 29:21; 29:22; 29:23; 29:24; 29:25; 29:27; 29:28; 29:29; 30:1; 30:2; 30:3; 30:4; 30:5; 30:6; 30:7; 30:8; 30:9; 30:10; 30:16; 30:20; 31:2; 31:3; 31:4; 31:5; 31:6; 31:7; 31:8; 31:9; 31:11; 31:12; 31:13; 31:14; 31:15; 31:16; 31:25; 31:26; 31:27; 31:29; 32:3; 32:6; 32:9; 32:12; 32:19; 32:27; 32:30; 32:36; 32:48; 33:2; 33:7; 33:11; 33:12; 33:13; 33:21; 33:23; 33:29; 34:1; 34:4; 34:5; 34:9; 34:10; 34:11

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: month)

Bible References:

- 2 Kings 23:31
- Acts 19:8-10
- Daniel 8:1
- Exodus 12:2

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

Deuteronomy References:

11:12; 16:16; 24:5; 31:10; 32:7

yeast, leaven, unleavened

Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise.

"Yeast" is a specific kind of leaven.

- In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they did not have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term "leaven" or "yeast" is used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term "leaven" is also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

Translation Suggestions

- This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means "leavening," this would be the best term to use.

(See also: Egypt, Passover, unleavened bread)

Bible References:

- Exodus 12:8
- Galatians 5:9-10
- Luke 12:1
- Luke 13:21
- Matthew 13:33

- **Matthew 16:8**

Word Data:

- Strong's: H2556, H2557, H4682, H7603, G01060, G22190, G22200

Deuteronomy References:

16:3; 16:4

yoke, yoked, tied

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: bind, burden, oppress, persecute, servant)

Bible References:

- Acts 15:10
- Galatians 5:1
- Genesis 27:40
- Isaiah 9:4
- Jeremiah 27:4
- Matthew 11:30
- Philippians 4:3

Word Data:

- Strong’s: H3627, H4132, H4133, H5674, H5923, H6776, G20860, G22180

Deuteronomy References:

21:3; 28:48

Zebulun

Definition:

Zebulun was Jacob's tenth son. He was Leah's sixth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Zebulun" or "Zebulun."
- The meaning of the name Zebulun is unknown, but it is similar to a Hebrew word probably meaning "to honor" or "to dwell."
- The tribe of Zebulun settled in northwest Canaan, bordered by the lands of Naphtali, Issachar, Manasseh, and Asher.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Leah)

Bible References:

- Exodus 1:1-5
- Genesis 30:20
- Isaiah 9:1
- Judges 4:10
- Matthew 4:13
- Matthew 4:16

Word Data:

- Strong's: H2074, H2075, G21940

Deuteronomy References:

27:13; 33:18

Zoar

Definition:

Zoar was a small city where Lot fled when God destroyed Sodom and Gomorrah.

- It was formerly known as “Bela” but was renamed “Zoar” when Lot asked God to spare this “small” city.
- Zoar is thought to have been located in the plain of the Jordan River or at the southern end of the Dead Sea.

(Translation suggestions: How to Translate Names)

(See also: Lot, Sodom, Gomorrah)

Bible References:

- Deuteronomy 34:1-3
- **Genesis 13:10-11**
- **Genesis 14:1-2**
- **Genesis 19:22**
- **Genesis 19:23**

Word Data:

- Strong’s: H6820

Deuteronomy References:

34:3