unfoldingWord® Translation Notes

v91

Joshua

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unfoldingWord® Translation Notes - Joshua

Introduction to Joshua

Part 1: General Introduction

Outline of Joshua

The conquest of the land of Canaan

1. Preparations
    - Yahweh encourages Joshua (1:1–9)
    - The eastern tribes send their armies (1:10–16)
    - Joshua sends spies to Jericho (2:1–24)
    - The Israelites cross the Jordan River (3:1–5:1)
    - The Israelites are circumcised and celebrate Passover (5:2–12)
2. Fight against kings in the center of the land
    - The fight against Jericho (5:13–6:27)
    - The fight against Ai (7:1–8:29)
3. The Israelites affirm the covenant at Mount Ebal (8:30–35)
4. Fight against the kings in the south of the land
    - The fight at Gibeon (9:1–10:27)
    - The fights against Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir (10:28–43)

5. Fight against the kings in the north of the land
    - The fight at Merom (11:1–23)

The division of the land of Canaan

1. Summary of kings defeated and land remaining to conquer (12:1–13:7)
2. Assignment of land east of the Jordan River
    - Reuben, Gad, east Manasseh (13:8–32)
3. Assignment of land west of the Jordan River
    - Major tribes: Judah, Ephraim, west Manasseh (14:1–17:18)
    - Remaining tribes: Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, Dan (18:1–19:51)
4. Cities of refuge and Levite cities (20:1–21:45)

Concluding episodes

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

What is the book of Joshua about?

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

Who wrote the book of Joshua?

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

How should the title of this book be translated?

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

When should Joshua be translated?

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

Part 2: Religious and Cultural Concepts in This Book

“devoted”

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

Part 3: Translation Issues in This Book

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

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

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

In several contexts the author uses a longer form of this expression and says Joshua and his soldiers “struck them (or it) to the mouth of the sword.” This means that they

completely destroyed a city, killing everyone who lived there. For example, speaking in 11:11 of what Joshua and his army did to the inhabitants of the city of Hazor, the author says that "they struck every soul that was in it (the city of Hazor) to the mouth of the sword." (See: Idiom)

"And it happened"

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

"to this day"

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

"And now"

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

"hear" and "listen"

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

The name of tribe or nation representing its people or army

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

"the sons of"

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

"to the face of"

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

"all of Israel"

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

"shall"

The ULT represents the Hebrew instructional verb form with the English helping verb "shall." For example, when Yahweh tells Joshua in 1:15 "Then you shall return

to the land" he is instructing Joshua about what to do next. Another way to say this would be, "Then you are to return to the land." Translate this form with the most natural way in your language for giving instructions.

Part 4: Specific Translation Issues in Chapters 13–21

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

"inheritance"

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

"went up," "went down"

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

"from" a direction "to" a place

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

"the sea"

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

“seaward”

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

“toward the sunrise,” “from the sunrise”

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

Names in border descriptions

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

Joshua 1

Joshua 1 Chapter Introduction

Structure and Formatting

This chapter describes the Israelites' preparations for the conquest of the land of Canaan.

- Yahweh encourages Joshua (1:1–9)
- The eastern tribes send their armies (1:10–16)

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

Translation Issues in This Chapter

"be strong and courageous"

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

"you" and "your"

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

Joshua 1:1

ULT	UST
Now it happened after the death of Moses the servant of Yahweh, that Yahweh spoke to Joshua, the son of Nun, the assistant of Moses, saying,	*After Moses the servant of Yahweh died, Yahweh spoke to Joshua son of Nun. He had been Moses' helper. Yahweh said,*

> ULT **Now it happened**
> UST After
> (וַיְהִי)

As the Introduction to Joshua discusses, the author is using this phrase, **Now it happened**, to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

> ULT **Nun**
> UST Nun
> (נוּן)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the servant of	the servant of
Yahweh	Yahweh
Yahweh	Yahweh
Joshua	Joshua
the assistant of	He had been … helper
Moses	Moses

Joshua 1:2

ULT	UST
“Moses, my servant, is dead. And now, arise, cross over this Jordan, you and all of this people, to the land that I {am} giving to them, to the sons of Israel.	*“{You know that} my servant Moses has died. So now get ready to cross over the Jordan River, you and all these people. Enter the land that I will soon give to all of you Israelites.*

ULT **And now**
UST So now
(וְעַתָּה)

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

Support Reference: Connecting Words and Phrases

ULT **arise**
UST get ready
(קוּם)

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

Support Reference: Idiom

ULT **to them, to the sons of Israel**
UST to all of you Israelites
(לָהֶם לִבְנֵי יִשְׂרָאֵל)

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

Support Reference: First, Second or Third Person

ULT **to the sons of Israel**
UST Israelites
(לִבְנֵי יִשְׂרָאֵל)

As the Introduction to Joshua discusses, here and in many places throughout the book, **sons** means "descendants," so the phrase **sons of** is describing a people group. Alternate translation: [to the people of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	You know that … Moses
my servant	my servant
Jordan	the Jordan River
the land	the land
Israel	Israelites

Joshua 1:3

ULT	UST
Every place that the sole of your foot will tread upon, I have given it to you, just as I spoke to Moses.	*I will certainly give you every place where you walk in that land, just as I promised Moses.*

ULT Every place that the sole of your foot will tread upon
UST every place where you walk in that land
(כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ)

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

Support Reference: Synecdoche

ULT your foot … to you
UST you … you walk
(רַגְלְכֶם & לָכֶם)

Here, the words **your** and **you** are plural and refer to Joshua and all the other Israelite people. It may be more natural in your language to use a plural form of **foot** and to indicate specifically that **you** is plural. Alternate translation: [your feet … to all of you]

Support Reference: Forms of 'You' — Singular

ULT I have given it to you
UST I will certainly give you
(לָכֶם נְתַתִּיו)

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

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses

Joshua 1:4

ULT	UST
From the wilderness and this Lebanon and unto the Great River, the Euphrates River, all of the land of the Hittites, and unto the Great Sea, from the going of the sun, will be your territory.	*That land will extend from the wilderness {in the south} to the Lebanon mountains {in the northwest}, to the Euphrates River {in the northeast}, and to the Great Sea {in the west} where the sun goes down. It will include all the land where the Hittites live.*

ULT **the Great River, the Euphrates River**
UST the Euphrates River {in the northeast}
(הַנָּהָר הַגָּדֹל נְהַר־פְּרָת)

The phrase **the Great River** is another name used for **the Euphrates River**. Alternate translation: [the Great River, that is, the Euphrates River]

Support Reference: How to Translate Names

ULT **unto the Great Sea**
UST the Great Sea
(הַיָּם הַגָּדֹול)

The phrase **the Great Sea** is another name for the "Mediterranean Sea."

Support Reference: How to Translate Names

ULT **from the going of the sun**
UST {in the west} where the sun goes down
(מְבוֹא הַשָּׁמֶשׁ)

Yahweh is using **the going of the sun**, that is, the sunset, by association to mean "the west," since the sun sets in the west. Alternate translation: [in the west]

Support Reference: Metonymy

ULT **your territory**
UST That land
(גְּבוּלְכֶם)

Here, the word **your** is plural and refers to the tribes of Israel and includes Joshua. Alternate translation: [the territory of you Israelites]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
From the wilderness	will extend from the wilderness {in the south}
and … Lebanon	to the Lebanon mountains {in the northwest}
the … River	the Euphrates River {in the northeast}

ULT	UST
Euphrates	the Euphrates River {in the northeast}
the Euphrates River	the Euphrates River {in the northeast}
the land of	the land where
the Hittites	the Hittites live
unto the Great Sea	the Great Sea

Joshua 1:5

ULT	UST
No man will {be able to} stand to your face all of the days of your life. I will be with you just as I was with Moses. I will not abandon you and I will not leave you.	*No people group will be able to defeat you as long as you live. I will help you as I helped Moses. I promise that I will not abandon you and I will never leave you.*

ULT **No man**
UST No people group
(לֹא & אִישׁ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **will {be able to} stand to your face**
UST will be able to defeat you
(יִתְיַצֵּב & לְפָנֶיךָ)

In this context, the word **stand** means "resist" or "withstand." You could indicate this meaning explicitly in your translation if that would be helpful to your readers. Alternate translation: [will be able to resist to your face] or [will be able to resist you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will {be able to} stand to your face**
UST will be able to defeat you
(יִתְיַצֵּב & לְפָנֶיךָ)

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

Support Reference: Metonymy

> ULT **to your face … your life … with you … I will … abandon you … I will … leave you**
> UST will be able to defeat you as long as you live. I will help you … I promise that I will … abandon you … I will … leave you
> (לְפָנֶ֔יךָ & חַיֶּ֖יךָ & עִמָּ֑ךְ & אַרְפְּךָ֖ & אֶעֶזְבֶֽךָּ)

As the introduction to this chapter discusses, the words **you** and **your** are singular in this verse and through verse 9, since they refer to Joshua. So, use singular forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

> ULT **I will not abandon you and I will not leave you**
> UST I promise that I will not abandon you and I will never leave you
> (לֹ֣א אַרְפְּךָ֖ וְלֹ֥א אֶעֶזְבֶֽךָּ)

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

Support Reference: Parallelism

> ULT **I will not abandon you and I will not leave you**
> UST I promise that I will not abandon you and I will never leave you
> (לֹ֣א אַרְפְּךָ֖ וְלֹ֥א אֶעֶזְבֶֽךָּ)

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

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days of	as long as you live
Moses	Moses
I will … leave you	I will … leave you

Joshua 1:6

ULT	UST
Be strong and be courageous, for you yourself will cause this people to inherit the land that I swore to their fathers to give to them.	*Be strong and brave, because you are the one who will lead these people so that they can possess this land that I promised to give to their ancestors.*

ULT **Be strong and be courageous**
UST Be strong and brave
(חֲזַק וֶאֱמָץ)

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

Support Reference: Parallelism

ULT **to their fathers**
UST to … their ancestors
(לַאֲבוֹתָם)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and be courageous	and brave
you … will cause … to inherit	who will lead … so that they can possess
the land	this land
I swore	I promised

Joshua 1:7

ULT	UST
Only be strong and be very courageous, to be careful to do according to all of the law that Moses, my servant, commanded you. Do not turn aside from it {to} the right or {to} the left, so that you may succeed in every {place} where you go.	*Just be strong and very brave so that you can be sure to obey all the laws that my servant Moses gave to you. {Obey those laws} so that you may be successful wherever you go. Do not stop obeying any of them.*

ULT **be strong and be very courageous**
UST be strong and very brave
(חֲזַק וֶאֱמַץ מְאֹד)

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

Support Reference: Parallelism

ULT **Do not turn aside from it {to} the right or {to} the left**
UST Do not stop obeying any of them
(אַל־תָּסוּר מִמֶּנּוּ יָמִין וּשְׂמֹאול)

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

Support Reference: Metaphor

ULT **{to} the right or {to} the left**
UST any of them
(יָמִין וּשְׂמֹאול)

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

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and be … courageous	and … brave

ULT	UST
to be careful	so that you can be sure
the law	the laws
Moses	Moses
my servant	my servant
you may succeed	you may be successful

Joshua 1:8

ULT	UST
This Book of the Law shall not depart from your mouth but you shall meditate on it day and night, so that you will be careful to do according to everything written in it. For then you will make your ways prosperous and then you will succeed.	*Make sure to read continually the laws that God gave Moses. Constantly think about those laws so that you will carefully obey each one. If you do that, then you will be successful in the things you do.*

ULT **This Book of the Law shall not depart from your mouth**
UST Make sure to read continually the laws that God gave Moses
(לֹא־יָמ֗וּשׁ סֵ֚פֶר הַתּוֹרָ֣ה הַזֶּ֔ה מִפִּ֖יךָ)

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

Support Reference: Metonymy

ULT **day and night**
UST Constantly
(יוֹמָ֣ם וָלָ֑יְלָה)

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

Support Reference: Merism

ULT **you will make your ways prosperous and then you will succeed**
UST then you will be successful in the things you do
(תַּצְלִ֖יחַ אֶת־דְּרָכֶ֑ךָ וְאָ֖ז תַּשְׂכִּֽיל)

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

Support Reference: Parallelism

ULT **you will make your ways prosperous**
UST you will be successful in the things you do
(תַּצְלִ֖יחַ אֶת־דְּרָכֶ֑ךָ)

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

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Law	the laws that God gave Moses
but you shall meditate	think about
day	Constantly
you will be careful	you will carefully
you will make … prosperous	you will be successful
you will succeed	you will be successful

Joshua 1:9

ULT	UST
Have I not commanded you? Be strong and be courageous! Do not be terrified and do not be dismayed, for Yahweh your God {is} with you in every {place} where you go."	*Do not forget that I have commanded you to be strong and brave. Do not be afraid and do not be discouraged, because I, Yahweh your God, will be with you wherever you go."*

ULT **Have I not commanded you**
UST Do not forget that I have commanded you to
(הֲלֹוא צִוִּיתִיךָ)

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

Support Reference: Rhetorical Question

ULT **Be strong and be courageous**
UST be strong and brave
(חֲזַק וֶאֱמָץ)

See how you translated these same phrases in Joshua 1:6. Alternate translation: [Be very courageous]

Support Reference: Parallelism

ULT **Do not be terrified and do not be dismayed, for Yahweh your God {is} with you in every {place} where you go**
UST Do not be afraid and do not be discouraged, because I, Yahweh your God, will be with you wherever you go
(אַל־תַּעֲרֹץ וְאַל־תֵּחָת כִּי עִמְּךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **Do not be terrified and do not be dismayed**
UST Do not be afraid and do not be discouraged
(אַל־תַּעַרֹץ וְאַל־תֵּחָת)

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

Support Reference: Parallelism

ULT **Yahweh your God {is} with you**
UST I, Yahweh your God, will be with you
(עִמְּךָ יְהוָה אֱלֹהֶיךָ)

Here Yahweh speaks about himself in the third person. If it would be helpful in your language, you could translate this with the first person. Alternate translation: [I, Yahweh your God, am with you]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and be courageous	and brave
Do … be terrified	Do … be afraid
Yahweh	I, Yahweh
your God	your God

Joshua 1:10

ULT	UST
Then Joshua commanded the officers of the people, saying,	*So Joshua commanded the leaders of the people of Israel,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua

Joshua 1:11

ULT	UST
“Pass through the midst of the camp and command the people, saying, ‘Prepare provisions for yourselves, because within three days you are crossing over this Jordan to enter to possess the land that Yahweh your God is giving to you to possess it.’”	*“Go throughout the camp and give these orders to the people: ‘Prepare all the food that you will take with you, because the day after tomorrow we will cross the Jordan River. We are going across in order to conquer the land that Yahweh, our God, has promised to give us.’”*

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

UST and give these orders to the people: ‘Prepare all the food that you will take with you, because the day after tomorrow we will cross the Jordan River. We are going across in order to conquer the land that Yahweh, our God, has promised to give us

(וְצַוּוּ אֶת־הָעָם לֵאמֹר הָכִינוּ לָכֶם צֵידָה כִּי בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן הַזֶּה לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נֹתֵן לָכֶם לְרִשְׁתָּהּ)

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

Support Reference: Quotes within Quotes

ULT **within three days**

UST the day after tomorrow

(בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים)

Joshua was counting the current day as day one. This was the way that Jewish people counted days. If it would be helpful to your readers, you could indicate the meaning explicitly. Alternate translation: [in two days from now] or [on the day after tomorrow]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	the day after tomorrow
Jordan	Jordan River
to possess	to conquer
the land	the land
Yahweh	Yahweh
your God	our God
to possess it	has promised to give

Joshua 1:12

ULT	UST
And to the Reubenite and to the Gadite and to the half of the tribe of Manasseh, Joshua spoke, saying,	*Then Joshua spoke to the people of the tribes that were the descendants of Reuben and Gad. He also spoke to the people of half of the tribe of Manasseh. {All those people were going to settle on the east side of the Jordan River.} Joshua said,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to the Reubenite	Then … to the people of the tribes that were the descendants of Reuben
and to the Gadite	and Gad
the tribe of	the tribe of
Manasseh	Manasseh. {All those people were going to settle on the east side of the Jordan River … }
Joshua	Joshua … He … Joshua

Joshua 1:13

ULT	UST
“Remember the word that Moses the servant of Yahweh commanded you, saying, ‘Yahweh your God {is} giving rest to you, and he will give to you this land.’	*“Keep in mind the orders that Moses the servant of Yahweh gave you. Moses said, ‘Yahweh your God will give you this land so that you can live here peacefully.’*

ULT **Remember the word that**
UST Keep in mind the orders … Moses
(זְכוֹר֙ אֶת־הַדָּבָ֔ר אֲשֶׁ֥ר)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the word**
UST the orders
(אֶת־הַדָּבָ֔ר)

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

Support Reference: Metonymy

ULT **you … your God … to you … to you**
UST you … your God … you … you
(אֶתְכֶ֗ם & אֱלֹהֵיכֶם֙ & לָכֶ֔ם & לָכֶ֖ם)

Every occurrence of the words **your** and **you** in this verse is plural and refers to Joshua and the Israelites.

Support Reference: Forms of ‘You’ — Singular

ULT **{is} giving rest to you**
UST you … so that … can live … peacefully
(מֵנִיחַ לָכֶם)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the servant of	the servant
Yahweh	of Yahweh
Yahweh	Yahweh
your God	your God
land	land … here

Joshua 1:14

ULT	UST
Your wives, your little ones, and your livestock may remain in the land that Moses gave to you on the other side of the Jordan. But you yourselves, being armed, shall cross over to the face of your brothers, all of the warriors of valor, and you shall help them	*Your wives, your little children, and your cows, sheep, and goats may stay here in this land that Moses gave you on the east side of the Jordan River. But all the men of fighting age{, twenty years old or older,} must cross the Jordan River. They must go ahead of the people of the other tribes. Your soldiers must take all their weapons so that they can help their fellow Israelites.*

ULT **and your livestock**
UST and your cows, sheep, and goats
(וּמִקְנֵיכֶם)

Here, the word translated as **livestock** refers to cows, sheep, and goats. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [and your cows and sheep and goats]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the other side of the Jordan**
UST on the east side of the Jordan River
(בְּעֵבֶר הַיַּרְדֵּן)

Joshua is describing this **land** from the perspective of the land that Yahweh originally promised to the Israelites west of the Jordan. You could indicate this explicitly in your translation, as is modeled in the UST, if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of**
UST They must go ahead of
(לִפְנֵי)

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before]

Support Reference: Metonymy

ULT **your brothers**
UST the people of the other tribes
(אֲחֵיכֶם)

Here, the word **brothers** means "fellow Israelites" and refers to the Israelites from the other tribes of Israel. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [your fellow Israelites]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the warriors of valor**
UST the men of fighting age{, twenty years old or older … } … Your soldiers
(גִּבּוֹרֵי הַחַיִל)

The phrase **the warriors of valor** refers to the men who were of fighting age, over 20 years old. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the men of fighting age]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the warriors of valor**
UST the men of fighting age{, twenty years old or older … } … Your soldiers
(גִּבּוֹרֵי הַחַיִל)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and your livestock	and your cows, sheep, and goats
in the land	here in this land
Moses	Moses
the Jordan	the Jordan River
the warriors of	the men of fighting age{, twenty years old or older … } … Your soldiers

Joshua 1:15

ULT	UST
until when Yahweh gives rest to your brothers, as {to} you, and they possess, they too, the land that Yahweh your God {is} giving to them. Then you shall return to the land of your possession and you shall possess it, which Moses the servant of Yahweh gave to you on the other side of the Jordan, {toward} the rising of the sun."	*You must help your fellow Israelites to fight against the inhabitants of the land until Yahweh has enabled them to defeat the inhabitants and settle in the land permanently and live peacefully there. That is what Yahweh has done for you in the land he has given you. Yahweh our God will do the same thing for them. After you help them, then your soldiers may return to live in this land that Yahweh's servant Moses gave to you here on the east side of the Jordan River."*

ULT **when … gives rest to your brothers**
UST your fellow Israelites … until … and settle in … permanently and live peacefully there
(אֲשֶׁר־יָנִיחַ & לַאֲחֵיכֶם)

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

Support Reference: Idiom

ULT **to your brothers**
UST your fellow Israelites
(לַאֲחֵיכֶם)

See how you translated the word **brothers** in the previous verse, where it is used with the same meaning.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and they possess	You must help … to fight against the inhabitants of the land … has enabled … to defeat the inhabitants
the land	the land
Yahweh	Yahweh
your God	our God
to the land of	land
your possession	this
and you shall possess	to live in
Moses	Moses
the servant of	servant

ULT	UST
Yahweh	Yahweh’s
the Jordan	the Jordan River

Joshua 1:16

ULT	UST
And they answered Joshua, saying, “All of what you have commanded us, we will do, and to everywhere you send us, we will go.	*The people answered Joshua, “We will do everything you have told us to do, and we will go wherever you tell us to go.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua

Joshua 1:17

ULT	UST
As {with} all of what we listened to Moses, so we will listen to you. Only may Yahweh your God {be} with you, just as he {was} with Moses.	*As we obeyed all that Moses told us to do, so we will obey all that you tell us to do. We pray that Yahweh your God will help you just as he helped Moses.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Yahweh	Yahweh
your God	your God
Moses	Moses

Joshua 1:18

ULT	UST
Every man who disobeys your mouth and will not hear your words according to all of what you command him shall be put to death. Only be strong and be courageous."	*We will execute anyone who refuses to obey what you say and does not do everything that you command. But {we want you, Joshua}, to be strong and brave!"*

ULT **Every man**
UST anyone
(כָּל־אִ֔ישׁ)

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

Support Reference: When Masculine Words Include Women

ULT **Every man who disobeys your mouth and will not hear your words according to all of what you command him shall be put to death**
UST We will execute anyone who refuses to obey what you say and does not do everything that you command
(כָּל־אִ֗ישׁ אֲשֶׁר־יַמְרֶ֤ה אֶת־פִּיךָ֙ וְלֹא־יִשְׁמַ֣ע אֶת־דְּבָרֶ֔יךָ לְכֹ֖ל אֲשֶׁר־תְּצַוֶּ֑נּוּ יוּמָֽת)

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

Support Reference: Parallelism

ULT **disobeys your mouth and will not hear your words**
UST refuses to obey what you say
(יַמְרֶ֤ה אֶת־פִּיךָ֙ וְלֹא־יִשְׁמַ֣ע אֶת־דְּבָרֶ֔יךָ)

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

Support Reference: Metonymy

ULT **shall be put to death**
UST We will execute
(יוּמָֽת)

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

Support Reference: Active or Passive

ULT **shall be put to death**
UST We will execute
(יוּמָֽת)

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

Support Reference: Abstract Nouns

ULT **be strong and be courageous**
UST to be strong and brave
(חֲזַ֥ק וֶאֱמָֽץ)

See how you translated the phrase **be strong and be courageous** in Joshua 1:6.

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disobeys	refuses to obey what you say
and be courageous	and brave

Joshua 2

Joshua 2 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

Rahab's faith

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

Joshua 2:1

ULT	UST
And Joshua, the son of Nun, secretly sent from Shittim two men, spies, saying, "Go, see the land and Jericho." And they went and entered the house of a woman, a prostitute, and her name {was} Rahab, and they stayed there.	*Then Joshua son of Nun chose two men from their camp at Shittim. He told them, "Go secretly and find out all that you can about the land, especially about the city of Jericho." They left the camp and went to Jericho. A prostitute whose name was Rahab lived in that city. They stayed in her house that night.*

ULT **Shittim**
UST their camp at Shittim
(הַשִּׁטִּים)

This is the name of a place on the east side of the Jordan River. It means "acacia trees."

Support Reference: How to Translate Names

ULT **a woman, a prostitute, and her name {was} Rahab**
UST A prostitute whose name was Rahab
(אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב)

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

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the land	the land
Jericho	the city of Jericho
the house of	lived in that city
a prostitute	A prostitute
{was} Rahab	Rahab

Joshua 2:2

ULT	UST
And it was said to the king of Jericho, saying, "Behold, men have come here tonight from the sons of Israel to search out the land."	*Someone told the king of Jericho, "Be careful! Some Israelite men have come here tonight to spy on our land!"*

ULT **And it was said to the king of Jericho**
UST Someone told the king of Jericho
(וַיֻּאַמַּר לְמֶלֶךְ יְרִיחֹו)

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

Support Reference: Active or Passive

ULT **Behold**
UST Be careful
(הִנֵּה)

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

Support Reference: Foreground Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the king of	the king of
Jericho	Jericho
Israel	Some Israelite
to search out	to spy on
the land	our land

Joshua 2:3

ULT	UST
Then the king of Jericho sent to Rahab, saying, "Bring out the men, the ones coming to you, who came to your house, because they have come to search out all of the land."	*So the king of Jericho sent messengers to Rahab. They told her, "We know that some men are staying in your house. Surrender them to the king, because they have come here to spy on our land!"*

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

UST We know that some men are staying in your house. Surrender them to the king, because they have come here to spy on our land

(הוֹצִיאִי הָאֲנָשִׁים הַבָּאִים אֵלַיִךְ אֲשֶׁר־בָּאוּ לְבֵיתֵךְ כִּי לַחְפֹּר אֶת־כָּל־הָאָרֶץ בָּאוּ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since the men who came to you, who came to your house, have come to search out all the land, bring them out]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Jericho	Jericho
Rahab	Rahab
to your house	in your house
to search out	to spy on
the land	our land

Joshua 2:4

ULT	UST
But the woman had taken the two men and had hidden them. And she said, "Indeed, the men came to me, but I did not know from where they {were}.	*But Rahab had already hidden the two men {inside her house}. She told the messengers, "Yes, it is true that those men came to me. But I did not know that they were spies.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I did … know	I did … know

Joshua 2:5

ULT	UST
And the gate was to shut at darkness, and the men went out. I do not know where the men went. Pursue quickly after them, for you may overtake them."	*Those men left Jericho at dusk, before the guards closed the city gates. I do not know where they were going. But if you hurry, you might catch up with them."*

ULT And the gate was to shut
UST before the guards closed the city gates
(וְהָיָה הַשַּׁעַר לִסְגֹּור)

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

Support Reference: Active or Passive

ULT Pursue quickly after them, for you may overtake them
UST But if you hurry, you might catch up with them
(רִדְפוּ מַהֵר אַחֲרֵיהֶם כִּי תַשִּׂיגוּם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since you might still overtake them, pursue quickly after them]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gate	the city gates
I do … know	I do … know
you may overtake them	you might catch up

Joshua 2:6

ULT	UST
(Now she had brought them up to the roof and had hidden them in the stalks of flax arranged by her on the roof.)	*{But she was lying.} She had actually taken the two men up to the {flat} roof of her house. There she had hidden them under bundles of flax that she had laid out {to dry} on her roof.*

ULT **Now she had brought them up to the roof and had hidden them in the stalks of flax arranged by her on the roof**
UST {But she was lying.} She had actually taken the two men up to the {flat} roof of her house. There she had hidden them under bundles of flax that she had laid out {to dry} on her roof
(וְהִיא הֶעֱלָתַם הַגָּגָה וַתִּטְמְנֵם בְּפִשְׁתֵּי הָעֵץ הָעֲרֻכוֹת לָהּ עַל־הַגָּג)

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

Support Reference: Background Information

ULT **to the roof**
UST to the {flat} roof of her house
(הַגָּגָה)

The **roof** was flat and strong, so people could walk around on it. If it would be helpful to your readers, you could indicate explicitly that the roof was flat. The UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the stalks of flax**
UST under bundles of flax
(בְּפִשְׁתֵּי הָעֵץ)

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

Support Reference: Translate Unknowns

> ULT **arranged by her**
> UST that she had laid out {to dry}
> (הָעֲרֻכוֹת לָהּ)

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

Support Reference: Active or Passive

Joshua 2:7

ULT	UST
So the men pursued after them {on} the road of the Jordan to the fords. And they shut the gate after when the pursuers had gone out after them.	*Soldiers looked for the men all along the road that leads from Jericho to the place where people can walk across the Jordan River. {They thought the men would travel on that road back to the Israelite camp.} As soon as the soldiers left the city, guards shut the city gates {to keep the spies from escaping if they were actually still in the city}.*

ULT the fords
UST the place where people can walk across
(הַמַּעְבָּרוֹת)

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

Support Reference: Translate Unknowns

ULT And they shut the gate
UST guards shut the city gates {to keep the spies from escaping if they were actually still in the city}
(וְהַשַּׁעַר סָגְרוּ)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River. {They thought the men would travel on that road back to the Israelite camp … }
And … the gate	the city gates

Joshua 2:8

ULT	UST
Now before they lay down, she went up to them on the roof.	*The two men expected to sleep on the roof, hiding under the flax stalks. But Rahab went up to the roof and spoke with them before they went to sleep.*

ULT **went up**
UST went up … and spoke
(עָלְתָה)

Your language might say “came up” rather than **went up** in a context such as this. Use whichever is more natural. Alternate translation: [came up]

Support Reference: Go and Come

Joshua 2:9

ULT	UST
And she said to the men, "I know that Yahweh has given the land to you and that the dread of you has fallen on us and that all the dwellers of the land have melted from your faces.	*She said to them, "We know that Yahweh is going to enable you Israelites to conquer this land. As a result, all the people living in this land are so afraid of you that we will not be able to fight with you.*

ULT **I know that Yahweh has given the land to you**
UST We know that Yahweh is going to enable you Israelites to conquer this land
(יָדַעְתִּי כִּי־נָתַן יְהוָה לָכֶם אֶת־הָאָרֶץ)

Here, the word **you** is plural and refers to all the Israelite people. Alternate translation: [I know that Yahweh has given the land to you Israelites]

Support Reference: Forms of You

ULT **the dread of you has fallen on us**
UST are so afraid of you
(נָפְלָה אֵימַתְכֶם עָלֵינוּ)

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

Support Reference: Metaphor

ULT **have melted from your faces**
UST that we will not be able to fight with you
(נָמֹגוּ & מִפְּנֵיכֶם)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	We know
Yahweh	Yahweh
the land	this land
the dread of you	afraid
the land	this land

Joshua 2:10

ULT	UST
For we have heard that Yahweh dried up the water of the Sea of Reeds from your faces in your going out from Egypt, and what you did to two of the kings of the Amorite who {were} on the other side of the Jordan, to Sihon and to Og, that you devoted them.	*We have heard about how Yahweh dried up the water of the Sea of Reeds so that you could cross it when you left Egypt. We also heard how you killed Sihon and Og, the two kings of the Amorite people group who lived on the eastern side of the Jordan River. We heard how you totally destroyed them.*

ULT **the Amorite**
UST of the Amorite … group
(הָאֱמֹרִי)

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

Support Reference: Generic Noun Phrases

ULT **that you devoted them**
UST We heard how you totally destroyed them
(אֲשֶׁר הֶחֱרַמְתֶּם אוֹתָם)

See the discussion in the Introduction to Joshua of the term that is here translated as **devoted**. In this context, the term refers to complete destruction. Alternate translation: [that you completely destroyed them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the Sea of Reeds	the Sea of Reeds
from Egypt	Egypt
the kings of	the … kings
the Amorite	of the Amorite … group
the Jordan	the Jordan River
to Sihon	Sihon
and to Og	and Og
you devoted	you totally destroyed

Joshua 2:11

ULT	UST
And we have heard, and our heart has melted, and the spirit in a man no longer stands from your faces. For Yahweh your God, he {is} God in the heavens above and on the earth below.	*When we heard about those things, we were very dismayed. Because of the way your God has helped you, we no longer feel courageous enough to fight against you. {We know that} Yahweh, whom you worship, is the true God. He is the God who rules over everything. {And if he is helping you, then we cannot resist you.}*

ULT **and our heart has melted**
UST we were very dismayed
(וַיִּמַּס לְבָבֵנוּ)

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

Support Reference: Collective Nouns

ULT **and our heart has melted**
UST we were very dismayed
(וַיִּמַּס לְבָבֵנוּ)

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

Support Reference: Metaphor

ULT **and the spirit in a man no longer stands from your faces**
UST Because of the way your God has helped you … no longer feel courageous enough to fight against you. {We … }
(וְלֹא־קָמָה עוֹד רֽוּחַ בְּאִישׁ מִפְּנֵיכֶם)

See how you translated the similar expression in Joshua 1:5. Alternate translation: [and the spirit in a man is no longer able to resist you]

Support Reference: Idiom

ULT **and the spirit in a man no longer stands from your faces**
UST Because of the way your God has helped you … no longer feel courageous enough to fight against you. {We … }
(וְלֹא־קָמָה עוֹד רֽוּחַ בְּאִישׁ מִפְּנֵיכֶם)

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

Support Reference: Synecdoche

ULT **in a man**
UST We
(בְּאִישׁ)

Although the term **man** is masculine, Rahab is using the word here in a generic sense that includes both men and women. Alternate translation: [in a person]

Support Reference: When Masculine Words Include Women

ULT **from your faces**
UST Because of the way your God has helped you
(מִפְּנֵיכֶם)

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

Support Reference: Idiom

ULT **in the heavens above and on the earth below**
UST we … He is the God who rules over everything. {And if he is helping you, then we cannot resist you … }
(בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת)

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

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the spirit	We
Yahweh	Yahweh
your God	whom you worship
{is} God	is the true God

ULT	UST
in the heavens	we … He is the God who rules over everything. {And if he is helping you, then we cannot resist you … }
the earth	we … He is the God who rules over everything. {And if he is helping you, then we cannot resist you … }

Joshua 2:12

ULT	UST
And now, please swear to me by Yahweh, since I am doing kindness with you, that you yourselves will also do kindness with the house of my father, and give to me a sign of truth,	*So now I want you to swear a solemn oath to me by Yahweh that you will act kindly to me and my family because I have acted kindly toward you. I also want you to give me some proof that you will do what you promise,*

ULT **And now**
UST So now
(וְעַתָּה)

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

Support Reference: Idiom

ULT **I am doing kindness with you, that you yourselves will also do kindness with the house of my father**
UST that you will act kindly to me and my family … I have acted kindly toward you
(עָשִׂיתִי עִמָּכֶם חָסֶד וַעֲשִׂיתֶם גַּם־אַתֶּם עִם־בֵּית אָבִי חֶסֶד)

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

Support Reference: Abstract Nouns

ULT **the house of my father**
UST me and my family
(בֵּית אָבִי)

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

Support Reference: Idiom

ULT **a sign of truth**
UST some proof that you will do what you promise
(אוֹת אֱמֶת)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	I want you
swear	to swear a solemn oath
by Yahweh	by Yahweh
the house of	me and my family
a sign of	some proof

Joshua 2:13

ULT	UST
that you will keep alive my father and my mother and my brothers and my sisters and all who {are} to them and you will deliver our lives from death."	*Spare the lives of my father and mother, my brothers and sisters, and all of their families. Promise me that you Israelites will not kill us {when you destroy this city}."*

ULT and you will deliver our lives from death

UST Promise me that you Israelites will not kill us {when you destroy this city}

(וְהִצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מָמָוֶת)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you will deliver	Promise me that you Israelites … not

Joshua 2:14

ULT	UST
And the men said to her, "Our lives in place of yours to die! If you do not tell this matter of ours, then it will happen, in Yahweh's giving the land to us, that we will do kindness and faithfulness with you."	*The two men told her, "May Yahweh cause us to die if we let anyone kill you or your family! If you do not tell others what we are planning to do, then we will act kindly toward you and all your family. We will not kill you when Yahweh enables us to conquer this land."*

ULT **Our lives in place of yours to die**
UST May Yahweh cause us to die if we let anyone kill you or your family
(נַפְשֵׁנוּ תַּחְתֵּיכֶם לָמוּת)

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

Support Reference: Oath Formulas

ULT **in place of yours**
UST May Yahweh cause us to die if we let anyone kill you or your family
(תַּחְתֵּיכֶם)

The word **yours** is plural and refers to Rahab and her family. Alternate translation: [in place of the lives of you and your family]

Support Reference: Forms of 'You' — Singular

ULT **that we will do kindness and faithfulness with you**
UST we will act kindly toward you and all your family. We will not kill you
(וְעָשִׂינוּ עִמָּךְ חֶסֶד וֶאֱמֶת)

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

Support Reference: Abstract Nouns

ULT **that we will do kindness and faithfulness with you**
UST we will act kindly toward you and all your family. We will not kill you
(וְעָשִׂינוּ עִמָּךְ חֶסֶד וֶאֱמֶת)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you do … tell	you do … tell others
Yahweh's	Yahweh
the land	this land
and faithfulness	We will not kill you

Joshua 2:15

ULT	UST
Then she lowered them down by a rope through the window (for her house {was} in the side of the wall, so she was dwelling in the wall).	*{One of} the outside walls of the house where Rahab lived was part of the wall that was around the city of Jericho. She fastened a rope and hung it outside a window that was in that wall. That allowed the men to climb down the wall {and escape from the city, even though the king's men had closed the gates}.*

ULT **Then she lowered them down by a rope through the window**
UST She fastened a rope and hung it outside a window that was in that wall … the men to climb down the wall {and escape from the city, even though the king's men had closed the gates}
(וַתּוֹרִדֵם בַּחֶבֶל בְּעַד הַחַלּוֹן)

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

Support Reference: Order of Events

ULT **for her house {was} in the side of the wall, so she was dwelling in the wall**
UST {One of} the outside walls of the house where Rahab lived was part of the wall that was around the city of Jericho … That allowed
(כִּי בֵיתָהּ בְּקִיר הַחוֹמָה וּבַחוֹמָה הִיא יוֹשָׁבֶת)

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

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her house {was}	the house

Joshua 2:16

ULT	UST
And she said to them, “Go to the hill country, lest the pursuers meet you. And hide there three days, until the pursuers have returned. And afterwards you may go your way.”	*Then she said to them, “When you leave the city, go up into the hills so that the men who are searching for you will not find you. Hide in caves in the hills for three days, until the men who are searching for you return to the city. Then you will be able to safely return to your camp.”*

ULT **three days**
UST for three days
(שְׁלֹשֶׁת יָמִים)

See how you translated the similar expression in Joshua 1:11. Alternate translation: [until the day after tomorrow]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days

Joshua 2:17

ULT	UST
And the men said to her, "We {will be} innocent from this oath of yours that you have made us swear:	*The two men {gave her a red cord, and} said to her, "This is what you must do. If you do not do this, we will not have to do what you made us promise to do.*

ULT **We {will be} innocent from this oath of yours that you have made us swear**
UST This is what you must do. If you do not do this, we will not have to do what you made us promise to do
(נְקִיִּם אֲנַחְנוּ מִשְּׁבֻעָתְךָ הַזֹּה אֲשֶׁר הִשְׁבַּעְתָּנוּ)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{will be} innocent	This is what you must do. If you do not do this … will not have to do
from … oath of yours	promise to do
you have made us swear	you made us

Joshua 2:18

ULT	UST
Behold us, coming into the land! You shall tie this cord of thread of scarlet in the window through which you lower us down, and your father and your mother and your brothers and all of the house of your father, you shall gather to you at the house.	*When we come into the land, you must tie this red cord in the window through which you let us down. You must gather together your father and mother, your brothers and sisters, and their families inside your house.*

ULT **Behold us, coming**
UST When we come
(הִנֵּה אֲנַחְנוּ בָאִים)

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

Support Reference: Idiom

ULT **this cord of thread of scarlet**
UST this red cord
(אֶת־תִּקְוַּת חוּט הַשָּׁנִי הַזֶּה)

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

Support Reference: Translate Unknowns

ULT **the house of your father**
UST and their families
(בֵּית אָבִיךְ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into the land	into the land
You shall tie	you must tie
the house of	and their families
you shall gather	You must gather together
at the house	inside your house

Joshua 2:19

ULT	UST
And it will be, anyone who goes out from the doors of your house to the outside, his blood {will be} on his head and we {will be} innocent. But anyone who is with you in the house, his blood {will be} on our head if a hand shall be on him.	*If anyone in your family leaves the house and goes into the street, {our soldiers} will kill them, and we will not be guilty. But if they injure anyone who is in this house with you, we will be guilty.*

ULT **And it will be, anyone who goes out from the doors of your house to the outside, his blood {will be} on his head and we {will be} innocent. But anyone who is with you in the house, his blood {will be} on our head if a hand shall be on him**
UST If anyone in your family leaves the house and goes into the street, {our soldiers} will kill them, and we will not be guilty. But if they injure anyone who is in this house with you, we will be guilty
(וְהָיָה כָּל אֲשֶׁר־יֵצֵא מִדַּלְתֵי בֵיתְךָ ׀ הַחוּצָה דָּמוֹ בְרֹאשׁוֹ וַאֲנַחְנוּ נְקִיִּם וְכֹל אֲשֶׁר יִהְיֶה אִתְּךָ בַּבַּיִת דָּמוֹ בְרֹאשֵׁנוּ אִם־יָד תִּהְיֶה־בּוֹ)

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

Support Reference: Connect — Hypothetical Conditions

ULT **from the doors of your house**
UST leaves the house
(מִדַּלְתֵי בֵיתְךָ)

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

Support Reference: Synecdoche

ULT **his blood {will be} on his head … his blood {will be} on our head**
UST {our soldiers} will kill them … we will be guilty
(דָּמוֹ בְרֹאשׁוֹ & דָּמוֹ בְרֹאשֵׁנוּ)

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

Support Reference: Metonymy

ULT **his blood {will be} on his head … his blood {will be} on our head**
UST {our soldiers} will kill them … we will be guilty
(דָּמוֹ בְרֹאשׁוֹ & דָּמֵנוּ בְרֹאשֵׁנוּ)

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

Support Reference: Idiom

ULT **on our head**
UST we will be guilty
(בְרֹאשֵׁנוּ)

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

Support Reference: Collective Nouns

ULT **a hand shall be on him**
UST they injure
(יָד תִּהְיֶה־בּוֹ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your house	the house
innocent	will not be guilty
in the house	in this house

Joshua 2:20

ULT	UST
But if you tell this matter of ours, then we will be innocent from your oath that you have made us swear.”	*But if you tell anyone what we are planning to do, we will not have to do what you made us promise to do.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you tell	you tell anyone
innocent	will not have to do
from your oath	what you made us promise to do
you have made us swear	what you made us promise to do

Joshua 2:21

ULT	UST
And she said, “According to your words, so {be} it.” And she sent them away, and they went. And she tied the cord of scarlet in the window.	*Rahab said, “I agree to do what you say.” Then she sent them away, and they left her house. And she tied the red cord so it would hang out of the window.*

ULT **According to your words, so {be} it**
UST I agree to do what you say
(כִּדְבָרֵיכֶם כֵּן־הוּא)

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

Support Reference: Idiom

ULT **According to your words**
UST what you say
(כִּדְבָרֵיכֶם)

Rahab is using the term **words** by association to mean what the spies said by using words. Alternate translation: [According to what you have said]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And she tied	And she tied

Joshua 2:22

ULT	UST
And they went and came to the hill country, and they stayed there three days, until the pursuers had returned. And the pursuers searched along all of the road, but they did not find them.	*When the two men left the city, they went up into the hills. They stayed there for three days while the men who had been sent by the king continued to search for them. They searched all along the road, but they did not find the two men. {So they gave up and returned to Jericho.}*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
And … searched	continued to search for them … searched

Joshua 2:23

ULT	UST
And the two men returned and descended from the hill country and crossed over and came to Joshua, the son of Nun, and they recounted to him all of the things having found them.	*Then the two men started back toward their camp. They came down from the hills, crossed the Jordan River, and returned to the Israelite camp. They told Joshua everything that had happened to them.*

ULT **all of the things having found them**
UST everything that had happened to them
(אֵת כָּל־הַמֹּצְאוֹת אוֹתָם)

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

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua

Joshua 2:24

ULT	UST
And they said to Joshua, "Truly Yahweh has given all of the land into our hand, for indeed, all of the dwellers of the land are melting from our faces."	*They said to Joshua, "We are certain that Yahweh is going to enable us to conquer that whole land. We know that because all the people there are very afraid of us."*

ULT **Yahweh has given all of the land into our hand**
UST Yahweh is going to enable us to conquer that whole land
(נָתַן יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ)

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

Support Reference: Predictive Past

ULT **Yahweh has given all of the land into our hand**
UST Yahweh is going to enable us to conquer that whole land
(נָתַן יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ)

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

Support Reference: Metonymy

ULT **all of the dwellers of the land are melting from our faces**
UST all the people there are very afraid of us
(נָמֹגוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפָּנֵינוּ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Yahweh	Yahweh
the land	land

ULT	UST
the land	there

Joshua 3

Joshua 3 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

God dried up the Jordan River

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

Joshua 3:1

ULT	UST
And Joshua rose early in the morning, and they set out from Shittim. And they came unto the Jordan, he and all of the sons of Israel, and they lodged there before they crossed over.	*Joshua {and all the other Israelites} got up early the next morning. They left their camp at Shittim and went down to the Jordan River. They camped there before they crossed over the river.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the Jordan	the Jordan River
Israel	the other Israelites

Joshua 3:2

ULT	UST
And it happened at the end of three days, that the officers passed through the midst of the camp.	*They rested for one day, and the morning after that, the leaders of the people went throughout the camp.*

ULT at the end of three days

UST They rested for one day, and the morning after that

(מִקְצֵה שְׁלֹשֶׁת יָמִים)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	They rested for one day, and the morning after that

Joshua 3:3

ULT	UST
And they commanded the people, saying, "As you see the Box of the Covenant of Yahweh your God and the priests, the Levites, carrying it, then you yourselves shall set out from your place and go after it—	*They instructed the people, "When you see some of the priests, who are the descendants of Levi, carrying the sacred chest of Yahweh your God, then {you will know} it is time to leave this place and follow the sacred chest.*

ULT **As you see the Box of the Covenant of Yahweh your God and the priests, the Levites, carrying it, then you yourselves shall set out from your place and go after it … but a distance shall be between you and between it, about 2, 000 cubits in measurement; do not come near to it—so that you will know the way in which you should go, since you have not passed over by the way from yesterday {or} the third day**

UST When you see some of the priests, who are the descendants of Levi, carrying the sacred chest of Yahweh your God, then {you will know} it is time to leave this place and follow the sacred chest … Since you have not gone this way before, you do not know where you should go. So you {must follow the priests so that you} will know the direction that you should travel, but stay at least 1, 000 yards away from the sacred chest. Do not come closer than that

כְּרְאוֹתְכֶם אֵת אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהַכֹּהֲנִים הַלְוִיִּם נֹשְׂאִים אֹתוֹ וְאַתֶּם תִּסְעוּ מִמְּקוֹמְכֶם וַהֲלַכְתֶּם אַחֲרָיו: אַךְ ו רָחוֹק יִהְיֶה בֵּינֵיכֶם
ובינו כְּאַלְפַּיִם אַמָּה בַּמִּדָּה אַל־תִּקְרְבוּ אֵלָיו לְמַעַן אֲשֶׁר־תֵּדְעוּ אֶת־הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ כִּי לֹא עֲבַרְתֶּם בַּדֶּרֶךְ מִתְּמוֹל שִׁלְשׁוֹם (3:3-4)

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

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of the Covenant of Yahweh	the sacred chest of Yahweh
your God	your God
and the priests	some of the priests, who are
the Levites	the descendants of Levi
carrying	carrying

Joshua 3:4

ULT	UST
but a distance shall be between you and between it, about 2, 000 cubits in measurement; do not come near to it—so that you will know the way in which you should go, since you have not passed over by the way from yesterday {or} the third day."	*Since you have not gone this way before, you do not know where you should go. So you {must follow the priests so that you} will know the direction that you should travel, but stay at least 1, 000 yards away from the sacred chest. Do not come closer than that."*

ULT **about 2, 000 cubits**
UST at least 1, 000 yards
(כְּאַלְפַּיִם אַמָּה)

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

Support Reference: Biblical Distance

ULT **from yesterday {or} the third day**
UST before
(מִתְּמוֹל שִׁלְשׁוֹם)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will know	you do … know … { … you} will know
{or} the third day	before

Joshua 3:5

ULT	UST
And Joshua said to the people, "Consecrate yourselves, for tomorrow Yahweh will do wonders in your midst."	*Then Joshua told the Israelites, "Perform the ceremonies that will make yourselves acceptable to Yahweh, because tomorrow he is going to do things for you that will amaze you!"*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Consecrate yourselves	Perform the ceremonies that will make yourselves acceptable to Yahweh
Yahweh	he
wonders	things … that will amaze

Joshua 3:6

ULT	UST
And Joshua spoke to the priests, saying, "Lift up the Box of the Covenant and cross over to the face of the people." And they lifted up the Box of the Covenant and went to the face of the people.	*Then Joshua said to the priests, "Carry the sacred chest and go in front of the people." So they lifted up the sacred chest and went in front of the people.*

ULT to the face of … to the face of
UST in front of … in front of
(לִפְנֵי & לִפְנֵי)

See the Introduction to Joshua for a discussion of the phrase "to the face of." Alternate translation: [before … before]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the priests	the priests
the Box of the Covenant	the sacred chest
the Box of the Covenant	the sacred chest
the Box of the Covenant	the sacred chest
the Box of the Covenant	the sacred chest

Joshua 3:7

ULT	UST
And Yahweh said to Joshua, "This day I will begin to make you great in the eyes of all of Israel, who will know that just as I was with Moses, I am with you.	*Then Yahweh said to Joshua, "This is the day when I will begin to cause all the people of Israel to honor you greatly as their leader. They will understand that I am helping you just as I helped Moses.*

ULT **in the eyes of all of Israel**

UST to cause all the people of Israel to honor you greatly as their leader
(בְּעֵינֵי כָל־יִשְׂרָאֵל)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua
day	is the day when
Israel	the people of Israel
will know	They will understand
Moses	Moses

Joshua 3:8

ULT	UST
And you, you shall command the priests, the carriers of the Box of the Covenant, saying, ‘As you come unto the edge of the waters of the Jordan, in the Jordan you shall stand.’”	*Tell the priests who are carrying the sacred chest, ‘When you come to the edge of the Jordan River, stand still in the water.’”*

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

UST Tell … When you come to the edge of the Jordan River, stand still in the water
(לֵאמֹר כְּבֹאֲכֶם עַד־קְצֵה מֵי הַיַּרְדֵּן בַּיַּרְדֵּן תַּעֲמֹדוּ)

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

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests
the Box of the Covenant	the sacred chest
the Box of the Covenant	the sacred chest
the Jordan	the Jordan River
in the Jordan	in

Joshua 3:9

ULT	UST
And Joshua said to the sons of Israel, "Approach here and hear the words of Yahweh your God."	*Then Joshua said to the people of Israel, "Come close to me and listen to what Yahweh, your God, will tell you."*

ULT **the words of Yahweh your God**
UST to what Yahweh, your God, will tell you
(אֶת־דִּבְרֵי יְהוָה אֱלֹהֵיכֶם)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	Israel
Yahweh	Yahweh
your God	your God

Joshua 3:10

ULT	UST
And Joshua said, "By this you will know that the living God {is} in your midst and dispossessing, he will dispossess from your face the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite.	*{When they came near}, Joshua said, "This is how you will know that God, who lives and can do anything, acts on your behalf. You will certainly see him expel from the land the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites.*

ULT **and dispossessing, he will dispossess**
UST You will certainly see him expel
(וְהוֹרֵ֣שׁ יוֹרִ֔ישׁ)

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

Support Reference: Reduplication

ULT **the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite**
UST the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites
(אֶת־הַֽכְּנַעֲנִ֣י וְאֶת־הַחִתִּ֗י וְאֶת־הַחִוִּי֙ וְאֶת־הַפְּרִזִּ֔י וְאֶת־הַגִּרְגָּשִׁ֖י וְהָאֱמֹרִ֣י וְהַיְבוּסִֽי)

Joshua is not referring to specific individuals from each of these people groups. He means these people groups in general. It may be more natural in your language to express this meaning by using the plural forms as is modeled in the UST.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
you will know	you will know
the … God	God
and dispossessing	You will certainly see him expel
he will dispossess	You will certainly see him expel
the Canaanite	the Canaanites
the Hittite	the Hittites
the Hivite	the Hivites
the Perizzite	the Perizzites
the Girgashite	the Girgashites
and the Amorite	the Amorites

ULT	UST
and the Jebusite	and the Jebusites

Joshua 3:11

ULT	UST
Behold, the Box of the Covenant of the Lord of all of the earth crossing over to your faces in the Jordan.	*Know with certainty that Yahweh is the one who rules over all the earth. The sacred chest belongs to him, and the priests will carry it into the Jordan River ahead of you.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of the Covenant of	The sacred chest belongs to him
the Lord of	Yahweh is the one who rules
the earth	the earth
in the Jordan	into the Jordan River

Joshua 3:12

ULT	UST
And now, take for yourselves 12 men from the tribes of Israel, one man, one man to a tribe.	*So choose 12 men, one from each of the tribes of Israel.*

ULT one man, one man to a tribe
UST one from each of the tribes of
(אִישׁ־אֶחָד אִישׁ־אֶחָד לַשָּׁבֶט)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the tribes of	from each of the tribes of
Israel	Israel
to a tribe	from each of the tribes of

Joshua 3:13

ULT	UST
And it will happen as soon as the soles of the feet of the priests, the carriers of the Box of Yahweh, the Lord of all of the earth, rest in the waters of the Jordan, the waters of the Jordan will be cut off, the waters coming down from above. And they will stand, one heap."	*When the priests who are carrying the chest of Yahweh, who rules over all the earth, put their feet in the waters of the Jordan River, the water will stop flowing. The water coming from upstream will pile up {because Yahweh will cause them to be blocked}."*

ULT **the waters of the Jordan will be cut off**
UST the Jordan River, the water will stop flowing
(מֵי הַיַּרְדֵּן יִכָּרֵתוּן)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests who
the Box of Yahweh	the chest of Yahweh, who
the Lord of	rules over
the earth	the earth
the Jordan	the Jordan River
the Jordan	the Jordan River

Joshua 3:14

ULT	UST
And it happened, when the people set out from their tents to cross over the Jordan, that the priests, the carriers of the Box of the Covenant, were to the face of the people.	*So the Israelites packed up their tents so that they could go across the Jordan River. The priests who were carrying the sacred chest went in front of the people.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from their tents	packed up their tents so that
the Jordan	the Jordan River
that the priests	The priests
the Box of the Covenant	the sacred chest

Joshua 3:15

ULT	UST
And as the carriers of the Box came unto the Jordan then the feet of the priests, the carriers of the Box, were dipped into the edge of the water. (Now the Jordan was full over all of its banks all of the days of the harvest.)	*{It was springtime,} when people harvest their crops, and at that time the Jordan River floods over all its banks. But the moment the priests who carried the sacred chest reached the edge of the river and stepped into the water,*

ULT **then the feet of the priests, the carriers of the Box, were dipped into the edge of the water**
UST the priests who carried the sacred chest … the edge of the river and stepped into the water
(וְרַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן נִטְבְּלוּ בִּקְצֵה הַמָּיִם)

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

Support Reference: Active or Passive

ULT **Now the Jordan was full over all of its banks all of the days of the harvest**
UST {It was springtime,} when people harvest their crops, and at that time the … floods over all its banks
(וְהַיַּרְדֵּן מָלֵא עַל־כָּל־גְּדוֹתָיו כֹּל יְמֵי קָצִיר)

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

Support Reference: Background Information

ULT **all of the days of the harvest**
UST {It was springtime,} when people harvest their crops, and at that time the … floods over all its banks
(כֹּל יְמֵי קָצִיר)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box	the sacred chest

ULT	UST
the Jordan	Jordan River
the priests	the priests who
the Box	the sacred chest
Now the Jordan	{It was springtime,} when people harvest their crops, and at that time the … floods over all its banks
the days of	{It was springtime,} when people harvest their crops, and at that time the … floods over all its banks
the harvest	{It was springtime,} when people harvest their crops, and at that time the … floods over all its banks

Joshua 3:16

ULT	UST
Then the waters coming down from above stood {still}. They rose up, one heap, at a great distance away, at Adam, the city that {is} beside Zarethan, and those going down to the sea of Arabah, the Sea of Salt, were completely cut off. (Now the people crossed over opposite Jericho.)	*the water stopped flowing. The water piled up far upstream, at a town named Adam, near the city named Zarethan. The water stopped flowing down to the Sea of Arabah, which people also call the Sea of Salt. {The water} completely stopped flowing, and the people were able to cross the river near Jericho.*

ULT **and those going down to the sea of Arabah, the Sea of Salt, were completely cut off**
UST The water stopped flowing down to the Sea of Arabah, which people also call the Sea of Salt … completely stopped flowing
(וְהַיֹּרְדִים עַל יָם הָעֲרָבָה יָם־הַמֶּלַח תַּמּוּ נִכְרָתוּ)

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

Support Reference: Active or Passive

ULT **the sea of Arabah, the Sea of Salt**
UST the Sea of Arabah, which people also call the Sea of Salt
(יָם הָעֲרָבָה יָם־הַמֶּלַח)

The words **the sea of Arabah** and **Sea of Salt** are both names for what is now known as "the Dead Sea."

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sea of Arabah	the Sea of Arabah
the Sea of Salt	which people also call the Sea of Salt
Jericho	Jericho

Joshua 3:17

ULT	UST
So the priests, the carriers of the Box of the Covenant of Yahweh, stood firmly on dry ground in the midst of the Jordan. And all of Israel {was} crossing over on dry ground until when all of the nation had finished crossing over the Jordan.	*The priests who were carrying the sacred chest of Yahweh stood on dry ground in the middle of the Jordan {riverbed}. They continued to stand there until all the people of Israel had crossed the river on dry ground.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	The priests who
the Box of the Covenant of Yahweh	the sacred chest of Yahweh
the Jordan	the Jordan {riverbed}
Israel	Israel
nation	the people of
the Jordan	the river

Joshua 4

Joshua 4 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

Victory through the power of Yahweh

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

Translation Issues in This Chapter

Chiasm

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

A Because the waters of the Jordan were cut off

B from the face of the Box of the Covenant of Yahweh.

B In its crossing over in the Jordan,

A the waters of the Jordan were cut off.

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

Joshua 4:1

ULT	UST
And it happened, when all of the nation had finished crossing over the Jordan, that Yahweh spoke to Joshua, saying,	*After all the people of Israel had finished crossing the Jordan River, Yahweh said to Joshua,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the nation	the people of Israel had
the Jordan	the Jordan River
Yahweh	Yahweh
Joshua	Joshua

Joshua 4:2

ULT	UST
“Take 12 men for yourselves from the people, one man, one man from a tribe,	*“Choose 12 men, one from each tribe {of Israel}.*

ULT one man, one man from a tribe
UST men, one … each tribe {of … }
(אִישׁ־אֶחָד אִישׁ־אֶחָד מִשֵּׁבֶט)

See how you translated the same expression in Joshua 3:12.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from a tribe	each tribe {of … }

Joshua 4:3

ULT	UST
and command them, saying: 'Lift up for yourselves from here, from the midst of the Jordan, from the firm standing place of the feet of the priests, 12 stones. And you shall bring them over with you and you shall leave them in the lodging place in which you will lodge tonight.'"	*Tell them to pick up 12 stones from the middle of the dry Jordan {riverbed} where the priests are standing. Tell them to carry those stones and put them down at the place you will stay tonight."*

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

UST Tell them to pick up 12 stones from the middle of the dry Jordan {riverbed} where the priests are standing. Tell them to carry those stones and put them down at the place you will stay tonight

(וְצַוּוּ אוֹתָם֙ לֵאמֹ֔ר שְׂא֥וּ־לָכֶ֖ם מִזֶּ֑ה מִתּ֣וֹךְ הַיַּרְדֵּ֗ן מִמַּצַּב֙ רַגְלֵ֣י הַכֹּהֲנִ֔ים הָכֵ֖ין שְׁתֵּים־עֶשְׂרֵ֣ה אֲבָנִ֑ים וְהַעֲבַרְתֶּ֤ם אוֹתָם֙ עִמָּכֶ֔ם וְהִנַּחְתֶּ֥ם אוֹתָ֖ם בַּמָּלוֹן֙ אֲשֶׁר־תָּלִ֣ינוּ בּ֔וֹ הַלָּ֖יְלָה)

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

Support Reference: Quotes within Quotes

ULT **from the firm standing place of the feet of the priests**

UST where the priests are standing

(מִמַּצַּב֙ רַגְלֵ֣י הַכֹּהֲנִ֔ים הָכֵ֖ין)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the dry Jordan {riverbed}
the priests	the priests are
stones	stones

Joshua 4:4

ULT	UST
So Joshua called to the 12 men whom he had appointed from the sons of Israel, one man, one man from a tribe.	*{So Joshua chose 12 men,} one from each tribe of Israel. Then Joshua called them together*

ULT one man, one man from a tribe

UST { … men,} one from each tribe of … them

(אִישׁ־אֶחָד אִישׁ־אֶחָד מִשֵּׁבֶט)

See how you translated the same expression in Joshua 3:12 and Joshua 4:2.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
So … called	So … called … together
he had appointed	Joshua chose … Then
Israel	Israel
from a tribe	from each tribe of

Joshua 4:5

ULT	UST
And Joshua said to them, "Cross over to the face of the Box of Yahweh your God into the midst of the Jordan. And lift up for yourselves, a man one stone, upon his shoulder, according to the number of the tribes of the sons of Israel,	*and said to them, "Go into the middle of the Jordan {riverbed}, in front of {the priests who are standing and holding} the sacred chest of Yahweh your God. Each of you must pick up a {large} stone, one for each tribe. Each of you is to carry a stone on his shoulder. That will be a total of 12 stones for the 12 tribes of the people of Israel.*

ULT **And lift up for yourselves, a man one stone, upon his shoulder**
UST Each of you must pick up a {large} stone, one … Each of you is to carry a stone on his shoulder … stones
(וְהָרִימוּ לָכֶם אִישׁ אֶבֶן אַחַת עַל־שִׁכְמוֹ)

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

Support Reference: Idiom

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

See the Introduction to Joshua for a discussion of the phrase "to the face of." Alternate translation: [before]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	יְהוֹשֻׁעַ (ORIG QUOTE)
the Box of Yahweh	{the priests who are standing and holding} the sacred chest of Yahweh
your God	your God
the Jordan	the Jordan {riverbed}
stone	{large} stone … stone … stones
the tribes of	tribe … tribes
Israel	Israel

Joshua 4:6

ULT	UST
so that this will be a sign in your midst. When your sons ask tomorrow, saying, ‘What {are} these stones to you?’	*These stones will be a monument for you to see. In the future, your children will ask, ‘What do these stones mean?’*

ULT **your sons**
UST your children
(בְּנֵיכֶם)

Although the term **sons** is masculine, Joshua is using the word here in a generic sense that includes both male and female descendants. Alternate translation: [your children]

Support Reference: When Masculine Words Include Women

ULT **tomorrow**
UST In the future
(מָחָר)

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

Support Reference: Metaphor

ULT **saying, ‘What {are} these stones to you**
UST What do these stones mean
(לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה לָכֶם)

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

Support Reference: Quotes within Quotes

ULT **What {are} these stones to you**
UST What do these stones mean
(מָה הָאֲבָנִים הָאֵלֶּה לָכֶם)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sign	a monument
are … stones	stones

Joshua 4:7

ULT	UST
then you shall say to them, 'Because the waters of the Jordan were cut off from the face of the Box of the Covenant of Yahweh. In its crossing over in the Jordan, the waters of the Jordan were cut off.' And these stones will be for a memorial to the sons of Israel forever."	*Tell them that {these stones are here} because Yahweh blocked the water in the Jordan River {so that it stopped flowing} when the priests were carrying the sacred chest of Yahweh. When the chest was carried into the Jordan River, Yahweh blocked the water {so that we were able to cross the Jordan on dry ground}. These stones will cause our descendants to remember forever what Yahweh has done."*

ULT **Because the waters of the Jordan were cut off … the waters of the Jordan were cut off**

UST because Yahweh blocked the water in the Jordan River {so that it stopped flowing} … Yahweh blocked the water … the Jordan

(אֲשֶׁר נִכְרְתוּ מֵימֵי הַיַּרְדֵּן & נִכְרְתוּ מֵי הַיַּרְדֵּן)

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [Because Yahweh cut off the waters of the Jordan … Yahweh cut off the waters of the Jordan]

Support Reference: Active or Passive

ULT **Because**

UST because

(אֲשֶׁר)

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

Support Reference: Ellipsis

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

UST because Yahweh blocked the water in the Jordan River {so that it stopped flowing} when the priests were carrying the sacred chest of Yahweh. When the chest was carried into the Jordan River, Yahweh blocked the water {so that we were able to cross the Jordan on dry ground}

(אֲשֶׁר נִכְרְתוּ מֵימֵי הַיַּרְדֵּן מִפְּנֵי אֲרוֹן בְּרִית־יְהוָה בְּעָבְרוֹ בַּיַּרְדֵּן נִכְרְתוּ מֵי הַיַּרְדֵּן)

See the discussion of this sentence in the introduction to this chapter.

Support Reference: Poetry

ULT **In its crossing over**
UST when … were carrying … When the chest was carried … so that we were able to cross … on dry ground
(בְּעָבְרוֹ)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	in the Jordan River
the Box of the Covenant of Yahweh	the priests … the sacred chest of Yahweh
in the Jordan	into the Jordan River
the Jordan	the Jordan
stones	stones are here … stones
for a memorial	will cause … to remember … what Yahweh has done
Israel	our descendants
forever	forever

Joshua 4:8

ULT	UST
And the sons of Israel did so, just as Joshua commanded. And they lifted up 12 stones from the midst of the Jordan, just as Yahweh had said to Joshua, according to the number of the tribes of the sons of Israel. And they brought them over with them to the lodging place and they left them there.	*So those 12 men did exactly what Joshua had told them to do. They went and picked up 12 {large} stones from the middle of the Jordan {riverbed}, one stone for each of the tribes of Israel. That was what Yahweh had told Joshua. Then they carried the stones to their camp. They put the stones down there.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	those 12 men
Joshua	Joshua
stones	{large} stones
the Jordan	the Jordan {riverbed}
Yahweh	Yahweh
Joshua	Joshua
the tribes of	the tribes of
Israel	Israel

Joshua 4:9

ULT	UST
And Joshua set up 12 stones in the midst of the Jordan, under the standing place of the feet of the priests, the carriers of the Box of the Covenant. And they are there to this day.	*Then Joshua {took} 12 {other large} stones and stacked them in a pile in the middle of the Jordan {riverbed} where the priests who carried the sacred chest were standing. And those stones are still there.*

ULT **under the standing place of the feet of the priests**
UST where the priests … were standing
(תַּחַת מַצַּב רַגְלֵי הַכֹּהֲנִים)

See how you translated the same expression in 4:3. Alternate translation: [under the place where the priests had been standing]

Support Reference: Synecdoche

ULT **to this day**
UST still
(עַד הַיּוֹם הַזֶּה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
stones	{other large} stones
the Jordan	the Jordan {riverbed}
the priests	the priests
the Box of the Covenant	the sacred chest
the Box of the Covenant	the sacred chest
day	still

Joshua 4:10

ULT	UST
And the priests, the carriers of the Box, stood in the midst of the Jordan until the finishing of all of the thing that Yahweh had commanded Joshua to speak to the people, according to all of what Moses had commanded Joshua. And the people hurried and crossed over.	*The priests who carried the chest remained standing in the middle of the Jordan {riverbed} until the Israelites had finished doing everything that Yahweh had commanded Joshua to tell them to do. These were the same instructions that Moses had given to Joshua. The Israelites crossed {the riverbed} quickly.*

ULT **And the people hurried and crossed over**
UST The Israelites crossed {the riverbed} quickly
(וַיְמַהֲרוּ הָעָם וַיַּעֲבֹרוּ)

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

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the priests	The priests
the Box	the chest
the Jordan	the Jordan {riverbed}
Yahweh	Yahweh
Joshua	Joshua
Moses	Moses
Joshua	to Joshua

Joshua 4:11

ULT	UST
And it happened, when all of the people had finished crossing over, that the Box of Yahweh and the priests crossed over to the face of the people.	*As soon as all the people had crossed over, then the priests carried the sacred chest of Yahweh across the river. The people watched them do that.*

ULT **that the Box of Yahweh and the priests crossed over**
UST then the priests carried the sacred chest of Yahweh across the river
(וַיַּעֲבֹר אֲרוֹן־יְהוָה וְהַכֹּהֲנִים)

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

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of Yahweh	the sacred chest of Yahweh
and the priests	the priests

Joshua 4:12

ULT	UST
And the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh crossed over armed to the face of the sons of Israel, just as Moses had spoken to them.	*The soldiers from the tribes of Reuben, Gad, and the half-tribe of Manasseh, crossed over ahead of the rest of the Israelite people. They brought their weapons with them. That was what Moses had ordered them to do.*

ULT just as Moses had spoken to them
UST That was what Moses had ordered them to do
(כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶם מֹשֶׁה)

If it would be more natural in your language, you could put this phrase at the beginning of the verse, since it gives the reason for what the rest of the verse describes.

Support Reference: Connect — Reason-and-Result Relationship

ULT armed
UST They brought their weapons with them
(חֲמֻשִׁים)

See how you translated the same expression in Joshua 1:1. Alternate translation: [carrying weapons]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Reuben	from the tribes of Reuben
Gad	Gad
the tribe of	tribe of
Manasseh	Manasseh
Israel	Israelite
Moses	Moses

Joshua 4:13

ULT	UST
About 40, 000 equipped {ones} of the army crossed over to the face of Yahweh to the plains of Jericho for battle.	*As Yahweh was watching, about 40, 000 soldiers crossed the riverbed. These men were ready fight in the Israelite army. They were heading for the plains of Jericho, where they would fight a battle.*

ULT equipped {ones} of the army
UST soldiers … These men were ready fight in the Israelite army
(חֲלוּצֵי הַצָּבָא)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Jericho	Jericho, where

Joshua 4:14

ULT	UST
On that day Yahweh made Joshua great in the eyes of all of Israel, and they feared him just as they had feared Moses all of the days of his life.	*On that day, Yahweh caused all the people of Israel to honor Joshua greatly as their leader. And they deeply respected Joshua his entire life, just as they had deeply respected Moses.*

ULT **in the eyes of all of Israel**
UST caused all the people of Israel to honor … greatly as their leader
(בְּעֵינֵי כָּל־יִשְׂרָאֵל)

See how you translated the same expression in Joshua 3:7. Alternate translation: [in the perspective of all the Israelites]

Support Reference: Metonymy

ULT **all of the days of his life**
UST his entire life
(כָּל־יְמֵי חַיָּיו)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
On … day	On … day
Yahweh	Yahweh
Joshua	Joshua
Israel	the people of Israel
and they feared	And they deeply respected
they had feared	they had deeply respected
Moses	Moses
the days of	his entire life

Joshua 4:15

ULT	UST
And Yahweh spoke to Joshua, saying,	*Yahweh said to Joshua,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua

Joshua 4:16

ULT	UST
“Command the priests, the carriers of the Box of the Testimony, and they shall come up from the Jordan.”	*“Order the priests who are carrying the sacred chest of the testimony to come up from the Jordan {riverbed}.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests
the Box of the Testimony	the sacred chest of the testimony
the Jordan	the Jordan {riverbed}

Joshua 4:17

ULT	UST
And Joshua commanded the priests, saying, “Come up from the Jordan.”	*So Joshua commanded the priests to come up from the Jordan {riverbed}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the priests	the priests
the Jordan	the Jordan {riverbed}

Joshua 4:18

ULT	UST
And it happened that when the priests, the carriers of the Box of the Covenant of Yahweh, came up from the midst of the Jordan, {when} the soles of the feet of the priests were lifted up to dry ground, then the waters of the Jordan returned to their place and went over all of its banks, as yesterday and the third day.	*Then the priests, carrying the sacred chest of Yahweh, came up out of the Jordan {riverbed}. As soon as the priests walked up out of the riverbed onto the riverbank, the water of the Jordan River started flowing again, and the river overflowed its banks as it had been doing before.*

ULT {when} the soles of the feet of the priests were lifted up to dry ground
UST As soon as the priests walked up out of the riverbed onto the riverbank
(נִתְּקֹוּ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים אֶל הֶחָרָבָה)

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

Support Reference: Active or Passive

ULT as yesterday and the third day
UST started flowing again … as it had been doing before
(כִּתְמוֹל־שִׁלְשׁוֹם)

See how you translated the same expression in Joshua 3:4. Alternate translation: [as they had done previously]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests
the Box of the Covenant of Yahweh	the sacred chest of Yahweh
the Jordan	the Jordan {riverbed}
the priests	As soon as the priests walked up out of the riverbed
the Jordan	the Jordan River
and the third day	started flowing again … as it had been doing before

Joshua 4:19

ULT	UST
Now the people came up from the Jordan on the tenth {day} of the first month. And they camped in Gilgal, on the east border of Jericho.	*It was on the tenth day of the first month of their year that the Israelite people crossed over the Jordan {riverbed} and camped at a place called Gilgal. That is east of the land near the city of Jericho.*

ULT **came up**
UST that … crossed over
(עָלוּ)

Your language may say "went up" rather than **came up** in a context such as this. Alternate translation: [went up]

Support Reference: Go and Come

ULT **on the tenth {day} of the first month**
UST It was on the tenth day of the first month of their year
(בֶּעָשׂוֹר לַחֹדֶשׁ הָרִאשׁוֹן)

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

Support Reference: Hebrew Months

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan {riverbed}
on the tenth {day}	It was on the tenth day of
of … month	the first month of their year
in Gilgal	at a place called Gilgal
Jericho	the city of Jericho

Joshua 4:20

ULT	UST
And those 12 stones that they had taken from the Jordan, Joshua set up at Gilgal.	*At Gilgal, Joshua set up the 12 {large} stones that the 12 men had carried from the Jordan {riverbed}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stones	the … {large} stones
the Jordan	the Jordan {riverbed}
Joshua	Joshua
at Gilgal	At Gilgal

Joshua 4:21

ULT	UST
And he spoke to the sons of Israel, saying, "When your sons ask their fathers tomorrow, saying, 'What are these stones?'	*Then Joshua said to the people of Israel, "In the future, when your descendants ask, 'Why are these stones here?'*

ULT **When your sons ask their fathers tomorrow, saying, 'What are these stones**
UST In the future, when your descendants ask, 'Why are these stones here
(אֲשֶׁר֙ יִשְׁאֲל֣וּן בְּנֵיכֶ֔ם מָחָ֖ר אֶת־אֲבוֹתָ֣ם לֵאמֹ֑ר מָ֚ה הָאֲבָנִ֣ים הָאֵ֔לֶּה)

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

Support Reference: Quotes within Quotes

ULT **your sons**
UST your descendants
(בְּנֵיכֶ֔ם)

Although the term **sons** is masculine, Joshua is using the word here in a generic sense that includes both male and female descendants. Alternate translation: [your children]

Support Reference: When Masculine Words Include Women

ULT **tomorrow**
UST In the future
(מָחָ֖ר)

See how you translated the same expression in Joshua 4:6. Alternate translation: [in the future]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
are … stones	stones

Joshua 4:22

ULT	UST
then you shall cause your sons to know, saying, ‘Israel crossed over this Jordan on dry ground.’	*tell them, ‘This is where we Israelites crossed the Jordan River on dry ground.’*

ULT **your sons**
UST them
(אֶת־בְּנֵיכֶם)

Although the term **sons** is masculine, Joshua is using the word here in a generic sense that includes both male and female descendants. Alternate translation: [your children]

Support Reference: When Masculine Words Include Women

ULT **then you shall cause your sons to know**
UST tell them
(וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם)

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

Support Reference: Ellipsis

ULT **then you shall cause your sons to know, saying, ‘Israel crossed over this Jordan on dry ground**
UST tell them, ‘This is where we Israelites crossed the Jordan River on dry ground
(וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בַּיַּבָּשָׁה עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה)

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

Support Reference: Quotes within Quotes

ULT **Israel crossed over this Jordan on dry ground**
UST This is where we Israelites crossed the Jordan River on dry ground
(בַּיַּבָּשָׁה עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
then you shall cause … to know	tell
Israel	we Israelites
Jordan	where … the Jordan River

Joshua 4:23

ULT	UST
For Yahweh your God dried up the waters of the Jordan from your faces until you crossed over, just as Yahweh your God did to the Sea of Reeds, which he dried up before us until we had crossed over,	*While you were watching, Yahweh, the God you worship, dried up the river for you, until we had all crossed it. Yahweh, the God we worship, did {to the Jordan River} exactly what he did to the Sea of Reeds. He caused that to become dry, as our parents were watching, until they all crossed it.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	the God you worship
the Jordan	the river … the Jordan River
Yahweh	Yahweh … he
your God	the God we worship
to the Sea of Reeds	to the Sea of Reeds

Joshua 4:24

ULT	UST
so that all of the peoples of the earth may know the hand of Yahweh, that it is mighty, so that you will fear Yahweh your God all of the days."	*{Yahweh did that} in order that all the peoples of the earth would know that he is very powerful. And because you have seen this, as a result, you will always revere Yahweh your God."*

ULT **the hand of Yahweh, that it is mighty**
UST he is very powerful
(אֶת־יַד יְהוָה כִּי חֲזָקָה הִיא)

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

Support Reference: Metonymy

ULT **all of the days**
UST always
(כָּל־הַיָּמִים)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the earth	the earth
may know	would know that
Yahweh	he
mighty	very powerful
you will fear	you will … revere
Yahweh	Yahweh
your God	your God
the days	always

Joshua 5

Joshua 5 Chapter Introduction

Structure and Formatting

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

The chapter then describes how the Israelites were careful to observe the law of Moses as soon as they entered the land of Canaan.

- The Israelite men were circumcised (5:2–9)
- All the Israelites celebrated Passover (5:10–12)

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

Religious and Cultural Concepts in This Chapter

Circumcision

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

Translation Issues in This Chapter

“a man … standing in front of him”

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

Joshua 5:1

ULT	UST
And it happened that when all of the kings of the Amorite who {were} on the other side of the Jordan, toward the sea, and all of the kings of the Canaanite who {were} beside the sea heard that Yahweh had dried up the waters of the Jordan from the face of the sons of Israel until they had crossed over, then their heart melted, and a spirit was no longer in them from the face of the sons of Israel.	*The leaders of the Amorites and Canaanites heard about how Yahweh had dried up the water of the Jordan River in front of the Israelites so that they could cross it. Those leaders included all the kings of the Amorites who {lived} on the west side of the Jordan River, toward the {Great} Sea. They also included all the kings of the Canaanites, who {lived} close to the {Great} Sea. When those kings heard {what Yahweh had done}, they became very afraid and no longer desired to fight {the Israelites}.*

ULT **And it happened that**
UST heard about how
(וַיְהִי)

The author is using this phrase to introduce what happened at the end of the story of the Israelites crossing the Jordan River. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **the Amorite … the Canaanite**
UST the … the … Canaanites … and … the
(הָאֱמֹרִי & הַכְּנַעֲנִי)

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

Support Reference: Generic Noun Phrases

ULT **from the face of … from the face of**
UST in front of
(מִפְּנֵי & מִפְּנֵי)

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

Support Reference: Idiom

ULT then their heart melted, and a spirit was no longer in them
UST they became very afraid … no longer desired to fight
(וַיִּמַּס לְבָבָם וְלֹא־הָיָה בָם עוֹד רוּחַ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kings of	The leaders of the Amorites and Canaanites … the … Those leaders included … kings … Amorites … of
the Amorite	the … and … the
the Jordan	Jordan … the … River
toward the sea	the … toward … {Great} Sea
the kings of	the … kings
the Canaanite	the … Canaanites
the sea	the … {Great} Sea
Yahweh	Yahweh … Yahweh
the Jordan	the … River … Jordan
Israel	Israelites
a spirit	no longer desired to fight
Israel	Israelites … the

Joshua 5:2

ULT	UST
At that time Yahweh said to Joshua, "Make for yourself knives of flint and again, circumcise the sons of Israel a second time."	*While {the Israelites were staying at Gilgal,} Yahweh said to Joshua, "{Someone had circumcised the Israelite males who lived in Egypt before they left there. Now} make knives from flint stones and circumcise all the Israelite males whom no one has yet circumcised."*

ULT **At that time**
UST While {the Israelites were staying at Gilgal … }
(בָּעֵת הַהִיא)

The author is using this phrase to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **knives of flint**
UST knives from flint stones
(חַרְבוֹת צֻרִים)

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

Support Reference: Translate Unknowns

ULT **and again, circumcise the sons of Israel a second time**
UST Someone had circumcised the Israelite males who lived in Egypt before they left there … and circumcise all the Israelite males whom no one has yet circumcised
(וְשׁוּב מֹל אֶת־בְּנֵי־יִשְׂרָאֵל שֵׁנִית)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **a second time**
UST Someone had circumcised the Israelite males who lived in Egypt before they left there (שֵׁנִית)

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [for time number two]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua
circumcise	and circumcise
Israel	all the Israelite males whom no one has yet circumcised

Joshua 5:3

ULT	UST
So Joshua made for himself knives of flint. And he circumcised the sons of Israel at Gibeath Haaraloth.	*So Joshua {commanded the people} to make knives from flint stones and circumcise the Israelite males at {a place that people now call} Circumcision Hill.*

ULT And he circumcised
UST and circumcise
(וַיָּמָל)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT Gibeath Haaraloth
UST {a place that people now call} Circumcision Hill
(גִּבְעַת הָעָרְלוֹת)

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

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
And he circumcised	and circumcise
Israel	the Israelite males

Joshua 5:4

ULT	UST
And this {is} the reason that Joshua circumcised {them}: All of the people having come out from Egypt, the males, all of the men of war, had died in the wilderness on the way, in their coming out from Egypt.	*This is why they circumcised the Israelite males at this time. All of the men who left Egypt, all those old enough to be soldiers, had died in the desert after they left Egypt.*

ULT **having come out … in their coming out**
UST left … they left
(הַיֹּצֵא & בְּצֵאתָם)

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

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	they
circumcised {them}	circumcised … at this time
from Egypt	Egypt
in the wilderness	in the desert
from Egypt	Egypt

Joshua 5:5

ULT	UST
For all of the people having come out were circumcised, but all the people born in the wilderness on the way in their coming out from Egypt they did not circumcise.	*Someone had circumcised those men when they were children in Egypt. But no one had circumcised the boys whose mothers gave birth to them while they were in the wilderness, after they left Egypt.*

ULT **For all of the people having come out were circumcised, but all the people born**
UST Someone had circumcised those men when they were children in Egypt. But no one … the boys whose mothers gave birth to them
(כִּי־מֻלִים הָיוּ כָּל־הָעָם הַיֹּצְאִים וְכָל־הָעָם הַיִלֹדִים)

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

Support Reference: Connect — Contrast Relationship

ULT **all of the people having come out were circumcised**
UST Someone had circumcised those men when they were children in Egypt
(מֻלִים הָיוּ כָּל־הָעָם הַיֹּצְאִים)

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

Support Reference: Active or Passive

ULT **the people … the people**
UST those men when they were children in Egypt … the boys whose
(הָעָם & הָעָם)

In this verse, the expression **the people** means "the males." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the males … the males]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they did not circumcise**
> UST But no one had circumcised
> (לֹא־מָלוֹ)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
circumcised	Someone had circumcised
born	mothers gave birth to them
in the wilderness	while they were in the wilderness
from Egypt	they left Egypt
they did … circumcise	had circumcised

Joshua 5:6

ULT	UST
For the sons of Israel had walked in the wilderness 40 years, until the finishing of all of the nation of the men of war having come out from Egypt, because they had not listened to the voice of Yahweh, to whom Yahweh had sworn not to let them see the land that Yahweh had sworn to their fathers to give to us, a land flowing {with} milk and honey.	*The people of Israel traveled through the wilderness for 40 years, until all the men who were old enough to be soldiers, who had left Egypt, had died. This happened because they had not obeyed Yahweh. So Yahweh swore to them that they would not be able to enter the land that he had promised to our ancestors. He said that he would give that very fertile land to us, their descendants.*

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

UST The people of Israel traveled through the wilderness for 40 years, until all the men who were old enough to be soldiers, who had left Egypt, had died. This happened because they had not obeyed Yahweh

(כִּי ׀ אַרְבָּעִים שָׁנָה הָלְכוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר עַד־תֹּם כָּל־הַגּוֹי אַנְשֵׁי הַמִּלְחָמָה הַיֹּצְאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **the nation of the men of war**

UST the men who were old enough to be soldiers

(הַגּוֹי אַנְשֵׁי הַמִּלְחָמָה)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **they had not listened to the voice of Yahweh**

UST they had not obeyed Yahweh

(לֹא־שָׁמְעוּ בְּקוֹל יְהוָה)

Here, the word **listened** means “obeyed.” If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [they had not obeyed the voice of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they had not listened to the voice of Yahweh**
UST they had not obeyed Yahweh
(לְֹא־שָׁמְעוּ בְקוֹל יְהוָה)

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

Support Reference: Metonymy

ULT **to their fathers**
UST to our ancestors
(לַאֲבוֹתָם)

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

Support Reference: Metaphor

ULT **a land flowing {with} milk and honey**
UST that very fertile land
(אֶרֶץ זָבַת חָלָב וּדְבָשׁ)

Yahweh spoke of the land being good for animals and plants as if the **milk** and **honey** from those animals and plants were actually **flowing** through the land. If this metaphor makes sense in your language, you may use it. If your language has metaphors that mean a land is good for producing healthy livestock and good crops, you may consider using those. If neither is the case, you could state the meaning plainly. Alternate translation: [a fertile land that produces many good things]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
in the wilderness	through the wilderness
years	years
the nation of	the men who
from Egypt	who had left Egypt
Yahweh	Yahweh
Yahweh	Yahweh
had sworn	So … swore … that
the land	the land
Yahweh	he … he
had sworn	had promised … He said that

ULT	UST
a land	that … land
and honey	very fertile

Joshua 5:7

ULT	UST
And he raised up their sons instead of them; Joshua circumcised them. For they were uncircumcised because they had not circumcised them on the way.	*The sons of those who had disobeyed Yahweh were the ones whom Joshua and other Israelite leaders circumcised {at Gilgal}. They circumcised them there because no one had done that while they were traveling in the wilderness.*

ULT **Joshua circumcised them. For they were uncircumcised because they had not circumcised them on the way**
UST Joshua and other Israelite leaders circumcised {at Gilgal}. They circumcised them there because no one had done that while they were traveling in the wilderness
(אֹתָם מָל יְהוֹשֻׁעַ כִּי־עֲרֵלִים הָיוּ כִּי לֹא־מָלוּ אוֹתָם בַּדָּרֶךְ׃)

If it would be more natural in your language, you could rearrange these three phrases so that each phrase gives the reason for the result that the next phrase describes. Alternate translation: [Because they had not circumcised them on the way, they were uncircumcised. So Joshua circumcised them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they were uncircumcised because they had not circumcised them on the way**
UST circumcised {at Gilgal} … circumcised them there because no one had done that while they were traveling in the wilderness
(עֲרֵלִים הָיוּ כִּי לֹא־מָלוּ אוֹתָם בַּדָּרֶךְ׃)

See how you translated the similar expressions in Joshua 5:5. Alternate translation: [no one had circumcised them yet; no one had done this on the way]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua and other Israelite leaders … They
circumcised	circumcised {at Gilgal} … them there
uncircumcised	circumcised … no one had done that
they had … circumcised	circumcised … no one had done that

Joshua 5:8

ULT	UST
And it happened when all of the nation had finished being circumcised, that they stayed in their places in the camp until their recovering.	*After the leaders had circumcised all the Israelite males, they remained in the camp and rested until they had healed.*

ULT all of the nation had finished being circumcised
UST After the leaders had circumcised all the Israelite males
(תַּמּוּ כָל־הַגּוֹי לְהִמּוֹל)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT all of the nation had finished being circumcised
UST After the leaders had circumcised all the Israelite males
(תַּמּוּ כָל־הַגּוֹי לְהִמּוֹל)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the nation	the Israelite males
being circumcised	circumcised

Joshua 5:9

ULT	UST
And Yahweh said to Joshua, "Today I have rolled away the disgrace of Egypt from upon you." So one calls the name of that place Gilgal to this day.	*Then Yahweh said to Joshua, "People thought badly of you because they considered you to be just former Egyptian slaves. But now I have made you a distinct nation." Because of that, people called that place Gilgal, and it still has that name even now.*

ULT **I have rolled away the disgrace of Egypt from upon you**
UST People thought badly of you because they considered you to be just former Egyptian slaves … I have made you a distinct nation
(גִּלֹּותִי אֶת־חֶרְפַּת מִצְרַיִם מֵעֲלֵיכֶם)

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

Support Reference: Metaphor

ULT **I have rolled away the disgrace of Egypt from upon you**
UST People thought badly of you because they considered you to be just former Egyptian slaves … I have made you a distinct nation
(גִּלֹּותִי אֶת־חֶרְפַּת מִצְרַיִם מֵעֲלֵיכֶם)

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

Support Reference: Abstract Nouns

ULT **So one calls the name of that place Gilgal**
UST Because of that, people called that place Gilgal … that name
(וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִּלְגָּל)

It might seem that the expression **calls the name** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [People call that place Gilgal] or [The name of that place has been Gilgal]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to this day**
UST and it still has … even now
(עַד הַיּוֹם הַזֶּה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua
Today	But now
the disgrace of	People thought badly of you because
Egypt	they considered you to be just former Egyptian slaves
So one calls	Because of that, people called
Gilgal	Gilgal
day	and it still has … even now

Joshua 5:10

ULT	UST
And the sons of Israel camped at Gilgal, and they performed the Passover on day 14 of the month, in the evening, on the plains of Jericho.	*On the evening of the fourteenth day of that month, while the people of Israel were staying at Gilgal, on the plain near the city of Jericho, they celebrated the Passover festival.*

ULT **on day 14 of the month**
UST the fourteenth day of that month
(בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ)

It may be more natural in your language to use an ordinal number here. The expression **the month** refers implicitly to the "first month," the Hebrew month Aviv, as in Joshua 4:19. Alternate translation: [on the fourteenth day of the month of Aviv]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
at Gilgal	at Gilgal
the Passover	the Passover festival
day	day of
of the month	that month
Jericho	the city of Jericho

Joshua 5:11

ULT	UST
And they ate from the produce of the land, from the morrow of the Passover, unleavened cakes and roasted {grain}, on that same day.	*The day after they celebrated the Passover festival, they gathered barley grain in that area. They made some of the barley grain into unleavened bread and ate, and they roasted and ate some of it.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the produce of	they gathered barley grain in that area … and ate … and ate
the land	they gathered barley grain in that area … and ate … and ate
the Passover	they celebrated the Passover festival
unleavened cakes	They made some of the barley grain into unleavened bread
and roasted {grain}	and they roasted … some of it
day	הַיּוֹם (ORIG QUOTE)

Joshua 5:12

ULT	UST
And the manna stopped from the morrow of their eating from the yield of the land, and manna was no longer for the sons of Israel. And they ate from the produce of the land of Canaan in that year.	*The next day, {Yahweh} stopped {sending} manna for the people of Israel {to eat}. From then on, they ate food that grew in the land of Canaan.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the manna	manna … to eat
the land	The next day
manna	manna … to eat
Israel	Israel
from the produce of	food that grew in
the land of	the land of
Canaan	Canaan
in … year	From then on, they ate

Joshua 5:13

ULT	UST
And it happened, in Joshua being by Jericho, that he lifted up his eyes and looked, and behold, a man {was} standing in front of him and his drawn sword {was} in his hand. And Joshua went to him and said to him, "Are you for us or for our enemies?"	*One day, when Joshua was near Jericho, he looked up and saw someone who appeared to be a man standing in front of him. The man was holding a sword in his hand. Joshua approached him and asked him, "Are you going to fight for us or against us?"*

ULT **that he lifted up his eyes and looked**
UST he looked up and saw
(וַיִּשָּׂא עֵינָיו וַיַּרְא)

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

Support Reference: Idiom

ULT **and behold**
(וְהִנֵּה)

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

Support Reference: Foreground Information

ULT **and his drawn sword {was} in his hand**
UST was holding a sword in his hand
(וְחַרְבּוֹ שְׁלוּפָה בְיָדוֹ)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
by Jericho	near Jericho
and his … sword	a sword
Joshua	Joshua

ULT	UST
for our enemies	against us

Joshua 5:14

ULT	UST
And he said, "No, but I myself have now come {as} the commander of the army of Yahweh." And Joshua fell on his face to the earth and bowed down. And he said to him, "What {is} my lord speaking to his servant?"	*The man replied, "I am not a soldier in any human army. Rather, I am the commander of Yahweh's army. I have come {here to help you}." Then Joshua very respectfully got down on his knees and touched his face to the ground. Joshua said to him, "What do you want me to do? I will do it."*

ULT And Joshua fell on his face to the earth and bowed down
UST Then Joshua very respectfully got down on his knees and touched … face to the ground
(וַיִּפֹּ֤ל יְהוֹשֻׁעַ֙ אֶל־פָּנָ֣יו אַ֔רְצָה וַיִּשְׁתָּחוּ)

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

Support Reference: Symbolic Action

ULT What {is} my lord speaking to his servant
UST his … What do you want me to do? I will do it
(מָ֚ה אֲדֹנָ֣י מְדַבֵּ֔ר אֶל־עַבְדּ֑וֹ)

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

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{as} the commander of	שַׂר (ORIG QUOTE)
Yahweh	Yahweh's
Joshua	Joshua
And … fell	Then … very respectfully got down on his knees and touched … face to the ground
to the earth	Then … very respectfully got down on his knees and touched … face to the ground
and bowed down	Then … very respectfully got down on his knees and touched … face to the ground
my lord	his … What do you want me to do? I will do it

ULT	UST
his servant	his … What do you want me to do? I will do it

Joshua 5:15

ULT	UST
And the commander of the army of Yahweh said to Joshua, "Slip off your sandal from upon your foot, because the place that you are standing on, it {is} holy." And Joshua did so.	*The commander of Yahweh's army replied, "The ground on which you are standing is holy {because I am here}. So take off your sandals." So Joshua took off his sandals.*

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

UST The ground on which you are standing is holy {because I am here}. So take off your sandals

(שַׁל־נַעַלְךָ֙ מֵעַ֣ל רַגְלֶ֔ךָ כִּ֣י הַמָּק֔וֹם אֲשֶׁר־אַתָּ֥ה עֹמֵ֖ד עָלָ֑יו קֹ֥דֶשׁ הֽוּא׃)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because the place that you are standing on is holy, slip off your sandal from upon your foot]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Slip off your sandal from upon your foot**

UST take off your sandals

(שַׁל־נַעַלְךָ֙ מֵעַ֣ל רַגְלֶ֔ךָ)

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

Support Reference: Symbolic Action

ULT **your sandal**

UST your sandals

(נַעַלְךָ֙)

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

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
commander … the army of	army

ULT	UST
Yahweh	Yahweh’s
Joshua	replied
your sandal	your sandals
{is} holy	is holy {because I am here}
Joshua	Joshua

Joshua 6

Joshua 6 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

Yahweh conquers

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

Translation Issues in This Chapter

"devoted"

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

Joshua 6:1

ULT	UST
Now Jericho {was} shutting and {was} being shut up from the face of the sons of Israel. There was no going out and there was no coming in.	*Because {the people of Jericho were afraid} of the army of Israel, {the guards of Jericho} tightly shut the city gates. No one was allowed to enter {the city} or leave {it}.*

ULT **Now Jericho {was} shutting and {was} being shut up from the face of the sons of Israel. There was no going out and there was no coming in**
UST Because {the people of Jericho were afraid} of the army of Israel, {the guards of Jericho} tightly shut the city gates. No one was allowed to enter {the city} or leave {it}
(וְיְרִיחֹו֙ סֹגֶ֣רֶת וּמְסֻגֶּ֔רֶת מִפְּנֵ֖י בְּנֵ֣י יִשְׂרָאֵ֑ל אֵ֥ין יוֹצֵ֖א וְאֵ֥ין בָּֽא)

The author is providing background information that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **Now Jericho {was} shutting and {was} being shut up from the face of the sons of Israel. There was no going out and there was no coming in**
UST Because {the people of Jericho were afraid} of the army of Israel, {the guards of Jericho} tightly shut the city gates. No one was allowed to enter {the city} or leave {it}
(וְיְרִיחֹו֙ סֹגֶ֣רֶת וּמְסֻגֶּ֔רֶת מִפְּנֵ֖י בְּנֵ֣י יִשְׂרָאֵ֑ל אֵ֥ין יוֹצֵ֖א וְאֵ֥ין בָּֽא)

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

Support Reference: Parallelism

ULT **Now Jericho {was} shutting and {was} being shut up**
UST the people of Jericho … {the guards of Jericho} tightly shut the city gates
(וְיְרִיחֹו֙ סֹגֶ֣רֶת וּמְסֻגֶּ֔רֶת)

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

Support Reference: Active or Passive

ULT **Now Jericho {was} shutting and {was} being shut up**
UST the people of Jericho … {the guards of Jericho} tightly shut the city gates
(וִֽירִיחוֹ֙ סֹגֶ֣רֶת וּמְסֻגֶּ֔רֶת)

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

Support Reference: Idiom

ULT **from the face of**
UST Because … { … were afraid} of the army of Israel
(מִפְּנֵ֖י)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Jericho	the people of Jericho
Israel	Because … { … were afraid} of the army of Israel

Joshua 6:2

ULT	UST
And Yahweh said to Joshua, "See, I have given Jericho into your hand, and its king, the warriors of valor.	*Then Yahweh said to Joshua, "Pay attention {to what I am about to tell you}! I am going to enable your army to conquer the city of Jericho and its king and its soldiers.*

ULT **See**
UST Pay attention {to what I am about to tell you}
(רְאֵה)

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

Support Reference: Metaphor

ULT **I have given**
UST I am going to enable your army to conquer
(נָתַתִּי)

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

Support Reference: Predictive Past

ULT **I have given Jericho into your hand**
UST I am going to enable your army to conquer the city of Jericho
(נָתַתִּי בְיָדְךָ אֶת־יְרִיחוֹ)

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

Support Reference: Metonymy

ULT **the warriors of valor**
UST and its soldiers
(גִּבּוֹרֵי הֶחָיִל)

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

Support Reference: Ellipsis

ULT **the warriors of valor**
UST and its soldiers
(גִּבּוֹרֵי הֶחָיִל)

See how you translated the phrase **warriors of valor** in 1:14. Alternate translation: [the valiant warriors]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua
Jericho	the city of Jericho
its king	its king
the warriors of	and its soldiers

Joshua 6:3

ULT	UST
And you shall circle the city, all of the men of war, circling the city one time. Thus you shall do six days.	*You and your army must march around the city once a day for six days.*

ULT **one time**
UST once a day
(פַּעַם אַחַת)

The context implies that they were to walk around the city **one time** each day. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [one time each day]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days

Joshua 6:4

ULT	UST
And seven priests shall carry seven shofars of rams to the face of the Box. And on the seventh day you shall circle the city seven times, and the priests shall blow on the shofars.	*Tell seven priests to march around {with you and the army}. Each of the priests must carry a ram's horn that they can blow as they march ahead of the sacred chest of Yahweh. On the seventh day, you and the army and the seven priests must march around the city seven times, and the priests must be blowing the horns while they march.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
priests	priests … Each of the priests … the seven
shall carry	must carry
shofars of	a ram's horn that they can blow
rams	a ram's horn that they can blow
the Box	the sacred chest of Yahweh
And on the … day	On … day
and the priests	and the priests
on the shofars	the horns

Joshua 6:5

ULT	UST
And it will happen, when they make a long blast with the horn of the ram, as soon as you hear the sound of the shofar, all of the people shall shout a great shout. And the wall of the city will fall under itself and the people shall go up, a man in front of him."	*{After they have all marched around the city seven times, then} the priests must blow their horns very loudly. When you and the Israelite soldiers hear that, you must all shout very loudly. Then the city wall will collapse onto itself, and all the Israelite soldiers will go straight into the city."*

ULT **when they make a long blast with the horn of the ram**
UST {… then} the priests must blow their horns very loudly
(בִּמְשֹׁךְ ׀ בֶּקֶרֶן הַיּוֹבֵל)

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

Support Reference: Possession

ULT **the people … the people**
UST you must … shout … all the Israelite soldiers
(הָעָם & הָעָם)

In this context, the phrase **the people** refers to the Israelite soldiers. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the soldiers … the soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the people shall go up**
UST and all the Israelite soldiers will go
(וְעָלוּ הָעָם)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **a man in front of him**
UST straight into the city
(אִישׁ נֶגְדּוֹ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with the horn of	their horns
the ram	their horns
the shofar	that
shall shout	you must … shout
a … shout	you must … shout

Joshua 6:6

ULT	UST
So Joshua, the son of Nun, called to the priests and said to them, "Carry the Box of the Covenant, and seven priests shall carry seven shofars of rams to the face of the Box of Yahweh."	*So Joshua summoned the priests and said to them, "Tell {four} priests to carry Yahweh's sacred chest, and tell seven {other} priests to carry horns and walk ahead of the sacred chest of Yahweh."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
So … called	So … summoned
the priests	the priests
the Box of the Covenant	Yahweh's sacred chest
priests	{other} priests
shall carry	and tell … to carry
shofars of	horns
rams	horns
the Box of Yahweh	the sacred chest of Yahweh

Joshua 6:7

ULT	UST
And he said to the people, "Pass over and circle the city, and the armed {ones} will pass over to the face of the Box of Yahweh."	*And he told the Israelite soldiers and priests, "Start marching. March around the city with some soldiers with weapons marching in front. Behind them will march the seven priests with horns, and behind them will march the {four} priests carrying Yahweh's sacred chest."*

ULT **Pass over … will pass over**
UST Start marching … marching
(עִבְרוּ & יַעֲבֹר)

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

Support Reference: Idiom

ULT **and the armed {ones}**
UST with some soldiers with weapons
(וְהֶחָלֻץ)

To translate this term here and in verse 9, see how you translated the similar expression in Joshua 4:12. Alternate translation: [and the soldiers with their weapons]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of	Behind them will march the seven priests with horns, and behind them will march the {four} priests carrying Yahweh's sacred chest

Joshua 6:8

ULT	UST
And it happened, when Joshua had spoken to the people, that seven priests carrying seven shofars of rams to the face of Yahweh passed over and blew on the shofars. And the Box of the Covenant of Yahweh was going behind them.	*After Joshua told them that, the seven priests, each one carrying a horn, began marching ahead of Yahweh's sacred chest while blowing their horns. {The four priests who} were carrying Yahweh's sacred chest followed them.*

ULT **passed over**
UST began marching
(עָבְרוּ)

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

Support Reference: Idiom

ULT **to the face of Yahweh**
UST ahead of Yahweh's sacred chest
(לִפְנֵי יְהוָה)

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

Support Reference: Metonymy

ULT **And the Box of the Covenant of Yahweh was going behind them**
UST {The four priests who} were carrying Yahweh's sacred chest followed them
(וַאֲרוֹן בְּרִית יְהוָה הֹלֵךְ אַחֲרֵיהֶם)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
priests	the … priests
carrying	carrying
shofars of	a horn
rams	a horn

ULT	UST
Yahweh	Yahweh’s sacred chest
on the shofars	their horns
And the Box of the Covenant of	The four priests who … sacred chest followed
Yahweh	Yahweh’s

Joshua 6:9

ULT	UST
And the armed {ones} {were} walking to the face of the priests blowing the shofars. And the rearguard {was} walking behind the Box, walking and blowing on the shofars.	*The group of soldiers carrying their weapons marched in front of the priests who were blowing on their horns. The rest of the soldiers followed the sacred chest. While {they were all marching, the priests} kept blowing their horns.*

ULT **behind the Box**
UST followed the sacred chest
(אַחֲרֵי הָאָרֹן)

Here again, it is implied that priests were carrying **the Box**. Alternate translation: [behind the Box, which priests were carrying]

Support Reference: Assumed Knowledge and Implicit Information

ULT **walking and blowing on the shofars**
UST followed … While {they were all marching, the priests} kept blowing their horns
(הָלוֹךְ וְתָקוֹעַ בַּשּׁוֹפָרוֹת)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests
the shofars	on their horns
the Box	the sacred chest
on the shofars	their horns

Joshua 6:10

ULT	UST
And Joshua commanded the people, saying, "You shall not shout, and you shall not make your voice heard, and a word shall not go out from your mouth until the day I say to you, 'Shout!' Then you shall shout."	*But {all the Israelites, except the priests who were blowing their horns, were silent, because} Joshua had commanded them to say nothing. He had told them, "Do not make a war cry. Do not yell or say even one word until the seventh day {when we have walked around the city and} I tell you to shout. On that day, you must shout!"*

ULT **the people**
UST But {all the Israelites, except the priests who were blowing their horns … }
(הָעָם)

As in Joshua 6:5, the phrase **the people** refers to the Israelite soldiers. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the Israelite soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **You shall not shout, and you shall not make your voice heard, and a word shall not go out from your mouth**
UST were silent … to say nothing … Do not make a war cry. Do not yell or say even one word
(לֹא תָרִיעוּ וְלֹא־תַשְׁמִיעוּ אֶת־קוֹלְכֶם וְלֹא־יֵצֵא מִפִּיכֶם דָּבָר)

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

Support Reference: Parallelism

ULT **the day**
UST the seventh day {when we have walked around the city … }
(יוֹם)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua … He
the day	the seventh day {when we have walked around the city … }

Joshua 6:11

ULT	UST
And he made the Box of Yahweh circle the city, circling one time. Then they entered the camp, and they lodged in the camp.	*So the men carrying Yahweh's sacred chest and all the others did what Joshua told them to do. They marched around the city one time. Then they all returned to their camp and stayed there that night.*

ULT And he made the Box of Yahweh circle the city
UST So the men carrying Yahweh's sacred chest and all the others did what Joshua told them to do. They marched around the city
(וַיַּסֵּב אֲרוֹן־יְהוָה אֶת־הָעִיר)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of Yahweh	the men carrying Yahweh's sacred chest and all the others

Joshua 6:12

ULT	UST
And Joshua got up early in the morning, and the priests carried the Box of Yahweh.	*The next morning, Joshua and the soldiers and priests got up early and the {four} priests again carried Yahweh's sacred chest.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua and the soldiers and priests
the priests	the {four} priests
the Box of Yahweh	Yahweh's sacred chest

Joshua 6:13

ULT	UST
And the seven priests carrying the seven shofars of rams to the face of the Box of Yahweh walking, {were} walking, and they blew on the shofars. And the armed {ones} {were} walking to their faces, and the rearguard {was} walking behind the Box of Yahweh, walking and blowing on the shofars.	*The seven priests who were carrying horns went in front of {the four priests who were carrying} Yahweh's sacred chest. The seven priests were continually walking ahead of the sacred chest and making loud blasts with their horns as they marched. The armed soldiers walked in front of them and the rest of the soldiers followed the sacred chest of Yahweh. All this time, the seven priests kept blowing their horns.*

ULT **walking, {were} walking**
UST The seven priests were continually walking
(הֹלְכִים הָלוֹךְ)

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

Support Reference: Reduplication

ULT **walking and blowing on the shofars**
UST All this time, the seven priests kept blowing their horns
(הולך וְתָקֹוֹעַ בַּשּׁוֹפָרוֹת)

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

Support Reference: Ellipsis

ULT **walking and blowing on the shofars**
UST All this time, the seven priests kept blowing their horns
(הולך וְתָקֹוֹעַ בַּשּׁוֹפָרוֹת)

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

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … priests	The priests who
carrying	were carrying
the … shofars of	horns
rams	horns
the Box of Yahweh	{the four priests who were carrying} Yahweh's sacred chest … the sacred chest
on the shofars	with their horns as they marched
the Box of Yahweh	Yahweh
on the shofars	All this time, the seven priests kept blowing their horns

Joshua 6:14

ULT	UST
And they circled the city one time on the second day, and they returned {to} the camp. Thus they did six days.	*So on the second day, they {again} marched around the city one time and {then} returned to their camp. They did the same thing for six days.*

ULT on the second day

UST on the second day

(בַּיּוֹם הַשֵּׁנִי)

If your language does not use ordinal numbers, you could use cardinal numbers here.

Alternate translation: [on day two]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	on … day
days	days

Joshua 6:15

ULT	UST
And it happened on the seventh day that they got up early, as soon as the dawn had risen, and they circled the city according to this manner seven times. Only on that day they circled the city seven times.	*On the seventh day, they got up as soon as the sun rose, and they all marched around the city as they had done the previous six days. But this time they marched around the city seven times.*

ULT **on the seventh day**
UST On the seventh day
(בַּיּוֹם הַשְּׁבִיעִי)

If your language does not use ordinal numbers, you could use cardinal numbers here. Alternate translation: [on day seven]

Support Reference: Ordinal Numbers

ULT **as soon as the dawn had risen**
UST as soon as the sun rose
(כַּעֲלוֹת הַשַּׁחַר)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the … day	On the … day
on … day	time

Joshua 6:16

ULT	UST
And it happened that on the seventh time, the priests blew on the shofars. And Joshua said to the people, "Shout, for Yahweh has given the city to you!	*As they were marching around the city the seventh time, when the priests were blowing the long blasts on their horns, Joshua commanded the Israelite soldiers, "Shout, because Yahweh is about to enable you to capture this city!*

ULT **the people**
UST the Israelite soldiers
(הָעָם)

As in Joshua 6:5 and Joshua 6:10, the phrase **the people** refers to the Israelite soldiers. Alternate translation: [the Israelite soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Yahweh has given the city to you**
UST Yahweh is about to enable you to capture this city
(נָתַן יְהוָה לָכֶם אֶת־הָעִיר)

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

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests
on the shofars	on their horns
Joshua	Joshua
Yahweh	Yahweh

Joshua 6:17

ULT	UST
And the city is a devoted thing, it and all that {is} in it, for Yahweh. Only Rahab the prostitute will live, she and all who {are} with her in the house, because she hid the messengers whom we sent.	*Yahweh has declared that you must destroy the city and everything in it {to show that} it belongs to him. You must only spare Rahab the prostitute and all the people who are in her house with her, because she hid the spies we sent {to Jericho}.*

ULT **a devoted thing**
UST that you must destroy … {to show that} it belongs
(חֵרֶם)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **Only Rahab the prostitute will live, she and all who {are} with her in the house, because she hid the messengers whom we sent**
UST You must only spare Rahab the prostitute and all the people who are in her house with her, because she hid the spies we sent {to Jericho}
(רַק֙ רָחָ֣ב הַזּוֹנָ֔ה תִּחְיֶ֖ה הִ֣יא וְכָל־אֲשֶׁ֣ר אִתָּ֑הּ בַּבַּ֣יִת כִּ֤י הָחְבְּאָה֙ אֶת־הַמַּלְאָכִ֔ים אֲשֶׁ֥ר שָׁלָ֖חְנוּ)

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

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a devoted thing	that you must destroy … {to show that} it belongs
for Yahweh	Yahweh has declared … to him
Rahab	Rahab
the prostitute	the prostitute
in the house	in her house
the messengers	the spies

Joshua 6:18

ULT	UST
But only you, keep yourselves from a devoted thing, lest you are devoting and you take from the devoted thing and you make the camp of Israel into a devoted thing and trouble it.	*But be very careful of this: Yahweh has declared that we must destroy the people, animals, and things in the city. So you certainly must not take any of the things in the city. If you take anything, you will cause Yahweh to destroy our people and cause terrible things to happen to us.*

ULT **you, keep yourselves … you are devoting and you take … and you make**
UST you … not take any of … If you take … you will cause Yahweh
(אַתֶּם שִׁמְרוּ & תַּחֲרִימוּ וּלְקַחְתֶּם & וְשַׂמְתֶּם)

In this verse, every occurrence of the word **you** refers to the Israelite soldiers, and so each is plural. Be sure to use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a devoted thing	Yahweh has declared that we must destroy the people, animals, and things in the city … the things in the city
the devoted thing	anything
Israel	our people
into a devoted thing	to destroy
and trouble	and cause terrible things to happen to

Joshua 6:19

ULT	UST
And all of the silver and gold and objects of bronze and iron, it is a holy thing for Yahweh. It shall enter the storehouse of Yahweh."	*All the silver and gold and all the iron and bronze articles{that you find}, you must set apart for Yahweh. You must put those things in his treasury."*

ULT it is a holy thing
UST you must set apart
(קֹ֖דֶשׁ הִוא)

Since Joshua has just described a list of things, it may be more natural in your language to use the pronoun "they" rather than **it**. Alternate translation: [they are holy things]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver	the silver
and gold	and gold
bronze	bronze
and iron	the iron and
is a holy thing	you must set apart
for Yahweh	for Yahweh
the storehouse of	treasury
Yahweh	his

Joshua 6:20

ULT	UST
And the people shouted, and they blew on the shofars. And it happened, when the people heard the sound of the shofar and the people shouted a great shout, that the wall fell under itself, and the people went up to the city, a man in front of him, and they captured the city.	*So they obeyed Joshua. When the Israelite army heard the priests begin blowing a long blast on their horns, then they shouted loudly, and the wall of the city collapsed! Then the Israelite army went up into the city. Each soldier went straight into the city from wherever he was standing when the wall fell. In that way, the Israelite army captured the city.*

ULT and they blew … and they captured
UST So they obeyed Joshua … In that way, the Israelite army captured
(וַיִּתְקְעוּ & וַיִּלְכְּדוּ)

In its first instance, the pronoun **they** refers to the priests. In its second instance, it refers to **the people**, that is, the soldiers. It may be helpful to clarify this for your readers. Alternate translation: [and the priests blew … and the soldiers captured]

Support Reference: Pronouns — When to Use Them

ULT and the people went up to the city, a man in front of him
UST Then the Israelite army went up into the city. Each soldier went straight into the city from wherever he was standing when the wall fell
(וַיַּעַל הָעָם הָעִירָה אִישׁ נֶגְדּוֹ)

See how you translated the similar expressions in Joshua 6:5. Alternate translation: [and the soldiers climbed up over the collapsed city walls, each soldier going into the part of the city that was in front of him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the shofars	So they obeyed Joshua
the shofar	on their horns
and they captured	In that way, the Israelite army captured

Joshua 6:21

ULT	UST
And they devoted all that {was} in the city, from man and to woman, from young and to old, and to ox and sheep and donkey, to the mouth of the sword.	*They killed every living thing in Jericho. They killed all the men, women, boys, and girls. They also killed all the cattle and sheep and donkeys.*

ULT from man and to woman, from young and to old
UST They killed all the men, women, boys, and girls
(מֵאִישׁ וְעַד־אִשָּׁה מִנַּעַר וְעַד־זָקֵן)

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

Support Reference: Merism

ULT from young and to old
UST They killed all the men, women, boys, and girls
(מִנַּעַר וְעַד־זָקֵן)

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

Support Reference: Nominal Adjectives

ULT to the mouth of the sword
UST They killed
(לְפִי־חָרֶב)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they devoted	They killed
old	They killed all the men, women, boys, and girls
ox	the cattle
and sheep	and sheep
and donkey	and donkeys

ULT	UST
the sword	They killed

Joshua 6:22

ULT	UST
And Joshua said to the two men having spied out the land, "Enter the house of the woman, the prostitute, and bring out from there the woman and all who {are} to her, just as you swore to her."	*Then Joshua said to the two men who had spied on the land, "Go to the house of that prostitute woman {who helped you}. Bring her out, along with all her family, just as you promised her you would do."*

ULT **Enter the house of the woman, the prostitute, and bring out from there the woman and all who {are} to her, just as you swore to her**
UST Go to the house of that prostitute woman {who helped you}. Bring her out, along with all her family, just as you promised her you would do
(בֹּאוּ בֵית־הָאִשָּׁה הַזּוֹנָה וְהוֹצִיאוּ מִשָּׁם אֶת־הָאִשָּׁה וְאֶת־כָּל־אֲשֶׁר־לָהּ כַּאֲשֶׁר נִשְׁבַּעְתֶּם לָהּ)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **the woman, the prostitute**
UST that prostitute woman {who helped you}
(הָאִשָּׁה הַזּוֹנָה)

Joshua is using the phrase **the woman, the prostitute** to reintroduce Rahab as a participant in the story. If your language has its own way of reintroducing participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **you swore**
UST you promised … you would do
(נִשְׁבַּעְתֶּם)

Since Joshua is speaking to two men, **you** would be dual if your language uses that form. Otherwise, it would be plural.

Support Reference: Forms of 'You' — Dual/Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the land	on the land
the house of	the house of
the prostitute	that prostitute … who helped you

ULT	UST
you swore	you promised … you would do

Joshua 6:23

ULT	UST
And the young men having spied entered and brought out Rahab and her father and her mother and her brothers and all who {were} to her. And they brought out all of her relatives and put them outside the camp of Israel.	*So, the young men who had spied on the land went and brought Rahab out of her house. They brought out her father, mother, brothers, and all her relatives {who were with her}. They brought them to a place outside the camp of Israel's army.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rahab	Rahab
her relatives	her relatives {who were with her}
Israel	Israel's army

Joshua 6:24

ULT	UST
And they burned with fire the city and all that {was} in it. Only the silver and the gold and the objects of bronze and iron, they put {in} the storehouse of the house of Yahweh.	*Then the Israelite soldiers burned the city, along with everything in it. But {they saved} the silver and gold and articles of bronze and iron and put them into the treasury of things for the tent of meeting.*

ULT **And they burned with fire the city**
UST Then the Israelite soldiers burned the city
(וְהָעִיר שָׂרְפוּ בָאֵשׁ)

It might seem that the expression **burned with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [And they burned down the city] or [And they set fire to the city]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the house of Yahweh**
UST the tent of meeting
(בֵּית־יְהוָה)

The phrase **the house of Yahweh** is another name for the tent of meeting. If it would be helpful to your readers, you could indicate that explicitly, as the UST does.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver	the silver
and the gold	and gold
bronze	bronze
and iron	and iron
the storehouse of	the treasury of things for
the house of Yahweh	the tent of meeting

Joshua 6:25

ULT	UST
And Joshua kept alive Rahab the prostitute and the house of her father and all who {were} to her. And she has dwelt in the midst of Israel to this day, because she hid the messengers whom Joshua had sent to spy on Jericho.	*But Joshua allowed Rahab the prostitute to live, along with her father's household and everyone who was with her. He did that because she hid the spies that Joshua sent to spy on Jericho. She has lived among the people of Israel until this time.*

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

UST But Joshua allowed Rahab the prostitute to live, along with her father's household and everyone who was with her. He did that because she hid the spies that Joshua sent to spy on Jericho. She has lived among the people of Israel until this time

(וְאֶת־רָחָב֙ הַזּוֹנָ֔ה וְאֶת־בֵּ֥ית אָבִ֖יהָ וְאֶת־כָּל־אֲשֶׁר־לָ֑הּ הֶחֱיָ֣ה יְהוֹשֻׁ֗עַ וַתֵּ֤שֶׁב בְּקֶ֙רֶב֙ יִשְׂרָאֵ֔ל עַ֖ד הַיּ֣וֹם הַזֶּ֑ה כִּ֣י הָחְבִּ֗יאָה אֶת־הַמַּלְאָכִים֙ אֲשֶׁר־שָׁלַ֣ח יְהוֹשֻׁ֔עַ לְרַגֵּ֖ל אֶת־יְרִיחֽוֹ׃)

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

Support Reference: Connect — Reason-and-Result Relationship

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

UST She has lived among the people of Israel until this time

(וַתֵּ֤שֶׁב בְּקֶ֙רֶב֙ יִשְׂרָאֵ֔ל עַ֖ד הַיּ֣וֹם הַזֶּ֑ה)

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

Support Reference: Metonymy

> ULT **Israel**
> UST the people of Israel
> (יִשְׂרָאֵל)

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

Support Reference: Metonymy

> ULT **to this day**
> UST until this time
> (עַד הַיּוֹם הַזֶּה)

See how you translated the same expression in Joshua 4:9 and Joshua 5:9. Alternate translation: [right up to now]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Rahab	Rahab
the prostitute	the prostitute
the house of	household
Israel	the people of Israel
day	time
the messengers	the spies
Joshua	Joshua
Jericho	Jericho

Joshua 6:26

ULT	UST
And Joshua made {them} swear at that time, saying, "Cursed {is} the man to the face of Yahweh who arises and builds this city, Jericho. With his firstborn he will found it, and with his youngest he will set up its gates."	*After Joshua and his soldiers had destroyed the city of Jericho, he made each of the Israelites swear that they would not rebuild the city. He said, "Yahweh will curse anyone who rebuilds this city, Jericho. When that person lays its foundation, Yahweh will cause his oldest son to die. When {he finishes building the city wall and} sets up its gates, Yahweh will cause his youngest son to die." {All the people agreed that this should be the punishment for anyone who rebuilt the city.}*

ULT **Cursed {is} the man**
UST will curse anyone
(אָרוּר הָאִישׁ)

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

Support Reference: Generic Noun Phrases

ULT **who arises and builds**
UST who rebuilds
(אֲשֶׁר יָקוּם וּבָנָה)

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

Support Reference: Idiom

ULT **With his firstborn he will found it, and with his youngest he will set up its gates**
UST When that person lays its foundation, Yahweh will cause his oldest son to die. When {he finishes building the city wall and} sets up its gates, Yahweh will cause his youngest son to die
(בִּבְכֹרוֹ יְיַסְּדֶנָּה וּבִצְעִירוֹ יַצִּיב דְּלָתֶיהָ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **With his firstborn … and with his youngest**
UST Yahweh will cause his oldest son to die … Yahweh will cause his youngest son to die
(בִּבְכֹרוֹ & וּבִצְעִירוֹ)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	he
And … made {them} swear	made each of the Israelites swear that they would not rebuild the city … All the people agreed that this should be the punishment for anyone who rebuilt the city
Cursed {is}	will curse
Yahweh	Yahweh
Jericho	Jericho
With his firstborn	Yahweh will cause his oldest son to die
he will found it	When that person lays its foundation
its gates	When {he finishes building the city wall and} sets up its gates

Joshua 6:27

ULT	UST
And Yahweh was with Joshua, and the report of him was in all of the land.	*Yahweh helped Joshua, and as a result, he became famous throughout the whole land of Canaan.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua
the report of him	and as a result, he became famous
the land	land of Canaan

Joshua 7

Joshua 7 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

Sin brought defeat

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

Translation Issues in This Chapter

"devoted"

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

"went up"

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

Joshua 7:1

ULT	UST
But the sons of Israel treacherously committed a treacherous act regarding a devoted thing. For Achan, the son of Carmi, the son of Zabdi, the son of Zerah, from the tribe of Judah, took from the devoted thing. And the nose of Yahweh burned against the sons of Israel.	*{Yahweh had commanded the Israelites to show that all the things they found in Jericho belonged to him. To do that, the Israelites were to destroy them or put them in his treasury.} But there was a man from the tribe of Judah whose name was Achan. He was the son of Karmi, the grandson of Zabdi, and the great-grandson of Zerah. He disobeyed what Yahweh had commanded the Israelites. He took for himself some of the things Yahweh had said belonged only to him. Therefore, Yahweh became very angry with the Israelites.*

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

UST But … He disobeyed what Yahweh had commanded the Israelites

(וַיִּמְעֲלוּ בְּנֵי־יִשְׂרָאֵל מַעַל בַּחֵרֶם)

In this verse, the author is providing background information that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **But the sons of Israel treacherously committed a treacherous act**

UST But … He disobeyed

(וַיִּמְעֲלוּ בְּנֵי־יִשְׂרָאֵל מַעַל)

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

Support Reference: Poetry

ULT **regarding a devoted thing … the devoted thing**
UST Yahweh had commanded the Israelites to show that all the things they found in Jericho belonged to him. To do that, the Israelites were to destroy them or put them in his treasury … what Yahweh had commanded the Israelites … the things Yahweh had said belonged only to him
(בַּחֵרֶם & הַחֵרֶם)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **Achan … Carmi, the … Zabdi … Zerah**
UST there was a man … whose name was Achan. He was … Karmi … Zabdi … Zerah … He
(עָכָן & כַּרְמִי & זַבְדִּי & זֶרַח)

Achan, **Karmi**, **Zabdi**, and **Zerah** are the names of men.

Support Reference: How to Translate Names

ULT **the nose of Yahweh**
UST Therefore, Yahweh became very angry
(אַף יְהוָה)

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

Support Reference: Metonymy

ULT **And … burned**
UST Therefore … became very angry
(וַיִּחַר)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	He
But … treacherously committed	But … disobeyed
a treacherous act	But … disobeyed
regarding a devoted thing	what Yahweh had commanded the Israelites
from the tribe of	from the tribe of
Judah	Judah
the devoted thing	Yahweh had commanded the Israelites to show that all the things they found in Jericho belonged to him. To do that, the Israelites were to destroy them or put them in his treasury … the things Yahweh had said belonged only to him
Yahweh	Yahweh
Israel	with the Israelites

Joshua 7:2

ULT	UST
Now Joshua sent men from Jericho to Ai, which {was} near Beth Aven, from the east of Bethel. And he spoke to them, saying, "Go up and spy on the land." And the men went up and spied on Ai.	*Now Joshua told some of his men to go from the city of Jericho to the town of Ai. That town was east of the city of Bethel and near the town of Beth Aven. Joshua said to them, "Go to Ai and see what we need to do to conquer it." So the men went and did what Joshua had instructed them to do.*

ULT **from the east of Bethel**
UST was east of the city of Bethel
(מִקֶּדֶם לְבֵית־אֵל)

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

Support Reference: Idiom

ULT **Go up … And the men went up**
UST Go … So the men went
(עֲלוּ & וַיַּעֲלוּ הָאֲנָשִׁים)

As the introduction to this chapter discusses, the expressions **Go up** and **went up** indicate that the Israelite spies had to move upward in elevation in order to spy out Ai. If your language does not mark travel expressions for elevation, you could shorten these expressions here and throughout this chapter. Alternate translation: ['Go … And the men went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
from Jericho	from the city of Jericho
to Ai	to the town of Ai
of Bethel	the city of Bethel
the land	to Ai … it
Ai	and did what Joshua had instructed them to do

Joshua 7:3

ULT	UST
And they returned to Joshua and said to him, "Do not let all the people go up. About 2, 000 men or about 3, 000 men should go up and strike Ai. Do not make all the people weary there, because they are few."	*When they returned, they told him, "Only a small number of people live in Ai. So just send 2,000 or 3,000 men to attack them. There is no need to send all of our soldiers."*

ULT **the people … the people**
UST our soldiers
(הָעָם & הָעָם)

As in Joshua 6:5 and several other places in chapter 6, the phrase **the people** refers to the Israelite soldiers. Alternate translation: [the Israelite soldiers … the Israelite soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Do not make all the people weary there, because they are few**
UST Only a small number of people live in Ai. So … There is no need to send all of our soldiers
(אַל־תְּיַגַּע־שָׁמָּה אֶת־כָּל־הָעָם כִּי מְעַט הֵמָּה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because they are few, do not make all the people weary there]

Support Reference: Connect — Reason-and-Result Relationship

ULT **because they are few**
UST Only a small number of people live in Ai. So
(כִּי מְעַט הֵמָּה)

The pronoun **they** refers to the inhabitants of the city of Ai, not to the soldiers in the Israelite army. It may be helpful to clarify this for your readers. Alternate translation: [because the people who live in that city are few]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	When they returned
Ai	them

Joshua 7:4

ULT	UST
And about 3, 000 men from the people went up there, and they fled to the face of the men of Ai.	*So about 3, 000 Israelite men went to attack Ai. But the men of Ai defeated the men of Israel so badly that the men of Israel ran away.*

ULT to the face of

UST But … defeated the men of Israel so badly that the men of Israel ran away (לִפְנֵי)

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ai	Ai

Joshua 7:5

ULT	UST
And the men of Ai struck down from them about 36 men. And they pursued them from the face of the gate unto the quarries, and they struck them on the slope. And the heart of the people melted and became water.	*The soldiers of Ai killed about 36 Israelite soldiers. They chased the rest of them from the city gate to the stone quarries. They even killed Israelite soldiers on the slopes {that led back down to the Jordan River}. When the Israelite people saw this, they became very afraid. They no longer had the courage to fight.*

ULT **the quarries**
UST the stone quarries
(הַשְּׁבָרִֽים)

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

Support Reference: Copy or Borrow Words

ULT **the quarries**
UST the stone quarries
(הַשְּׁבָרִֽים)

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

Support Reference: Translate Unknowns

ULT **And the heart of the people melted and became water**
UST When the Israelite people saw this, they became very afraid. They no longer had the courage to fight
(וַיִּמַּ֥ס לְבַב־הָעָ֖ם וַיִּהְי֥וּ לָמָֽיִם)

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

Support Reference: Doublet

ULT **And the heart of the people melted**
UST When the Israelite people saw this, they became very afraid. They no longer had the courage to fight
(וַיִּמַּס לְבַב־הָעָם)

See how you translated the similar expressions in Joshua 2:11 and Joshua 5:1.

Support Reference: Metaphor

ULT **and became water**
UST When … became very afraid … no longer had the courage to fight
(וַיְהִי לְמָיִם)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ai	Ai
the gate	the city gate

Joshua 7:6

ULT	UST
And Joshua tore his garments and fell on his face to the earth to the face of the Box of Yahweh until the evening, he and the elders of Israel. And they made dust go up onto their heads.	*Joshua and the leaders of Israel tore their clothes {to show that they were very sad that their enemies had defeated them}. They lay down on the ground in front of the sacred chest of Yahweh, and they stayed there until evening time. They also put dirt on their heads {to show that they were very sad about what had happened}.*

ULT And Joshua tore his garments
UST Joshua … tore their clothes {to show that they were very sad that their enemies had defeated them}
(וַיִּקְרַע יְהוֹשֻׁעַ שִׂמְלֹתָיו)

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

Support Reference: Symbolic Action

ULT and fell on his face to the earth
UST They lay down on the ground
(וַיִּפֹּל֩ עַל־פָּנָ֨יו אַ֜רְצָה)

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

Support Reference: Symbolic Action

ULT And they made dust go up onto their heads
UST They also put dirt on their heads {to show that they were very sad about what had happened}
(וַיַּעֲל֥וּ עָפָ֖ר עַל־רֹאשָֽׁם)

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

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua

ULT	UST
to the earth	They lay down on the ground
the Box of Yahweh	the sacred chest of Yahweh
and the elders of	and the leaders of
Israel	Israel

Joshua 7:7

ULT	UST
And Joshua said, "Alas, my Lord Yahweh! Why, bringing across, did you bring this people across the Jordan to give us into the hand of the Amorite, to make us perish? And if only we had been content and had stayed on the other side of the Jordan!	*Then Joshua prayed and said, "Lord Yahweh, you brought us Israelites safely across the Jordan River. So I do not understand why you are now allowing the Amorites to destroy us. I really wish that we had stayed on the other side of the Jordan River! Then we would not be in this situation.*

ULT **Alas, my Lord Yahweh**
UST Lord Yahweh … So I do not understand why
(אֲהָהּ ׀ אֲדֹנָי יְהוִֹה)

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

Support Reference: Exclamations

ULT **bringing across, did you bring this people across the Jordan**
UST you brought us Israelites safely across the Jordan River
(הֵעֲבַרְתָּ הַעֲבִיר אֶת־הָעָם הַזֶּה אֶת־הַיַּרְדֵּן)

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

Support Reference: Reduplication

ULT **to give us into the hand of the Amorite**
UST you are now allowing the Amorites to destroy us
(לָתֵת אֹתָנוּ בְּיַד הָאֱמֹרִי)

See how you translated this idiom in Joshua 2:24. Alternate translation: [to enable the Amorite to conquer us]

Support Reference: Idiom

ULT **the Amorite**
UST the Amorites
(הָאֱמֹרִי)

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

Support Reference: Generic Noun Phrases

ULT **we had been content and had stayed**
UST I really wish that we had stayed … Then we would not be in this situation
(הוֹאַלְנוּ וַנֵּשֶׁב)

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

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
my Lord Yahweh	Lord Yahweh
the Jordan	the Jordan River
the Amorite	the Amorites
to make us perish	you are now allowing … to destroy us
the Jordan	the Jordan River

Joshua 7:8

ULT	UST
Please, my Lord! What shall I say, now that Israel has turned the back of the neck to the face of its enemies?	*O Lord, I do not know what to say, now that we Israelites have run away from our enemies.*

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

UST I do not know what to say, now that we Israelites have run away from our enemies
(מָה אֹמַר֙ אֲחֲרֵי אֲשֶׁר הָפַךְ יִשְׂרָאֵל עֹרֶף לִפְנֵי אֹיְבָיו)

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

Support Reference: Rhetorical Question

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

UST we Israelites have run away from our enemies
(הָפַךְ יִשְׂרָאֵל עֹרֶף לִפְנֵי אֹיְבָיו)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Please	O
my Lord	Lord
Israel	we Israelites
its enemies	our enemies

Joshua 7:9

ULT	UST
And the Canaanite and all the dwellers of the land will hear, and they will surround us and cut off our name from the earth. And what will you do for your great name?"	*The Canaanites and all the other people who are living in this land will hear {that the army of the city of Ai defeated us}. Then they will surround us and kill us all! Then people will no longer think that you are a great and powerful God!"*

ULT **the Canaanite**
UST The Canaanites
(הַכְּנַעֲנִ֔י)

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

Support Reference: Generic Noun Phrases

ULT **and cut off our name from the earth**
UST and kill us all
(וְהִכְרִיתוּ אֶת־שְׁמֵנוּ מִן־הָאָ֑רֶץ)

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

Support Reference: Metaphor

ULT **And what will you do for your great name**
UST Then people will no longer think that you are a great and powerful God
(וּמַה־תַּעֲשֶׂה לְשִׁמְךָ הַגָּדֽוֹל)

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

Support Reference: Rhetorical Question

ULT **And what will you do for your great name**
UST Then people will no longer think that you are a great and powerful God
(וּמַה־תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Canaanite	The Canaanites
the land	this land
the earth	and kill us all

Joshua 7:10

ULT	UST
And Yahweh said to Joshua, "Get yourself up! Why is this, you {are} falling on your face?	*But Yahweh said to Joshua, "Stand up! Stop lying there with your face in the dirt!*

ULT **Why is this, you {are} falling on your face**
UST Stop lying there with your face in the dirt
(לָמָּה זֶּה אַתָּה נֹפֵל עַל־פָּנֶיךָ)

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

Support Reference: Rhetorical Question

ULT **{are} falling on your face**
UST Stop lying there with your face in the dirt
(נֹפֵל עַל־פָּנֶיךָ)

See how you translated the similar expression in Joshua 7:6.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua

Joshua 7:11

ULT	UST
Israel has sinned and indeed transgressed my covenant, which I commanded them, and has indeed taken from the devoted thing and has indeed stolen and also deceived and also placed {it} among their things.	*The people of Israel have sinned. They have disobeyed the commands that I instructed them to obey. They have taken from the things that I said they must devote to me. They have stolen and been deceptive and put what they have stolen in with their own possessions.*

ULT **Israel has sinned and indeed transgressed my covenant**

UST The people of Israel have sinned. They have disobeyed the commands

(חָטָא יִשְׂרָאֵל וְגַם עָבְרוּ אֶת־בְּרִיתִי)

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

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The people of Israel
has sinned	have sinned
transgressed	They have disobeyed
my covenant	the commands
the devoted thing	the things that I said they must devote to me
has … stolen	They have stolen
deceived	been deceptive

Joshua 7:12

ULT	UST
So the sons of Israel were not able to stand to the face of their enemies. They turned the back of the neck to the face of their enemies because they have become a devoted thing. I will not resume to be with you if you do not destroy the devoted thing from your midst.	*That is why the Israelite soldiers could not defeat the soldiers of Ai. That is why they ran away from them. And now Israelites you have become something that someone should destroy. Unless you do as I commanded you and destroy the things you took from Jericho that you were supposed to devote to me, then I will not help you anymore!*

ULT **So the sons of Israel were not able to stand to the face of their enemies**
UST That is why the Israelite soldiers could not defeat the soldiers of Ai. That is why … were
(וְלֹא יָכְלוּ בְּנֵי יִשְׂרָאֵל לָקוּם לִפְנֵי אֹיְבֵיהֶם)

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

Support Reference: Metonymy

ULT **They turned the back of the neck to the face of their enemies**
UST they ran away from them
(עֹרֶף יָפְנוּ לִפְנֵי אֹיְבֵיהֶם)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite soldiers
their enemies	the soldiers of Ai
their enemies	them
a devoted thing	something that someone should destroy
you do … destroy	you do as I commanded you and destroy
the devoted thing	the things you … supposed to devote to me

Joshua 7:13

ULT	UST
Arise! Consecrate the people and say, ‘Consecrate yourselves for tomorrow, because thus says Yahweh, the God of Israel, “A devoted thing is in your midst, Israel. You will not be able to stand to the face of your enemies until you remove the devoted thing from your midst.”	*Now go and tell the people of Israel that they must prepare themselves for what will happen tomorrow. They must perform the rituals that will cause them to become acceptable to me {again}. Tell them that I said that one of you has kept some of the things that I told you to devote to me. Tell them that I said you will not be able to defeat your enemies until you get rid of those things.*

ULT **Arise**
UST Now go
(קוּם)

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

Support Reference: Idiom

ULT **Arise! Consecrate the people and say, ‘Consecrate yourselves for tomorrow, because thus says Yahweh, the God of Israel, “A devoted thing is in your midst, Israel. You will not be able to stand to the face of your enemies until you remove the devoted thing from your midst**
UST Now go and tell the people of Israel that they must prepare themselves for what will happen tomorrow. They must perform the rituals that will cause them to become acceptable to me {again}. Tell them that I said that one of you has kept some of the things that I told you to devote to me. Tell them that I said you will not be able to defeat your enemies until you get rid of those things
(קוּם קַדֵּשׁ אֶת־הָעָם וְאָמַרְתָּ הִתְקַדְּשׁוּ לְמָחָר כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל חֵרֶם בְּקִרְבְּךָ יִשְׂרָאֵל לֹא תוּכַל לָקוּם לִפְנֵי אֹיְבֶיךָ עַד־הֲסִירְכֶם הַחֵרֶם מִקִּרְבְּכֶם)

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

Support Reference: Quotes within Quotes

ULT **Consecrate the people and say, ‘Consecrate yourselves for tomorrow**
UST and tell the people of Israel that they must prepare themselves for what will happen tomorrow. They must perform the rituals that will cause them to become acceptable to me {again}
(קַדֵּשׁ אֶת־הָעָם וְאָמַרְתָּ הִתְקַדְּשׁוּ לְמָחָר)

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

Support Reference: Quotes within Quotes

ULT **You will not be able to stand to the face of your enemies**
UST Tell them that I said you will not be able to defeat your enemies
(לֹא תוּכַל לָקוּם לִפְנֵי אֹיְבֶיךָ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Consecrate	they must prepare themselves … They must perform the rituals that will cause them to become acceptable to me {again}
Consecrate yourselves	they must prepare themselves … They must perform the rituals that will cause them to become acceptable to me {again}
Yahweh	I
the God of	I
Israel	I
A devoted thing	the things that I told you to devote to me
Israel	one of you
your enemies	your enemies
the devoted thing	those things

Joshua 7:14

ULT	UST
And you shall be brought near in the morning by your tribes. And it will happen, the tribe that Yahweh takes shall come near by clans, and the clan that Yahweh takes shall come near by houses, and the house that Yahweh takes shall come near by men.	*Tomorrow morning you must present yourselves before me, tribe by tribe. Then I will indicate to you which tribe {the guilty person belongs to}. Then I will indicate to you which clan {from that tribe the guilty person belongs to}. Then I will indicate to you which family he belongs to, and then I will indicate which man {in that family took the things I said you must devote to me}.*

ULT **And you shall be brought near**
UST you must present yourselves before me
(וְנִקְרַבְתֶּם)

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

Support Reference: Active or Passive

ULT **that Yahweh takes … that Yahweh takes … that Yahweh takes**
UST I will indicate to you which … the guilty person belongs to … I will indicate to you which … the guilty person belongs to … I will indicate to you which … he belongs to
(אֲשֶׁר־יִלָּכֵדֶנּוּ יְהוָה & אֲשֶׁר־יִלָּכֵדֶנָּה יְהוָה & אֲשֶׁר יִלָּכֶדֶנּוּ יְהוָה)

For emphasis, Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [that I take … that I take … that I take]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by your tribes	tribe by tribe
the tribe	tribe … from that tribe
Yahweh	I
by clans	Then … clan
and the clan	Then … clan
Yahweh	I
by houses	Then … family
and the house	Then … family
Yahweh	I

Joshua 7:15

ULT	UST
And it will happen, the one taken with the devoted thing shall be burned with fire, he and all that {is} to him, because he has transgressed the covenant of Yahweh, and because he has done a disgraceful thing in Israel.'"	*Then you must {kill and} burn {the body of} the person who has taken some of the things that you should have given to me. You must burn him and his family and everything he owns, because he has disobeyed the agreement that I, Yahweh made with you Israelites, and because he has done a disgraceful act among the people of Israel."*

ULT **the one taken with the devoted thing shall be burned with fire, he and all that {is} to him, because he has transgressed the covenant of Yahweh, and because he has done a disgraceful thing in Israel**
UST you must {kill and} burn {the body of} the person who has taken some of the things that you should have given to me. You must burn him and his family and everything he owns, because he has disobeyed the agreement that I, Yahweh made with you Israelites, and because he has done a disgraceful act among the people of Israel
(הַנִּלְכָּד בַּחֵרֶם יִשָּׂרֵף בָּאֵשׁ אֹתוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ כִּי עָבַר אֶת־בְּרִית יְהוָה וְכִי־עָשָׂה נְבָלָה בְּיִשְׂרָאֵל)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **the one taken with the devoted thing shall be burned with fire**
UST you must {kill and} burn {the body of} the person who has taken some of the things that you should have given to me
(הַנִּלְכָּד בַּחֵרֶם יִשָּׂרֵף בָּאֵשׁ)

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

Support Reference: Active or Passive

ULT **shall be burned with fire**
UST you must {kill and} burn {the body of}
(יִשָּׂרֵף בָּאֵשׁ)

See how you translated the same expression in Joshua 6:24. Alternate translation: [shall be burned to death]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the covenant of Yahweh**
UST the agreement that I, Yahweh made with you Israelites
(אֶת־בְּרִית יְהוָה)

For emphasis, Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [my covenant] or [the covenant that I, Yahweh, have made with you]

Support Reference: First, Second or Third Person

ULT **and because he has done a disgraceful thing in Israel**
UST and because he has done a disgraceful act among the people of Israel
(וְכִי־עָשָׂה נְבָלָה בְּיִשְׂרָאֵל)

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

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with the devoted thing	some of the things that you should have given to me
he has transgressed	he has disobeyed
the covenant of	the agreement
Yahweh	that I, Yahweh made with you Israelites
a disgraceful thing	a disgraceful act
in Israel	among the people of Israel

Joshua 7:16

ULT	UST
And Joshua got up early in the morning and brought Israel near by its tribes, and the tribe of Judah was taken.	*Early the next morning, Joshua instructed all the Israelite people to come near {to the sacred tent}, tribe by tribe. {When they did that,} Yahweh indicated that a person from the tribe of Judah {was the one who had taken the things that the Israelites should have given him}.*

ULT and the tribe of Judah was taken
UST When they did that,} Yahweh indicated that a person from the tribe of Judah {was the one who had taken the things that the Israelites should have given him}
(וַיִּלָּכֵד שֵׁבָט יְהוּדָה)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT and the tribe of Judah was taken
UST When they did that,} Yahweh indicated that a person from the tribe of Judah {was the one who had taken the things that the Israelites should have given him}
(וַיִּלָּכֵד שֵׁבָט יְהוּדָה)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	the Israelite people
by its tribes	all … tribe by tribe
the tribe of	the tribe of
Judah	Judah

Joshua 7:17

ULT	UST
And he brought near the clans of Judah, and the clan of the Zerahite was taken. And he brought near the clan of the Zerahite by men, and Zabdi was taken.	*Then the clans of Judah presented themselves, and Yahweh indicated that someone from the clan of Zerah {was the guilty person}. Then the families of Zerah's clan presented themselves, and Yahweh indicated that someone from the family of Zabdi {was the guilty person}.*

ULT **the Zerahite … the Zerahite**
UST Zerah … Zerah's
(הַזַּרְחִי & הַזַּרְחִי)

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

Support Reference: How to Translate Names

ULT **Zabdi**
UST Zabdi
(זַבְדִּי)

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

Support Reference: Metonymy

ULT **and the clan of the Zerahite was taken … and Zabdi was taken**
UST and Yahweh indicated that someone from the clan of Zerah {was the guilty person} … and Yahweh indicated that someone from the family of Zabdi {was the guilty person}
(וַיִּלָּכֵד אֵת מִשְׁפַּחַת הַזַּרְחִי & וַיִּלָּכֵד זַבְדִּי)

See how you translated the similar passive expression in Joshua 7:16.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the clans of	the clans of
Judah	Judah
the clan of	the clan of
the clan of	clan

Joshua 7:18

ULT	UST
And he brought near his house by men, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, from the tribe of Judah, was taken.	*Then Joshua told the men from the family of Zabdi to present themselves. {When they did that,} Yahweh indicated that Achan was the guilty man. He was the son of Carmi, the grandson of Zabdi, the great-grandson of Zerah, and the great-great-grandson of Judah.*

ULT and Achan … was taken

UST {When they did that,} Yahweh indicated that Achan was the guilty man. He was (וַיִּלָּכֵד עָכָן)

See how you translated the similar passive expressions in Joshua 7:16 and Joshua 7:17

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his house	the family of Zabdi
from the tribe of	and the great-great-grandson of
Judah	Judah

Joshua 7:19

ULT	UST
And Joshua said to Achan, "My son, please give glory to Yahweh, the God of Israel, and make confession to him. And declare to me please what you have done. Do not hide {it} from me."	*Then Joshua said to Achan, "Young man, honor Yahweh, the God we Israelites worship, by telling the truth and confessing it before him. Now tell me what you did, and do not try to conceal it from me."*

ULT **My son**
UST Young man
(בְּנִי)

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

Support Reference: Politeness

ULT **please give glory to Yahweh, the God of Israel**
UST honor Yahweh, the God we Israelites worship
(שִׂים־נָא כָבוֹד לַיהוָה אֱלֹהֵי יִשְׂרָאֵל)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **please give glory to Yahweh, the God of Israel, and make confession to him**
UST honor Yahweh, the God we Israelites worship, by telling the truth and confessing it before him
(שִׂים־נָא כָבוֹד לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְתֶן־לוֹ תוֹדָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua

ULT	UST
please	honor
glory	honor
to Yahweh	Yahweh
the God of	the God
Israel	we Israelites worship
confession	the truth and confessing it
And declare	tell
please	Now

Joshua 7:20

ULT	UST
And Achan answered Joshua and said, "Truly, I have sinned against Yahweh, the God of Israel. And like this and like this I did:	*Achan replied, "It is true. I have sinned against Yahweh, the God we Israelites worship. This is what I did:*

ULT And like this and like this I did
UST This is what I did
(וְכָזֹאת וְכָזֹאת עָשִׂיתִי)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	replied
have sinned	have sinned
against Yahweh	against Yahweh
the God of	the God
Israel	we Israelites worship

Joshua 7:21

ULT	UST
Now I saw among the spoil one good coat of Shinar and 200 shekels of silver and one wedge of gold, 50 shekels {was} its weight. And I desired them and took them. And behold, they are hidden in the earth in the midst of my tent, and the silver {is} under it."	*I saw among the plunder {from Jericho} a beautiful coat from Babylon. I also saw 200 pieces of silver and a piece of gold that weighed the equivalent of 50 pieces of silver. I wanted those things very much, so I took them. I buried them in the ground under my tent. You will find them there. The silver pieces are buried under the other things."*

ULT **and 200 shekels of silver and one wedge of gold, 50 shekels {was} its weight**
UST I also saw 200 pieces of silver and a piece of gold that weighed the equivalent of 50 pieces of silver
(וּמָאתַיִם שְׁקָלִים כֶּסֶף וּלְשׁוֹן זָהָב אֶחָד חֲמִשִּׁים שְׁקָלֹוֹ מִשְׁקָלוֹ)

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

Support Reference: Biblical Money

ULT **And behold, they**
UST You will find them there
(וְהִנָּם)

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

Support Reference: Foreground Information

ULT **And behold, they are hidden in the earth**
UST I buried them in the ground … You will find them there
(וְהִנָּם טְמוּנִים בָּאָרֶץ)

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

Support Reference: Active or Passive

ULT **{is} under it**
UST are buried under the other things
(תַּחְתֶּיהָ)

Since Achan is saying that the **silver** is beneath the **coat** and the **gold**, it may be more natural in your language to use a plural pronoun here. Alternate translation: [is under them]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
among the spoil	among the plunder {from Jericho}
good	beautiful
Shinar	from Babylon
of silver	silver
gold	gold
And I desired them	I wanted those things very much
in the earth	in the ground
my tent	my tent
and the silver	The silver pieces

Joshua 7:22

ULT	UST
And Joshua sent messengers, and they ran to the tent. And behold, {it} was hidden in his tent, and the silver {was} under it.	*So Joshua sent some men {to find the things that Achan had stolen from Yahweh}. They ran to Achan's tent and found all the things he had hidden there.*

ULT **And behold, {it} was hidden in his tent**
UST and found all the things he had hidden there
(וְהִנֵּה טְמוּנָה בְּאָהֳלוֹ)

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

Support Reference: Foreground Information

ULT **{it} was hidden in his tent**
UST and found all the things he had hidden there
(טְמוּנָה בְּאָהֳלוֹ)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
messengers	some men {to find the things that Achan had stolen from Yahweh}
to the tent	to Achan's tent
in his tent	and found all the things he had hidden there
and the silver	and found all the things he had hidden there

Joshua 7:23

ULT	UST
And they took them from the midst of the tent and brought them to Joshua and to all of the sons of Israel. And they poured them out to the face of Yahweh.	*The men took the things Achan had stolen out of his tent and brought them to Joshua and to the Israelites. Then they spread them out on the ground in front of the sacred tent {as evidence that Achan was guilty of stealing from the plunder, as Yahweh had said an Israelite had done}.*

ULT **to the face of Yahweh**
UST Then they spread them out on the ground in front of the sacred tent {as evidence that Achan was guilty of stealing from the plunder, as Yahweh had said an Israelite had done}
(לִפְנֵי יְהוָה)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tent	his tent
Joshua	Joshua
Israel	the Israelites
Yahweh	Then they spread them out on the ground in front of the sacred tent {as evidence that Achan was guilty of stealing from the plunder, as Yahweh had said an Israelite had done}

Joshua 7:24

ULT	UST
And Joshua took Achan, the son of Zerah, and the silver and the coat and the wedge of gold and his sons and his daughters and his ox and his donkey and his flock and his tent and all that {was} to him, and all Israel with him. And they brought them up to the Valley of Achor.	*Then Joshua and the Israelites brought Achan son of Zerah up to a place that people later called the Valley of Achor. They brought the things he had stolen from Yahweh, and they also brought his sons and daughters and his wife and his cattle and donkeys and sheep and goats. They also brought his tent and everything else that belonged to him.*

ULT **and all Israel with him**
UST and the Israelites
(וְכָל־יִשְׂרָאֵל עִמּוֹ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the Valley of Achor**
UST to a place that people later called the Valley of Achor
(עֵמֶק עָכוֹר)

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

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the silver	the things he had stolen from Yahweh
gold	the things he had stolen from Yahweh
his ox	his cattle
his donkey	donkeys
his flock	sheep and goats
his tent	his tent
Israel	the Israelites

Joshua 7:25

ULT	UST
And Joshua said, "Why have you troubled us? Yahweh will trouble you on this day." And all of Israel stoned him with stone. And they burned them with fire, and they stoned them with stones.	*Joshua said, "You have troubled us Israelites greatly, so today Yahweh will trouble you." Then all the people of Israel threw stones at Achan and his family until they died. Then they burned them {and all their possessions} with fire.*

ULT **Why have you troubled us**
UST You have troubled us Israelites greatly
(מָֽה עֲכַרְתָּ֣נוּ)

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

Support Reference: Rhetorical Question

ULT **And all of Israel stoned him with stone … and they stoned them with stones**
UST Then all the people of Israel threw stones at Achan and his family until they died
(וַיִּרְגְּמ֥וּ אֹת֛וֹ כָּל־יִשְׂרָאֵ֖ל אֶ֑בֶן & וַיִּסְקְל֥וּ אֹתָ֖ם בָּאֲבָנִֽים)

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

Support Reference: Poetry

ULT **And all of Israel stoned him with stone. And they burned them with fire, and they stoned them with stones**
UST Then all the people of Israel threw stones at Achan and his family until they died. Then they burned them {and all their possessions} with fire
(וַיִּרְגְּמ֥וּ אֹת֛וֹ כָּל־יִשְׂרָאֵ֖ל אֶ֑בֶן וַיִּשְׂרְפ֥וּ אֹתָ֛ם בָּאֵ֖שׁ וַיִּסְקְל֥וּ אֹתָ֖ם בָּאֲבָנִֽים)

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

Support Reference: Order of Events

ULT **And they burned them with fire**
UST Then they burned them {and all their possessions} with fire
(וַיִּשְׂרְפוּ אֹתָם בָּאֵשׁ)

It might seem that the expression **burned … with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it or use an expression that would be more natural. Alternate translation: [And they burned them up completely] or [And they set fire to their bodies]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
have you troubled us	You have troubled us Israelites
Yahweh	Yahweh
will trouble you	will trouble you
on … day	so today
Israel	the people of Israel
And … stoned	Then … threw stones at … until … died
with stone	Then … threw stones at … until … died
and they stoned	Then … threw stones at … until … died
with stones	Then … threw stones at … until … died

Joshua 7:26

ULT	UST
And they raised up over him a great pile of stones, to this day. And Yahweh turned from the burning of his nose. Therefore the name of that place is called the Valley of Achor to this day.	*They piled rocks over the ashes of their corpses, and those rocks are still there now. After that, Yahweh was no longer angry {with the Israelites}. That is why the Israelites named that place the Valley of Achor. People still call it by that name now.*

ULT **to this day**
UST and those rocks are still there now
(עַד הַיּוֹם הַזֶּה)

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

Support Reference: Ellipsis

ULT **And Yahweh turned from the burning of his nose**
UST After that, Yahweh was no longer angry {with the Israelites}
(וַיָּשָׁב יְהוָה מֵחֲרוֹן אַפּוֹ)

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

Support Reference: Metaphor

ULT **the name of that place is called**
UST the Israelites named that place
(קָרָא שֵׁם הַמָּקוֹם הַהוּא)

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

Support Reference: Active or Passive

ULT **the name of that place is called**
UST the Israelites named that place
(קָרָא שֵׁם הַמָּקוֹם הַהוּא)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the Valley of Achor**
UST the Valley of Achor
(עֵמֶק עָכוֹר)

See how you translated the name **the Valley of Achor** in Joshua 7:24.

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stones	rocks
day	and those rocks are still there now
Yahweh	Yahweh
is called	the Israelites named
day	People still call it by that name now

Joshua 8

Joshua 8 Chapter Introduction

Structure and Formatting

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

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

Religious and Cultural Concepts in This Chapter

The altar on Mount Ebal

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

Translation Issues in This Chapter

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

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

interpretation rather than translation. The Hebrew text reads “30,000” in verse 3 and “5,000” in verse 12, and we encourage you to translate the text that way.

Descriptions of relative location

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

Joshua 8:1

ULT	UST
And Yahweh said to Joshua, "Do not fear and do not be dismayed. Take with you all of the people of war and arise, go up to Ai. See, I have given into your hand the king of Ai and his people and his city and his land.	*Then Yahweh said to Joshua, "Do not be afraid or discouraged {because of what happened last time you fought against the men of Ai}. Take with you all the soldiers you have and go up to Ai {again}. I will certainly enable you to defeat the king of Ai and his people, and I will give you his city and his land.*

ULT **Do not fear and do not be dismayed**
UST Do not be afraid or discouraged {because of what happened last time you fought against the men of Ai}
(אַל־תִּירָא וְאַל־תֵּחָת)

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

Support Reference: Parallelism

ULT **and arise**
UST and
(וְקוּם)

See how you translated the similar expressions in Joshua 1:2 and Joshua 6:26. Alternate translation: [and get going]

Support Reference: Idiom

ULT **go up**
UST go up to … again
(עֲלֵה)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **See**
UST certainly
(רְאֵה)

See how you translated the similar use of this word in Joshua 6:2. Alternate translation: [Look]

Support Reference: Imperatives — Other Uses

ULT **I have given into your hand**
UST I will … enable you to defeat
(נָתַתִּי בְיָדְךָ)

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

Support Reference: Predictive Past

ULT **I have given into your hand**
UST I will … enable you to defeat
(נָתַתִּי בְיָדְךָ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua
Do … fear	Do … be afraid
to Ai	Ai
the king of	the king of
Ai	Ai
his land	his land

Joshua 8:2

ULT	UST
And you shall do to Ai and its king just as you did to Jericho and its king, except you may plunder its spoil and its livestock for yourselves. Set for yourselves an ambush against the city from behind it."	*Your army must do to the city of Ai and its people and king the same thing that you did to the city of Jericho and its people and king. But {this time} I will allow you to take all their possessions and keep them for yourselves. Tell some of your soldiers to hide behind the city and prepare to attack it suddenly."*

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

UST Your army must do to the city of Ai and its people and king the same thing that you did to the city of Jericho and its people and king. But {this time} I will allow you to take all their possessions and keep them for yourselves

(וְעָשִׂיתָ לָעַי וּלְמַלְכָּהּ כַּאֲשֶׁר עָשִׂיתָ לִירִיחוֹ וּלְמַלְכָּהּ רַק־שְׁלָלָהּ וּבְהֶמְתָּהּ תָּבְזּוּ לָכֶם)

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

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Ai	to the city of Ai
and its king	and its people and king
to Jericho	to the city of Jericho
and its king	and its people and king
you may plunder	I will allow you to take … and keep them
its spoil	all their possessions
and its livestock	all their possessions

Joshua 8:3

ULT	UST
And Joshua and all of the people of war arose to go up to Ai. And Joshua chose 30, 000 men, warriors of valor, and sent them at night.	*So Joshua led all his army toward the city of Ai. He chose 30, 000 of his best soldiers and prepared them to go out during the night.*

ULT **warriors of valor**
UST his best soldiers
(גִּבּוֹרֵי הַחָֽיִל)

See how you translated the phrase **warriors of valor** in Joshua 1:14 and Joshua 6:2.

Alternate translation: [valiant warriors]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
to Ai	the city of Ai
Joshua	He
warriors of	his best soldiers

Joshua 8:4

ULT	UST
And he commanded them, saying, "See, you will be lying in ambush against the city from behind the city. You shall not be very far from the city. And all of you shall be prepared.	*Joshua said to them, "Listen carefully! Some of you must hide on the other side of Ai. Do not go very far from the city. Each one of you must be ready {to attack it}.*

ULT **See**
UST Listen carefully
(רְאוּ)

See how you translated the similar use of this word in Joshua 6:2 and Joshua 8:1. Alternate translation: [Pay attention]

Support Reference: Imperatives — Other Uses

ULT **And all of you shall be prepared**
UST Each one of you must be ready {to attack it}
(וְהְיִיתֶם כֻּלְּכֶם נְכֹנִים)

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

Support Reference: Active or Passive

Joshua 8:5

ULT	UST
As I and all of the people who {are} with me, we will go near to the city. And it will happen, when they come out to meet us just as at the first, that we will flee to their faces.	*I and the soldiers who are with me will march toward the city {in the morning}. Then the soldiers who are in the city will come out to fight us, as they did before. We will turn around and start to run away from them.*

ULT **at the first**
UST they did before
(בָּרִאשֹׁנָה)

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

Support Reference: Nominal Adjectives

ULT **at the first**
UST they did before
(בָּרִאשֹׁנָה)

If your language does not use ordinal numbers, you could use an equivalent expression to express the meaning here and in the next verse. Alternate translation: [before]

Support Reference: Ordinal Numbers

Joshua 8:6

ULT	UST
And they will come out after us until we have drawn them from the city. For they will say, ‘They are fleeing to our faces, just as at the first.’ And we will flee to their faces.	*Because they will think that we are running away from them as we did before, they will leave the city and chase after us. While we are running away from them,*

ULT **For they will say, ‘They are fleeing to our faces, just as at the first**
UST Because they will think that we are running away from them as we did before
(כִּי יֹאמְרוּ נָסִים לְפָנֵינוּ כַּאֲשֶׁר בָּרִאשֹׁנָה)

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

Support Reference: Quotes within Quotes

Joshua 8:7

ULT	UST
And you shall rise from the ambush and possess the city. And Yahweh your God will give it into your hand.	*those of you who are hiding must come out and enter the city and capture it. Yahweh, your God, will enable you to conquer the city.*

ULT And Yahweh your God will give it into your hand
UST Yahweh, your God, will enable you to conquer the city
(וְנָתַנָה יְהוָה אֱלֹהֵיכֶם בְּיֶדְכֶם)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and possess	and enter … and capture
Yahweh	Yahweh
your God	your God

Joshua 8:8

ULT	UST
And it will happen that when you capture the city, you shall burn the city with fire. You shall do according to the word of Yahweh. See, I have commanded you."	*After you capture the city, burn it. Do what Yahweh has commanded us to do. Those are the orders I am giving to you."*

ULT **you shall burn the city with fire**
UST burn it
(תַּצִּיתוּ אֶת־הָעִיר בָּאֵשׁ)

See how you translated the similar expression in Joshua 6:24. Alternate translation: [you shall set the city on fire] or [you shall burn the city down]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **according to the word of Yahweh**
UST what Yahweh has commanded us to do
(כִּדְבַר יְהוָה)

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

Support Reference: Metonymy

ULT **See, I have commanded you**
UST Those are the orders I am giving to you
(רְאוּ צִוִּיתִי אֶתְכֶם)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
when you capture	After you capture
according to the word of Yahweh	what Yahweh has commanded us to do

Joshua 8:9

ULT	UST
And Joshua sent them, and they went to the ambush place, and they stayed between Bethel and between Ai, from the west of Ai. And Joshua lodged during that night in the midst of the people.	*Then Joshua sent some of the Israelite soldiers to hide and wait at a place between Bethel and Ai. That place was on the west side of Ai. But Joshua slept that night among his other soldiers.*

ULT **from the west of Ai**
UST That place was on the west side of Ai
(מִיָּם לָעָיִ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Bethel	Bethel
Ai	Ai
of Ai	Ai
Joshua	Joshua

Joshua 8:10

ULT	UST
And Joshua got up early in the morning and mustered the people. And he and the elders of Israel went up to the face of the people to Ai.	*Early the next morning, Joshua gathered his soldiers together. Then he and the other Israelite leaders went in front of them to Ai.*

ULT **to the face of the people**
UST in front of them
(לִפְנֵי הָעָם)

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before the people]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
and the elders of	and the other … leaders
Israel	Israelite
to Ai	to Ai

Joshua 8:11

ULT	UST
And all of the people of war who {were} with him went up and approached and came before the city. And they camped from north of Ai, and the valley was between them and between Ai.	*They all set up their tents close to Ai, just to the north of the city, where all the people of the city could see them. There was a valley between them and the city of Ai.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ai	Ai … the city
Ai	the city of Ai

Joshua 8:12

ULT	UST
And he had taken about 5, 000 men, and he had set them {in} ambush between Bethel and between Ai, from the west of the city.	*Joshua chose about 5, 000 of his soldiers and told them to go and hide just west of Ai, between Ai and Bethel.*

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

UST Joshua chose about 5, 000 of his soldiers and told them to go and hide

(וַיִּקַּח כַּחֲמֵשֶׁת אֲלָפִים אִישׁ וַיָּשֶׂם אוֹתָם אֹרֵב)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethel	Bethel
Ai … the	Ai

Joshua 8:13

ULT	UST
So the people set all of the camp that {was} from the north of the city and its heel from the west of the city. And Joshua went during that night into the midst of the valley.	*So that was how Joshua and the elders {prepared for the battle. They} stationed the main group of Israelite soldiers north of Ai and they stationed the other group on the west side of Ai. That night Joshua went down into the valley.*

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

UST So that was how Joshua and the elders {prepared for the battle. They} stationed the main group of Israelite soldiers north of Ai and they stationed the other group on the west side of Ai

(וַיָּשִׂימוּ הָעָם אֶת־כָּל־הַמַּחֲנֶה אֲשֶׁר מִצָּפוֹן לָעִיר וְאֶת־עֲקֵבוֹ מִיָּם לָעִיר)

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

Support Reference: End of Story

ULT **and its heel from the west of the city**

UST and they stationed the other group on the west side of Ai

(וְאֶת־עֲקֵבוֹ מִיָּם לָעִיר)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua

Joshua 8:14

ULT	UST
And it happened, as soon as the king of Ai saw, that the men of the city hurried and got up early and went out to meet Israel for battle, he and all his people, at an appointed place to the face of the Arabah. Now he did not know that an ambush {was} against him from behind the city.	*When the king of Ai saw {the Israelite army}, he and all his soldiers got up early {the next morning} and quickly went out of the city to fight them at a place where they had agreed to meet. That place was near the Jordan River valley. But the king of Ai did not know that some of the Israelite soldiers were hiding behind the city, ready to attack it.*

ULT **as soon as the king of Ai saw**
UST When the king of Ai saw {the Israelite army}
(כִּרְאוֹת מֶלֶךְ־הָעַי)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **hurried and got up early**
UST got up early {the next morning} … quickly
(וַיְמַהֲרוּ וַיַּשְׁכִּימוּ)

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

Support Reference: Hendiadys

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

As in Joshua 6:5, the term **people** refers to soldiers. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [his soldiers] or [his army]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Ai	Ai
Israel	them
at an appointed place	at a place where they had agreed to meet
the Arabah	the Jordan River valley
know	know

Joshua 8:15

ULT	UST
And Joshua and all of Israel were struck to the face of them, and they fled {by} the way of the wilderness.	*Joshua and all the Israelite soldiers {who were with him} allowed the army of Ai to push them back. They retreated toward the wilderness.*

ULT **And Joshua and all of Israel were struck**
UST Joshua and all the Israelite soldiers {who were with him} allowed the army of Ai to push them back
(וַיִּנָּגְעוּ יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל)

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

Support Reference: Active or Passive

ULT **And Joshua and all of Israel were struck to the face of them**
UST Joshua and all the Israelite soldiers {who were with him} allowed the army of Ai to push them back
(וַיִּנָּגְעוּ יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל לִפְנֵיהֶם)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	the Israelite soldiers {who were with him}
the wilderness	the wilderness

Joshua 8:16

ULT	UST
And all of the people who {were} in the city were summoned to pursue after them, and they pursued after Joshua, and they were drawn away from the city.	*Then the king of Ai ordered all the men in the city to chase after Joshua and his men. So they left the city and pursued them.*

ULT And all of the people who {were} in the city were summoned
UST Then the king of Ai ordered all the men in the city
(וַיִּזָּעֲקוּ כָּל־הָעָם אֲשֶׁר בעיר)

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

Support Reference: Active or Passive

ULT all of the people
UST all the men
(כָּל־הָעָם)

In this context, the phrase **the people** refers to the men who were able to fight. It is clear from Joshua 8:24 that other people remained in the city. Alternate translation: [all of the fighting men]

Support Reference: Assumed Knowledge and Implicit Information

ULT and they were drawn away
UST they left
(וַיִּנָּתְקוּ)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	them

Joshua 8:17

ULT	UST
And a man was not left in Ai or Bethel who had not gone out after Israel. And they left the city opened, and they pursued after Israel.	*All the men of Ai and also the men from the city of Bethel pursued the Israelite army. They did not leave a guard behind to defend their cities. They even left the city {gates} wide open as they went to pursue the soldiers of Israel.*

ULT **And a man was not left in Ai or Bethel who had not gone out after Israel**
UST All the men of Ai and also the men from the city of Bethel pursued the Israelite army. They did not leave a guard behind to defend their cities
(וְלֹא־נִשְׁאַר אִישׁ בָּעַי וּבֵית אֵל אֲשֶׁר לֹא־יָצְאוּ אַחֲרֵי יִשְׂרָאֵל)

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

Support Reference: Double Negatives

ULT **a man**
UST the men of … the men from … a guard
(אִישׁ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **or Bethel**
UST and also … the city of Bethel
(וּבֵית אֵל)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **And they left the city opened**
UST They even left the city {gates} wide open
(וַיַּעַזְבוּ אֶת־הָעִיר֙ פְּתוּחָֽה)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Ai	Ai
or Bethel	and also … the city of Bethel
Israel	the Israelite army
Israel	the soldiers of Israel

Joshua 8:18

ULT	UST
And Yahweh said to Joshua, "Stretch out with the curved sword that is in your hand toward Ai, because I will give it into your hand." And Joshua stretched out with the curved sword that was in his hand toward the city.	*Then Yahweh said to Joshua, "Lift up your curved sword and point it toward Ai, because I am going to enable your soldiers to capture it!" So Joshua pointed his curved sword toward Ai.*

ULT **I will give it into your hand**
UST I am going to enable your soldiers to capture it
(בְיָדֶךָ אֲתֻנֶּנָּה)

See how you translated the similar expression in Joshua 8:1. Alternate translation: [I will enable you to conquer it]

Support Reference: Idiom

ULT **Stretch out with the curved sword that is in your hand toward Ai, because I will give it into your hand." And Joshua stretched out with the curved sword that was in his hand toward the city**
UST Lift up your curved sword and point it toward Ai, because I am going to enable your soldiers to capture it!" So Joshua pointed his curved sword toward Ai
(נְטֵה בַכִּידוֹן אֲשֶׁר־בְּיָדְךָ אֶל־הָעַי כִּי בְיָדֶךָ אֲתֻנֶּנָּה וַיֵּט יְהוֹשֻׁעַ בַּכִּידוֹן אֲשֶׁר־בְּיָדוֹ אֶל־הָעִיר)

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

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua
with the curved sword	curved sword
Ai	Ai
Joshua	Joshua
with the curved sword	curved sword

Joshua 8:19

ULT	UST
And the ambush rose quickly from its place, and they ran when he stretched out his hand. And they entered the city and captured it and hurried and burned the city with fire.	*When the Israelite men who were hiding saw Joshua do that, they rushed out from the places where they were hiding and ran into the city. They captured it and quickly set it on fire.*

ULT **And the ambush rose quickly from its place, and they ran**
UST the Israelite men who were hiding saw … they rushed out from the places where they were hiding and ran
(וְהָאוֹרֵב קָם֙ מְהֵרָ֣ה מִמְּקוֹמ֔וֹ וַיָּרֻ֖צוּ)

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

Support Reference: Collective Nouns

ULT **and hurried and burned**
UST and quickly set … on fire
(וַיְמַהֲר֔וּ וַיַּצִּיתֽוּ)

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

Support Reference: Hendiadys

ULT **and burned the city with fire**
UST set it on fire
(וַיַּצִּיתוּ אֶת־הָעִ֖יר בָּאֵֽשׁ)

See how you translated the same expression in Joshua 8:8. Alternate translation: [and they set the city on fire]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and captured it	They captured it

Joshua 8:20

ULT	UST
And the men of Ai turned behind them and looked, and behold, the smoke of the city went up to the heavens! And it was not in their hands to flee here or there, for the people having fled {to} the wilderness turned themselves toward the pursuers.	*When the men of Ai looked back, they saw smoke rising from their city up to the sky. They could not escape in any direction, because the Israelite soldiers stopped running away towards the wilderness and turned back toward them.*

ULT **and behold**
UST they saw
(וְהִנֵּה)

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

Support Reference: Foreground Information

ULT **And it was not in their hands to flee here or there**
UST They could not escape in any direction
(וְלֹא־הָיָה בָהֶם יָדַיִם לָנוּס הַנָּה וָהֵנָּה)

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

Support Reference: Metonymy

ULT **here or there**
UST in any direction
(הַנָּה וָהֵנָּה)

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

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ai	Ai
to the heavens	up to the sky
{to} the wilderness	towards the wilderness

Joshua 8:21

ULT	UST
For Joshua and all of Israel saw that the ambush had captured the city and that the smoke of the city went up, and they turned and struck the men of Ai.	*Joshua and all the Israelite soldiers knew that the men who had been hiding had captured the city and were burning it because they saw the smoke rising. So they turned around and began killing the men of Ai.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
For Joshua	Joshua
Israel	the Israelite soldiers
had captured	had captured … and were burning
Ai	Ai

Joshua 8:22

ULT	UST
And these came out from the city to meet them, so they were in the midst of Israel, these from here and these from there. And they struck them until he left to him no survivor or fugitive.	*Meanwhile, the soldiers who had captured the city came out and attacked them {from the rear}. So the men of Ai were {caught} in the middle of the two groups of Israelite soldiers. The Israelites fought against the men of Ai until they killed them all. None of the men of Ai escaped.*

ULT **And these came out from the city to meet them, so they were in the midst of Israel**
UST Meanwhile, the soldiers who had captured the city came out and attacked them {from the rear}. So the men of Ai were {caught} in the middle of the two groups of Israelite soldiers
(וְאֵלֶּה יָצְאוּ מִן־הָעִיר לִקְרָאתָם וַיִּהְיוּ לְיִשְׂרָאֵל בַּתָּוֶךְ)

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

Support Reference: Pronouns — When to Use Them

ULT **so they were in the midst of Israel, these from here and these from there**
UST So the men of Ai were {caught} in the middle of the two groups of Israelite soldiers
(וַיִּהְיוּ לְיִשְׂרָאֵל בַּתָּוֶךְ אֵלֶּה מִזֶּה וְאֵלֶּה מִזֶּה)

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

Support Reference: Metonymy

ULT **And they struck them until he left to him no survivor or fugitive**
UST The Israelites fought against the men of Ai until they killed them all. None of the men of Ai escaped
(וַיַּכּוּ אוֹתָם עַד־בִּלְתִּי הִשְׁאִיר־לוֹ שָׂרִיד וּפָלִיט)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the two groups of Israelite soldiers

Joshua 8:23

ULT	UST
And they seized the king of Ai alive, and they brought him to Joshua.	*But the king of Ai was still alive. They captured him and brought him to Joshua.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they seized	They captured
the king of	the king of … him
Ai	Ai
Joshua	Joshua

Joshua 8:24

ULT	UST
And it happened, when Israel had made an end of slaying all of the dwellers of Ai in the field, in the wilderness in which they pursued them, and all of them had fallen to the mouth of the sword unto their ceasing, that all of Israel returned to Ai and struck it to the mouth of the sword.	*The Israelite soldiers killed all the men of Ai who had come out into the fields that were in the open country to pursue them. When they had killed every one of them, then all the Israelite soldiers went back to Ai and killed everyone who was there.*

ULT **in the field, in the wilderness**
UST into the fields that were in the open country
(בַּשָּׂדֶה בַּמִּדְבָּר)

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

Support Reference: Distinguishing Versus Informing or Reminding

ULT **and all of them had fallen**
UST killed all … had killed every one of
(וַיִּפְּלוּ כֻלָּם)

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

Support Reference: Metonymy

ULT **and struck it to the mouth of the sword**
UST and killed everyone who was there
(וַיַּכּוּ אֹתָהּ לְפִי־חָרֶב)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelite soldiers … they
of slaying	killed … had killed

ULT	UST
Ai	Ai
in the wilderness	in the open country
the sword	all … every one of
Israel	the Israelite soldiers
Ai	to Ai
the sword	and killed everyone

Joshua 8:25

ULT	UST
And it happened that all of the ones falling on that day, from man and unto woman, were 12, 000, all of the men of Ai.	*{The Israelites} killed 12, 000 men and women that day. They killed everyone who lived in Ai.*

ULT the ones falling
UST {The Israelites} killed … They killed
(הַנֹּפְלִים)

See how you translated the similar expression in the previous verse. Alternate translation: [the ones who were killed]

Support Reference: Metonymy

ULT all of the men of Ai
UST and … everyone who lived in Ai
(כָּל אַנְשֵׁי הָעָי)

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

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	day
Ai	Ai

Joshua 8:26

ULT	UST
And Joshua did not turn back his hand that he had stretched out with the curved sword, until when he had devoted all of the dwellers of Ai.	*Joshua continued to point his curved sword toward Ai until the Israelites had killed all the people who lived in Ai.*

ULT And Joshua did not turn back his hand

UST Joshua continued to point his … toward Ai

(וַיהוֹשֻׁעַ לֹא־הֵשִׁיב יָדוֹ)

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

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Joshua	Joshua
with the curved sword	curved sword
he had devoted	the Israelites had killed
the … Ai	Ai

Joshua 8:27

ULT	UST
However, Israel plundered for themselves the livestock and the spoil of that city, according to the word of Yahweh, which he had commanded Joshua.	*The Israelite soldiers took for themselves the animals and the other things that had belonged to the people of Ai, just as Yahweh had told Joshua that they should do.*

ULT **However, Israel plundered for themselves the livestock and the spoil of that city**
UST The Israelite soldiers took for themselves the animals and the other things that had belonged to the people of Ai
(רַק הַבְּהֵמָה וּשְׁלַל הָעִיר הַהִוא בָּזְזוּ לָהֶם יִשְׂרָאֵל)

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

Support Reference: Connect — Contrast Relationship

ULT **according to the word of Yahweh**
UST Yahweh had told … that they should do
(כִּדְבַר יְהוָֹה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelite soldiers
plundered	took
the livestock	the animals
and the spoil of	and the other things that had belonged to
according to the word of Yahweh	Yahweh had told … that they should do
Joshua	Joshua

Joshua 8:28

ULT	UST
And Joshua burned Ai, and he made it a mound forever, a desolation to this day.	*Joshua and his soldiers burned Ai and caused it to become a pile of ruins that no one ever rebuilt. It is still an abandoned place now.*

ULT a desolation

UST that no one ever rebuilt … an abandoned place

(שְׁמָמָֽה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua and his soldiers
Ai	Ai … It
forever	that no one ever rebuilt … an abandoned place
a desolation	that no one ever rebuilt … an abandoned place
day	is still … now

Joshua 8:29

ULT	UST
And he hanged the king of Ai on a tree until the time of the evening. And as the sun was going, Joshua commanded, and they brought down his corpse from the tree, and they threw it at the opening of the gate of the city, and they raised over it a great pile of stones, to this day.	*Joshua hanged the king of Ai on a tree. He left his corpse hanging there until evening. At sunset, Joshua told his men to take the king's body down from the tree and throw it on the ground at the entrance of the city gate. {After they did that,} they piled a great mound of rocks on top of the king's corpse. That pile of rocks is still there now.*

ULT to this day
UST That pile of rocks is still there now
(עַד הַיּוֹם הַזֶּה)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he hanged	Joshua hanged
the king of	the king of
Ai	Ai
Joshua	Joshua
the gate of	gate
stones	rocks
day	That pile of rocks is still there now

Joshua 8:30

ULT	UST
Then Joshua built an altar to Yahweh, the God of Israel, on Mount Ebal,	*Then Joshua {instructed his men to} build on Ebal Mountain an altar for Yahweh, the God whom the Israelites worship.*

ULT **Then**
UST Then
(אָז)

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

Support Reference: Connect — Sequential Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
an altar	an altar
to Yahweh	for Yahweh
the God of	the God whom
Israel	the Israelites worship

Joshua 8:31

ULT	UST
just as Moses, the servant of Yahweh, had commanded the sons of Israel, as written in the Book of the Law of Moses, "An altar of whole stones, over which one has not wielded an iron tool." And they offered on it burnt offerings to Yahweh, and they sacrificed peace offerings.	*They built it just as Moses, Yahweh's servant, had written previously in the book of instructions that Yahweh had given to him. They made the altar from stones that no one had cut. No one had done any work on these stones using iron tools. The Israelites then offered on the altar sacrifices to Yahweh that were burned completely, and they also made fellowship sacrifices.*

ULT **as written in the Book of the Law of Moses**
UST had written previously in the book of instructions that Yahweh had given to him
(כַּכָּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה)

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

Support Reference: Active or Passive

ULT **over which one has not wielded an iron tool**
UST No one had done any work on these stones using iron tools
(אֲשֶׁר לֹא־הֵנִיף עֲלֵיהֶן בַּרְזֶל)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the servant of	servant
Yahweh	Yahweh's
Israel	They built it just as … They made
the Law of Moses	instructions that Yahweh had given to him
An altar of	the altar
stones	from stones
an iron tool	using iron tools
burnt offerings	sacrifices … that were burned completely
to Yahweh	to Yahweh

ULT	UST
and they sacrificed	and they also made … sacrifices
peace offerings	fellowship

Joshua 8:32

ULT	UST
And there on the stones he wrote a copy of the law of Moses, which he wrote to the face of the sons of Israel.	*At that place, Joshua wrote on the stones {of the altar} a copy of the instructions that Yahweh had previously given to Moses. The Israelites watched Joshua do this.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the stones	the stones {of the altar}
the law of Moses	the instructions that Yahweh had previously given to Moses
Israel	The Israelites

Joshua 8:33

ULT	UST
And all of Israel and its elders and officers and its judges {were} standing from here and from there at the Box, in front of the priests, the Levites, the carriers of the Box of the Covenant of Yahweh, as the sojourner, so the native, half of him toward the front of Mount Gerizim and half of him toward the front of Mount Ebal, just as Moses, the servant of Yahweh, had commanded to bless the people of Israel at the first.	*The leaders, officials, and judges of Israel and all the other Israelites were standing on both sides of the sacred chest. They were all standing facing the Levitical priests who carried the sacred chest of Yahweh. Both native-born Israelites and foreigners who were living among the Israelites were there. Half of the people stood {on one side of the valley} below Gerizim Mountain, and the other half of the people stood {on the other side of the valley} below Ebal Mountain. The sacred chest was {in the valley} between the two groups. This is what Moses, Yahweh's servant, had previously instructed them to do when he had given instructions for blessing the people of Israel.*

ULT **from here and from there at the Box**
UST on both sides of the sacred chest … The sacred chest was {in the valley} between the two groups
(מֵזֶּה ו וּמִזֶּה ו לָאָרֹון)

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

Support Reference: Idiom

ULT **half of him … and half of him**
UST Half of the people stood … and the other half of the people stood
(חֶצְיוֹ & וַחֲצִיוֹ)

The pronoun **him** in both instances refers to **Israel**, which means all of the Israelites. It may be more natural in your language to use plural pronouns. Alternate translation: [half of them … and half of them]

Support Reference: Pronouns — When to Use Them

ULT **at the first**
UST previously … when
(בָּרִאשֹׁנָה)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	of Israel … Israelites
and its elders	The leaders
and its judges	and judges
at the Box	the sacred chest
the priests	priests
the Levites	the Levitical
the Box of	the sacred chest of
the Box of the Covenant of Yahweh	the sacred chest of Yahweh
as the sojourner	Both native-born Israelites and foreigners who were living among the Israelites were there
Moses	Moses
the servant of	servant
Yahweh	Yahweh’s
to bless	for blessing
Israel	Israel

Joshua 8:34

ULT	UST
And afterward, he read all of the words of the law, the blessings and the curses, according to everything written in the book of the law.	*Then Joshua read {to the people} everything that Moses had written. That included the things Yahweh had instructed them to do and not to do. That also included Yahweh's teachings and the ways that he said he would bless them {if they obeyed his commands} or curse them {if they disobeyed his commands}.*

ULT written
UST that Moses had written … the things Yahweh had instructed them to do and not to do … Yahweh's teachings
(הַכָּתוּב)

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [that Moses had written]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	that Moses had written … the things Yahweh had instructed them to do and not to do … Yahweh's teachings
the blessings	and the ways that he said he would bless them {if they obeyed his commands}
and the curses	or curse them {if they disobeyed his commands}
the law	that Moses had written … the things Yahweh had instructed them to do and not to do … Yahweh's teachings

Joshua 8:35

ULT	UST
There was not a word from all that Moses had commanded that Joshua did not read in front of all of the assembly of Israel, and the women, and the children, and the sojourners going in the midst of them.	*Joshua made sure to read every word that Moses had commanded them. He read every word in front of the entire assembly of Israelites. All the women and children were there as well, and also the foreigners who were living among the people of Israel.*

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

UST Joshua made sure to read every word that Moses had commanded them. He read every word

(לֹא־הָיָה דָבָר מִכֹּל אֲשֶׁר־צִוָּה מֹשֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ)

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

Support Reference: Double Negatives

ULT **and the women, and the children, and the sojourners**

UST the women and children were there as well, and also the foreigners

(וְהַנָּשִׁים וְהַטַּף וְהַגֵּר)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Joshua	Joshua … He
the assembly of	assembly of
Israel	Israelites
and the sojourners	and also the foreigners

Joshua 9

Joshua 9 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

How the Israelites were deceived

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

The Hivites

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

“Cut a covenant”

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

Joshua 9:1

ULT	UST
And it happened, when all of the kings heard who {were} on the other side of the Jordan, in the hill country and in the lowlands and in all of the coast of the Great Sea toward the front of Lebanon, the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite,	*All the kings on the west side of the Jordan River heard about what the Israelites had done at Ai. These kings lived in the hilly region, in the western foothills, and along all the coast of the Great Sea as far as Lebanon. They were the kings of the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites. Once these kings heard about what Israel had done to Ai,*

ULT **{were} on the other side of the Jordan**
UST on the west side of the Jordan River
(בְּעֵבֶר הַיַּרְדֵּן)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite**
UST They were the kings of the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites
(הַחִתִּי֙ וְהָאֱמֹרִ֔י הַכְּנַעֲנִ֥י הַפְּרִזִּ֖י הַחִוִּ֑י וְהַיְבוּסִֽי)

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

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kings	the kings … kings
the Jordan	the Jordan River
the Great Sea	the Great Sea
Lebanon	Lebanon
the Hittite	They were the kings of the Hittites
and the Amorite	the Amorites
the Canaanite	the Canaanites
the Perizzite	the Perizzites

ULT	UST
the Hivite and the Jebusite	the Hivites and the Jebusites

Joshua 9:2

ULT	UST
that they gathered themselves together as one mouth to fight against Joshua and against Israel.	*they all agreed to gather {their armies} together to fight against Joshua and the Israelite army.*

> ULT **as one mouth**
> UST they all agreed to
> (פֶּה אֶחָד)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
that they gathered themselves	gather {their armies}
Joshua	Joshua
Israel	the Israelite army

Joshua 9:3

ULT	UST
But the dwellers of Gibeon heard what Joshua had done to Jericho and to Ai.	*However, when the people who lived in the city of Gibeon heard that Joshua's army had killed all the people of Jericho and Ai,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gibeon	the city of Gibeon
Joshua	Joshua's army
to Jericho	Jericho
and to Ai	and Ai

Joshua 9:4

ULT	UST
And they acted, they also, with cunning. And they went and acted as envoys and took worn-out sacks for their donkeys and worn-out and torn and mended skins of wine,	*they {decided to act differently toward the Israelites than the other kings had. The Gibeonites} decided to trick {the Israelites}. They sent some of their men to be ambassadors {for their people}. These men gathered old packs and old leather wine bags that people had mended after they had cracked. Then they put these on the backs of their donkeys.*

ULT **And they acted, they also, with cunning**
UST they {decided to act differently toward the Israelites than the other kings had. The Gibeonites} decided to trick {the Israelites}
(וַיַּעֲשׂוּ גַם־הֵמָּה בְּעָרְמָה)

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

Support Reference: Connect — Contrast Relationship

ULT **with cunning**
UST differently toward the Israelites than the other kings had. The Gibeonites} decided to trick {the Israelites}
(בְּעָרְמָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with cunning	differently toward the Israelites than the other kings had. The Gibeonites} decided to trick {the Israelites}
for their donkeys	on the backs of their donkeys
wine	wine

Joshua 9:5

ULT	UST
and worn-out and patched sandals {were} on their feet, and worn-out garments {were} on them, and all of the bread of their provisions was dry, it had become crumbs.	*They put on old sandals that people had patched, and they wore old, ragged clothes. They took along bread that was hard and had become crumbled.*

ULT **crumbs**
UST crumbled
(נִקֻּדִים)

This word could mean (1) **crumbs**, as in the ULT, here and in Joshua 9:12. (2) **moldy**.

Alternate translation: [moldy]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … sandals	sandals
the bread	bread that

Joshua 9:6

ULT	UST
And they went to Joshua in the camp at Gilgal and they said to him and to a man of Israel, "We have come from a distant land, and now, cut a covenant with us."	*They went to where Joshua and the other Israelites had set up their tents at Gilgal. They said to Joshua and the Israelite leaders, "We have traveled from a land that is far away. We want you to make a treaty with us."*

ULT **a man of Israel**
UST the Israelite leaders
(אִ֣ישׁ יִשְׂרָאֵ֑ל)

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

Support Reference: Collective Nouns

ULT **and now**
UST We want you to make
(וְעַתָּ֖ה)

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

Support Reference: Idiom

ULT **cut a covenant with us**
UST We want you to make a treaty with us
(כִּ֥רְתוּ־לָ֖נוּ בְּרִֽית)

See the discussion of this phrase in the introduction to this chapter. Alternate translation: [make a covenant with us]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua and the other Israelites
at Gilgal	at Gilgal
Israel	Israelite
from a … land	from a land
a covenant	a treaty

Joshua 9:7

ULT	UST
And a man of Israel said to the Hivite, "Perhaps you {are} dwelling among us. Then how can I cut a covenant with you?"	*The Israelite leaders said to these Hivite men, "You might actually live close by us. If you do, we certainly cannot make a treaty with you{, because if we did, then we would be disobeying Yahweh's command to dispossess all the people-groups who live near us}!"*

ULT **a man of Israel**
UST The Israelite leaders
(אִישׁ־יִשְׂרָאֵל)

See how you translated the same expression in the previous verse. Alternate translation: [the leaders of Israel]

Support Reference: Generic Noun Phrases

ULT **the Hivite**
UST these Hivite men
(הַחִוִּי)

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

Support Reference: Generic Noun Phrases

ULT **Then how can I cut a covenant with you**
UST If you do, we certainly cannot make a treaty with you{, because if we did, then we would be disobeying Yahweh's command to dispossess all the people-groups who live near us}
(וְאֵיךְ אכרות־לְךָ בְּרִית)

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

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelite
the Hivite	these Hivite men

ULT	UST
a covenant	a treaty

Joshua 9:8

ULT	UST
And they said to Joshua, "We {are} your servants." And Joshua said to them, "Who are you, and where have you come from?"	*But they replied to Joshua, "We are willing to become your subjects." But Joshua answered, "What people-group do you belong to, and from what place did you come from?"*

ULT We {are} your servants
UST We are willing to become your subjects
(עֲבָדֶיךָ אֲנָחְנוּ)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
your servants	your subjects
Joshua	Joshua

Joshua 9:9

ULT	UST
And they said to him, "Your servants have come from a very distant land because of the name of Yahweh your God. For we have heard a report of him and all that he did in Egypt	*The men from Gibeon answered him, "We have come here from a faraway country because Yahweh your God has become famous. People have told us about all the {miraculous} things he did {for you} in Egypt.*

ULT **Your servants have come from a very distant land because of the name of Yahweh your God**
UST We have come here from a faraway country because Yahweh your God has become famous
(מֵאֶרֶץ רְחוֹקָה מְאֹד בָּאוּ עֲבָדֶיךָ לְשֵׁם יְהוָה אֱלֹהֶיךָ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because of the name of Yahweh your God, your servants have come from a very distant land]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Your servants**
UST We
(עֲבָדֶיךָ)

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

Support Reference: First, Second or Third Person

ULT **because of the name of Yahweh**
UST because Yahweh … has become famous
(לְשֵׁם יְהוָה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Your servants	We
from a … land	a … country
Yahweh	Yahweh

ULT	UST
your God	your God
a report of him	People have told us about all the {miraculous} things he did {for you}
in Egypt	in Egypt

Joshua 9:10

ULT	UST
and all that he did to the two kings of the Amorite who were on the other side of the Jordan, to Sihon the king of Heshbon and to Og the king of Bashan who {was} in Ashtaroth.	*We have also heard that he helped you defeat the two Amorite kings who were on the east side of the Jordan River. These kings were Sihon, who ruled in the city of Heshbon, and Og, who ruled in the city of Ashtaroth in the region of Bashan.*

ULT **{was} in Ashtaroth**
UST the city of Ashtaroth
(בְּעַשְׁתָּרוֹת)

The word **Ashtaroth** is the name of the capital city of **Bashan**. If you have already translated the book of Deuteronomy, see how you translated this name in Deuteronomy 1:4.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings of	kings
Amorite	Amorite
Jordan	the Jordan River
to Sihon	These kings were Sihon
king of	who ruled in
Heshbon	the city of Heshbon
and to Og	and Og
king of	who ruled in
Bashan	in the region of Bashan

Joshua 9:11

ULT	UST
And our elders and all the dwellers of our land spoke to us, saying, ‘Take provisions in your hand for the road and go to meet them. And you shall say to them, “We are your servants. And now, cut a covenant for us.”’	*So our leaders and the rest of our people said to us, ‘Take some food with you and go to talk with the Israelites. Tell them, “We are willing to become your subjects. So make a peace agreement with us.”’*

ULT **saying, ‘Take provisions in your hand for the road and go to meet them. And you shall say to them, “We are your servants. And now, cut a covenant for us**
UST So … said … Take some food with you and go to talk with the Israelites. Tell them, “We are willing to become your subjects. So make a peace agreement with us
(לֵאמֹר קְחוּ בְיֶדְכֶם צֵידָה לַדָּרֶךְ וּלְכוּ לִקְרָאתָם וַאֲמַרְתֶּם אֲלֵיהֶם עַבְדֵיכֶם אֲנָחְנוּ וְעַתָּה כִּרְתוּ־לָנוּ בְּרִית)

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

Support Reference: Quote Markings

ULT **saying, ‘Take provisions in your hand for the road and go to meet them. And you shall say to them**
UST So … said … Take some food with you and go to talk with the Israelites. Tell them
(לֵאמֹר קְחוּ בְיֶדְכֶם צֵידָה לַדָּרֶךְ וּלְכוּ לִקְרָאתָם וַאֲמַרְתֶּם אֲלֵיהֶם)

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

Support Reference: Quotes within Quotes

ULT **in your hand**
UST you
(בְיֶדְכֶם)

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

Support Reference: Synecdoche

ULT **for the road**
UST Take … with
(לַדֶּרֶךְ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
our elders	our leaders
our land	our people
are your servants	are willing to become your subjects
a covenant	a peace agreement

Joshua 9:12

ULT	UST
This bread of ours, we took it as provision hot from our houses on the day of our going out to come to you. And now, behold, it is dry and has become crumbs.	*When we left our homes to come to you, we packed this bread fresh from the oven. But see how it is now dry and has become hard and crumbled.*

ULT behold
UST see how
(הִנֵּה)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread of ours	bread
from our houses	our homes
on the day of	When

Joshua 9:13

ULT	UST
And these skins of wine that we filled {were} new, and behold, they have broken open. And these garments of ours and sandals of ours are worn-out from the very great length of the road."	*And {when we left our homes to come to you}, these leather wine bags were new. But look at them now! They are old and cracked. Our clothes have become ragged and our sandals have become worn because of our long journey here."*

ULT **and behold**
UST But look at them now
(וְהִנֵּה)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the road**
UST journey here
(הַדֶּרֶךְ)

See how you translated the same expression in Joshua 9:11. Alternate translation: [our journey]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wine	wine
and sandals of ours	and our sandals

Joshua 9:14

ULT	UST
And the men took from their provisions, but they did not ask the mouth of Yahweh.	*The Israelite leaders looked at the food that the men from Gibeon had brought with them {to see if it was old as they claimed}. But the Israelite leaders did not ask Yahweh what they should do.*

ULT **And the men took from their provisions**
UST The Israelite leaders looked at the food that the men from Gibeon had brought with them {to see if it was old as they claimed}
(וַיִּקְחוּ הָאֲנָשִׁים מִצֵּידָם)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the mouth of Yahweh**
UST Yahweh what they should do
(פִּי יְהוָה)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Joshua 9:15

ULT	UST
And Joshua made peace with them, and he cut a covenant with them to let them live. And the leaders of the congregation swore to them.	*Then Joshua agreed to make a treaty with the men from Gibeon. He promised that the Israelites would not kill the Gibeonites. The Israelite leaders made the same promise to the men from Gibeon.*

ULT And Joshua made peace with them

UST Then Joshua agreed to make a treaty with the men from Gibeon. He promised that the Israelites

(וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ שָׁלוֹם)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua … He
peace	Then … agreed to make a treaty with … promised that the Israelites
a covenant	Then … agreed to make a treaty with … promised that the Israelites
the leaders of	leaders
the congregation	The Israelite
And … swore	made the same promise

Joshua 9:16

ULT	UST
And it happened at the end of three days, after when they had cut a covenant with them, that they heard that they {were} near to them and they {were} dwelling among them.	*A whole day went by after Joshua and the Israelite leaders made this treaty with the men from Gibeon. On the day after that, the Israelites learned that they actually lived close by them.*

ULT at the end of three days

UST A whole day went by … On the day

(מִקְצֵה שְׁלֹשֶׁת יָמִים)

See how you translated the similar expression in Joshua 1:11. Translate this in the way your own culture reckons time. Alternate translation: [two days later]

Support Reference: Assumed Knowledge and Implicit Information

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

UST the Israelites learned that they actually lived close by them

(וַיִּשְׁמְעוּ כִּי־קְרֹבִים הֵם אֵלָיו וּבְקִרְבּוֹ הֵם יֹשְׁבִים)

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

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	A whole day went by … On the day
a covenant	Joshua and the Israelite leaders made this treaty … that

Joshua 9:17

ULT	UST
And the sons of Israel set out and came to their cities on the third day. And their cities {were} Gibeon and Kephirah and Beeroth and Kiriath Jearim.	*So they travelled to see where the Gibeonites lived. They left Gilgal on one day, traveled for another whole day, and on the day after that arrived at the city of Gibeon and the surrounding towns of Kephirah, Beeroth, and Kiriath Jearim.*

ULT **on the third day**
UST traveled for another whole day, and on the day after that arrived at
(בַּיּוֹם הַשְּׁלִישִׁי)

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

Support Reference: Ordinal Numbers

ULT **and Kephirah and Beeroth and Kiriath Jearim**
UST Kephirah, Beeroth, and Kiriath Jearim
(וַהַכְּפִירָה וּבְאֵרוֹת וְקִרְיַת יְעָרִים)

Kephirah, **Beeroth**, and **Kiriath Jearim** are the names of towns that were subject to the king of the city of Gibeon.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	they
on the … day	traveled for another whole day, and on the day after that arrived at
Gibeon	the city of Gibeon

Joshua 9:18

ULT	UST
And the sons of Israel did not strike them, because the leaders of the congregation had sworn to them by Yahweh, the God of Israel. And all of the congregation murmured against the leaders.	*But the Israelites still did not kill the Gibeonites {even after seeing that they lived nearby}. That was because their leaders had made a solemn vow by Yahweh their God promising them that they would not kill them. All the people of Israel grumbled against their leaders {for making this treaty}.*

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

UST But the Israelites still did not kill the Gibeonites {even after seeing that they lived nearby}. That was because their leaders had made a solemn vow by Yahweh their God promising them that they would not kill them

(וְלֹא הִכּוּם בְּנֵי יִשְׂרָאֵל כִּי־נִשְׁבְּעוּ לָהֶם נְשִׂיאֵי הָעֵדָה בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל)

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [And because the leaders of the congregation had sworn to them by Yahweh the God of Israel, the sons of Israel did not strike them]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
the leaders of	leaders
the congregation	their
had sworn	had made a solemn vow … promising … that they would not kill them
by Yahweh	by Yahweh
the God of	God
Israel	their
the congregation	the people of Israel
the leaders	their leaders {for making this treaty}

Joshua 9:19

ULT	UST
But all of the leaders said to all of the congregation, "We, we have sworn to them by Yahweh the God of Israel, so now we are not able to touch them.	*But all the leaders replied, "We made a solemn vow by Yahweh our God promising them {that we would not kill them}. So now we may not kill them.*

ULT **We, we have sworn**
UST We made a solemn vow … promising … that we would not kill them
(אֲנַחְנוּ נִשְׁבַּעְנוּ)

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

Support Reference: Pronouns — When to Use Them

ULT **we are not able to touch them**
UST we may not kill them
(לֹא נוּכַל לִגְּעַ בָּהֶם)

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

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the leaders	the leaders
the congregation	But … replied
we have sworn	We made a solemn vow … promising … that we would not kill them
by Yahweh	by Yahweh
the God of	God
Israel	our

Joshua 9:20

ULT	UST
We will do this to them and let them live so wrath will not be on us because of the oath that we swore to them."	*What we must do to the Gibeonites is let them live. If we kill them, God will be angry with us {and punish us} because we did not keep our promise to them."*

ULT so wrath will not be on us
UST If we kill them, God will be angry with us {and punish us} … not
(וְלֹא־יִהְיֶה עָלֵינוּ קֶצֶף)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wrath	God will be angry … and punish
the oath	we did … keep our promise
we swore	we did … keep our promise

Joshua 9:21

ULT	UST
Then the leaders said to them, "Let them live." So they became hewers of wood and drawers of water for all of the congregation, just as the leaders had spoken to them.	*Then the leaders announced this decision to all of the Israelites: "We must allow them to live." But they also told the Israelites that they could make the Gibeonites slaves who would cut wood and get water for all of them. So the Israelites obeyed the instructions of their leaders.*

ULT **So they became hewers of wood and drawers of water for all of the congregation**
UST that they could make the Gibeonites slaves who would cut wood and get water for all of them
(וַיִּהְיוּ חֹטְבֵי עֵצִים וְשֹׁאֲבֵי־מַיִם לְכָל־הָעֵדָה)

Some versions treat this phrase as a continuation of what the leaders said to the congregation. If a translation of the Bible exists in your region, you may wish to make this part of the quotation from the leaders if it does. If a translation of the Bible does not exist in your region, you may wish to end the quotation before this phrase, as the ULT does.

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the leaders	the leaders
the congregation	them
the leaders	So the Israelites obeyed the instructions of their leaders

Joshua 9:22

ULT	UST
And Joshua called for them and spoke to them, saying, "Why have you deceived us, saying, 'We {are} very far from you,' but you {are} dwelling among us?	*Joshua summoned the men from Gibeon and said to them, "Tell me why you lied to us by saying that you live very far from here, when in fact you actually live nearby!*

ULT saying, 'We {are} very far from you
UST by saying that you live very far from here
(לֵאמֹר רְחוֹקִים אֲנַחְנוּ מִכֶּם מְאֹד)

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

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
And … called	summoned
have you deceived	you lied

Joshua 9:23

ULT	UST
And now you are cursed, and none of you shall be cut off a slave and hewers of wood and drawers of water for the house of my God.”	*Because you did that, Yahweh has cursed you. You will always be our slaves. We will make you cut wood and carry water for the place where we worship our God.”*

ULT **And now**
UST Because you did that
(וְעַתָּה)

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

Support Reference: Idiom

ULT **you are cursed**
UST Yahweh has cursed you
(אֲרוּרִים אַתֶּם)

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

Support Reference: Active or Passive

ULT **and none of you shall be cut off a slave and hewers of wood and drawers of water**
UST You will always be our slaves. We will make you cut wood and carry water
(וְלֹא־יִכָּרֵת מִכֶּם עֶבֶד וְחֹטְבֵי עֵצִים וְשֹׁאֲבֵי־מָיִם)

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

Support Reference: Double Negatives

ULT **and none of you shall be cut off a slave**
UST You will always be our slaves
(וְלֹא־יִכָּרֵת מִכֶּם עֶבֶד)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cursed	Yahweh has cursed you
a slave	our slaves
for the house of	for the place where we worship
my God	our God

Joshua 9:24

ULT	UST
And they answered Joshua and said, "Because declaring, it was declared to your servants that Yahweh your God commanded Moses his servant to give all of the land to you and to destroy all of the dwellers of the land from your faces. And we were very afraid for our lives from your faces, so we did this thing.	*The Gibeonites answered, "We lied to you because we were very afraid that you would kill us. We had heard that your God Yahweh instructed his servant Moses to give you all this land and kill everyone who lives in it.*

ULT **declaring, it was declared to your servants**
UST We had heard that
(הַגֵּד הֻגַּד לַעֲבָדֶיךָ)

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

Support Reference: Reduplication

ULT **Because declaring, it was declared to your servants**
UST We lied to you because … We had heard that
(כִּי הֻגַּד הֻגַּד לַעֲבָדֶיךָ)

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

Support Reference: Active or Passive

ULT **to your servants**
UST We had heard that
(לַעֲבָדֶיךָ)

To show respect to Joshua, the Gibeonites are speaking humbly about themselves in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [to us, your servants]

Support Reference: First, Second or Third Person

ULT to you … from your faces … from your faces
UST you … you
(מִפְּנֵיכֶם & מִפְּנֵיהֶם & לָכֶם)

The first two instances of **your** are singular because the Gibeonites are addressing Joshua. The other two instances of **your** and the word **you** are plural because the Gibeonites are referring to the Israelites as a group. Use the corresponding forms in your translation if your language marks this distinction.

Support Reference: Forms of 'You' — Singular

ULT from your faces
UST you
(מִפְּנֵיכֶם)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	The Gibeonites answered
declaring	We had heard that
it was declared	We had heard that
to your servants	We had heard that
Yahweh	Yahweh
your God	your God
Moses	Moses
his servant	his servant
the land	this land
and to destroy	and kill
the land	it
And we were … afraid	we were … afraid

Joshua 9:25

ULT	UST
And now, behold us, in your hand. Do to us as {is} good and as {is} right in your eyes to do.”	*So now, you have control over us. Do to us what you think is the right thing to do.”*

ULT **And now**
UST So now
(וְעַתָּה)

See how you translated the same expression in Joshua 9:23.

Support Reference: Idiom

ULT **behold us**
UST us
(הִנֵּנוּ)

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

Support Reference: Politeness

ULT **in your hand**
UST you have control over
(בְּיָדֶךָ)

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

Support Reference: Metonymy

ULT **as {is} good and as {is} right**
UST what … is the right thing
(כַּטּוֹב וְכַיָּשָׁר)

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

Support Reference: Doublet

> ULT **in your eyes**
> UST you think
> (בְּעֵינֶיךָ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as {is} good	what … is the right thing
and as {is} right	what … is the right thing

Joshua 9:26

ULT	UST
And he did thus to them. And he delivered them from the hand of the sons of Israel, and they did not slay them.	*So Joshua saved the lives of the Gibeonites and did not permit the army of Israel to kill them.*

ULT **And he delivered them from the hand of the sons of Israel**
UST and did not permit the army of Israel to kill them
(וַיַּצֵּל אוֹתָם מִיַּד בְּנֵי־יִשְׂרָאֵל)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he delivered	and did not permit the army of Israel to kill them
Israel	and did not permit the army of Israel to kill them
they did … slay them	and did not permit the army of Israel to kill them

Joshua 9:27

ULT	UST
But on that day Joshua made them hewers of wood and drawers of water for the congregation and for the altar of Yahweh, to this day, in the place that he would choose.	*But from that day on, Joshua forced the Gibeonites to become the Israelites' slaves. They cut wood and carried water for the Israelites. They also cut wood and carried water for Yahweh's altar, at whatever place he was going to choose {for them to build it}. They still cut wood and carry water at this present time.*

ULT to this day
UST They still cut wood and carry water at this present time
(עַד־הַיּוֹם הַזֶּה)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	from … day on
Joshua	Joshua
for the congregation	the Israelites … for the Israelites
and for the altar of	They also cut wood and carried water for … altar
Yahweh	Yahweh's
day	They still cut wood and carry water at … present time

Joshua 10

Joshua 10 Chapter Introduction

Structure and Formatting

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

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

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

Religious and Cultural Concepts in This Chapter

Complete destruction of cities

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

Translation Issues in This Chapter

“devoted”

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

“to the mouth of the sword”

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

“come up,” “went up”

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

Joshua 10:1

ULT	UST
And it happened, when Adoni Zedek, the king of Jerusalem, heard that Joshua had captured Ai and had devoted it, just as he had done to Jericho and to its king, thus he had done to Ai and to its king, and that the dwellers of Gibeon had made peace with Israel and {were} in their midst,	*This is what happened next. Adoni Zedek was the king who ruled the city of Jerusalem. He heard that Joshua's army had captured the city of Ai and completely destroyed it, just as they had done to the city of Jericho and its king. He also heard that the people of the city of Gibeon had made a peace agreement with the Israelites and were living among them.*

ULT and had devoted it
UST and completely destroyed it
(וַיַּחֲרִימָהּ)

See the discussion of the term **devoted** in the introduction to this chapter. Alternate translation: [and had completely destroyed it]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	was the king who ruled
Jerusalem	the city of Jerusalem
Joshua	Joshua's army
had captured	had captured
Ai	the city of Ai
and had devoted it	and completely destroyed it
to Jericho	to the city of Jericho
and to its king	and its king
to Ai	the city of Ai
and to its king	and its king
Gibeon	the city of Gibeon
had made peace	had made a peace agreement
Israel	the Israelites

Joshua 10:2

ULT	UST
that they feared greatly, because Gibeon {was} a great city, like one of the cities of the kingdom, and because it {was} greater than Ai, and all of its men {were} warriors.	*The people of Jerusalem and their king became very afraid, because the city of Gibeon was as large as the cities that had kings ruling them. It was larger than the city of Ai, and all its men were strong warriors.*

ULT **that they feared greatly**
UST The people of Jerusalem and their king became very afraid
(וַיִּירְאוּ מְאֹד)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. This first phrase would then be at the end of the verse. Alternate translation: [then they feared greatly]

Support Reference: Connect — Reason-and-Result Relationship

ULT **that they feared greatly**
UST The people of Jerusalem and their king became very afraid
(וַיִּירְאוּ מְאֹד)

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

Support Reference: Pronouns — When to Use Them

ULT **the cities of the kingdom**
UST the cities that had kings ruling them
(עָרֵי הַמַּמְלָכָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
that they feared	The people of Jerusalem and their king became … afraid
Gibeon	of Gibeon
the kingdom	that had kings ruling them
Ai	the city of Ai

ULT	UST
{were} warriors	were strong warriors

Joshua 10:3

ULT	UST
And Adoni Zedek, the king of Jerusalem, sent to Hoham, the king of Hebron, and to Piram, the king of Jarmuth, and to Japhia, the king of Lachish, and to Debir, the king of Eglon, saying,	*So Adoni Zedek, the king of Jerusalem, sent messages to several other kings. He sent them to Hoham, who ruled the city of Hebron, to Piram, who ruled the city of Jarmuth, to Japhia, who ruled the city of Lachish, and to Debir, who ruled the city of Eglon.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Jerusalem	Jerusalem
the king of	who ruled
Hebron	the city of Hebron
the king of	who ruled
the king of	who ruled
the king of	who ruled

Joshua 10:4

ULT	UST
“Come up to me and help me, and let us strike Gibeon, because it has made peace with Joshua and with the sons of Israel.”	*Adoni Zedek told them, “Come and help me attack the city of Gibeon because its people have made a peace agreement with Joshua and the Israelites.”*

ULT **Come up**
UST Come
(עֲלֹ֥ו)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and let us strike Gibeon, because it has made peace with Joshua and with the sons of Israel**
UST attack the city of Gibeon because its people have made a peace agreement with Joshua and the Israelites
(וְנַכֶּה אֶת־גִּבְעֹ֔ון כִּי־הִשְׁלִ֖ימָה אֶת־יְהֹושֻׁ֣עַ וְאֶת־בְּנֵ֣י יִשְׂרָאֵֽל)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because Gibeon has made peace with Joshua and with the sons of Israel, let us strike it]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gibeon	the city of Gibeon
it has made peace	its people have made a peace agreement
Joshua	Joshua
Israel	the Israelites

Joshua 10:5

ULT	UST
And the five of the kings of the Amorite gathered and went up, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, they and all of their camps. And they camped against Gibeon and fought against it.	*So these five kings of the Amorites joined their armies together. These were the kings of the cities of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon. These kings and their armies went up with all their soldiers and surrounded the city of Gibeon and started to attack it.*

ULT **the Amorite**
UST the Amorites
(הָאֱמֹרִי)

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

Support Reference: Generic Noun Phrases

ULT **their camps**
UST their armies … their armies … their soldiers
(מַחֲנֵיהֶם)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kings of	kings of
the Amorite	the Amorites
And … gathered	So … joined … together
the king of	were the kings of
Jerusalem	the cities of Jerusalem
the king of	were the kings of
Hebron	Hebron
the king of	were the kings of
the king of	were the kings of
the king of	were the kings of
Gibeon	the city of Gibeon

Joshua 10:6

ULT	UST
And the men of Gibeon sent to Joshua at the camp at Gilgal, saying, "Do not let your hands drop from your servants. Come up to us quickly and save us and help us, because all of the kings of the Amorite dwelling {in} the hill country have gathered against us."	*The men of Gibeon sent this message to Joshua at the camp at Gilgal: "Protect us, because we are your subjects. Come quickly and save us! Help us, because all the Amorite kings who live in the hill country have joined their armies together to attack us!"*

ULT **Do not let your hands drop from your servants**
UST Protect us, because we are your subjects
(אַל־תֶּרֶף יָדֶיךָ מֵעֲבָדֶיךָ)

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

Support Reference: Metaphor

ULT **from your servants**
UST because we are your subjects
(מֵעֲבָדֶיךָ)

The men of Gibeon are speaking about themselves in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [from us]

Support Reference: First, Second or Third Person

ULT **Come up to us quickly and save us and help us, because all of the kings of the Amorite dwelling {in} the hill country have gathered against us**
UST Come quickly and save us! Help us, because all the Amorite kings who live in the hill country have joined their armies together to attack us
(עֲלֵה אֵלֵינוּ מְהֵרָה וְהוֹשִׁיעָה לָּנוּ וְעָזְרֵנוּ כִּי נִקְבְּצוּ אֵלֵינוּ כָּל־מַלְכֵי הָאֱמֹרִי יֹשְׁבֵי הָהָר)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **and save us and help us**
UST and save us! Help us
(וְהוֹשִׁיעָה לָּנוּ וְעָזְרֵנוּ)

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

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gibeon	Gibeon
Joshua	Joshua
at Gilgal	at Gilgal
from your servants	because we are your subjects
and save	and save
the kings of	the … kings
the Amorite	Amorite
have gathered	have joined their armies together

Joshua 10:7

ULT	UST
And Joshua went up from Gilgal, he and all of the people of war with him, and all of the warriors of valor.	*So Joshua marched up from Gilgal with his entire army, including his best fighting men.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Gilgal	Gilgal
the warriors of	his best fighting men

Joshua 10:8

ULT	UST
And Yahweh said to Joshua, "Do not be afraid of them, because I have given them into your hand. Not a man from them will stand at your face."	*Yahweh told Joshua, "Do not be afraid of those armies. I will enable you to defeat them. None of them will be able to resist you."*

ULT **Do not be afraid of them, because I have given them into your hand**
UST Do not be afraid of those armies. I will enable you to defeat them
(אַל־תִּירָ֣א מֵהֶ֔ם כִּ֥י בְיָדְךָ֖ נְתַתִּֽים)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [I have given them into your hand, so do not be afraid of them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I have given them into your hand**
UST I will enable you to defeat them
(בְיָדְךָ֖ נְתַתִּֽים)

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

Support Reference: Predictive Past

ULT **into your hand**
UST to defeat them
(בְיָדְךָ֖)

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

Support Reference: Metonymy

ULT **will stand at your face**
UST of them will be able to resist you
(יַעֲמֹד & בְּפָנֶיךָ)

See how you translated the similar expression in Joshua 1:5. Alternate translation: [will be able to resist you]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua
Do … be afraid	Do … be afraid of

Joshua 10:9

ULT	UST
And Joshua came to them suddenly, all of the night he went up from Gilgal.	*Joshua and his army marched all night from Gilgal and surprised the enemy armies.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua and his army
Gilgal	Gilgal

Joshua 10:10

ULT	UST
And Yahweh panicked them to the face of Israel, and he struck them {with} a great striking at Gibeon, and he pursued them {by} the way of the ascent of Beth Horon, and he struck them unto Azekah and unto Makkedah.	*Yahweh caused the enemy armies to become confused when they saw the Israelites. The Israelites won a great victory at Gibeon. They chased their enemies along the road that goes up to Beth Horon. They continued to kill enemy soldiers all the way to the cities of Azekah and Makkedah.*

ULT to the face of
UST when they saw
(לִפְנֵי)

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before]

Support Reference: Metonymy

ULT and he struck them {with} a great striking
UST won a great victory
(וַיַּכֵּם מַכָּה־גְדוֹלָה)

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

Support Reference: Poetry

ULT Beth Horon … Azekah … Makkedah
UST Beth Horon … the cities of Azekah … Makkedah
(בֵּית־חוֹרֹן & עֲזֵקָה & מַקֵּדָה)

The words **Beth Horon**, **Azekah**, and **Makkedah** are the names of cities.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Israel	the Israelites. The Israelites
at Gibeon	at Gibeon

Joshua 10:11

ULT	UST
And it happened, in their fleeing from the face of Israel, they {were} on the descent of Beth Horon, that Yahweh threw on them great stones from the heavens unto Azekah, and they died. {There were} more who died by the stones of the hail than those whom the sons of Israel killed with the sword.	*As the enemies were running away from the Israelites down the road from Beth Horon, Yahweh threw large hailstones on them from the sky. These hailstones continued to fall on them all the way to the city of Azekah. The hailstones killed more of the enemy soldiers than the Israelites killed with their swords.*

ULT in their fleeing from the face of Israel
UST As the enemies were running away from the Israelites
(בְּנָסָם ׀ מִפְּנֵי יִשְׂרָאֵל)

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

Support Reference: Metonymy

ULT great stones from the heavens
UST large hailstones … from the sky
(אֲבָנִים גְּדֹלוֹת מִן־הַשָּׁמַיִם)

As the author indicates later in the verse, these were not **stones** in the sense of rocks, but **hail** stones. It may be helpful to indicate this explicitly in your translation at this point in the verse. Alternate translation: [great hailstones from the sky]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	from the Israelites
that Yahweh	Yahweh
stones	hailstones
the heavens	the sky
by the stones of	The hailstones
the hail	The hailstones
Israel	the Israelites
those whom … killed	killed
with the sword	with their swords

Joshua 10:12

ULT	UST
Then Joshua spoke to Yahweh in the day of Yahweh giving the Amorite to the face of the sons of Israel, and he said to the eyes of Israel, "Sun, be still over Gibeon, and moon, over the Valley of Aijalon."	*On that same day, when Yahweh was helping the Israelites defeat the Amorites, Joshua spoke to Yahweh. While the Israelites were watching, Joshua prayed, asking Yahweh to make the sun stay in place over the city of Gibeon and to make the moon stay in place over the Valley of Aijalon.*

ULT **in the day of Yahweh giving the Amorite to the face of the sons of Israel**
UST On that same day, when Yahweh was helping the Israelites defeat the Amorites
(בְּיוֹם תֵּת יְהוָה אֶת־הָאֱמֹרִי לִפְנֵי בְּנֵי יִשְׂרָאֵל)

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

Support Reference: Idiom

ULT **the Amorite**
UST the Amorites
(אֶת־הָאֱמֹרִי)

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

Support Reference: Generic Noun Phrases

ULT **to the eyes of Israel**
UST While the Israelites were watching
(לְעֵינֵי יִשְׂרָאֵל)

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

Support Reference: Metonymy

ULT **Sun, be still over Gibeon, and moon, over the Valley of Aijalon**
UST to make the sun stay in place over the city of Gibeon and to make the moon stay in place over the Valley of Aijalon
(שֶׁמֶשׁ בְּגִבְעוֹן דֹּם וְיָרֵחַ בְּעֵמֶק אַיָּלוֹן)

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

Support Reference: Ellipsis

ULT **Sun, be still over Gibeon, and moon, over the Valley of Aijalon**
UST to make the sun stay in place over the city of Gibeon and to make the moon stay in place over the Valley of Aijalon
(שֶׁמֶשׁ בְּגִבְעוֹן דֹּם וְיָרֵחַ בְּעֵמֶק אַיָּלוֹן)

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

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
to Yahweh	to Yahweh
in the day of	On that same day, when
Yahweh	Yahweh
the Amorite	the Amorites
Israel	was helping the Israelites defeat
Israel	the Israelites
over Gibeon	over the city of Gibeon

Joshua 10:13

ULT	UST
And the sun was still, and the moon stood, until the nation avenged its enemies. Is it not written in the Book of Jashar? And the sun stood in the middle of the heavens, and it did not hurry to go {down}, about a whole day.	*And the sun stayed in place, and the moon did not move, until the Israelites had defeated their enemies. There is an account of this in the Book of Jashar. The sun stopped moving, and it stayed in the middle of the sky and did not go down for about a whole day.*

ULT **Is it not written in the Book of Jashar**
UST There is an account of this in the Book of Jashar
(הֲלֹא־הִיא כְתוּבָה עַל־סֵפֶר הַיָּשָׁר)

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

Support Reference: Rhetorical Question

ULT **Is it not written in the Book of Jashar**
UST There is an account of this in the Book of Jashar
(הֲלֹא־הִיא כְתוּבָה עַל־סֵפֶר הַיָּשָׁר)

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

Support Reference: Active or Passive

ULT **the Book of Jashar**
UST the Book of Jashar
(סֵפֶר הַיָּשָׁר)

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

Support Reference: Copy or Borrow Words

> ULT **and it did not hurry to go {down}**
> UST and did not go down
> (וְלֹא־אָץ לָבוֹא)

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

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the nation	the Israelites
avenged	had defeated
its enemies	their enemies
the heavens	the sky
about a … day	for about a … day

Joshua 10:14

ULT	UST
And none has been like that day to the face of it or after it, for Yahweh listening to the voice of a man, because Yahweh fought for Israel.	*There has never been another day like that one, either before or after it, when Yahweh answered someone's prayer in such an amazing way. Yahweh was truly fighting for the Israelites.*

ULT **And none has been like that day to the face of it or after it, for Yahweh listening to the voice of a man, because Yahweh fought for Israel**
UST There has never been another day like that one, either before or after it, when Yahweh answered someone's prayer in such an amazing way. Yahweh was truly fighting for the Israelites
(וְלֹא הָיָה כַּיּוֹם הַהוּא לְפָנָיו וְאַחֲרָיו לִשְׁמֹעַ יְהוָה בְּקוֹל אִישׁ כִּי יְהוָה נִלְחָם לְיִשְׂרָאֵל)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **to the face of it**
UST either before
(לְפָנָיו)

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

Support Reference: Idiom

ULT **for Yahweh listening to the voice of a man**
UST when Yahweh answered someone's prayer in such an amazing way
(לִשְׁמֹעַ יְהוָה בְּקוֹל אִישׁ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like … day	another day like
Yahweh	Yahweh
Yahweh	Yahweh
for Israel	for the Israelites

Joshua 10:15

ULT	UST
And Joshua and all of Israel with him returned to the camp at Gilgal.	*Then Joshua and all of the Israelite soldiers returned to their camp at Gilgal.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	the Israelite soldiers
at Gilgal	at Gilgal

Joshua 10:16

ULT	UST
And these five kings had fled and hidden themselves in the cave at Makkedah.	*During the battle, the five kings ran away and hid in a cave near the city of Makkedah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings	the … kings

Joshua 10:17

ULT	UST
And it was told to Joshua, saying, "The five kings have been found hiding themselves in the cave at Makkedah."	*But Joshua's soldiers discovered their hiding place and they told him that the five kings were hiding in a cave near Makkedah.*

ULT **And it was told to Joshua**
UST But Joshua's soldiers discovered their hiding place and they told him that
(וַיֻּגַּד לִיהוֹשֻׁעַ)

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

Support Reference: Active or Passive

ULT **The five kings have been found**
UST But … soldiers discovered their hiding place and they told … that the five kings
(נִמְצְאוּ חֲמֵשֶׁת הַמְּלָכִים)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Joshua	Joshua's … him
The … kings	kings

Joshua 10:18

ULT	UST
And Joshua said, “Roll great stones to the mouth of the cave and appoint men by it to guard them.”	*Joshua told his men, “Roll some large stones to block the entrance of the cave. Put some guards there to watch it.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
stones	some … stones
and appoint	Put
to guard them	to watch

Joshua 10:19

ULT	UST
But you, do not stand! Pursue after your enemies and attack their rear. Do not let them enter into their cities, because Yahweh your God has given them into your hand.	*Then Joshua said to all the other soldiers, "Do not stay here in the camp. Chase after your enemies and attack those who have been the slowest to escape. Do not let them reach their cities. Yahweh your God will enable you to defeat them."*

ULT **But you**
UST Then Joshua said to all the other soldiers
(וְאַתֶּם)

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

Support Reference: Forms of 'You' — Singular

ULT **do not stand**
UST Do not stay here in the camp
(אַל־תַּעֲמֹדוּ)

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

Support Reference: Double Negatives

ULT **Do not let them enter into their cities, because Yahweh your God has given them into your hand**
UST Do not let them reach their cities. Yahweh your God will enable you to defeat them
(אַל־תִּתְּנוּם לָבוֹא אֶל־עָרֵיהֶם כִּי נְתָנָם יְהוָה אֱלֹהֵיכֶם בְּיֶדְכֶם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since Yahweh your God has given them into your hand, do not let them enter into their cities]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh your God has given them into your hand**
UST Yahweh your God will enable you to defeat them
(נְתָנָם יְהוָה אֱלֹהֵיכֶם בְּיֶדְכֶם)

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

Support Reference: Predictive Past

ULT **Yahweh your God has given them into your hand**
UST Yahweh your God will enable you to defeat them
(נְתָנָם יְהוָה אֱלֹהֵיכֶם בְּיֶדְכֶם)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemies	your enemies
Yahweh	Yahweh
your God	your God

Joshua 10:20

ULT	UST
And it happened, when Joshua and the sons of Israel had finished striking them {with} a very great striking until their finishing, that the survivors from them survived and entered into the cities of fortification.	*So Joshua and his soldiers chased and killed the Amorite soldiers until they had destroyed them almost completely. Only a few of them escaped to the safety of their cities, which had defensive walls.*

ULT striking them {with} a very great striking
UST chased and killed the Amorite soldiers
(לְהַכּוֹתָם מַכָּה גְדוֹלָה־מְאֹד)

See how you translated the similar expression in Joshua 10:10. Alternate translation: [striking them very severely]

Support Reference: Poetry

ULT the cities of fortification
UST the safety of their cities, which had defensive walls
(עָרֵי הַמִּבְצָר)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	and his soldiers
fortification	the safety of their cities, which had defensive walls

Joshua 10:21

ULT	UST
And all of the people returned to the camp, to Joshua at Makkedah, in peace. No one sharpened his tongue against the sons of Israel, against a man.	*Then the whole Israelite army returned to Joshua at the camp at Makkedah with no enemy soldiers pursuing them. No one in that region dared to say anything bad about any of the Israelites.*

ULT **in peace**
UST with no enemy soldiers pursuing them
(בְּשָׁלוֹם)

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

Support Reference: Abstract Nouns

ULT **No one sharpened his tongue against the sons of Israel**
UST No one in that region dared to say anything bad about any of the Israelites
(לֹא־חָרַץ לִבְנֵי יִשְׂרָאֵל & אֶת־לְשֹׁנוֹ)

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

Support Reference: Metaphor

ULT **against a man**
UST about any of the Israelites
(לְאִישׁ)

The author means implicitly that no one spoke against even a single Israelite. Alternate translation: [not even against any single one of them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
in peace	with no enemy soldiers pursuing them
his tongue	dared to say anything bad
Israel	about any of the Israelites

Joshua 10:22

ULT	UST
And Joshua said, "Open the mouth of the cave and bring out to me these five kings from the cave."	*Then Joshua said, "Remove the stones from the entrance of the cave and bring those five kings to me."*

ULT Open the mouth of the cave
UST Remove the stones from the entrance of the cave
(פִּתְחוּ אֶת־פִּי הַמְּעָרָה)

The author assumes that readers will understand that this means to remove the stones that were blocking the entrance to the cave. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Remove the large stones that have been sealing the opening of the cave]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
kings	kings

Joshua 10:23

ULT	UST
And they did so and brought out to him these five kings from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon.	*So his soldiers brought out the five kings from the cave. They were the kings of the cities of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings	kings
the king of	the kings of
Jerusalem	the cities of Jerusalem
the king of	the kings of
Hebron	Hebron
the king of	the kings of
the king of	the kings of
the king of	the kings of

Joshua 10:24

ULT	UST
And it happened, when they brought out these kings to Joshua, that Joshua called to every man of Israel and said to the commanders of the men of war, the ones going with him, "Come near, put your feet on the necks of these kings." So they came near and put their feet on their necks.	*When they brought these kings to Joshua, he called together the whole Israelite army. He said to the commanders who fought the battle with him, "Come here and put your feet on the necks of these kings." So they came and put their feet on the kings' necks {to show that they had completely defeated them and their armies}.*

ULT **that Joshua called to every man of Israel**
UST he called … the whole Israelite army
(וַיִּקְרָא יְהוֹשֻׁעַ אֶל־כָּל־אִישׁ יִשְׂרָאֵל)

By **man**, the author means implicitly the soldiers who had fought in the battle. Alternate translation: [that Joshua summoned the whole Israelite army]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Come near, put your feet on the necks of these kings." So they came near and put their feet on their necks**
UST together … Come here and put your feet on the necks of these kings." So they came and put their feet on the kings' necks {to show that they had completely defeated them and their armies}
(קִרְבוּ שִׂימוּ אֶת־רַגְלֵיכֶם עַל־צַוְּארֵי הַמְּלָכִים הָאֵלֶּה וַיִּקְרְבוּ וַיָּשִׂימוּ אֶת־רַגְלֵיהֶם עַל־צַוְּארֵיהֶם)

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

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings	kings
Joshua	Joshua
Joshua	he
that … called	called
Israel	Israelite army
the commanders of	the commanders
kings	kings

Joshua 10:25

ULT	UST
And Joshua said to them, "Do not be afraid and do not be dismayed. Be strong and be courageous, because Yahweh will do thus to all of your enemies with whom you {are} fighting."	*Then Joshua said to his commanders, "Yahweh will do the same thing to all the enemies whom you will fight. So you have no reason to be afraid of them. Fight very bravely!"*

ULT **Do not be afraid and do not be dismayed. Be strong and be courageous, because Yahweh will do thus to all of your enemies with whom you {are} fighting**
UST Yahweh will do the same thing to all the enemies whom you will fight. So you have no reason to be afraid of them. Fight very bravely
(אַל־תִּירְאוּ וְאַל־תֵּחָתּוּ חִזְקוּ וְאִמְצוּ כִּי כָּכָה יַעֲשֶׂה יְהוָה לְכָל־אֹיְבֵיכֶם אֲשֶׁר אַתֶּם נִלְחָמִים)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **Do not be afraid and do not be dismayed**
UST you have no reason to be afraid of them
(אַל־תִּירְאוּ וְאַל־תֵּחָתּוּ)

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

Support Reference: Parallelism

ULT **Be strong and be courageous**
UST Fight very bravely
(חִזְקוּ וְאִמְצוּ)

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

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Do … be afraid	you have … reason to be afraid of them
and be courageous	Fight very bravely
Yahweh	Yahweh

ULT	UST
your enemies	the enemies

Joshua 10:26

ULT	UST
And after this Joshua struck them and killed them and hanged them on five trees. And they were hanging on the trees until the evening.	*Then Joshua killed the five kings and hanged their bodies on five trees. He left their bodies hanging on the trees until evening.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
and killed them	killed the five kings
and hanged them	and hanged their bodies
hanging	hanging

Joshua 10:27

ULT	UST
And it happened at the time of the going {down} of the sun that Joshua commanded, and they took them down from upon the trees and threw them into the cave where they had hidden themselves. And they put great stones over the mouth of the cave, to this same day.	*At sunset, Joshua ordered his men to take the bodies down from the trees and throw them into the cave where the kings had hidden. They put large stones at the entrance of the cave. Those stones are still there today.*

> ULT **to this same day**
> UST Those stones are still there today
> (עַד־עֶצֶם הַיּוֹם הַזֶּה)

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

Support Reference: Ellipsis

> ULT **to this same day**
> UST Those stones are still there today
> (עַד־עֶצֶם הַיּוֹם הַזֶּה)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
stones	stones
day	Those stones are still there today

Joshua 10:28

ULT	UST
And Joshua captured Makkedah on that day and struck it and its king to the mouth of the sword. He devoted them and every soul that {was} in it. He did not leave a survivor. So he did to the king of Makkedah just as he had done to the king of Jericho.	*That same day, Joshua's army captured the city of Makkedah. They completely destroyed that city and its king. They also completely destroyed all of the people and animals in the city. They made sure no one survived. This is just what they had done to the city of Jericho.*

ULT **to the mouth of the sword**
UST They completely destroyed that city
(לְפִי־חָרֶב)

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

Support Reference: Idiom

ULT **He devoted them and every soul that {was} in it. He did not leave a survivor**
UST They also completely destroyed all of the people and animals in the city. They made sure no one survived
(הֶחֱרֵם אוֹתָם וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא הִשְׁאִיר שָׂרִיד)

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

Support Reference: Parallelism

ULT **He devoted them and every soul that {was} in it**
UST They also completely destroyed all of the people and animals in the city
(הֶחֱרֵם אוֹתָם וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **He devoted them**
UST They also completely destroyed
(הֶחֱרִם אוֹתָם)

The pronoun **them** refers to the city of Makkedah and its king. It may be helpful to clarify this for your readers. Alternate translation: [He completely destroyed the city and its king]

Support Reference: Pronouns — When to Use Them

ULT **and every soul that {was} in it**
UST all of the people and animals in the city
(וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua's army
captured	captured
on … day	day
its king	its king
the sword	They completely destroyed that city
He devoted	They … completely destroyed
to the king of	This is
to the king of	to the city of
Jericho	Jericho

Joshua 10:29

ULT	UST
And Joshua and all of Israel with him passed over from Makkedah to Libnah, and he fought with Libnah.	*Then Joshua led the whole Israelite army from Makkedah to the city of Libnah and they attacked it.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	Israelite army

Joshua 10:30

ULT	UST
And Yahweh also gave it and its king into the hand of Israel. And he struck it and every soul that {was} in it to the mouth of the sword. He did not leave a survivor in it. So he did to its king just as he had done to the king of Jericho.	*Yahweh also helped the Israelites conquer this city and its king. The Israelite soldiers killed everyone in the city. They made sure no one survived. They treated the king of Libnah the same way they had treated the king of Jericho.*

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

UST The Israelite soldiers killed everyone in the city. They made sure no one survived
(וַיַּכֶּהָ לְפִי־חָרֶב וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא־הִשְׁאִיר בָּהּ שָׂרִיד)

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

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
its king	its king
Israel	the Israelites
the sword	The Israelite soldiers killed everyone in the city
to its king	the king of Libnah
to the king of	the king of
Jericho	Jericho

Joshua 10:31

ULT	UST
And Joshua and all of Israel with him passed over from Libnah to Lachish, and he camped against it and fought with it.	*Next, Joshua led the whole Israelite army from Libnah to the city of Lachish. They set up their camp near the city and began their attack.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	Israelite army

Joshua 10:32

ULT	UST
And Yahweh gave Lachish into the hand of Israel, and he captured it on the second day and struck it and every soul that {was} in it to the mouth of the sword, according to all that he had done to Libnah.	*After one day of fighting, Yahweh helped the Israelites conquer Lachish. They killed everyone in the city, just as they had done to Libnah.*

ULT **on the second day**
UST After one day of fighting
(בַּיּוֹם הַשֵּׁנִי)

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [on day two] or [the next day]

Support Reference: Ordinal Numbers

ULT **and every soul that {was} in it**
UST They killed everyone in the city
(וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ)

See how you translated this same expression in Joshua 10:28. Alternate translation: [and every person who was in it]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Israel	the Israelites
and he captured it	helped … conquer
on … day	After … day of fighting
the sword	They killed everyone in the city

Joshua 10:33

ULT	UST
Then Horam, the king of Gezer, went up to help Lachish, and Joshua struck him and his people until he did not leave to him a survivor.	*During this time, King Horam of the city of Gezer brought his army to help Lachish. But Joshua's army defeated them and killed them all.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King … of
Joshua	Joshua's

Joshua 10:34

ULT	UST
And Joshua and all of Israel with him passed over from Lachish to Eglon, and they camped against it and fought with it.	*Then Joshua led the whole Israelite army from Lachish to the city of Eglon. They set up their camp near the city and began their attack.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	Israelite army

Joshua 10:35

ULT	UST
And they captured it on that day and struck it to the mouth of the sword, and every soul that {was} in it on that day he devoted, according to all that he had done to Lachish.	*They captured Eglon that same day. They killed everyone in the city. They destroyed all the people, just as they had done in Lachish.*

ULT and every soul that {was} in it

UST They killed everyone in the city

(וְאֵת כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ)

See how you translated this same expression in Joshua 10:28. Alternate translation: [and every person who was in it]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they captured it	They captured Eglon
on … day	day
the sword	They killed everyone in the city
on … day	day
he devoted	They destroyed all the people

Joshua 10:36

ULT	UST
And Joshua and all of Israel with him went up from Eglon to Hebron, and they fought with it.	*After this, Joshua led the whole Israelite army up from Eglon to the city of Hebron, and they attacked it.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	Israelite army
to Hebron	to the city of Hebron

Joshua 10:37

ULT	UST
And they captured it and struck it and its king and all of its cities and every soul that {was} in it to the mouth of the sword. He did not leave a survivor, according to all that he had done to Eglon. And he devoted it and every soul that {was} in it.	*They captured the city and all the nearby towns. They killed everyone, including the king. They made sure no one survived, just as they had done in Eglon.*

ULT and every soul that {was} in it

UST They made sure no one survived

(וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ)

See how you translated this same expression in Joshua 10:28. Alternate translation: [and every person who was in it]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they captured it	They captured the city
its king	the king
the sword	everyone
And he devoted	They made sure no one survived

Joshua 10:38

ULT	UST
And Joshua and all of Israel with him returned to Debir, and he fought with it.	*Then Joshua and the whole Israelite army turned back and went to the city of Debir and attacked it.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	Israelite army

Joshua 10:39

ULT	UST
And he captured it and its king and all of its cities, and they struck them to the mouth of the sword and devoted every soul that {was} in it. He did not leave a survivor. Just as he had done to Hebron, thus he did to Debir and to its king, and just as he had done to Libnah and to its king.	*They captured the city, its king, and all the nearby towns. They killed everyone. They made sure that. No person who lived in that area survived. They did the same things to Debir and its king that they had done to the cities of Hebron and Libnah and their kings.*

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

UST They did the same things to Debir and its king that they had done to the cities of Hebron and Libnah and their kings

(כַּאֲשֶׁר עָשָׂה לְחֶבְרוֹן כֵּן־עָשָׂה לִדְבִרָה וּלְמַלְכָּהּ וְכַאֲשֶׁר עָשָׂה לְלִבְנָה וּלְמַלְכָּהּ)

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

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he captured it	They captured the city
its king	its king
the sword	They killed everyone
and devoted	They made sure that … person who lived in that area survived
to Hebron	to the cities of Hebron
and to its king	and its king
and to its king	and their kings

Joshua 10:40

ULT	UST
And Joshua struck all of the land, the hill country and the Negev and the lowland and the slopes, and all of their kings. He did not leave a survivor. And he devoted every breathing thing, just as Yahweh, the God of Israel, had commanded.	*This is how Joshua conquered the whole region. He defeated all the kings and their people in the hill country, the southern desert, the western foothills, and the eastern slopes. He killed everyone in these places, as Yahweh, the God of Israel, had commanded.*

ULT **and all of their kings**
UST He defeated all the kings and their people
(וְאֵת כָּל־מַלְכֵיהֶם)

The pronoun **their** refers to all the regions just listed: the hill country, the Negev, the lowland, and the slopes. It may be helpful to clarify this for your readers. Alternate translation: [and all the kings of these regions]

Support Reference: Pronouns — When to Use Them

ULT **every breathing thing**
UST He killed everyone in these places
(כָּל־הַנְּשָׁמָה)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the land	region
and the Negev	the southern desert
their kings	the kings and their people
he devoted	He killed everyone in these places
Yahweh	Yahweh
the God of	the God of
Israel	Israel

Joshua 10:41

ULT	UST
And Joshua struck them from Kadesh Barnea and unto Gaza, and all of the land of Goshen and unto Gibeon.	*Joshua's army defeated all the people living in the area from Kadesh Barnea to the city of Gaza, including the region of Goshen all the way to the city of Gibeon.*

ULT **Goshen**
UST Goshen
(גֹּשֶׁן)

The word **Goshen** is the name of a region. This is not the same region as the one called Goshen in the book of Exodus. As the context shows, this region was near the city of Gibeon, and it may have gotten its name because it contained a city called Goshen.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua's army
from Kadesh Barnea	from Kadesh Barnea
Gaza	the city of Gaza
the land of	the region of
Goshen	Goshen
Gibeon	the city of Gibeon

Joshua 10:42

ULT	UST
And Joshua captured all of these kings and their land at one time, because Yahweh, the God of Israel, fought for Israel.	*Joshua defeated all these kings and took control of their territories in a single campaign. He was able to do that because Yahweh, the God of Israel, was fighting for his people.*

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

UST Joshua defeated all these kings and took control of their territories in a single campaign. He was able to do that because Yahweh, the God of Israel, was fighting for his people

(וְאֶת כָּל־הַמְּלָכִים הָאֵלֶּה וְאֶת־אַרְצָם לָכַד יְהוֹשֻׁעַ פַּעַם אֶחָת כִּי יְהוָה אֱלֹהֵי יִשְׂרָאֵל נִלְחָם לְיִשְׂרָאֵל)

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

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
captured	defeated … took control of
kings	kings
their land	their territories
Yahweh	Yahweh
the God of	the God of
Israel	Israel
for Israel	for his people

Joshua 10:43

ULT	UST
And Joshua and all of Israel with him returned to the camp at Gilgal.	*After this, Joshua and the whole Israelite army returned to their camp at Gilgal.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	Israelite army
at Gilgal	at Gilgal

Joshua 11

Joshua 11 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

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

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

Translation Issues in This Chapter

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

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

Joshua 11:1

ULT	UST
And it happened, when Jabin, the king of Hazor, heard, that he sent to Jobab, the king of Madon, and to the king of Shimron and to the king of Achshaph	*When King Jabin of the city of Hazor learned what had happened, he sent messages to several other kings. He sent them to King Jobab of the city of Madon, to the king of the city of Shimron, and to the king of the city of Achshaph.*

ULT **when Jabin, the king of Hazor, heard**
UST When King Jabin of the city of Hazor learned what had happened
(כִּשְׁמֹעַ יָבִין מֶלֶךְ־חָצוֹר)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King … of
the king of	King … of
the king of	the king of
the king of	the king of

Joshua 11:2

ULT	UST
and to the kings who {were} from the north in the hill country and in the Arabah south of Chinnereth and in the lowland and in the heights of Dor from the west,	*He also sent messages to the kings who ruled in the northern hill country and to the kings in the Jordan River Valley, south of the lake of Chinnereth; the kings in the low country, and the kings in the western foothills near the city of Dor.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kings	the kings
and in the Arabah	and to the kings in the Jordan River Valley
Chinnereth	the lake of Chinnereth

Joshua 11:3

ULT	UST
the Canaanite from the sunrise and from the sea, and the Amorite and the Hittite and the Perizzite and the Jebusite in the hill country, and the Hivite below Hermon in the land of Mizpah.	*He sent messages to the Canaanite peoples who lived on both the eastern and western sides of the Jordan River. He also sent them to the Amorites, Hittites, Perizzites, and Jebusites who lived in the hill country, and to the Hivites who lived near Mount Hermon in the region of Mizpah.*

ULT from the sunrise and from the sea
UST who lived on both the eastern and western sides of the Jordan River
(מִמִּזְרָח וּמִיָּם)

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

Support Reference: Metonymy

ULT from the sunrise and from the sea
UST who lived on both the eastern and western sides of the Jordan River
(מִמִּזְרָח וּמִיָּם)

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

Support Reference: Merism

ULT the Canaanite … and the Amorite and the Hittite and the Perizzite and the Jebusite … and the Hivite
UST He sent messages to the Canaanite peoples … He also sent them to the Amorites, Hittites, Perizzites, and Jebusites … and to the Hivites
(הַכְּנַעֲנִי & וְהָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי וְהַיְבוּסִי & וְהַחִוִּי)

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

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Canaanite	He sent messages to the Canaanite peoples
and the Amorite	He also sent them to the Amorites

ULT	UST
and the Hittite	Hittites
and the Perizzite	Perizzites
and the Jebusite	and Jebusites
and the Hivite	and to the Hivites
in the land of	in the region of
Mizpah	Mizpah

Joshua 11:4

ULT	UST
And they went out, they and all of their camps with them, many people, like the sand that {is} on the shore of the sea for multitude, and a horse and a chariot, very many.	*All these kings gathered their armies together to fight. Their soldiers were as numerous as the grains of sand on the seashore. They also brought a great number of horses and chariots with them.*

ULT **their camps**
UST their armies
(מַחֲנֵיהֶם)

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

Support Reference: Metonymy

ULT **and a horse and a chariot, very many**
UST They also brought a great number of horses and chariots with them
(וְסוּס וָרֶכֶב רַב־מְאֹד)

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

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and a horse and a chariot	They also brought … horses … with them and chariots

Joshua 11:5

ULT	UST
And all of these kings met together and came and camped together at the waters of Merom to fight with Israel.	*All these kings joined their forces and set up their camp together near the lake of Merom, preparing to fight against the Israelites.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings	kings
Israel	the Israelites

Joshua 11:6

ULT	UST
And Yahweh said to Joshua, "Do not be afraid from their faces, because tomorrow about this time I will give all of them slain to the face of Israel. You will hamstring their horses and burn their chariots with fire."	*Then Yahweh said to Joshua, "Do not be afraid of these armies, because at about this time tomorrow, I will help you defeat all of them. When you attack them, you must cripple their horses and burn their chariots."*

ULT **from their faces**
UST of these armies
(מִפְּנֵיהֶם)

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

Support Reference: Idiom

ULT **I will give all of them slain to the face of Israel**
UST I will help you defeat all of them
(אָנֹכִי נֹתֵן אֶת־כֻּלָּם חֲלָלִים לִפְנֵי יִשְׂרָאֵל)

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

Support Reference: Idiom

ULT **You will hamstring their horses**
UST When you attack them, you must cripple their horses
(אֶת־סוּסֵיהֶם תְּעַקֵּר)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua
Do … be afraid	Do … be afraid
slain	defeat

ULT	UST
Israel	you
their horses	their horses
their chariots	their chariots

Joshua 11:7

ULT	UST
And Joshua and all of the people of war with him came upon them suddenly at the waters of Merom, and they fell upon them.	*So Joshua and his whole army traveled to the lake of Merom and made a surprise attack against their enemies.*

ULT suddenly … and they fell upon them
UST and made a surprise attack … their enemies
(פִּתְאֹם וַיִּפְּלוּ בָּהֶם)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua

Joshua 11:8

ULT	UST
And Yahweh gave them into the hand of Israel, and they struck them and pursued them unto Great Sidon and unto Misrephoth Maim and unto the Valley of Mizpeh from the sunrise. And they struck them until he did not leave to them a survivor.	*Yahweh helped the Israelites defeat them. The Israelite army pursued them all the way to the great city of Sidon in the north, to Misrephoth Maim, and to the Valley of Mizpah in the east. The Israelites kept fighting until they had killed all their enemies.*

ULT **And Yahweh gave them into the hand of Israel**
UST Yahweh helped the Israelites defeat them
(וַיִּתְּנֵם יְהוָה בְּיַד־יִשְׂרָאֵל)

See how you translated the same expression in Joshua 10:8 and its other occurrences in chapter 10.

Support Reference: Metonymy

ULT **Misrephoth Maim**
UST Misrephoth Maim
(מִשְׂרְפוֹת מָיִם)

The expression **Misrephoth Maim** is the name of a place.

Support Reference: How to Translate Names

ULT **from the sunrise**
UST in the east
(מִזְרָחָה)

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

Support Reference: Metonymy

ULT **until he did not leave to them a survivor**
UST until they had killed all their enemies
(עַד־בִּלְתִּי הִשְׁאִיר־לָהֶם שָׂרִיד)

The pronoun **he** refers to Joshua. It may be helpful to clarify this for your readers. Alternate translation: [until Joshua did not leave any of them alive]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Israel	the Israelites

ULT	UST
Sidon	city of Sidon in the north
Mizpeh	Mizpah

Joshua 11:9

ULT	UST
And Joshua did to them just as Yahweh had said to him. He hamstrung their horses and burned their chariots with fire.	*Then Joshua did exactly what Yahweh had told him to do. He crippled their horses and burned their chariots.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Yahweh	Yahweh
their horses	their horses
their chariots	their chariots

Joshua 11:10

ULT	UST
And Joshua returned at that time and captured Hazor and struck its king with the sword, because Hazor, it {was} formerly the head of all of these kingdoms.	*After that, Joshua went back and captured the city of Hazor. He killed its king. Hazor was the main city that ruled all the kingdoms that had fought against Israel.*

ULT **and struck its king with the sword**
UST He killed its king
(וְאֶת־מַלְכָּהּ הִכָּה בֶחָרֶב)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the head of all of these kingdoms**
UST the main city that ruled all the kingdoms that had fought against Israel
(רֹאשׁ כָּל־הַמַּמְלָכוֹת הָאֵלֶּה)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
and captured	and captured
its king	its king
with the sword	He killed
kingdoms	kingdoms

Joshua 11:11

ULT	UST
And they struck every soul that {was} in it to the mouth of the sword, devoting {them}. Not any breathing thing remained. And he burned Hazor with fire.	*The Israelite army killed everyone in the city. They made sure that no person survived. Then they burned the city.*

ULT **soul**
UST everyone
(הַנֶּפֶשׁ)

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

Support Reference: Synecdoche

ULT **to the mouth of the sword**
UST The Israelite army killed
(לְפִי־חָרֶב)

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

Support Reference: Idiom

ULT **Not any breathing thing remained**
UST They made sure that no person survived
(לֹא נוֹתַר כָּל־נְשָׁמָה)

See how you translated the similar expression in Joshua 10:40. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [No person remained alive]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soul	everyone
the sword	The Israelite army killed

Joshua 11:12

ULT	UST
And Joshua captured all of the cities of these kings and all of their kings, and he struck them to the mouth of the sword. He devoted them just as Moses, the servant of Yahweh, had commanded.	*Joshua's army captured all these cities and killed all their kings. They destroyed everything that was in the cities. They did exactly what Moses, Yahweh's servant, had commanded them to do.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua's army
captured	captured
kings	cities
their kings	their kings
the sword	and killed
He devoted	They destroyed
Moses	Moses
the servant of	servant
Yahweh	Yahweh's

Joshua 11:13

ULT	UST
Only all of the cities standing on their mound, Israel did not burn, except Hazor alone Joshua burned.	*The Israelites did not burn any of the cities that people had built on hills{, because they wanted to live in them}. But Joshua did burn the city of Hazor, even though it was on a hill.*

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

UST The Israelites did not burn any of the cities that people had built on hills{, because they wanted to live in them}. But Joshua did burn the city of Hazor, even though it was on a hill

(רַק כָּל־הֶעָרִים הָעֹמְדוֹת עַל־תִּלָּם לֹא שָׂרָפָם יִשְׂרָאֵל זוּלָתִי אֶת־חָצוֹר לְבַדָּהּ שָׂרַף יְהוֹשֻׁעַ)

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

Support Reference: Connect — Exception Clauses

ULT **their mound**

UST hills{, because they wanted to live in them}

(תִּלָּם)

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

Support Reference: Collective Nouns

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

UST The Israelites did not burn any of the cities that people had built on hills{, because they wanted to live in them}

(כָּל־הֶעָרִים הָעֹמְדוֹת עַל־תִּלָּם לֹא שָׂרָפָם יִשְׂרָאֵל)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelites
Joshua	Joshua

Joshua 11:14

ULT	UST
And all of the plunder of these cities and the livestock, the sons of Israel plundered for themselves. Only every human they struck to the mouth of the sword until they had destroyed them. They did not leave any breathing thing.	*The Israelites took for themselves all the valuable things and all the livestock from these cities. But they killed all the people. They did not let any of the people live.*

ULT They did not leave any breathing thing
UST They did not let any of the people live
(לֹא הִשְׁאִירוּ כָּל־נְשָׁמָה)

See how you translated the similar expression in Joshua 11:11. Alternate translation: [No person remained alive]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the plunder of	the valuable things
and the livestock	and all the livestock
Israel	The Israelites
plundered	took
the sword	they killed
they had destroyed	They did not let any of the people live

Joshua 11:15

ULT	UST
Just as Yahweh had commanded Moses his servant, thus Moses had commanded Joshua, and thus Joshua did. He did not turn aside a thing from all that Yahweh had commanded Moses.	*Moses had passed on to Joshua everything that Yahweh had told him to do. And Joshua carried out all of these commands completely. He did exactly what Yahweh had ordered Moses to do.*

ULT **He did not turn aside a thing from all that Yahweh had commanded Moses**
UST all of these commands completely … exactly what Yahweh had ordered Moses to do
(לֹא־הֵסִיר דָּבָר מִכֹּל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
his servant	Moses
Moses	him
Joshua	to Joshua
Joshua	Joshua … He
Yahweh	Yahweh
Moses	Moses

Joshua 11:16

ULT	UST
And Joshua captured all of this land: the hill country and all of the Negev and all of the land of Goshen and the lowland and the Arabah and the hill country of Israel and its lowland,	*Joshua and his army took control of all these regions: the hill country, the southern desert, the whole region around Goshen, the western foothills, the Jordan River Valley, and the mountains of Israel with their foothills.*

ULT **Goshen**

UST Goshen

(הַגֹּשֶׁן)

This is the name of the same region mentioned in Joshua 10:41. This is not the region called Goshen in the book of Exodus.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua and his army
And … captured	took control of
land	regions
the Negev	the southern desert
the land of	the … region around
Goshen	Goshen
the Arabah	the Jordan River Valley
Israel	Israel

Joshua 11:17

ULT	UST
from Mount Halak, the one ascending to Seir, and unto Baal Gad in the Valley of Lebanon below Mount Hermon. And he captured all of their kings and struck them and killed them.	*They conquered all the land from Mount Halak which rises toward Seir and even as far as the town of Baal Gad in the Valley of Lebanon below Mount Hermon. Joshua captured and killed all the kings of these areas.*

ULT **and struck them and killed them**
UST and killed
(וַיַּכֵּם וַיְמִיתֵם)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Seir	Seir
Baal Gad	the town of Baal Gad
Baal Gad	the town of Baal Gad
Lebanon	Lebanon
Mount Hermon	Mount Hermon
he captured	Joshua captured
their kings	the kings of these areas
and killed them	and killed

Joshua 11:18

ULT	UST
Many days Joshua made war with all of these kings.	*Joshua and his army spent many years fighting against all these kings.*

> ULT **Many days**
> UST many years
> (יָמִים רַבִּים)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	years
Joshua	Joshua and his army
kings	kings

Joshua 11:19

ULT	UST
There was not a city that made peace with the sons of Israel except the Hivites, the dwellers of Gibeon. The all, they captured in battle.	*Only the people of the city of Gibeon, who were Hivites, agreed to become subjects of the Israelites. The Israelite army had to capture all the other cities by fighting.*

ULT **There was not a city that made peace with the sons of Israel except the Hivites, the dwellers of Gibeon**
UST Only the people of the city of Gibeon, who were Hivites, agreed to become subjects of the Israelites
(לֹא־הָיְתָה עִיר אֲשֶׁר הִשְׁלִימָה אֶל־בְּנֵי יִשְׂרָאֵל בִּלְתִּי הַחִוִּי יֹשְׁבֵי גִבְעוֹן)

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

Support Reference: Personification

ULT **There was not a city that made peace with the sons of Israel except the Hivites, the dwellers of Gibeon**
UST Only the people of the city of Gibeon, who were Hivites, agreed to become subjects of the Israelites
(לֹא־הָיְתָה עִיר אֲשֶׁר הִשְׁלִימָה אֶל־בְּנֵי יִשְׂרָאֵל בִּלְתִּי הַחִוִּי יֹשְׁבֵי גִבְעוֹן)

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

Support Reference: Connect — Exception Clauses

ULT **that made peace**
UST agreed to become subjects of
(אֲשֶׁר הִשְׁלִימָה)

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

Support Reference: Abstract Nouns

ULT The all, they captured in battle
UST The Israelite army had to capture all the other cities by fighting
(אֶת־הַכֹּל לָקְחוּ בַּמִּלְחָמָה)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
made peace	agreed to become subjects of
Israel	the Israelites
the Hivites	who were Hivites
Gibeon	the city of Gibeon
they captured	The Israelite army had to capture

Joshua 11:20

ULT	UST
For it was from Yahweh to harden their hearts to meet Israel {in} battle in order to devote them, so that there would not be favor for them, but in order to destroy them, just as Yahweh had commanded Moses.	*Yahweh led the people in all these cities to want to fight against Israel so that the Israelites would destroy them completely without showing any mercy. This is what Yahweh had commanded Moses to do.*

ULT **to harden their hearts to meet Israel {in} battle**
UST the people in all these cities to want to fight against Israel
(לְחַזֵּק אֶת־לִבָּם לִקְרַאת הַמִּלְחָמָה אֶת־יִשְׂרָאֵל)

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

Support Reference: Metaphor

ULT **in order to devote them … in order to destroy them**
UST so that the Israelites would destroy them completely
(לְמַעַן הַחֲרִימָם & לְמַעַן הַשְׁמִידָם)

The author means implicitly that the Israelites would do these things. Alternate translation: [so that the Israelites would devote them … so that the Israelites would destroy them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that there would not be favor for them**
UST without showing any mercy
(לְבִלְתִּי הֱיוֹת־לָהֶם תְּחִנָּה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to harden	the people in all these cities to want to
Israel	Israel
favor	without showing any mercy
destroy them	the Israelites would destroy them completely
Yahweh	Yahweh
Moses	Moses

Joshua 11:21

ULT	UST
And Joshua came at that time and cut off the Anakites from the hill country, from Hebron, from Debir, from Anab, and from all of the hill country of Judah, and from all of the hill country of Israel. Joshua devoted them with their cities.	*During that time, Joshua's army went through all the hill country and killed all the descendants of Anak who lived there. They killed them in the cities of Hebron, Debir, and Anab and in every other place in the hills where the tribes of Judah and Israel lived. Joshua's army destroyed all these people and their cities.*

ULT **and cut off the Anakites from the hill country, from Hebron, from Debir, from Anab, and from all of the hill country of Judah, and from all of the hill country of Israel**
UST all the hill country and killed all the descendants of Anak who lived there. They killed them in the cities of Hebron, Debir, and Anab and in every other place in the hills where the tribes of Judah and Israel lived
(וַיַּכְרֵת אֶת־הָעֲנָקִים מִן־הָהָר מִן־חֶבְרוֹן מִן־דְּבִר מִן־עֲנָב וּמִכֹּל ׀ הַר יְהוּדָה וּמִכֹּל הַר יִשְׂרָאֵל)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua's army
the Anakites	all the descendants of Anak … them
Hebron	in the cities of Hebron
Judah	the tribes of Judah
Israel	and Israel
Joshua	Joshua's army
devoted them	destroyed all these people

Joshua 11:22

ULT	UST
No Anakites remained in the land of the sons of Israel. They remained only in Gaza, in Gath, and in Ashdod.	*No descendants of Anak remained alive in the land of Israel. The only ones who survived lived in the cities of Gaza, Gath, and Ashdod.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Anakites	descendants of Anak
in the land of	in the land of
Israel	Israel
in Gaza	lived in the cities of Gaza
in Gath	Gath
and in Ashdod	and Ashdod

Joshua 11:23

ULT	UST
And Joshua captured all of the land according to all that Yahweh had spoken to Moses. And Joshua gave it for an inheritance to Israel according to their divisions, by their tribes. And the land rested from war.	*Joshua took control of all the land, just as Yahweh had told Moses to do. Then Joshua gave the land to the Israelites. He assigned each tribe a part of the land that would belong to them. After this, none of the people groups who had been living in the land fought against the Israelites again.*

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

UST Then Joshua gave the land to the Israelites. He assigned each tribe a part of the land that would belong to them

(וַיִּתְּנָהּ יְהוֹשֻׁעַ לְנַחֲלָה לְיִשְׂרָאֵל כְּמַחְלְקֹתָם לִשְׁבָטֵיהֶם)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **for an inheritance**

UST that would belong

(לְנַחֲלָה)

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

Support Reference: Metonymy

ULT **And the land rested from war**

UST After this, none of the people groups who had been living in the land fought against the Israelites again

(וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה)

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

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
And … captured	took control of
the land	the land
Yahweh	Yahweh
Moses	Moses
Joshua	Joshua
for an inheritance	that would belong
to Israel	to the Israelites … to them
by their tribes	each tribe a part of
And the land	After this, none of the people groups who had been living in the land fought against the Israelites again

Joshua 12

Joshua 12 Chapter Introduction

Structure and Formatting

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

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

Joshua 12:1

ULT	UST
Now these {are} the kings of the land whom the sons of Israel struck and possessed their land on the other side of the Jordan, from the rising of the sun, from the wadi of Arnon unto Mount Hermon, and all of the Arabah from the sunrise:	*While the Israelites were still on the east side of the Jordan River, they defeated the kings who ruled there, and they took their land. This land extended from the Arnon River gorge in the south to Mount Hermon in the north. It included all of the plain on the eastern side of the Jordan.*

ULT **Now these {are} the kings of the land**
UST While … were still on the east side of … the kings who ruled there
(וְאֵלֶּה ׀ מַלְכֵי הָאָרֶץ)

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

Support Reference: Background Information

ULT **on the other side of the Jordan, from the rising of the sun**
UST While … were still on the east side of the Jordan River
(בְּעֵבֶר הַיַּרְדֵּן מִזְרָחָה הַשָּׁמֶשׁ)

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

Support Reference: Metonymy

ULT **from the sunrise**
UST on the eastern side of the Jordan
(מִזְרָחָה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kings of	the kings who ruled
the land	there
Israel	the Israelites
and possessed	and they took
their land	their land
the Jordan	the Jordan River
from the wadi of	This land extended from
Mount Hermon	Mount Hermon in the north
the Arabah	the plain

Joshua 12:2

ULT	UST
Sihon, the king of the Amorite, the one dwelling in Heshbon, ruling from Aroer, which {is} on the lip of the wadi of Arnon, and the middle of the wadi and half of Gilead and unto the Jabbok wadi, the border of the sons of Ammon,	*{One king they defeated was} Sihon, the king of the Amorites. He lived in the city of Heshbon. He ruled the area {south of Heshbon} as far as the middle of the Arnon River gorge. So his land included the city of Aroer on the edge of that gorge. Sihon ruled the area {north of Heshbon} to the Jabbok River. That river was the boundary between his land and the land of the Ammonites. Sihon also ruled over half of the region of Gilead.*

ULT **the Amorite**
UST the Amorites
(הָאֱמֹרִי)

The author is not referring to a specific **Amorite**. He means Amorites in general. It may be more natural in your language to express this meaning by using a plural form as is modeled in the UST.

Support Reference: Generic Noun Phrases

ULT **ruling from Aroer, which {is} on the lip of the wadi of Arnon, and the middle of the wadi and half of Gilead and unto the Jabbok wadi, the border of the sons of Ammon**
UST He ruled the area {south of Heshbon} as far as the middle of the Arnon River gorge. So his land included the city of Aroer on the edge of that gorge. Sihon ruled the area {north of Heshbon} to the Jabbok River. That river was the boundary between his land and the land of the Ammonites. Sihon also ruled over half of the region of Gilead
(מֹשֵׁל מֵעֲרוֹעֵר אֲשֶׁר־עַל־שְׂפַת־נַחַל אַרְנֹן וְתוֹךְ הַנַּחַל וַחֲצִי הַגִּלְעָד וְעַד יַבֹּק הַנַּחַל גְּבוּל בְּנֵי עַמּוֹן)

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

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sihon	{One king they defeated was} Sihon
the king of	the king of
the Amorite	the Amorites
in Heshbon	in the city of Heshbon
ruling	He ruled the area {south of Heshbon}
the wadi of	River gorge … that gorge
the wadi	River gorge … that gorge

ULT	UST
Gilead	the region of Gilead
wadi	River
Ammon	the land of the Ammonites

Joshua 12:3

ULT	UST
and the Arabah unto the Sea of Chinnereth from the sunrise and unto the Sea of the Arabah, the Sea of Salt, toward the sunrise, the way of Beth Jeshimoth and from the south below the slopes of Pisgah.	*Sihon also ruled over the land on the eastern plain along the Jordan, from the Sea of Chinnereth south to the Sea of Salt. He also ruled over the land east of the Sea of Salt from Beth Jeshimoth south to Mount Pisgah.*

ULT **and the Arabah unto the Sea of Chinnereth from the sunrise and unto the Sea of the Arabah**
UST Sihon also ruled over the land on the eastern plain along the Jordan, from the Sea of Chinnereth south to the Sea of Salt
(וְהָעֲרָבָה עַד־יָם כִּנְרוֹת מִזְרָחָה וְעַד יָם הָעֲרָבָה)

Since the expression **from the sunrise** applies to **the Arabah**, it may be more natural in your language to put those expressions together. Alternate translation: [and the Arabah from the sunrise from the Sea of Chinnereth to the Sea of the Arabah] or [and the Arabah east of the Jordan River, from the Sea of Chinnereth to the Sea of the Arabah]

Support Reference: Information Structure

ULT **the Sea of Chinnereth**
UST the Sea of Chinnereth
(יָם כִּנְרוֹת)

The words **Sea of Chennereth** is a name for what is now known as “the Sea of Galilee.”

Support Reference: How to Translate Names

ULT **the Sea of the Arabah, the Sea of Salt**
UST the Sea of Salt
(יָם הָעֲרָבָה יָם־הַמֶּלַח)

The words **Sea of the Arabah** and **Sea of Salt** are both names for what is now known as “the Dead Sea.” Alternate translation: [the Salt Sea]

Support Reference: How to Translate Names

ULT **the way of Beth Jeshimoth**
UST from Beth Jeshimoth
(דֶּרֶךְ בֵּית הַיְשִׁמוֹת)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the Arabah	Sihon also ruled over the land … along the Jordan
the Sea of Chinnereth	the Sea of Chinnereth
the Arabah	Salt
the Sea of Salt	the Sea of Salt

Joshua 12:4

ULT	UST
And the border of Og, the king of Bashan, from the remnant of the Raphaites, the one dwelling in Ashtaroth and in Edrei	*The other king whom the Israelite army defeated was Og, the king of the region of Bashan. He was the last of the descendants of the giant Raphaites. He lived in the cities of Ashtaroth and Edrei.*

ULT **And the border of Og**
UST The other king whom the Israelite army defeated was Og
(וּגְבוּל עוֹג)

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

Support Reference: Metonymy

ULT **And the border of Og**
UST The other king whom the Israelite army defeated was Og
(וּגְבוּל עוֹג)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Og	The other king whom the Israelite army defeated was Og
the king of	the king of
Bashan	the region of Bashan
from the remnant of	He was the last of
the Raphaites	the descendants of the giant Raphaites

Joshua 12:5

ULT	UST
and ruling in Mount Hermon, and in Salekah, and in all of Bashan unto the border of the Geshurite and the Maacathite, and half of Gilead, the border of Sihon, the king of Heshbon.	*He ruled over the area from Mount Hermon and Salekah in the north, and over all Bashan in the east, and to the borders of the Geshurites and Maacathites to the west. Og ruled over half of the region of Gilead, as far as the border of the land ruled by Sihon, king of Heshbon.*

ULT **and half of Gilead, the border of Sihon, the king of Heshbon**
UST Og ruled over half of the region of Gilead, as far as the border of the land ruled by Sihon, king of Heshbon
(וְחֵצִי֙ הַגִּלְעָ֔ד גְּבוּל֙ סִיחֹ֣ון מֶֽלֶךְ־חֶשְׁבֹּ֔ון)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and ruling	He ruled over
in Mount Hermon	the area from Mount Hermon
Bashan	Bashan in the east
the Geshurite	the Geshurites
and the Maacathite	and Maacathites to the west
Gilead	the region of Gilead
Sihon	Sihon
the king of	ruled by … king of
Heshbon	Heshbon

Joshua 12:6

ULT	UST
Moses, the servant of Yahweh, and the sons of Israel had struck them, and Moses the servant of Yahweh had given it {as} a possession to the Reubenite and to the Gadite and to half of the tribe of Manasseh.	*Moses, Yahweh's servant, and the whole Israelite army had defeated the armies of those kings. Then Moses gave their land to the tribes of Reuben and Gad and the half tribe of Manasseh.*

ULT had struck them, and Moses the servant of Yahweh had given it
UST had defeated the armies of those kings. Then Moses gave their land
(הִכּוּם וַיִּתְּנָה מֹשֶׁה עֶבֶד־יְהוָה)

The pronoun **them** refers to the kings mentioned previously, and **it** refers to their land. It may be helpful to clarify this for your readers. Alternate translation: [had struck those kings, and Moses the servant of Yahweh had given their land]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the servant of	servant
Yahweh	Yahweh's
Israel	Israelite
Moses	Moses
the servant of	Moses
Yahweh	Moses
{as} a possession	Then … gave their land
to the Reubenite	to the tribes of Reuben
and to the Gadite	and Gad
the tribe of	tribe
Manasseh	of Manasseh

Joshua 12:7

ULT	UST
Now these {are} the kings of the land whom Joshua and the sons of Israel struck on the other side of the Jordan, toward the sea, from Baal Gad in the valley of the Lebanon and unto Mount Halak, the one ascending to Seir. And Joshua gave it to the tribes of Israel {as} a possession according to their divisions,	*Joshua and the Israelite army also defeated kings who ruled over the land on the west side of the Jordan River. That land was between Baal Gad in the valley near Lebanon to Mount Halak, which goes up to Seir. Joshua gave land to the tribes of Israel for them to possess,*

ULT on the other side of the Jordan, toward the sea
UST on the west side of the Jordan River
(בְּעֵבֶר הַיַּרְדֵּן יָמָּה)

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

Support Reference: Metonymy

ULT from Baal Gad … Mount Halak
UST That land was between Baal Gad … Mount Halak
(מִבַּעַל גָּד & הָהָר הֶחָלָק)

See how you translated these names in Joshua 11:17.

Support Reference: How to Translate Names

ULT And Joshua gave it to the tribes of Israel {as} a possession according to their divisions
UST Joshua gave land to the tribes of Israel for them to possess
(וַיִּתְּנָהּ יְהוֹשֻׁעַ לְשִׁבְטֵי יִשְׂרָאֵל יְרֻשָּׁה כְּמַחְלְקֹתָם)

See how you translated the similar expression in 11:23. Alternate translation: [And Joshua divided it up among the tribes and gave it to Israel as a possession]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} the kings of	kings who ruled over
the land	the land
Joshua	Joshua
Israel	and the Israelite army
the Jordan	the Jordan River
toward the sea	the Jordan River

ULT	UST
from Baal Gad	That land was between Baal Gad
from Baal Gad	That land was between Baal Gad
the Lebanon	near Lebanon
to Seir	Seir
Joshua	Joshua
to the tribes of	to the tribes of
Israel	Israel
{as} a possession	for them to possess

Joshua 12:8

ULT	UST
in the hill country, and in the lowland, and in the Arabah, and on the slopes, and in the wilderness, and in the Negev—the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite:	*This land included the hill country, the lowlands, the plain along the Jordan, the mountainsides, in the desert, and in the southern Judean wilderness. It had belonged to the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites.*

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

UST It had belonged to the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites

(הַחִתִּי֙ וְהָאֱמֹרִ֔י וְהַכְּנַעֲנִ֖י הַפְּרִזִּ֣י הַחִוִּ֑י וְהַיְבוּסִֽי׃)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and in the Arabah	the plain along the Jordan
and in the wilderness	in the desert
and in the Negev	and in the southern Judean wilderness
the Hittite	It had belonged to the Hittites
the Amorite	Amorites
and the Canaanite	Canaanites
the Perizzite	Perizzites
the Hivite	Hivites
and the Jebusite	and the Jebusites

Joshua 12:9

ULT	UST
the king of Jericho, one; the king of Ai, which {is} from the side of Bethel, one;	*The kings that the Israelites conquered were those of the following cities: Jericho, Ai (which was near Bethel),*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	The kings that the Israelites conquered were those of the following cities
Jericho	Jericho
the king of	The kings that the Israelites conquered were those of the following cities
Ai	Ai
Bethel	Bethel

Joshua 12:10

ULT	UST
the king of Jerusalem, one; the king of Hebron, one;	*Jerusalem, Hebron,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Jerusalem
Jerusalem	Jerusalem
the king of	Hebron
Hebron	Hebron

Joshua 12:11

ULT	UST
the king of Jarmuth, one; the king of Lachish, one;	*Jarmuth, Lachish,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Jarmuth
the king of	Lachish

Joshua 12:12

ULT	UST
the king of Eglon, one; the king of Gezer, one;	*Eglon, Gezer,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Eglon
the king of	Gezer

Joshua 12:13

ULT	UST
the king of Debir, one; the king of Geder, one;	*Debir, Geder,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Debir
the king of	Geder

Joshua 12:14

ULT	UST
the king of Hormah, one; the king of Arad, one;	*Hormah, Arad,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Hormah
the king of	Arad

Joshua 12:15

ULT	UST
the king of Libnah, one; the king of Adullam, one;	*Libnah, Adullam,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Libnah
the king of	Adullam

Joshua 12:16

ULT	UST
the king of Makkedah, one; the king of Bethel, one;	*Makkedah, Bethel,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Makkedah
the king of	Bethel
Bethel	Bethel

Joshua 12:17

ULT	UST
the king of Tappuah, one; the king of Hepher, one;	*Tappuah, Hepher,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Tappuah
the king of	Hepher

Joshua 12:18

ULT	UST
the king of Aphek, one; the king of Lasharon, one;	*Aphek, Lasharon,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Aphek
the king of	Lasharon

Joshua 12:19

ULT	UST
the king of Madon, one; the king of Hazor, one;	*Madon, Hazor,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Madon
the king of	Hazor

Joshua 12:20

ULT	UST
the king of Shimron Meron, one; the king of Akshaph, one;	*Shimron Meron, Akshaph,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Shimron Meron
the king of	Akshaph

Joshua 12:21

ULT	UST
the king of Taanach, one; the king of Megiddo, one;	*Taanach, Megiddo,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Taanach
the king of	Megiddo

Joshua 12:22

ULT	UST
the king of Kedesh, one; the king of Jokneam in Carmel, one;	*Kedesh, Jokneam in the Carmel area,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Kedesh
Kedesh	Kedesh
the king of	Jokneam
in Carmel	in the Carmel area

Joshua 12:23

ULT	UST
the king of Dor in Naphoth Dor, one; the king of Goiim in Gilgal, one;	*Dor in the Naphoth Dor area, Goiim in the region of Gilgal,*

ULT **the king of Goiim in Gilgal**
UST Goiim in the region of Gilgal
(מֶלֶךְ־גּוֹיִם לְגִלְגָּל)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Dor
the king of	מֶלֶךְ (ORIG QUOTE)
Goiim	Goiim
in Gilgal	in the region of Gilgal

Joshua 12:24

ULT	UST
the king of Tirzah, one. All of the kings {were} 31.	*and Tirzah. There was a total of thirty-one kings that the Israelite army defeated.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	and Tirzah
Tirzah	and Tirzah
the kings	kings that the Israelite army defeated

Joshua 13

Joshua 13 Chapter Introduction

Structure and Formatting

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

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in chapters 13–21 of territories and their borders. These issues include:

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

Joshua 13:1

ULT	UST
Now Joshua had aged, he had come into days. And Yahweh said to him, "You have aged, you have come into days, and very much land remains to possess it.	*When Joshua was very old, Yahweh said to him, "Joshua, you are now an old man, but there is still a lot of land for your army to capture.*

ULT **Now Joshua had aged, he had come into days**
UST When Joshua was very old
(וִיהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים)

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

Support Reference: Background Information

ULT **had aged, he had come into days … You have aged, you have come into days**
UST was very old … Joshua, you are now an old man
(זָקֵן בָּא בַּיָּמִים & אַתָּה זָקַנְתָּה בָּאתָ בַּיָּמִים)

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

Support Reference: Parallelism

ULT **he had come into days**
UST was very old
(בָּא בַּיָּמִים)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Joshua	When Joshua
had aged	was very old
Yahweh	Yahweh
have aged	are now an old man
into days	are now an old man

ULT	UST
and … land to possess it	but … land for your army to capture

Joshua 13:2

ULT	UST
This {is} the remaining land: all of the territories of the Philistines, and all of the Geshurite,	*Here is a list of the lands you must still capture: The Geshur region and all the area where the Philistines live.*

ULT **and all of the Geshurite**
UST The Geshur region
(וְכָל־הַגְּשׁוּרִי)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Geshurite**
UST The Geshur region
(הַגְּשׁוּרִי)

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

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … land	a list of the lands
the Philistines	Philistines
the Geshurite	The Geshur region

Joshua 13:3

ULT	UST
from Shihor, which {is} at the face of Egypt, and unto the border of Ekron northward (it shall be reckoned to the Canaanite); the five lords of the Philistines: the Gazite and the Ashdodite, the Ashkelonite, the Gathite, and the Ekronite; and the Avvites	*Those go as far south as Shihor, the brook that forms a boundary with Egypt. They go as far north as the city of Ekron. Conquer this land as you have conquered the Canaanite lands. Capture the cities that the five rulers of the Philistines govern: Gaza, Ashdod, Ashkelon, Gath, and Ekron. Next, also conquer the land of the Avvites,*

ULT **Shihor**
UST Shihor, the brook
(הַשִּׁיחֹור)

The word **Shihor** is the name of a river.

Support Reference: How to Translate Names

ULT **which {is} at the face of Egypt**
UST that forms a boundary with Egypt
(אֲשֶׁר ׀ עַל־פְּנֵי מִצְרַיִם)

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

Support Reference: Metonymy

ULT **the border of Ekron**
UST They go … as the city of Ekron
(גְּבוּל עֶקְרוֹן)

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

Support Reference: Metonymy

ULT **it shall be reckoned to the Canaanite**
UST Conquer this land as you have conquered the Canaanite lands
(לַכְּנַעֲנִי תֵּחָשֵׁב)

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

Support Reference: Active or Passive

ULT **it shall be reckoned to the Canaanite**
UST Conquer this land as you have conquered the Canaanite lands
(לַכְּנַעֲנִי תֵּחָשֵׁב)

The Philistines and Geshurites were not Canaanites. You could indicate that explicitly in your translation if it would be helpful to your readers. Alternate translation: [you shall consider this to be Canaanite territory, even though the Philistines and Geshurites are not Canaanites]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it shall be reckoned to the Canaanite**
UST Conquer this land as you have conquered the Canaanite lands
(לַכְּנַעֲנִי תֵּחָשֵׁב)

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

Support Reference: Metonymy

ULT **the five lords of the Philistines**
UST Capture the cities that the five rulers of the Philistines govern
(חֲמֵשֶׁת ׀ סַרְנֵי פְלִשְׁתִּים)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Egypt	Egypt
Ekron	the city of Ekron
to the Canaanite	Conquer this land as you have conquered the Canaanite lands
the … lords of	rulers of … govern
the Philistines	the Philistines
the Gazite	Gaza
and the Ashdodite	Ashdod
the Ashkelonite	Ashkelon
the Gathite	Gath

ULT	UST
and the Ekronite	and Ekron

Joshua 13:4

ULT	UST
from the south; all of the land of the Canaanite, and Mearah, which {is} to the Sidonians, unto Aphek, unto the border of the Amorite;	*who live south of the Philistines and Geshurites. Next, you must also capture the rest of the regions where the Canaanites live. They extend from Arah, which belongs to the Sidonians, to Aphek, near the boundary with the Amorites.*

ULT **from the south**
UST who live south of the Philistines and Geshurites
(מִתֵּימָן)

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

Support Reference: Ellipsis

ULT **and Mearah … Aphek**
UST They extend from Arah … Aphek
(וּמְעָרָה & אֲפֵקָה)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land of	the regions where
the Canaanite	the Canaanites live
{is} to the Sidonians	belongs to the Sidonians
the Amorite	the Amorites

Joshua 13:5

ULT	UST
and the land of the Gebalite; and all of Lebanon from the rising of the sun, from Baal Gad below Mount Hermon unto Lebo Hamath.	*Also conquer the land where the Gebalites live and all of Lebanon east of there, from the city of Baal Gad near Mount Hermon to Lebo Hamath.*

ULT **the Gebalite**
UST the Gebalites live
(הַגִּבְלִי)

The word **Gebalite** was the name for someone who lived in the city of Gebal, which was also known as Byblos.

Support Reference: How to Translate Names

ULT **from the rising of the sun**
UST east of there
(מִזְרַח הַשֶּׁמֶשׁ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the land of	Also conquer the land where
Lebanon	Lebanon
from Baal Gad	from the city of Baal Gad
from Baal Gad	from the city of Baal Gad
Mount Hermon	Mount Hermon
Lebo Hamath	Lebo Hamath

Joshua 13:6

ULT	UST
All of the dwellers of the hill country, from Lebanon unto Misrephoth Maim, all of the Sidonians, I myself will dispossess them from the face of the sons of Israel. You shall only cause it to fall to Israel as an inheritance, just as I have commanded you.	*I will force the people to leave who live in the hill country from Lebanon to Misrephoth Maim, including all the people of the city of Sidon. That way you will be able to live there instead. Your job will be to give that area to the Israelite people when you divide the land among them. That is what I have ordered you to do.*

ULT **from the face of**
UST That way you will be able to live there instead
(מִפְּנֵי)

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before]

Support Reference: Metonymy

ULT **You shall only cause it to fall**
UST Your job will be to give that area to the Israelite people when you divide the land among
(רַק הַפִּלֶּנָּה)

The author is using the term **fall** by association to refer to dividing by lot. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You shall only divide it by lot]

Support Reference: Metonymy

ULT **as an inheritance**
UST will be to give that area to the Israelite people when you divide the land among
(בְּנַחֲלָה)

As the Introduction to Joshua discusses, here and throughout this chapter, Yahweh is using the term **inheritance** by association to mean a lasting possession that would be passed down to future generations. See how you translated the similar expressions in 11:23 and 12:7. Alternate translation: [as a lasting possession]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lebanon	Lebanon
the Sidonians	the people of the city of Sidon
I … will dispossess them	I will force … to leave

ULT	UST
Israel	That way you will be able to live there instead
to Israel	them
as an inheritance	will be to give that area to the Israelite people when you divide the land among

Joshua 13:7

ULT	UST
And now divide this land as an inheritance to the nine tribes and half of the tribe of Manasseh.”	*Divide all that land among the nine tribes and the half tribe of Manasseh so that it will always belong to them.”*

ULT And now
(וְעַתָּה)

See how you translated the same expression in Joshua 1:2. See the discussion of it this expression the Introduction to Joshua, and ensure that you have been translating it consistently throughout the book. Alternate translation: [So here is what I want you to do:]

Support Reference: Idiom

ULT to the nine tribes and half of the tribe of Manasseh
UST among the nine tribes and the half tribe of Manasseh
(לְתִשְׁעַת הַשְּׁבָטִים וַחֲצִי הַשֵּׁבֶט הַמְנַשֶּׁה)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [to the nine tribes and half of the tribe of Manasseh that have not yet received any land]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
land	all … land
as an inheritance	so that it will always belong to them
the … tribes	the … tribes
the tribe of	the … tribe
Manasseh	of Manasseh

Joshua 13:8

ULT	UST
With him the Reubenite and the Gadite had taken their inheritance that Moses had given to them on the other side of the Jordan, toward the sunrise, just as Moses, the servant of Yahweh, had given to them:	*Moses had already assigned the rest of the tribe of Manasseh land where it could live. Moses, Yahweh's servant, had also already assigned land to the tribes of Reuben and Gad on the east side of the Jordan River.*

ULT With him
UST Moses had already assigned the rest of the tribe of Manasseh land where it could live
(עִמּוֹ)

The pronoun **him** refers to the other half of the tribe of Manasseh, which had already received land east of the Jordan River. It may be helpful to clarify this for your readers. Alternate translation: [With the other half of the tribe of Manasseh]

Support Reference: Pronouns — When to Use Them

ULT on the other side of the Jordan, toward the sunrise
UST on the east side of the Jordan River
(בְּעֵבֶר הַיַּרְדֵּן מִזְרָחָה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Reubenite	the tribes of Reuben
and the Gadite	and Gad
their inheritance	land
Moses	Moses
the Jordan	the Jordan River
Moses	Moses
the servant of	servant
Yahweh	Yahweh's

Joshua 13:9

ULT	UST
from Aroer, which is on the lip of the wadi of Arnon, and the city that {is} in the middle of the wadi, and all of the plateau of Medeba unto Dibon;	*Their lands went as far south as Aroer, which is on the edge of the Arnon River valley. They included the city that is located in the middle of the valley. They also included the whole plateau of Medeba, all the way to the city of Dibon.*

ULT **which is on the lip of the wadi of Arnon**
UST which is on the edge of the Arnon River valley
(אֲשֶׁר֙ עַל־שְׂפַ֣ת־נַ֔חַל אַרְנֹ֑ן)

See how you translated the same expression in Joshua 12:2.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wadi of	River valley
the wadi	the valley

Joshua 13:10

ULT	UST
and all of the cities of Sihon, the king of the Amorite, who reigned in Heshbon, unto the border of the sons of Ammon;	*These lands also included the cities that Sihon king of the Amorites had ruled. He had reigned in Heshbon. These lands went all the way to the border of the Ammonites.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sihon	Sihon
the king of	king of
the Amorite	the Amorites
reigned	He had reigned
in Heshbon	in Heshbon
Ammon	the Ammonites

Joshua 13:11

ULT	UST
and Gilead, and the border of the Geshurite and the Maacathite, and all of Mount Hermon, and all of Bashan unto Salekah,	*They included Gilead and the region of the Geshurites and Maacathites, including all of Mount Hermon. They also included all of the region of Bashan as far as the city of Salekah.*

ULT **and the border of the Geshurite and the Maacathite**
UST and the region of the Geshurites and Maacathites
(וּגְבוּל הַגְּשׁוּרִי וְהַמַּעֲכָתִי)

See how you translated the same expression in Joshua 12:4. Alternate translation: [and the territory of the Geshurites and the Maakathites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Gilead	They included Gilead
the Geshurite	region of the Geshurites
and the Maacathite	and Maacathites
Mount Hermon	Mount Hermon
Bashan	the region of Bashan

Joshua 13:12

ULT	UST
all of the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei. (He remained from the remnant of the Raphaites.) And Moses struck them and dispossessed them.	*They also included the whole kingdom of Og within the region of Bashan. He had reigned in the cities of Ashtaroth and Edrei. (Og was the last living descendant of the Rapahites.) Moses had attacked the people who had lived in all of these places, and he forced them to leave.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom of	kingdom of
Og	Og
in Bashan	within the region of Bashan
reigned	had reigned
from the remnant of	was the last living descendant of
the Raphaites	the Rapahites
Moses	Moses
and dispossessed them	and he forced them to leave

Joshua 13:13

ULT	UST
But the sons of Israel did not dispossess the Geshurite and the Maacathite. And Geshur and Maacath dwell in the midst of Israel to this day.	*However, the Israelites did not force the Geshurites and Maacathites to leave. Instead, these people live with the Israelites even at the present time.*

ULT **to this day**
UST even at the present time
(עַד הַיּוֹם הַזֶּה)

See how you translated this expression in Joshua 4:9. Alternate translation: [right up to this time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
did … dispossess	did … force … to leave
the Geshurite	the Geshurites
the Maacathite	Maacathites
Geshur	these people
and Maacath	these people
Israel	the Israelites
day	even at the present time

Joshua 13:14

ULT	UST
Only he did not give an inheritance to the tribe of Levi. The burnt offerings of Yahweh, the God of Israel, they are his inheritance, just as he spoke to him.	*But Moses did not give the Levites any assignment of land. They were the only tribe that received no land. Yahweh, the God of Israel, told them that the burnt offerings he received{, which provided their food,} would be their possession.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an inheritance	assignment of land … land
to the tribe of	the Levites … tribe
Levi	the Levites … tribe
The burnt offerings	the burnt offerings he received{, which provided their food … }
of Yahweh	Yahweh
the God of	the God of
Israel	Israel
are his inheritance	would be their possession

Joshua 13:15

ULT	UST
And Moses gave to the tribe of the sons of Reuben according to their clans.	*This is the land that Moses assigned to all of the clans of the tribe of Reuben:*

ULT And Moses gave
UST This is the land that Moses assigned
(וַיִּתֵּן 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: [And Moses gave land]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
to the tribe of	the tribe of
Reuben	Reuben
according to their clans	to all of the clans of

Joshua 13:16

ULT	UST
And the border for them was from Aroer, which {is} on the lip of the wadi of Arnon, and the city that {is} in the middle of the wadi, and all of the plateau beside Medeba,	*It went as far south as the city of Aroer on the edge of the Arnon River valley. It included the city that is in the middle of the valley. It also included the region of the plateau near Medeba.*

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

See how you translated the same expression in Joshua 12:2.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wadi of	River valley
the wadi	the valley

Joshua 13:17

ULT	UST
Heshbon and all of its cities that {are} in the plateau, Dibon and Bamoth Baal and Beth Baal Meon	*It also included Heshbon and all the cities that were in the plateau. These cities were Dibon, Bamoth Baal, Beth Baal Meon,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Heshbon	It also included Heshbon
and Bamoth Baal	Bamoth Baal
and Beth Baal Meon	Beth Baal Meon

Joshua 13:18

ULT	UST
and Jahaz and Kedemoth and Mephaath	*Jahaz, Kedemoth, Mephaath,*

(There are no notes for this verse)

Joshua 13:19

ULT	UST
and Kiriathai and Sibmah and Zereth Shahar on the hill of the valley	*Kiriathaim, Sibmah, and Zereth Shahar, which stands on a hill within the valley.*

(There are no notes for this verse)

Joshua 13:20

ULT	UST
and Beth Peor and the slopes of Pisgah and Beth Jeshimoth	*Their territory also included Beth Peor, the slopes of Mount Pisgah, Beth Jeshimoth,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Beth Peor	Their territory also included Beth Peor

Joshua 13:21

ULT	UST
and all of the cities of the plateau, and all of the kingdom of Sihon, the king of the Amorite, who had reigned in Heshbon, whom Moses struck, him and the leaders of Midian: Evi and Rekem and Zur and Hur and Reba, the princes of Sihon, the dwellers of the land.	*and all the cities situated along the plateau, and the whole kingdom of Sihon, king of the Amorites. He formerly reigned in the city of Heshbon. Moses defeated Sihon, and he also defeated the leaders of Midian. Their names were Evi, Rekem, Zur, Hur and Reba. The Midianites lived within Sihon's kingdom, and these leaders served him as vassals.*

ULT Evi and Rekem and Zur and Hur and Reba

UST Their names were Evi, Rekem, Zur, Hur and Reba

(אֶת־אֱוִי וְאֶת־רֶקֶם וְאֶת־צֻר וְאֶת־חוּר וְאֶת־רֶבַע)

The words **Evi**, **Rekem**, **Zur**, **Hur**, and **Reba** are the names of men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kingdom of	kingdom of
Sihon	Sihon
the king of	king of
the Amorite	the Amorites
had reigned	formerly reigned
in Heshbon	in the city of Heshbon
Moses	Moses
the leaders of	the leaders of
Midian	Midian
the princes of	and these leaders served him as vassals
Sihon	Sihon's kingdom
the land	The Midianites … within

Joshua 13:22

ULT	UST
And the sons of Israel slew with the sword Balaam, the son of Beor, the diviner, with the slain.	*When the Israelites used their swords to kill many of their enemies, they also killed Balaam son of Beor. He was a man who tried to use magic to tell the future.*

ULT **Beor**
UST Beor
(בְּעֹר)

The word **Beor** is the name of a man.

Support Reference: How to Translate Names

ULT **with the slain**
UST many of their enemies … also
(אֶל־חַלְלֵיהֶם)

The author is using the adjective **slain** as a noun to mean people who were killed. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [among the others they killed]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites … they
slew	to kill … killed
with the sword	used their swords
Balaam	Balaam
the diviner	He was a man who tried to use magic to tell the future
the slain	many of their enemies … also

Joshua 13:23

ULT	UST
And the border of the sons of Reuben was the Jordan and its border. This {is} the inheritance of the sons of Reuben according to their clans, the cities, and their villages.	*The border of the people of the tribe of Reuben was the Jordan River. This was the land that Moses gave to the clans of the tribe of Reuben. They lived in the cities and villages there.*

ULT **the Jordan and its border**
UST the Jordan River
(הַיַּרְדֵּן וּגְבוּל)

This phrase expresses a single idea by using two words connected with **and**. The word **Jordan** tells of what river this was the **border** or shore. Alternate translation: [the shore of the Jordan River]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Reuben	the tribe of Reuben
the Jordan	the Jordan River
the inheritance of	the land that Moses gave to … They lived in
Reuben	the tribe of Reuben
according to their clans	the clans of

Joshua 13:24

ULT	UST
And Moses gave to the tribe of Gad, to the sons of Gad according to their clans.	*Moses also gave land to the tribe of Gad. He gave each of the clans of the Gadites the land they would need to live on.*

ULT And Moses gave
UST Moses also gave land
(וַיִּתֵּן 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: [And Moses gave land]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
to the tribe of	to the tribe of
Gad	Gad
Gad	of the Gadites
according to their clans	each of the clans … they would need to live on

Joshua 13:25

ULT	UST
And the border for them was Jazer and all of the cities of Gilead and half of the land of the sons of Ammon, unto Aroer, which {is} at the face of Rabbah,	*They lived near Jazer and in all the cities of Gilead. Their land included half of the land where the Ammonites had once lived {before King Sihon took it from them.} Their land went all the way to Aroer, which is a city east of Rabbah.*

ULT **the border**
UST They lived near
(הַגְּבוּל)

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

Support Reference: Metonymy

ULT **and half of the land of the sons of Ammon**
UST Their land included half of the land where the Ammonites had once lived {before King Sihon took it from them … }
(וְחֲצִי אֶרֶץ בְּנֵי עַמּוֹן)

The author assumes that readers will know that King Sihon and the Amorites had conquered half of the land that had formerly belonged to the Ammonites. He is referring to this land, not to a further half of the land where the Ammonites were still living. Alternate translation: [and the land that King Sihon and the Amorites had taken from the Ammonites, which amounted to half of their land]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	Gilead
the land of	the land where
Ammon	the Ammonites had once lived {before King Sihon took it from them … }
Rabbah	is a city east of Rabbah

Joshua 13:26

ULT	UST
and from Heshbon unto Ramath Mizpah and Betonim, and from Mahanaim unto the border of Debir,	*Their land extended from Heshbon to Ramath Mizpah and Betonim, all the way to Mahanaim and to the region of Debir.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and from Heshbon	Their land extended from Heshbon
Ramath Mizpah	Ramath Mizpah

Joshua 13:27

ULT	UST
and in the valley, Beth Haram and Beth Nimrah and Succoth and Zaphon, the rest of the kingdom of Sihon, the king of Heshbon, the Jordan and the border, unto the end of the Sea of Chinnereth, beyond the Jordan from the sunrise.	*Their land was also in the valley. It included the cities of Beth Haram, Beth Nimrah, Succoth, and Zaphon. This was the rest of the kingdom of Sihon, who had ruled from the city of Heshbon. His kingdom had bordered on the Jordan River and extended to the lower end of the Sea of Chinnereth, eastward beyond the Jordan River.*

ULT the Jordan and the border
UST His kingdom had bordered on the Jordan River
(הַיַּרְדֵּן וּגְבֻל)

See how you translated the similar expression in Joshua 13:23. Alternate translation: [with the Jordan as a border]

Support Reference: Hendiadys

ULT the Sea of Chinnereth
UST the Sea of Chinnereth
(יָם־כִּנֶּרֶת)

See how you translated this name in 12:3.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Succoth	Succoth
the kingdom of	the kingdom of
Sihon	Sihon
the king of	who had ruled from
Heshbon	the city of Heshbon
the Jordan	His kingdom had bordered on the Jordan River
the Sea of Chinnereth	the Sea of Chinnereth
the Jordan	the Jordan River

Joshua 13:28

ULT	UST
This is the inheritance of the sons of Gad according to their clans, the cities and their villages.	*This is the land that Moses assigned to the clans of the tribe of Gad. They lived in the cities and villages there.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the inheritance of	the land that Moses assigned to … They lived in
Gad	the tribe of Gad
according to their clans	the clans of

Joshua 13:29

ULT	UST
And Moses gave to half of the tribe of Manasseh, and it was to half of the tribe of the sons of Manasseh according to their clans.	*Moses also gave land {on the east side of the Jordan River} to half of the tribe of Manasseh. Moses gave each clan of this half-tribe the land it would need to live on.*

ULT And Moses gave

UST Moses also gave land {on the east side of the Jordan River}

(וַיִּתֵּן 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: [And Moses gave land]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the tribe of	the tribe of
Manasseh	Manasseh
the tribe of	tribe
Manasseh	this
according to their clans	each clan … the land it would need to live on

Joshua 13:30

ULT	UST
And their border was from Mahanaim, all of Bashan, all of the kingdom of Og, the king of Bashan, and all of the towns of Jair, which {are} in Bashan, 60 cities.	*Their territory went as far as Mahanaim. It included the whole region of Bashan, the whole former kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan. There are sixty cities in that region.*

ULT **their border**
UST Their territory
(גְּבוּלָם)

The author is using the term **border** by association to mean territory. If it would be helpful in your language, you could use an equivalent expression or plain language.

Support Reference: Metonymy

ULT **Jair**
UST Jair
(יָאִיר)

The word **Jair** is the name of a man. Numbers 32:41 describes his conquest of these **towns**.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bashan	Bashan
kingdom of	former kingdom of
Og	Og
the king of	king of
Bashan	Bashan
{are} in Bashan	are in Bashan

Joshua 13:31

ULT	UST
And half of Gilead, and Ashtaroth and Edrei (the cities of the kingdom of Og in the Bashan), were to the sons of Machir the son of Manasseh, for half of the sons of Machir according to their clans.	*Their land also included half of the region of Gilead, as well as the cities of Ashtaroth and Edrei. (People sometimes call those the royal cities of Og in Bashan). Moses gave these lands to the descendants of Machir son of Manasseh. The clans of about half of Machir's descendants lived there.*

ULT **Machir**
UST Machir's
(מָכִיר)

The word **Machir** is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	the region of Gilead
the kingdom of	the royal cities of
Og	Og in
in the Bashan	Bashan
Manasseh	Manasseh
according to their clans	The clans of

Joshua 13:32

ULT	UST
These {are} what Moses caused to inherit in the plains of Moab, from the other side of the Jordan, Jericho from the sunrise.	*These were the lands that Moses distributed to those Israelites on the plains of Moab, on the other side of the Jordan River, just east of Jericho.*

ULT caused to inherit
UST distributed to those Israelites
(נָחַל)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [caused these tribes to inherit] or [caused these tribes to possess]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
caused to inherit	distributed to those Israelites
Moab	Moab
the Jordan	the Jordan River
Jericho	Jericho

Joshua 13:33

ULT	UST
But to the tribe of Levi Moses gave no inheritance. Yahweh, the God of Israel, he {is} their inheritance, just as he spoke to them.	*But Moses gave no land to the tribe of Levi. Yahweh, the God of Israel, promised them that he would be their inheritance.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But to the tribe of	But
Levi	to the tribe of Levi
Moses	Moses
inheritance	land
Yahweh	Yahweh
the God of	the God of
Israel	Israel
{is} their inheritance	that he would be their inheritance

Joshua 14

Joshua 14 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It begins to describe the division of the land west of the Jordan River (Joshua 14:1–5), and it relates how Joshua gave the city of Hebron and the surrounding area to Caleb (Joshua 14:6–15).

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

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

Joshua 14:1

ULT	UST
Now these {are} what the sons of Israel inherited in the land of Canaan, which Eleazar the priest and Joshua, the son of Nun, and the heads of the fathers of the tribes of the sons of Israel caused them to inherit.	*Here is a description of the areas where the Israelites settled in the land of Canaan. Eleazar the high priest, Joshua, and the family leaders of the Israelite tribes divided the land among them.*

ULT **inherited**
UST the areas where … settled in the land of … divided the land among them
(נָחַלוּ)

As the Introduction to Joshua discusses, here and throughout this chapter, the author is using the term **inherited** by association to describe receiving a lasting possession that would be passed down to future generations. Alternate translation: [came to possess]

Support Reference: Metonymy

ULT **and the heads of the fathers of**
UST and the family leaders of
(וְרָאשֵׁי אֲבוֹת)

The author is leaving out a word that in many languages a sentence would need in order to be complete. He is using the word **fathers** to mean "father's houses." In ancient Israel, that expression described extended families, comprising three or four generations led by a man who was the father, grandfather, or great-grandfather of the family members. The household also included servants. You can supply this word in your translation or use an equivalent expression. Alternate translation: [and the heads of the father's houses of] or [and the men who led the extended families of]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
inherited	the areas where … settled in the land of … divided the land among them
in the land of	the areas where … settled in the land of … divided the land among them
Canaan	Canaan
Eleazar	Eleazar
the priest	the high priest
and Joshua	Joshua
the tribes of	tribes
Israel	the Israelite

ULT	UST
caused … to inherit	the areas where … settled in the land of … divided the land among them

Joshua 14:2

ULT	UST
Their inheritance {was} by lot, just as Yahweh had commanded by the hand of Moses, for the nine tribes and the half of a tribe.	*They decided what land to give to each of the remaining nine and one-half tribes by casting lots. Yahweh had told Moses to tell them to do it that way, and so they did.*

ULT by the hand of Moses
UST Moses to tell them to do it
(בְּיַד־מֹשֶׁה)

The author is using one part of Moses, his **hand**, to mean all of him in the act of passing on a command from Yahweh to the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [through Moses]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Their inheritance {was}	They decided what land to give
by lot	by casting lots
Yahweh	Yahweh
Moses	Moses
the … tribes	tribes
a tribe	tribes

Joshua 14:3

ULT	UST
For Moses had given the inheritance of two tribes and half of a tribe from the other side of the Jordan. But to the Levites he did not give an inheritance in the midst of them.	*Moses had given land as a permanent possession to two and a half tribes before Israel crossed over the Jordan River. Moses did not give any land to the tribe of Levi. (Rather than give them part of the land, Moses gave them cities to live in. He also gave them pastureland around those cities for their livestock so they could sustain their families.) Even so, there were nine and a half of the twelve Israelite tribes that still needed land, because the descendants of Joseph had become two tribes, Manasseh and Ephraim. (vv3-4)*

ULT **from the other side of the Jordan**
UST before Israel crossed over the Jordan River
(מֵעֵבֶר לַיַּרְדֵּן)

The author is speaking of the location of this **land** from the perspective of the west side of the Jordan River. The **other side** therefore means the east side. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on the east side of the Jordan River]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the inheritance of	land as a permanent possession
tribes	tribes
a tribe	tribes
the Jordan	the Jordan River
But to the Levites	to the tribe of Levi
an inheritance	any land

Joshua 14:4

ULT	UST
For the sons of Joseph were two tribes, Manasseh and Ephraim. And they gave no portion to the Levites in the land if not cities for dwelling and their pasturelands for their livestock and for their property.	*Moses had given land as a permanent possession to two and a half tribes before Israel crossed over the Jordan River. Moses did not give any land to the tribe of Levi. (Rather than give them part of the land, Moses gave them cities to live in. He also gave them pastureland around those cities for their livestock so they could sustain their families.) Even so, there were nine and a half of the twelve Israelite tribes that still needed land, because the descendants of Joseph had become two tribes, Manasseh and Ephraim. (vv3-4)*

ULT **And they gave no portion to the Levites in the land if not cities for dwelling and their pasturelands for their livestock and for their property**

UST Rather than give them part of the land, Moses gave them cities to live in. He also gave them pastureland around those cities for their livestock so they could sustain their families
(וְלֹא־נָתְנוּ֙ חֵ֣לֶק לַלְוִיִּ֔ם בָּאָ֖רֶץ כִּ֣י אִם־עָרִ֑ים לָשָׁ֕בֶת וּמִגְרְשֵׁיהֶ֖ם לְמִקְנֵיהֶ֥ם וּלְקִנְיָנָֽם)

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [The only portion that they gave to the Levites in the land was cities for dwelling and their pasturelands for their livestock and property]

Support Reference: Connect — Exception Clauses

ULT **And they gave no portion to the Levites**

UST Rather than give them part of … Moses gave them
(וְלֹא־נָתְנוּ֙ חֵ֣לֶק לַלְוִיִּ֔ם)

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [And the Levites were given no portion]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joseph	Joseph
tribes	tribes
Manasseh	Manasseh
and Ephraim	and Ephraim
to the Levites	them … them

ULT	UST
in the land	the land
for their livestock	for their livestock so they could sustain their families

Joshua 14:5

ULT	UST
Just as Yahweh had commanded Moses, so the sons of Israel did. And they divided the land.	*The people of Israel did just what Yahweh commanded Moses. They gave out portions of the land as permanent possessions.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
Israel	The people of Israel … They
the land	the land as permanent possessions

Joshua 14:6

ULT	UST
And the sons of Judah came near to Joshua at Gilgal, and Caleb, the son of Jephunneh the Kenizzite, said to him, "You yourself know the word that Yahweh spoke to Moses, the man of God, concerning me and concerning you at Kadesh Barnea.	*Some men from the tribe of Judah went to Joshua while he and all the Israelites were at Gilgal. Among those men was Jephunneh's son Caleb. He said to Joshua, "I am sure that you remember what Yahweh said to the prophet Moses concerning you and me when we were at Kadesh Barnea.*

ULT **Jephunneh the Kenizzite**
UST Jephunneh's
(יְפֻנֶּה הַקְּנִזִּי)

The word **Jephunneh** is the name of a man, and the word **Kenizzite** is the name of a people group.

Support Reference: How to Translate Names

ULT **the word**
UST what … said
(אֶת־הַדָּבָר)

Caleb is using the term **word** by association to mean a command that Yahweh gave by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [command]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Some men from the tribe of Judah … Among those men was
Joshua	Joshua
at Gilgal	while he and all the Israelites were at Gilgal
Caleb	Caleb
You … know	I am sure that you remember
Yahweh	Yahweh
Moses	Moses
the man of God	the prophet
at Kadesh Barnea	when we were at Kadesh Barnea

Joshua 14:7

ULT	UST
I {was} a son of 40 years when Moses, the servant of Yahweh, sent me from Kadesh Barnea to spy on the land. And I brought back word to him just as {was} in my heart.	*I was 40 years old at that time. Moses sent me from Kadesh Barnea with you and some other men to explore this land. When we returned, I gave to Moses an accurate report about what we had seen.*

ULT **I {was} a son of 40 years**
UST I was 40 years old at that time
(בֶּן־אַרְבָּעִים שָׁנָה אָנֹכִי)

Caleb is using a common expression of his culture to state his age. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I was 40 years old]

Support Reference: Idiom

ULT **And I brought back word to him just as {was} in my heart**
UST When we returned, I gave to Moses an accurate report about what we had seen
(וָאָשֵׁב אֹתוֹ דָּבָר כַּאֲשֶׁר עִם־לְבָבִי)

Here, the **heart** represents the thoughts. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And I told him what I honestly felt to be the truth]

Support Reference: Metaphor

ULT **word**
UST report about what we had seen
(דָּבָר)

Caleb is using the term **word** by association to mean the report he gave by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a report]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years
Moses	Moses
the servant of	Moses
Yahweh	Moses
from Kadesh Barnea	from Kadesh Barnea with you and some other men

ULT	UST
the land	this land

Joshua 14:8

ULT	UST
But my brothers who went up with me made the heart of the people melt. But I myself was full after Yahweh my God.	*The other Israelites who went with us gave a report that caused the people to be afraid. But I did everything that Yahweh my God wanted me to do. {I encouraged the people to conquer the land.}*

ULT **But my brothers**
UST The other Israelites
(וְאַחַי)

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

Support Reference: Metaphor

ULT **went up**
UST went
(עָלָו)

As the Introduction to Joshua discusses, in Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. If your language does not mark travel for change in elevation, you can translate such expressions more simply.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **made the heart of the people melt**
UST gave a report that caused the people to be afraid
(הִמְסִיו אֶת־לֵב הָעָם)

Here, the **heart** represents courage, and **melt** represents losing courage. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [made the people lose their courage]

Support Reference: Metaphor

ULT **But I myself was full after Yahweh my God**
UST But I did everything that Yahweh my God wanted me to do. {I encouraged the people to conquer the land … }
(וְאָנֹכִי מִלֵּאתִי אַחֲרֵי יְהוָה אֱלֹהָי)

Caleb is using a common expression to mean he obeyed God completely. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But I obeyed Yahweh my God completely]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	did everything that Yahweh my God wanted me to do. {I encouraged the people to conquer the land … }
my God	did everything that Yahweh my God wanted me to do. {I encouraged the people to conquer the land … }

Joshua 14:9

ULT	UST
And Moses swore on that day, saying, 'If the land on which your foot has trodden will not be for an inheritance for you and for your sons unto forever, for you were full after Yahweh my God.'	*That day Moses promised me, 'The land that you walked on will become yours as your permanent possession. It will always belong to you and your descendants. I promise that it will be yours because you did everything that Yahweh, my God, wanted you to do.'*

ULT **If the land on which your foot has trodden will not be for an inheritance for you and for your sons unto forever**

UST me, 'The land that you walked on will become yours as your permanent possession. It will always belong to you and your descendants

(אִם־לֹא הָאָ֨רֶץ֙ אֲשֶׁ֣ר דָּרְכָ֤ה רַגְלְךָ֙ בָּ֔הּ לְךָ֖ תִהְיֶ֣ה לְנַחֲלָ֑ה וּלְבָנֶ֖יךָ עַד־עוֹלָ֑ם)

Following the custom of his culture, Moses is swearing an oath by stating the first part of a condition (**if**) but not the second part ("then"). If it would be helpful to your readers, you could explicitly state the second part of this condition. Alternate translation: [If the land on which your foot has walked does not become an inheritance for you and your descendants forever, then may Yahweh punish me severely]

Support Reference: Oath Formulas

ULT **saying, 'If the land on which your foot has trodden will not be for an inheritance for you and for your sons unto forever, for you were full after Yahweh my God**

UST me, 'The land that you walked on will become yours as your permanent possession. It will always belong to you and your descendants. I promise that it will be yours because you did everything that Yahweh, my God, wanted you to do

(לֵאמֹ֔ר אִם־לֹא הָאָ֨רֶץ֙ אֲשֶׁ֣ר דָּרְכָ֤ה רַגְלְךָ֙ בָּ֔הּ לְךָ֖ תִהְיֶ֣ה לְנַחֲלָ֑ה וּלְבָנֶ֖יךָ עַד־עוֹלָ֑ם כִּ֣י מִלֵּ֔אתָ אַחֲרֵ֖י יְהוָ֥ה אֱלֹהָֽי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling me that the land on which my foot had trodden would certainly be for an inheritance for me and my sons forever, since I had been full after Yahweh his God]

Support Reference: Quotes within Quotes

ULT **If the land on which your foot has trodden will not be for an inheritance for you and for your sons unto forever, for you were full after Yahweh my God**
UST me, 'The land that you walked on will become yours as your permanent possession. It will always belong to you and your descendants. I promise that it will be yours because you did everything that Yahweh, my God, wanted you to do
(אִם־לֹ֡א הָאָ֣רֶץ אֲשֶׁר־דָּרְכָה־רַגְלְךָ֩ בָּ֨הּ תִּהְיֶ֥ה לְנַחֲלָ֛ה וּלְבָנֶ֖יךָ עַד־עוֹלָ֑ם כִּ֣י מִלֵּ֔אתָ אַחֲרֵ֖י יְהוָ֥ה אֱלֹהָֽי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because you obeyed Yahweh your God completely, the land on which your foot has trodden will be an inheritance for you and your descendants forever]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the land on which your foot has trodden**
UST me, 'The land that you walked on
(הָאָ֣רֶץ אֲשֶׁר־דָּרְכָה־רַגְלְךָ֩ בָּ֨הּ)

Moses is using one part of Caleb, his **foot**, to mean all of him in the act of walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the land where you have walked]

Support Reference: Synecdoche

ULT **and for your sons**
UST and your descendants
(וּלְבָנֶ֖יךָ)

Moses is speaking as if all of the descendants of Caleb were actually his **sons**. Alternate translation: [and for your descendants]

Support Reference: Metaphor

ULT **you were full after Yahweh my God**
UST you did everything that Yahweh, my God, wanted you to do
(מִלֵּ֔אתָ אַחֲרֵ֖י יְהוָ֥ה אֱלֹהָֽי)

See how you translated the similar expression in Joshua 14:8.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
And … swore	promised
on … day	day
the land	The land
for an inheritance	

ULT	UST
	as your permanent possession. It will … belong
forever	always
Yahweh	Yahweh
my God	my God

Joshua 14:10

ULT	UST
And now, behold, Yahweh has kept me alive these 45 years, just as he spoke, from when Yahweh spoke this word to Moses when Israel walked in the wilderness. And now, behold, today I am a son of 85 years.	*Now Yahweh has done for me what he promised he would do. It has been 45 years since Moses made that promise to me during the time when we Israelites were still in the wilderness. But just as Yahweh promised, he has kept me alive and well all during that time. Look at me! I am now 85 years old.*

ULT behold … behold
UST Look at me
(הִנֵּה & הִנֵּהְ)

In both instances, Caleb is using the term **behold** to focus his listener's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [listen to this … listen to this]

Support Reference: Foreground Information

ULT this word
UST that promise
(אֶת־הַדָּבָר הַזֶּה)

Caleb is using the term **word** by association to mean a command that Yahweh spoke by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [this command]

Support Reference: Metonymy

ULT I am a son of 85 years
UST I am … 85 years old
(אָנֹכִי & בֶּן־חָמֵשׁ וּשְׁמוֹנִים שָׁנָה)

Caleb is using a common expression of his culture to state his age. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am 85 years old]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
years	years
Yahweh	יְהוָֹה (ORIG QUOTE)
Moses	Moses … me
Israel	we Israelites

ULT	UST
in the wilderness	were still in the wilderness
today	now
years	years

Joshua 14:11

ULT	UST
Still I {am} strong today just as on the day Moses sent me. As {was} my strength then, so {is} my strength now, for war, and for going out and for coming in.	*But I am still as strong today as I was on the day that Moses sent me to explore this land. I have the same strength now that I had as a young man. I can still fight wars as a soldier or as a commander.*

ULT **Still I {am} strong today just as on the day Moses sent me. As {was} my strength then, so {is} my strength now**

UST But I am still as strong today as I was on the day that Moses sent me to explore this land. I have the same strength now that I had as a young man

(עוֹדֶנִּי הַיּוֹם חָזָק כַּאֲשֶׁר בְּיוֹם שְׁלֹחַ אוֹתִי מֹשֶׁה כְּכֹחִי אָז וּכְכֹחִי עָתָּה)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [I have just as much strength now as I had then, on the day when Moses sent me]

Support Reference: Parallelism

ULT **for war, and for going out and for coming in**

UST I can still fight wars as a soldier or as a commander

(לַמִּלְחָמָה וְלָצֵאת וְלָבוֹא)

Caleb is using a common expression to refer to leadership. It is clear from verses such as 1 Kings 3:7 that the expression **going out and coming in** is a general description of the work of rulers and commanders. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [both to fight in war and to command soldiers in battle]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the day	as I was on the day that
Moses	Moses

Joshua 14:12

ULT	UST
And now, give to me this hill country that Yahweh spoke {of} on that day. For you yourself heard on that day that the Anakites {were} there and great fortified cities. Perhaps Yahweh {will be} with me and I will dispossess them, just as Yahweh has spoken."	*So please give me the hill country that Yahweh promised to give to me on that day long ago. At that time, you heard me say that the Anakim lived there. You heard me say that their cities were large and that they had walls around them to protect them. {And that is still true today.} But I hope that Yahweh will help me to force the people there to leave, just as Yahweh promised."*

ULT and great fortified cities

UST You heard me say that their cities were large and that they had walls around them to protect them. {And that is still true today … }

(וְעָרִים גְּדֹלוֹת בְּצֻרוֹת)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and that there were great fortified cities there]

Support Reference: Ellipsis

ULT Yahweh {will be} with me

UST Yahweh will help me

(יְהוָה אוֹתִי)

Caleb is using a common expression to mean that God will help him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh will help me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
on … day	on … day long ago
on … day	At … time
the Anakites	the Anakim
fortified	and that they had walls around them to protect them. {And that is still true today … }
Yahweh	Yahweh
and I will dispossess them	to force the people there to leave
Yahweh	Yahweh

Joshua 14:13

ULT	UST
And Joshua blessed him, and he gave Hebron to Caleb, the son of Jephunneh, for an inheritance.	*Then Joshua asked God to bless Caleb the son of Jephunneh. Joshua gave Caleb the city of Hebron as his possession.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua … Joshua
And … blessed him	Then … asked God to bless Caleb
Hebron	the city of Hebron
to Caleb	Caleb
for an inheritance	as his possession

Joshua 14:14

ULT	UST
Therefore Hebron is to Caleb, the son of Jephunneh the Kenizzite, for an inheritance to this day, because he was full after Yahweh, the God of Israel.	*In this way, Hebron became the permanent possession and the home of Caleb son of Jephunneh the Kenizzite. To this day his descendants live there because Caleb did everything that Yahweh, the God of Israel, wanted him to do.*

ULT **Hebron is to Caleb, the son of Jephunneh the Kenizzite, for an inheritance to this day, because he was full after Yahweh, the God of Israel**
UST Hebron became the permanent possession and the home of Caleb son of Jephunneh the Kenizzite. To this day his descendants live there because Caleb did everything that Yahweh, the God of Israel, wanted him to do
(הָיְתָה־חֶבְרוֹן לְכָלֵב בֶּן־יְפֻנֶּה הַקְּנִזִּי לְנַחֲלָה עַד הַיּוֹם הַזֶּה יַעַן אֲשֶׁר מִלֵּא אַחֲרֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because Caleb obeyed Yahweh completely, Hebron has belonged to him and his descendants as an inheritance to this day]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to this day**
UST To this day
(עַד הַיּוֹם הַזֶּה)

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

Support Reference: Metonymy

ULT **he was full after Yahweh**
UST Caleb did everything that Yahweh … wanted him to do
(מִלֵּא אַחֲרֵי יְהוָה)

See how you translated the similar expressions in Joshua 14:8 and Joshua 14:9.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hebron	Hebron
to Caleb	the permanent possession and the home of Caleb … his descendants live there
for an inheritance	the permanent possession and the home of Caleb … his descendants live there
day	To this day

ULT	UST
Yahweh the God of Israel	Yahweh the God of Israel

Joshua 14:15

ULT	UST
(Now the name of Hebron formerly {was} Kiriath Arba. He {was} a great man among the Anakites.) And the land rested from war.	*(Now people used to call Hebron Kiriath Arba. Arba had been a very famous Anakite.) No enemies were attacking the Israelites at this time{, so they were able to divide up the land peacefully}.*

ULT **Now the name of Hebron formerly {was} Kiriath Arba. He {was} a great man among the Anakites**

UST Now people used to call Hebron Kiriath Arba. Arba had been a very famous Anakite
(וְשֵׁם חֶבְרוֹן לְפָנִים קִרְיַת אַרְבַּע הָאָדָם הַגָּדוֹל בָּעֲנָקִים הוּא)

The author is providing background information to help readers recognize that **Hebron** is the same city that they may have known as **Kiriath Arba**. He is also providing information about the man **Arba** for whom the city was originally named. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **And the land rested from war**

UST No enemies were attacking the Israelites at this time{, so they were able to divide up the land peacefully}
(וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה)

See how you translated the similar expression in Joshua 11:23. Alternate translation: [And there was no more war in the land]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hebron	Hebron
{was} Kiriath Arba	Kiriath Arba
among the Anakites	had been a very famous Anakite
And the land	No enemies were attacking the Israelites at this time{, so they were able to divide up the land peacefully}

Joshua 15

Joshua 15 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided among the various tribes the land the Israelites conquered. It describes how Joshua gave land west of the Jordan River to the tribe of Judah (15:1–63).

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

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

Joshua 15:1

ULT	UST
Now the lot for the tribe of the sons of Judah according to their clans was to the border of Edom, from the wilderness of Zin southward from the end of the south.	*The Israelite leaders assigned land by lot to the clans of the tribe of Judah. In the south, their land extended to the wilderness of Zin at the border of Edom.*

ULT **the lot**
UST The Israelite leaders assigned land by lot
(הַגּוֹרָל)

The author is using the term **lot** by association to mean the territory that was assigned to the tribe of Judah by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory assigned]

Support Reference: Metonymy

ULT **from the wilderness of Zin southward from the end of the south**
UST In the south, their land extended to the wilderness of Zin
(מִדְבַּר־צִן נֶגְבָּה מִקְצֵה תֵימָן)

As the Introduction to Joshua discusses, here and throughout this chapter, the author describes the location of one place relative to another in the way that is characteristic of his culture. In your translation, express these relative locations in the way that your culture would describe them. Alternate translation: [to the wilderness of Zin in the Negev at its extreme southern end]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lot	The Israelite leaders assigned land by lot
for the tribe of	the tribe of
Judah	Judah
according to their clans	to the clans of
Edom	Edom
from the wilderness of	the wilderness of

Joshua 15:2

ULT	UST
And the border of the south for them was from the end of the Sea of Salt, from the tongue turning southward.	*Their southern border started at the bay of the Sea of Salt that turns toward the south.*

ULT the Sea of Salt
UST the Sea of Salt
(יָם הַמֶּלַח)

The **Sea of Salt** is another name for what is now known as “the Dead Sea.” Alternate translation: [the Salt Sea]

Support Reference: How to Translate Names

ULT the tongue
UST the bay of
(הַלָּשׁוֹן)

The author is speaking of this sea as if it were a living thing that had a **tongue**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the bay]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Sea of Salt	the Sea of Salt

Joshua 15:3

ULT	UST
And it went out to the south to the Ascent of Akrabbim, then it passed over to Zin, then it went up from the south to Kadesh Barnea, then it passed over to Hezron, then it went up to Addar, then it curved around to Karka.	*From there, the border of the territory of Judah went southward and up the hill of Akrabbim. It continued along to Zin, and then it went up once more south of Kadesh Barnea, beside Hezron. It went up to Addar and then bent around to Karka.*

ULT **to the Ascent of Akrabbim**
UST and up the hill of Akrabbim
(לְמַעֲלֵה עַקְרַבִּים)

Akrabbim is a Hebrew word that the ULT has spelled out using English letters so that readers will know how it sounds. The word means “scorpions” in Hebrew, and here it is the name of a place. In your translation you could spell this name the way it sounds in your language, or you could express its meaning as a name. Alternate translation: [Scorpion Pass]

Support Reference: Copy or Borrow Words

ULT **then it went up**
UST and then it went up once more
(וְעָלָה)

As the Introduction to Joshua discusses, in Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. If your language does not mark travel for change in elevation, you can translate such expressions more simply, here and throughout this chapter. Alternate translation: [then it went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Kadesh Barnea	Kadesh Barnea

Joshua 15:4

ULT	UST
And it passed over to Azmon, then it went out {to} the wadi of Egypt, and the goings out of the border {were} seaward. This will be for you the border of the south.	*From there it continued past Azmon, and from there it ran beside the brook of Egypt. From there, it turned west to the Great Sea. That was the southern border of the territory of the tribe of Judah.*

ULT **{to} the wadi of Egypt**
UST beside the brook of Egypt
(נַחַל מִצְרַיִם)

This seems to be the same body of water that is mentioned in Joshua 13:3, where it is called the Shihor River. You could use that same name here if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT **This will be for you the border of the south**
UST That was the southern border of the territory of the tribe of Judah
(וְהָיָה לָכֶם גְּבוּל נֶגֶב)

The author is not addressing all of his readers directly and telling them that this will be their border. Rather, he is quoting the words that Yahweh told Moses to speak to the Israelites in Numbers 34:3 about what their southern border would be as a nation. The implication is that the territory of the tribe of Judah would extend to the south all the way to this national border. You may wish to indicate that this sentence is a quotation by putting it within first-level quotation marks or by using some other punctuation or convention that your language uses to indicate a first-level quotation.

Support Reference: Quote Markings

ULT **This will be for you the border of the south**
UST That was the southern border of the territory of the tribe of Judah
(וְהָיָה לָכֶם גְּבוּל נֶגֶב)

Another approach to translating this sentence would be to use the past tense and the third person, as the author does in the rest of this account, to show that he is not addressing readers directly but continuing to describe the borders of the tribe of Judah. Alternate translation: [This was their southern border]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} the wadi of	beside the brook

ULT	UST
Egypt	of Egypt

Joshua 15:5

ULT	UST
And the border eastward {was} the Sea of Salt unto the end of the Jordan. And the border to the side of northward {was} from the tongue of the sea at the end of the Jordan.	*Its eastern border was the Sea of Salt, up to where the Jordan River flows into it. Its northern border began at the bay of the Sea of Salt near where the Jordan River flows in.*

ULT **from the tongue of**
UST began at the bay of
(מִלְּשׁוֹן)

See how you translated the same expression in Joshua15:2. Alternate translation: [from the bay of]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} the Sea of Salt	was the Sea of Salt
the Jordan	the Jordan River
the sea	the Sea of Salt
the Jordan	the Jordan River

Joshua 15:6

ULT	UST
And the border went up to Beth Hoglah and passed over from the north to Beth Arabah. Then the border went up to the stone of Bohan, the son of Reuben.	*The northern border continued from that point and went to Beth Hoglah. From there it went to the north of Beth Arabah until it reached the great stone that Bohan son of Reuben set up.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Beth Arabah	of Beth Arabah
to the stone of	the great stone that
Reuben	Reuben

Joshua 15:7

ULT	UST
Then the border went up to Debir from the Valley of Achor and, turning northward, to Gilgal, which {is} in front of the ascent of Adummim, which {is} from the south of the wadi. Then the border passed over to the waters of En Shemesh, and its goings out were at En Rogel.	*From that point, the border went through the Valley of Achor to Debir. From there it turned north again to go to Gilgal. Gilgal is north of the road that goes over the hill of Adummim, on the south side of the river valley. From Gilgal, the border extended west to the springs at En Shemesh until it reached En Rogel.*

ULT **from the Valley of Achor**
UST through the Valley of Achor
(מֵעֵמֶק עָכוֹר)

See how you translated this name in Joshua 7:24.

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilgal	Gilgal
of the wadi	of the river valley

Joshua 15:8

ULT	UST
And the border went up the valley of Ben Hinnom to the shoulder of the Jebusite from the south (it is Jerusalem). And the border went up to the head of the hill that {is} on the face of the valley of Hinnom, seaward, which {is} at the end of the valley of the Raphaites northward.	*From that point, the border went along the south slope of the hill of the city of Jerusalem, where the Jebusites live. The boundary went to the top of the hill on the west side of the Valley of Hinnom, at the northern end of the Valley of Rephaim.*

ULT **to the shoulder of the Jebusite from the south (it is Jerusalem**
UST along the south slope of the hill of the city of Jerusalem, where the Jebusites live
(אֶל־כֶּתֶף הַיְבוּסִי מִנֶּגֶב הִיא יְרוּשָׁלָ͏ִם)

The author is using the term **Jebusite**, which he explains means **Jerusalem**, by association to mean Mount Zion, the mountain on which the Jebusite city of Jerusalem was located. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the southern shoulder of Mount Zion]

Support Reference: Metonymy

ULT **to the shoulder of the Jebusite from the south (it is Jerusalem**
UST along the south slope of the hill of the city of Jerusalem, where the Jebusites live
(אֶל־כֶּתֶף הַיְבוּסִי מִנֶּגֶב הִיא יְרוּשָׁלָ͏ִם)

The author is speaking of the mountain on which **Jerusalem** was built as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the southern slope of Mount Zion]

Support Reference: Personification

ULT **the head of the hill**
UST the top of the hill
(רֹאשׁ הָהָר)

The author is speaking of this **hill** as if it were a living thing that had a **head**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the top of the hill]

Support Reference: Personification

ULT **{is} on the face of**
UST on the west side of
(עַל־פְּנֵי)

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [is before]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jebusite	where the Jebusites live
is Jerusalem	the city of Jerusalem
the valley of the Raphaites	the Valley of Rephaim

Joshua 15:9

ULT	UST
And the border turned from the head of the hill to the spring of the waters of Nephtoah, and it went out to the cities of Mount Ephron. Then the border turned to Baalah (it is Kiriath Jearim).	*From there, the border extended northwest to the top of the hills leading to the spring of Nephtoah. From there, it went to the cities near Mount Ephron. From there, the border extended west toward Baalah. (People now call that city Kiriath Jearim.)*

ULT **to Baalah (it is Kiriath Jearim**
UST toward Baalah. (People now call that city Kiriath Jearim
(בַּעֲלָ֔ה הִ֖יא קִרְיַ֣ת יְעָרִ֑ים)

The author is providing background information to explain to readers that the city he calls **Baalah** is the same one that they know as **Kiriath Jearim**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the spring of	the spring of

Joshua 15:10

ULT	UST
And the border curved around from Baalah seaward to Mount Seir and passed over to the shoulder of Mount Jearim from the north (it is Chesalon). Then it went down to Beth Shemesh and passed over to Timnah.	*Then the border continued west past Baalah to Mount Seir. Then it went southwest along the north side of Mount Jearim. (People also call that Mount Chesalon.) The border then went down to Beth Shemesh, and from there it passed by Timnah.*

ULT **to the shoulder of Mount Jearim**
UST southwest along the north side of Mount Jearim
(אֶל־כֶּתֶף הַר־יְעָרִים)

See how you translated the same expression in Joshua 15:8. Alternate translation: [to the north slope of Mount Jearim]

Support Reference: Personification

ULT **Mount Jearim … it is Chesalon**
UST Mount Jearim. (People also call that Mount Chesalon
(הַר־יְעָרִים & הִיא כְסָלוֹן)

The author is providing background information to help readers understand that **Mount Jearim** was also known as **Chesalon**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mount Seir	Mount Seir
to Beth Shemesh	to Beth Shemesh

Joshua 15:11

ULT	UST
And the border went out to the shoulder of Ekron northward. Then the border extended to Shikkeron and passed over {to} Mount Baalah and went out {to} Jabneel. And the goings out of the border were seaward.	*The border continued northwest to the hill north of Ekron. From there, it extended west to Shikkeron and past Mount Baalah. It went on to Jabneel and then northwest to the Great Sea.*

ULT **to the shoulder of Ekron northward**
UST to the hill north of Ekron
(אֶל־כֶּתֶף עֶקְרוֹן צָפוֹנָה)

See how you translated the same expression in Joshua 15:8. Alternate translation: [to the northern slope of the mound on which the city of Ekron was built]

Support Reference: Personification

ULT **And the goings out of the border were seaward**
UST and then northwest to the Great Sea
(וְהָיוּ תֹצְאוֹת הַגְּבוּל יָמָּה)

As the Introduction to Joshua discusses, when the author says **seaward**, typically he is referring to the Mediterranean Sea. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the border ended at the Mediterranean Sea]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ekron	Ekron
seaward	the Great Sea

Joshua 15:12

ULT	UST
And the border of the west {was} the Great Sea and the border. This {is} the border of the sons of Judah all around, according to their clans.	*The western border of the territory of the tribe of Judah was the Great Sea. All the clans of Judah lived inside those borders.*

ULT {was} the Great Sea and the border
UST was the Great Sea
(הַיָּמָּה הַגָּדוֹל וּגְבוּל)

See how you translated the similar expression in Joshua 13:23. Alternate translation: [was the coast of the Great Sea]

Support Reference: Hendiadys

ULT {was} the Great Sea
UST was the Great Sea
(הַיָּמָּה הַגָּדוֹל)

See how you translated this name in Joshua 1:4. Alternate translation: [was the Mediterranean Sea]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} the Great Sea	was the Great Sea
Judah	Judah … Judah
according to their clans	All the clans of

Joshua 15:13

ULT	UST
And to Caleb, the son of Jephunneh, he gave a portion in the midst of the sons of Judah according to the mouth of Yahweh to Joshua: Kiriath Arba (the father of the Anak, it {is} Hebron).	*Yahweh commanded Joshua to give part of the land of the tribe of Judah to Caleb. So Joshua gave Caleb a city that people called Kiriath Arba. They named it after Arba, the ancestor of the Anakites. But people now call that city Hebron.*

ULT **he gave**
UST Joshua to give
(נָתַן)

The pronoun **he** refers to Joshua. It may be helpful to clarify this for your readers. Alternate translation: [Joshua gave]

Support Reference: Pronouns — When to Use Them

ULT **according to the mouth of Yahweh to Joshua**
UST Yahweh commanded … Joshua gave Caleb
(אֶל־פִּי יְהוָה לִיהוֹשֻׁעַ)

The author is using the term **mouth** by association to mean the words that Yahweh spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [according to what Yahweh had commanded Joshua]

Support Reference: Metonymy

ULT **Kiriath Arba (the father of the Anak, it {is} Hebron**
UST a city that people called Kiriath Arba. They named it after Arba, the ancestor of the Anakites. But people now call that city Hebron
(אֶת־קִרְיַת אַרְבַּע אֲבִי הָעֲנָק הִיא חֶבְרוֹן)

See how you presented the similar background information that the author provides in Joshua 14:15 about the former and current name of this city.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to Caleb	to Caleb. So
Judah	the tribe of Judah
Yahweh	Yahweh
to Joshua	Joshua
Kiriath Arba	a city that people called Kiriath Arba … Arba
the Anak	the Anakites

ULT	UST
{is} Hebron	But people now call that city Hebron

Joshua 15:14

ULT	UST
And Caleb dispossessed from there the three sons of Anak, Sheshai and Ahiman and Talmai, the children of Anak.	*Caleb forced the three clans of the Anak people group to leave Hebron. Those were the Sheshai, Ahiman, and Talmai clans.*

ULT **the three sons of Anak, Sheshai and Ahiman and Talmai, the children of Anak**
UST the three clans of the Anak people group … Those were the Sheshai, Ahiman, and Talmai clans
(אֶת־שְׁלוֹשָׁה בְּנֵי הָעֲנָק אֶת־שֵׁשַׁי וְאֶת־אֲחִימַן וְאֶת־תַּלְמַי יְלִידֵי הָעֲנָק)

The author is using the term **sons** to refer to the three clans that were descended from a man named **Anak**. He is using the term **children** to mean "descendants." Alternate translation: [the three Anakite clans of Sheshai, Ahiman, and Talmai, who were all descendants of Anak]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caleb	Caleb
And … dispossessed	forced … to leave
Anak	the Anak people group
the children of	clans
Anak	clans

Joshua 15:15

ULT	UST
And he went up from there against the dwellers of Debir. (Now the name of Debir {was} formerly Kiriath Sepher.)	*Then Caleb left there and went to fight against the people who were living in Debir. (People used to call that city Kiriath Sepher).*

ULT Now the name of Debir {was} formerly Kiriath Sepher
UST People used to call that city Kiriath Sepher
(וְשֵׁם־דְּבִר לְפָנִים קִרְיַת־סֵפֶר)

The author is providing background information to help readers understand that **Debir** was formerly known as **Kiriath Sepher**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

Joshua 15:16

ULT	UST
And Caleb said, “Whoever strikes Kiriath Sepher and captures it, I will give my daughter Aksah to him for a wife.”	*Caleb said, “I need someone to lead the attack against Kiriath Sepher and conquer that city. I will allow the man who does that to marry my daughter Aksah.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caleb	Caleb
and captures it	and conquer that city

Joshua 15:17

ULT	UST
And Othniel, the son of Kenaz, the brother of Caleb, captured it. So he gave his daughter Achsah to him for a wife.	*Caleb had a younger brother whose name was Kenaz. Kenaz had a son whose name was Othniel. Othniel commanded the soldiers who captured the city of Kiriath Sepher. So Caleb allowed Othniel to marry his daughter Achsah.*

ULT **So he gave**
UST So Caleb allowed
(וַיִּתֵּן)

The pronoun **he** refers to Caleb. It may be helpful to clarify this for your readers. Alternate translation: [So Caleb gave]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caleb	Caleb
And … captured it	commanded the soldiers who captured the city of Kiriath Sepher

Joshua 15:18

ULT	UST
Now it happened, in the coming of her, that she persuaded him to request the field from her father. And she descended from upon the donkey, and Caleb said to her, "What for you?"	*Aksah came {to Kiriath Sepher} to marry Othniel. When she got there, she convinced Othniel to let her ask her father for some land they could farm. She {went to see her father and respectfully} got off the donkey she was riding. Caleb asked her, "What would you like me to do for you?"*

ULT **Now it happened**
UST Aksah came {to Kiriath Sepher} to marry Othniel. When she got there
(וַיְהִי)

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

Support Reference: Background Information

ULT **in the coming of her**
UST Aksah came {to Kiriath Sepher} to marry Othniel. When she got there
(בְּבוֹאָהּ)

The author assumes that his readers will understand what he means by this phrase. This could mean: (1) that Achsah came to Kiriath Sepher in order to marry Othniel and that she made this **request** when she arrived and saw the land that Caleb had given to him. Alternate translation: [when Achsah arrived at Kiriath Sepher]; (2) that the author is using this expression to describe Achsah entering Othniel's household as his wife. Alternate translation: [once Achsah had married Othniel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that she persuaded him to request the field from her father**
UST she convinced Othniel to let her ask her father some land they could farm
(וַתְּסִיתֵהוּ לִשְׁאוֹל מֵאֵת־אָבִיהָ שָׂדֶה)

The author is leaving implicit who was to make this request. The meaning does not seem to be that Achsah persuaded Othniel that he should **request** this **field** from Caleb, since he is not the one who asks; she is. In this culture, a young man such as Othniel may not have had the standing to make this kind of request from a leader such as Caleb. So the meaning seems to be that Achsah persuaded Othniel that she should ask for the field. In this culture, a daughter may have been able to make such a request of her father. Alternate translation: [that she persuaded him to allow her to request the field]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the field from her father**
UST her father some land they could farm
(מֵאֵת־אָבִיהָ שָׂדֶה)

The author has a particular **field** in view. The narrative suggests implicitly that Caleb had given some land to Othniel but that it was arid territory. It suggests further that near this land, there was some ground that was suitable for cultivation because it was watered by springs. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [from her father some land that was nearby the land that he had already given to Othniel and that was watered by springs and so could be cultivated]

Support Reference: Assumed Knowledge and Implicit Information

ULT **What for you**
UST What would you like me to do for you
(מַה־לָּךְ)

Caleb is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [What would you like me to do for you?]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the donkey	the donkey she was riding
Caleb	Caleb

Joshua 15:19

ULT	UST
And she said, "Give to me a blessing. Since you have given me land of the Negev, you shall also give to me springs of waters." So he gave to her the upper springs and the lower springs.	*She replied, "Please do a favor for me. You have given {my husband and} me some land in an area where it is very dry. So please also give us some land that has springs on it." So Caleb gave her some land on higher ground that had a spring and some land on lower ground that had a spring.*

ULT Give
UST Please do
(תְּנָה)

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please give]

Support Reference: Imperatives — Other Uses

ULT a blessing
UST a favor
(בְּרָכָה)

In this context, the word **blessing** is an abstract noun. It does not refer to something that someone would say to cause good and beneficial things to happen to a person. Instead, it refers to a good and beneficial thing itself. If your language does not use abstract nouns in this way, you could express the same idea in another way. Alternate translation: [something that will benefit me]

Support Reference: Abstract Nouns

ULT you shall also give to me
UST please also give us
(וְנָתַתָּה לִי)

Achsah is using a verb form that could either indicate what a person ought to do or what a person is going to do. This could mean: (1) that since the land Caleb gave Achsah and Othniel was dry, he also ought to give them some land with springs of water. Alternate translation: [you should also give me]; (2) that Achsah is answering Caleb's question and this is implicitly her request. Alternate translation: [my request is that you will also give me]

Support Reference: Irregular Use of Tenses

ULT **springs of waters … the upper springs and the lower springs**
UST some land that has springs on it … some land on higher ground that had a spring and some land on lower ground that had a spring
(גֻּלֹּת מָיִם & אֶת גֻּלֹּת עִלִּיּוֹת וְאֶת גֻּלֹּת תַּחְתִּיּוֹת)

Achsah and the author are using these expressions to mean by association the land on which these **springs** were located. Alternate translation: [some land that has springs of waters … some land in that area where there were upper springs and lower springs]

Support Reference: Metonymy

ULT **springs of waters**
UST some land that has springs on it
(גֻּלֹּת מָיִם)

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [springs] or [land on which there are springs]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a blessing	a favor
land of	some land
the Negev	in an area where it is very dry
springs of	some land that has springs on it
the … springs	some land on higher ground that had a spring
the … springs	and some land on lower ground that had a spring

Joshua 15:20

ULT	UST
This {is} the inheritance of the tribe of the sons of Judah according to their clans:	*Here is a list of the towns in the land that belonged to the clans of the tribe of Judah.*

ULT This {is} the inheritance of
UST Here is a list of the towns in the land that belonged to
(זֹאת נַחֲלַת)

As the Introduction to Joshua discusses, the author is using the term **inheritance** by association to mean a lasting possession that would be passed down to future generations. Alternate translation: [The following cities became the possession of]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the inheritance of	the towns in the land that belonged to
the tribe of	the tribe of
Judah	Judah
according to their clans	the clans of

Joshua 15:21

ULT	UST
Now the cities at the end of the tribe of the sons of Judah, toward the border of Edom in the Negev, were: Kabzeel and Eder and Jagur	*The following cities that belonged to the tribe of Judah were in the southern wilderness, near the border of the region of Edom: Kabzeel, Eder, Jagur,*

ULT **at the end of the tribe of**
UST that belonged to the tribe of
(מִקְצֵה לְמַטֵּה)

The author is using the term **tribe** by association to mean the territory that belonged to this tribe. The context shows that by **end**, he means the southern end. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at the southern end of the territory of the tribe of]

Support Reference: Metonymy

ULT **Kabzeel and Eder and Jagur**
UST Kabzeel, Eder, Jagur
(קַבְצְאֵל וְעֵדֶר וְיָגוּר)

As the Introduction to Joshua discusses, these names and all of the other names in verses 22–62 are the names of cities unless the text indicates otherwise with expressions such as “the wadi of Egypt” or “the Great Sea” as in Joshua 15:47.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribe of	the tribe of
Judah	Judah
Edom	the region of Edom
in the Negev	in the southern wilderness

Joshua 15:22

ULT	UST
and Kinah and Dimonah and Adadah	*Kinah, Dimonah, Adadah,*

(There are no notes for this verse)

Joshua 15:23

ULT	UST
and Kedesh and Hazor and Ithnan,	*Kedesh, Hazor, Ithnan,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Kedesh	Kedesh

Joshua 15:24

ULT	UST
Ziph and Telem and Bealoth	*Ziph, Telem, and Bealoth,*

(There are no notes for this verse)

Joshua 15:25

ULT	UST
and Hazor Hadattah and Kerioth Hezron (it is Hazor),	*Hazor Hadattah, Kerioth Hezron (people also call that city Hazor),*

ULT **and Kerioth Hezron (it is Hazor**
UST Kerioth Hezron (people also call that city Hazor
(וְקִרִיּוֹת חֶצְרוֹן הִיא חָצוֹר)

The author is providing background information to help readers understand that the city formerly known as **Kerioth Hezron** is the one they know as **Hazor**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

Joshua 15:26

ULT	UST
Amam and Shema and Moladah	*Amam, Shema, Molodah,*

(There are no notes for this verse)

Joshua 15:27

ULT	UST
and Hazar Gaddah and Heshmon and Beth Pelet	*Hazar Gaddah, Heshmon, Beth Pelet,*

(There are no notes for this verse)

Joshua 15:28

ULT	UST
and Hazar Shual and Beersheba and Biziothiah,	*Hazar Shual, Beersheba, Biziothiah,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Beersheba	Beersheba

Joshua 15:29

ULT	UST
Baalah and Iyim and Ezem	*Baalah, Iyim, Ezem,*

(There are no notes for this verse)

Joshua 15:30

ULT	UST
and Eltolad and Kesil and Hormah	*Eltolad, Kesil, Hormah,*

(There are no notes for this verse)

Joshua 15:31

ULT	UST
and Ziklag and Madmannah and Sansannah	*Ziklag, Madmannah, Sansannah,*

(There are no notes for this verse)

Joshua 15:32

ULT	UST
and Lebaoth and Shilhim and Ain and Rimmon. All of the cities {were} 29 and their villages.	*Lebaoth, Shilhim, Ain, and Rimmon. There were these 29 cities in the southern part of the territory of Judah. The people of Judah lived in them and in their surrounding villages,*

ULT All of the cities
UST There were these … cities in the southern part of the territory of Judah
(כָּל־עָרֵים)

The author assumes that readers will know he means the **cities** in the southern part of Judah's territory. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [All of the cities in the southern part of the territory of Judah]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Rimmon	and Rimmon

Joshua 15:33

ULT	UST
In the lowlands: Eshtaol and Zorah and Ashnah	*The following cities were in the northern part of the western foothills within the territory of Judah: Eshtaol, Zorah, Ashnah,*

ULT In the lowlands
UST The following cities were in the northern part of the western foothills within the territory of Judah
(בַּשְּׁפֵלָה)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [These were the cities in the lowlands of the territory of Judah]

Support Reference: Ellipsis

Joshua 15:34

ULT	UST
and Zanoah and En Gannim, Tappuah and Enam,	*Zanoah, En Gannim, Tappuah, Enam,*

(There are no notes for this verse)

Joshua 15:35

ULT	UST
Jarmuth and Adullam, Sokoh and Azekah	*Jarmuth, Adullam, Sokoh, Azekah,*

(There are no notes for this verse)

Joshua 15:36

ULT	UST
and Shaaraim and Adithaim and Gederah and Gederothaim: 14 cities and their villages;	*Shaaraim, Adithaim, and Gederah. (People also call that city Gederothaim). These were the 14 cities in that area. The people of Judah lived in them and in their surrounding villages.*

(There are no notes for this verse)

Joshua 15:37

ULT	UST
Zenan and Hadashah and Migdal Gad	*The following cities were in the southern part of the western foothills within the territory of Judah: Zenan, Hadashah, Migdal Gad,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gad	Gad

Joshua 15:38

ULT	UST
and Dilean and Mizpah and Joktheel,	*Dilean, Mizpah, Joktheel,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Mizpah	Mizpah

Joshua 15:39

ULT	UST
Lachish and Bozkath and Eglon	*Lachish, Bozkath, Eglon,*

(There are no notes for this verse)

Joshua 15:40

ULT	UST
and Kabbon and Lahmas and Kitlish	*Kabbon, Lahmas, Kitlish,*

(There are no notes for this verse)

Joshua 15:41

ULT	UST
and Gederoth, Beth Dagon and Naamah and Makkedah: 16 cities and their villages;	*Gederoth, Bethdagon, Naamah, and Makkedah. These were the 16 cities in that area. The people of Judah lived in them and in their surrounding villages.*

(There are no notes for this verse)

Joshua 15:42

ULT	UST
Libnah and Ether and Ashan	*The following cities were in the central part of the western foothills within the territory of Judah: Libnah, Ether, Ashan,*

(There are no notes for this verse)

Joshua 15:43

ULT	UST
and Iphtah and Ashnah and Nezib	*Iphtah, Ashnah, Nezib,*

(There are no notes for this verse)

Joshua 15:44

ULT	UST
and Keilah and Akzib and Maresha: nine cities and their villages;	*Keilah, Aczib, and Mareshah. These were the nine cities in that area. The people of Judah lived in them and in their surrounding villages.*

(There are no notes for this verse)

Joshua 15:45

ULT	UST
Ekron and its daughters and its villages;	*Judah's territory also included the city of Ekron and its surrounding towns and villages.*

ULT **and its daughters**
UST and its surrounding towns
(וּבְנֹתֶיהָ)

Here the author speaks of the city of **Ekron** as if it were a woman, and the surrounding small towns that were dependent on **Ekron** as if they were its **daughters**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and its surrounding settlements]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ekron	Judah's territory also included the city of Ekron

Joshua 15:46

ULT	UST
from Ekron and to the sea, all that {were} on the hand of Ashdod and their villages;	*From Ekron to the Great Sea, Judah's territory also included all the settlements near the city of Ashdod, including their villages.*

ULT {were} on the hand of Ashdod
UST near the city of Ashdod
(עַל־יַד אַשְׁדּוֹד)

The author is using the expression **on the hand of** by association to mean "near" or "close by." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [were nearby Ashdod]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Ekron	From Ekron
and to the sea	to the Great Sea
Ashdod	Ashdod

Joshua 15:47

ULT	UST
Ashdod, its daughters, and its villages; Gaza, its daughters, and its villages, unto the wadi of Egypt and the Great Sea and the border.	*Judah's territory also included the city of Ashdod itself. And its surrounding towns and villages. It also included the city of Gaza and its surrounding towns and villages. It included all of the land down to the brook of Egypt and to the Great Sea. The border followed the coastline.*

ULT **its daughters … its daughters**
UST And its surrounding towns … and its surrounding towns
(בְּנוֹתֶיהָ & בְּנוֹתֶיהָ)

See how you translated this expression in Joshua 15:45 where it is used with the same meaning. Alternate translation: [its surrounding settlements … its surrounding settlements]

Support Reference: Metaphor

ULT **the wadi of Egypt**
UST the brook of Egypt
(נַחַל מִצְרַיִם)

See how you translated this same name in Joshua 13:3 and Joshua 15:4. Alternate translation: [the Shihor River]

Support Reference: How to Translate Names

ULT **and the Great Sea and the border**
UST and to the Great Sea. The border followed the coastline
(וְהַיָּם הגבול וּגְבוּל)

See how you translated the similar expression in Joshua 13:23 and Joshua 15:12. Alternate translation: [and the coast of the Great Sea]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ashdod	Judah's territory also included the city of Ashdod itself
Gaza	It also included the city of Gaza
the wadi of	the brook of
Egypt	Egypt
וְהַיָּם הַגָּדוֹל (ORIG QUOTE)	וְהַיָּם הַגָּדוֹל (ORIG QUOTE)

Joshua 15:48

ULT	UST
And in the hill country: Shamir and Jattir and Sokoh	*The following cities were in the southwestern part of the hill country within the territory of Judah: Shamir, Jattir, Sokoh,*

ULT And in the hill country
UST The following cities were in the southwestern part of the hill country within the territory of Judah
(וּבָהָר)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And these were the cities in the hill country of the territory of Judah]

Support Reference: Ellipsis

Joshua 15:49

ULT	UST
and Dannah and Kiriath Sannah (it is Debir)	*Dannah, Kiriath Sannah (people also call that city Debir),*

> ULT **and Kiriath Sannah (it is Debir**
> UST Kiriath Sannah (people also call that city Debir
> (וְקִרְיַת־סַנָּה הִיא דְּבִר)

The author is providing background information to help readers understand that the city formerly known as **Kiriath Sannah** is the one they know as **Debir**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

Joshua 15:50

ULT	UST
and Anab and Eshtemoh and Anim	*Anab, Eshtemoh, Anim,*

(There are no notes for this verse)

Joshua 15:51

ULT	UST
and Goshen and Holon and Giloh: 11 cities and their villages;	*Goshen, Holon, and Giloh. These were the 11 cities in that area. The people of Judah lived in them and in their surrounding villages.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Goshen	Goshen

Joshua 15:52

ULT	UST
Arab and Dumah and Eshan	*The following cities were in the south central part of the hill country within the territory of Judah: Arab, Dumah, Eshan,*

(There are no notes for this verse)

Joshua 15:53

ULT	UST
and Janim and Beth Tappuah and Aphekah	*Janim, Beth Tappuah, Aphekah,*

(There are no notes for this verse)

Joshua 15:54

ULT	UST
and Humtah and Kiriath Arba (it is Hebron) and Zior: nine cities and their villages;	*Humtah, Kiriath Arba (now called Hebron), and Zior. These were the nine cities in that area. The people of Judah lived in them and in their surrounding villages.*

ULT and Kiriath Arba (it is Hebron
UST Kiriath Arba (now called Hebron
(וְקִרְיַת אַרְבַּע הִיא חֶבְרוֹן)

The author is providing background information to help readers understand that the city formerly known as **Kiriath Arba** is the one they know as **Hebron**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Kiriath Arba	Kiriath Arba
is Hebron	now called Hebron

Joshua 15:55

ULT	UST
Maon, Carmel and Ziph and Juttah	*The following cities were in the southeastern part of the hill country within the territory of Judah: Maon, Carmel, Ziph, Juttah,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Carmel	Carmel

Joshua 15:56

ULT	UST
and Jezreel and Jokdeam and Zanoah,	*Jezreel, Jokdeam, Zanoah,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Jezreel	Jezreel

Joshua 15:57

ULT	UST
Kain, Gibeah, and Timnah: ten cities and their villages;	*Kain, Gibeah, and Timnah. These were the ten cities in that area. The people of Judah lived in them and in their surrounding villages.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gibeah	Gibeah

Joshua 15:58

ULT	UST
Halhul, Beth Zur and Gedor	*The following cities were in the central part of the hill country within the territory of Judah: Halhul, Beth Zur, Gedor,*

(There are no notes for this verse)

Joshua 15:59

ULT	UST
and Maarath and Beth Anoth and Eltekon: six cities and their villages;	*Maarath, Beth Anoth, and Eltekon. These were the six cities in that area. The people of Judah lived in them and in their surrounding villages.*

(There are no notes for this verse)

Joshua 15:60

ULT	UST
Kiriath Baal (it is Kiriath Jearim) and Rabbah: two cities and their villages.	*The following two cities and their villages were in the northern part of the hill country within the territory of Judah: Rabbah and Kiriath Baal. (People also call that city Kiriath Jearim).*

ULT Kiriath Baal (it is Kiriath Jearim
UST Kiriath Baal. (People also call that city Kiriath Jearim
(קִרְיַת־בַּעַל הִיא קִרְיַת יְעָרִים)

The author is providing background information to help readers understand that the city formerly known as **Kiriath Baal** is the one they know as **Kiriath Jearim**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Kiriath Baal	Baal … Kiriath
and Rabbah	Rabbah and

Joshua 15:61

ULT	UST
In the wilderness: Beth Arabah, Middin and Secacah	*The following cities were in the desert near the Sea of Salt within the territory of Judah: Beth Arabah, Middin, Secacah,*

ULT In the wilderness
UST The following cities were in the desert near the Sea of Salt within the territory of Judah (בַּמִּדְבָּר)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [These were the cities in the wilderness of the territory of Judah]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the wilderness	The following cities were in the desert near the Sea of Salt within the territory of Judah
Beth Arabah	Beth Arabah

Joshua 15:62

ULT	UST
and Nibshan and the City of Salt and En Gedi; six cities and their villages.	*Nibshan, the City of Salt, and En Gedi. These were the six cities in that area. The people of Judah lived in them and in their surrounding villages.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and En Gedi	and En Gedi

Joshua 15:63

ULT	UST
But the Jebusite, the dwellers of Jerusalem, the sons of Judah were not able to dispossess them, so the Jebusite has dwelled with the sons of Judah in Jerusalem to this day.	*However, the army of the tribe of Judah was not able to force the Jebusites who were living Jerusalem to leave. So the Jebusites are still living among the people of Judah in Jerusalem today.*

ULT **the Jebusite … the Jebusite**
UST However … the Jebusites … the Jebusites
(הַיְבוּסִי & הַיְבוּסִי)

The author is not referring to a specific **Jebusite**. He means the Jebusite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Jebusites … the Jebusites]

Support Reference: Generic Noun Phrases

ULT **to this day**
UST still … today
(עַד הַיּוֹם הַזֶּה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jebusite	However … the Jebusites
Jerusalem	Jerusalem
Judah	the tribe of Judah
to dispossess them	to force … to leave
the Jebusite	the Jebusites
Judah	Judah
in Jerusalem	in Jerusalem
day	still … today

Joshua 16

Joshua 16 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It begins to describe how Joshua gave land west of the Jordan River to the two tribes that were descendants of Joseph (16:1–4), starting with the tribe of Ephraim (16:5–10).

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

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

Joshua 16:1

ULT	UST
Now the lot for the sons of Joseph went out from the Jordan {at} Jericho, to the waters of Jericho from the sunrise, going up {through} the wilderness from Jericho into the hill country of Bethel.	*The Israelite leaders assigned land to the two tribes that were descendants of Joseph, Ephraim and Manasseh. The southern border of this land started at the city of Jericho by the Jordan River. It went through the springs east of Jericho and up into the desolate area in the hill country around the city of Bethel.*

ULT **the lot**
UST The Israelite leaders assigned land
(הַגּוֹרָל)

The author is using the term **lot** by association to mean the territory that was assigned by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory assigned by lot]

Support Reference: Metonymy

ULT **for the sons of Joseph**
UST to the two tribes that were descendants of Joseph, Ephraim and Manasseh
(לִבְנֵי יוֹסֵף)

The author is speaking as if the people of the tribes of Ephraim and Manasseh were actually the **sons** of Joseph. Alternate translation: [for the descendants of Joseph]

Support Reference: Metaphor

ULT **to the waters of Jericho from the sunrise**
UST It went through the springs east of Jericho
(לְמֵי יְרִיחוֹ מִזְרָחָה)

As the Introduction to Joshua discusses, here the author is using the term **sunrise** by association to mean the direction where the sun rises, that is, the east. If it would be helpful in your language, you could use an equivalent expression or plain language, here and throughout this chapter. Alternate translation: [to the waters east of Jericho]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lot	The Israelite leaders assigned land
Joseph	Joseph
from the Jordan	by the Jordan River
{at} Jericho	The southern border of this land started at the city of Jericho

ULT	UST
Jericho	Jericho
{through} the wilderness	into the desolate area
from Jericho	and up
Bethel	around the city of Bethel

Joshua 16:2

ULT	UST
And it went out from Bethel to Luz and passed over to the border of the Arkites at Ataroth.	*From Bethel it went to the city of Luz and then to the city of Ataroth. That city was in the territory where the Arkite people group lived.*

ULT from Bethel to Luz
UST From Bethel … to the city of Luz
(מִבֵּית־אֵל לֻוזָה)

As the Introduction to Joshua discusses, all names in border descriptions and lists, such as are found in this chapter, are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST. So the words **Bethel** and **Luz** are the names of cities, as are similar words throughout this chapter.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Bethel	From Bethel

Joshua 16:3

ULT	UST
Then it went down to the west to the border of the Japhletite, unto the border of Lower Beth Horon and unto Gezer, and its goings out were seaward.	*From there it extended west to the edge of the land where the Japhletite people group lived. It then went farther west to the area near the city of Lower Beth Horon. From there it continued west to the city of Gezer and from there to the Great Sea.*

ULT **to the border of the Japhletite, unto the border of Lower Beth Horon**
UST to the edge of the land where the Japhletite people group lived. It then went farther west to the area near the city of Lower Beth Horon
(אֶל־גְּבוּל הַיַּפְלֵטִי עַד גְּבוּל בֵּית־חוֹרֹן תַּחְתּוֹן)

The author is using the term **border** by association to mean territory. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the territory of the Japhletites, to the territory of Lower Beth Horon]

Support Reference: Metonymy

ULT **the Japhletite**
UST the land where the Japhletite people group lived
(הַיַּפְלֵטִי)

The author is not referring to a specific **Japhletite**. He means the members of the Japhletite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Japhletites]

Support Reference: Generic Noun Phrases

ULT **and its goings out were seaward**
UST and from there to the Great Sea
(וְהָיוּ תצאתו יָמָּה)

As the Introduction to Joshua discusses, when the author says **seaward**, typically he is referring to the Mediterranean Sea. You could indicate this explicitly in your translation if that would be helpful to your readers, here and throughout this chapter. Alternate translation: [and the border ended at the Mediterranean Sea]

Support Reference: Assumed Knowledge and Implicit Information

ULT **seaward**
UST the Great Sea
(יָמָּה)

As the Introduction to Joshua discusses, here the author is using the term **seaward** by association to mean the direction of the Mediterranean Sea (which they called the Great Sea), that is, from his perspective, the west. If it would be helpful in your language, you could use an equivalent expression or plain language, here and throughout this chapter. Alternate translation: [westward]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seaward	the Great Sea

Joshua 16:4

ULT	UST
And the sons of Joseph, Manasseh and Ephraim, inherited.	*That was the territory that the descendants of Joseph, the tribes of Manasseh and Ephraim, received as their permanent possession.*

ULT **the sons of Joseph, Manasseh and Ephraim**
UST the descendants of Joseph, the tribes of Manasseh and Ephraim
(בְּנֵי־יוֹסֵף מְנַשֶּׁה וְאֶפְרָיִם)

The author is speaking as if the people of the tribes of Ephraim and Manasseh were actually the **sons** of Joseph. Alternate translation: [And the descendants of Joseph, the tribes of Manasseh and Ephraim]

Support Reference: Metaphor

ULT **And … inherited**
UST That was the territory that … received as their permanent possession
(וַיִּנָּחֲלוּ)

As the Introduction to Joshua discusses, here and throughout this chapter, the author is using the idea of inheriting by association to mean receiving a lasting possession that would be passed down to future generations. Alternate translation: [And … received territory as a lasting possession]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joseph	Joseph
Manasseh	the tribes of Manasseh
and Ephraim	and Ephraim
And … inherited	That was the territory that … received as their permanent possession

Joshua 16:5

ULT	UST
Now this was the border of the sons of Ephraim according to their clans. And the border of their inheritance from the sunrise was Ataroth Addar unto Upper Beth Horon,	*The border of the land that the leaders assigned to the clans of the tribe of Ephraim started at the town of Ataroth Addar. From there, it went west to Upper Beth Horon.*

ULT And … from the sunrise was Ataroth Addar unto Upper Beth Horon

UST started at the town of Ataroth Addar. From there, it went west to Upper Beth Horon

(וַיְהִי & מִזְרָחָה עַטָרוֹת אַדָּר עַד־בֵּית חוֹרֹן עֶלְיוֹן)

As the Introduction to Joshua discusses, here and throughout this chapter, the author is describing the location of one place relative to another in the way that is characteristic of his culture. In your translation, express this in the way your culture describes the relative location of places. Alternate translation: [And … began at Ataroth Addar and went west to Upper Beth Horon]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	Ephraim
according to their clans	the clans of
their inheritance	started

Joshua 16:6

ULT	UST
And the border went out toward the sea {to} Mikmethath from the north, and the border curved from the sunrise {at} Taanath Shiloh and passed it from the sunrise to Janoah.	*From there it headed west and went north of the town of Mikmethath. Then it turned eastward toward the town of Taanath Shiloh and went east of the town of Janoah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
toward the sea	west
{at} Taanath Shiloh	toward the town of Taanath Shiloh

Joshua 16:7

ULT	UST
And it went down from Janoah {to} Ataroth and Naarah and reached Jericho and came out {at} the Jordan.	*Then it continued from Janoah to the towns of Ataroth and Naarah. From there it went to the city of Jericho, and it ended at the Jordan River.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jericho	to the city of Jericho
{at} the Jordan	at the Jordan River

Joshua 16:8

ULT	UST
From Tappuah, the border went seaward {to} the wadi of Kanah, and its goings out were seaward. This {was} the inheritance of the tribe of the sons of Ephraim according to their clans.	*The northern border extended west from the town of Tappuah to the valley of Kanah and from there to the Great Sea. This was the land that the Israelite leaders assigned to all the clans of the tribe of Ephraim.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} the wadi of	to the valley of
the inheritance of	was the land that the Israelite leaders assigned to
the tribe of	the tribe of
Ephraim	Ephraim
according to their clans	all the clans of

Joshua 16:9

ULT	UST
And cities set apart for the sons of Ephraim {were} in the midst of the inheritance of the sons of Manasseh, all of the cities and their villages.	*The leaders assigned some cities and their dependent villages to the people of Ephraim that were actually within the territory of the tribe of Manasseh. Those cities were part of their total territory.*

ULT set apart
UST The leaders assigned
(הַמִּבְדָּלוֹת)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the Israelite leaders set apart]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	Ephraim
the inheritance of	the territory of
Manasseh	Manasseh

Joshua 16:10

ULT	UST
But they did not dispossess the Canaanite, the dweller of Gezer, so the Canaanite has dwelled within Ephraim to this day, but he has become a serving forced laborer.	*The people of the tribe of Ephraim could not force the Canaanites who were living in Gezer to leave. So those Canaanites still live there. However, the people of Ephraim did force them to become their slaves.*

ULT **to this day**
UST still
(עַד־הַיּוֹם הַזֶּה)

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

Support Reference: Metonymy

ULT **the Canaanite … the Canaanite**
UST the Canaanites … those Canaanites
(אֶת־הַכְּנַעֲנִי & הַכְּנַעֲנִי)

The author is not referring to a specific **Canaanite**. He means Canaanites in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Canaanites … the Canaanites]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they did … dispossess	The people of the tribe of Ephraim could … force … to leave
the Canaanite	the Canaanites
the Canaanite	those Canaanites
Ephraim	there
day	still
serving	However, the people of Ephraim did force them to become their slaves
a … forced laborer	However, the people of Ephraim did force them to become their slaves

Joshua 17

Joshua 17 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided the land the Israelites conquered among the various tribes. It continues the description of how Joshua gave land west of the Jordan River to the two tribes that were descendants of Joseph. It describes the land he gave to the tribe of Manasseh (17:1–18).

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

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

Joshua 17:1

ULT	UST
And a lot was for the tribe of Manasseh. (Now he was the firstborn of Joseph.) For Machir, the firstborn of Manasseh, the father of Gilead, because he was a man of war, so to him were Gilead and Bashan.	*This is a description of the land that the Israelite leaders gave to the tribe of Manasseh, the descendants of the oldest son of Joseph. Manasseh's oldest son was Machir, and his grandson was Gilead. Their descendants were great soldiers, so Moses gave them land that they conquered in the regions of Gilead and Bashan.*

ULT **And a lot was**
UST This is a description of the land that the Israelite leaders gave
(וַיְהִי הַגּוֹרָל)

The author is using the term **lot** by association to mean the territory that was assigned by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And a territory was assigned by lot]

Support Reference: Metonymy

ULT **Now he was the firstborn of Joseph**
UST the descendants of the oldest son of Joseph
(כִּי־הוּא בְכוֹר יוֹסֵף)

The author is reminding readers of what he has already told them in Joshua 16:4, that the descendants of Joseph had become the two tribes of Ephraim and **Manasseh**. So most of the tribal allotments went to descendants of Jacob's sons, but the allotments described in Joshua 16:5–10 and in this chapter went to descendants of Jacob's grandsons.

Support Reference: Background Information

ULT **For Machir, the firstborn of Manasseh, the father of Gilead**
UST Manasseh's oldest son was Machir, and his grandson was Gilead
(לְמָכִיר בְּכוֹר מְנַשֶּׁה אֲבִי הַגִּלְעָד)

Be sure that it is clear in your translation that **Machir**, not **Manasseh**, was the **father of Gilead**. Alternate translation: [For Machir, who was the firstborn of Manasseh and who was the father of Gilead]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because he was a man of war, so to him were**
UST Their descendants were great soldiers, so Moses gave them
(כִּי הוּא הָיָה אִישׁ מִלְחָמָה וַיְהִי־לוֹ)

The author is using the singular pronouns **he** and **him**, representing Machir, by association to mean his descendants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [because his descendants were great warriors, so to them were]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lot	This … a description of the land that the Israelite leaders gave
for the tribe of	to the tribe of
Manasseh	Manasseh
was the firstborn of	the oldest son of
Joseph	Joseph
the firstborn of	oldest son
Manasseh	Manasseh’s
Gilead	Gilead
Gilead	land that they conquered in the regions of Gilead and
and Bashan	Bashan

Joshua 17:2

ULT	UST
And it was for the remaining sons of Manasseh, according to their clans, for the sons of Abiezer and for the sons of Helek and for the sons of Asriel and for the sons of Shechem and for the sons of Hepher and for the sons of Shemida. These {were} the sons of Manasseh, the son of Joseph, the males according to their clans.	*The Israelite leaders gave land on the west side of the Jordan River to the other clans that were descendants of Manasseh. The were the clans of Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. Manasseh was a son of Joseph, and those were the names of his male descendants.*

ULT **And it was**

UST The Israelite leaders gave land on the west side of the Jordan River

(וַיְהִי)

The pronoun **it** refers to the territory assigned by lot on the west side of the Jordan River. It may be helpful to clarify this for your readers. Alternate translation: [And the territory assigned by lot on the west side of the Jordan River was]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	Manasseh
according to their clans	the … clans that were descendants of
Shechem	Shechem
Manasseh	Manasseh
Joseph	Joseph
according to their clans	and … were the names of his … descendants

Joshua 17:3

ULT	UST
Now regarding Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, no sons were to him, if not daughters. And these {were} the names of his daughters: Mahlah and Noah, Hoglah, Milkah and Tirzah.	*There was a man whose name was Zelophehad. His father was Hepher, his grandfather was Gilead, his great-grandfather was Machir, and his great-great-grandfather was Manasseh. Zelphehad had no sons. He only had daughters. Their names were Mahlah, Noah, Hoglah, Milkah, and Tirzah.*

ULT **no sons were to him, if not daughters**
UST Zelphehad had no sons. He only had daughters
(לֹא־הָיָה לוֹ בָּנִים כִּי אִם־בָּנוֹת)

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [the only children he had were daughters]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	Gilead
Manasseh	Manasseh
and Tirzah	and Tirzah

Joshua 17:4

ULT	UST
And they came near to the face of Eleazar the priest, and to the face of Joshua the son of Nun, and to the face of the leaders, saying, "Yahweh commanded Moses to give to us an inheritance in the midst of our brothers." And he gave to them according to the mouth of Yahweh an inheritance in the midst of the brothers of their father.	*These women went to speak with Eleazar the high priest, to Joshua, and to the other Israelite leaders. They told them, "We want you to give us some land just as you have given to the men in our tribe. Yahweh told Moses that he should give to us some land." So Eleazar did what Yahweh had commanded. He gave some land to the daughters of Zelophehad, just as he had done for their uncles.*

ULT **And they came near to the face of Eleazar the priest, and to the face of Joshua the son of Nun, and to the face of the leaders**

UST These women went to speak with Eleazar the high priest, to Joshua, and to the other Israelite leaders

(וַתִּקְרַבְנָה לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי יְהוֹשֻׁעַ בִּן־נוּן וְלִפְנֵי הַנְּשִׂיאִים)

The author is using the term **face** by association to mean the presence of a person or group. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And they came into the presence of Eleazar the priest, Joshua the son of Nun, and the leaders] or [And they approached Eleazar the priest, Joshua the son of Nun, and the leaders]

Support Reference: Metonymy

ULT **an inheritance**

UST some land … some land

(נַחֲלָה)

As the Introduction to Joshua discusses, here and throughout this chapter, the term **inheritance** means by association a lasting possession that would be passed down to future generations. Alternate translation: [a lasting possession of land]

Support Reference: Metonymy

ULT **our brothers**

UST the men in our tribe

(אַחֵינוּ)

Since, as Joshua 17:3 indicates, these women had no actual **brothers**, they are using that term to refer to their relatives. Alternate translation: [the other members of our tribe]

Support Reference: Metaphor

ULT **And he gave**
UST So Eleazar did … He gave
(וַיִּתֵּ֣ן)

The pronoun **he** refers to Joshua. It may be helpful to clarify this for your readers. Alternate translation: [And Joshua gave]

Support Reference: Pronouns — When to Use Them

ULT **according to the mouth of Yahweh**
UST what Yahweh had commanded
(אֶל־פִּ֣י יְהוָ֔ה)

The author is using the term **mouth** by association to mean the words that Yahweh spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [according to what Yahweh had commanded]

Support Reference: Metonymy

ULT **the brothers of their father**
UST for their uncles
(אֲחֵ֥י אֲבִיהֶֽן)

Your language may have its own term or expression for this relationship. Alternate translation: [their uncles]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Eleazar	Eleazar
the priest	the high priest
Joshua	Joshua
the leaders	and to the other Israelite leaders
Yahweh	Yahweh
Moses	Moses
an inheritance	some land … some land
Yahweh	Yahweh
an inheritance	some land

Joshua 17:5

ULT	UST
So ten portions of Manasseh fell, apart from the land of Gilead and Bashan, which {were} from the other side of the Jordan.	*So the tribe of Manasseh eventually had ten sections of land west of the Jordan River and two sections on the east side of the Jordan River in Gilead and Bashan.*

ULT So ten portions of Manasseh fell
UST So the tribe of Manasseh eventually had ten sections of land west of the Jordan River
(וַיִּפְּלוּ חַבְלֵי־מְנַשֶּׁה עֲשָׂרָה)

See how you translated the similar expression in Joshua 13:6. Alternate translation: [So the leaders assigned ten portions of land by lot to the tribe of Manasseh]

Support Reference: Metonymy

ULT So ten portions of Manasseh fell
UST So the tribe of Manasseh eventually had ten sections of land west of the Jordan River
(וַיִּפְּלוּ חַבְלֵי־מְנַשֶּׁה עֲשָׂרָה)

The meaning in context seems to be that five of these **portions** went to the clans named in Joshua 17:2 and the other five went to the daughters of Zelophehad and their descendants. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [So the leaders assigned portions of land to the five clans descended from Manasseh's sons and to the five daughters of Zelphehad and their families]

Support Reference: Assumed Knowledge and Implicit Information

ULT which {were} from the other side of the Jordan
UST on the east side of the Jordan River
(אֲשֶׁר מֵעֵבֶר לַיַּרְדֵּן)

As the Introduction to Joshua discusses, here and throughout this chapter, the author describes the location of one place relative to another from his own perspective and in the way that is characteristic of his culture. In your translation, express these relative locations in the way your culture would describe them. Alternate translation: [which were on the east side of the Jordan River]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	the tribe of Manasseh
from the land of	and two sections
Gilead	in Gilead
and Bashan	and Bashan

ULT	UST
the Jordan	the Jordan River

Joshua 17:6

ULT	UST
For the daughters of Manasseh inherited an inheritance in the midst of his sons. And the land of the Gilead was for the remaining sons of Manasseh.	*That was because the Israelite leaders gave land on the west side of the Jordan River to these female descendants of Manasseh, just as they had given to his male descendants The leaders had also given land in the region of Gilead to other descendants of Manasseh.*

ULT **For the daughters of Manasseh … his sons**

UST That was because … to these female descendants of Manasseh … to his male descendants

(כִּי בְּנוֹת מְנַשֶּׁה & בָּנָיו)

The author is speaking of these people as if they were the actual **daughters** and **sons** of Manasseh. Alternate translation: [Because the female descendants of Manasseh who had no brothers … his male descendants]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	Manasseh
inherited	the Israelite leaders gave land on the west side of the Jordan River
an inheritance	the Israelite leaders gave land on the west side of the Jordan River
And the land of	land
the Gilead	in the region of Gilead
Manasseh	Manasseh

Joshua 17:7

ULT	UST
And the border of Manasseh was from Asher to Mikmethath, which {is} on the face of Shechem. And the border went to the right to the dwellers of En Tappuah.	*The land that the leaders gave to the tribe of Manasseh was between the land where the tribe of Asher lives and the town of Mikmethath, which is near the city of Shechem. The border of this land extended south to the spring of Tappuah.*

ULT **which {is} on the face of Shechem**
UST which is near the city of Shechem
(אֲשֶׁר עַל־פְּנֵי שְׁכֶם)

The author is using the term **face** by association to mean the area in front of something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [which is next to Shechem] or [which is before Shechem]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	the tribe of Manasseh … between the land where … lives
from Asher	the tribe of Asher
Shechem	the city of Shechem

Joshua 17:8

ULT	UST
(The land of Tappuah was to Manasseh, but Tappuah at the border of Manasseh {was} to the sons of Ephraim.)	*The land near the city of Tappuah belonged to the tribe of Manasseh. But Tappuah itself was on the border with the tribe of Ephraim, and in fact it belonged to the Ephraimites.*

ULT **The land of Tappuah was to Manasseh, but Tappuah at the border of Manasseh {was} to the sons of Ephraim**

UST The land near the city of Tappuah belonged to the tribe of Manasseh. But Tappuah itself was on the border with the tribe of Ephraim, and in fact it belonged to the Ephraimites
(לִמְנַשֶּׁה הָיְתָה אֶרֶץ תַּפּוּחַ וְתַפּוּחַ אֶל־גְּבוּל מְנַשֶּׁה לִבְנֵי אֶפְרָיִם)

The author is providing background information to help readers understand that while the territory around Tappuah belonged to Manasseh, the city of Tappuah itself belonged to Ephraim. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The land of	The land near
to Manasseh	to the tribe of Manasseh
Manasseh	the tribe of Ephraim
Ephraim	and in fact it belonged to the Ephraimites

Joshua 17:9

ULT	UST
And the border went down {to} the wadi of Kanah. Southward of the wadi, these cities {were} to Ephraim, in the midst of the cities of Manasseh. And the border of Manasseh {was} from the north of the wadi, and its goings out were seaward.	*The border extended south to the brook of Kanah. All the cities south of that stream belonged to the tribe of Ephraim. The border of Manasseh was on the north side of the brook of Kanah. It extended to the Great Sea.*

ULT **and its goings out were seaward**
UST It extended to the Great Sea
(וְיָהִי תֹצְאֹתָיו הַיָּמָּה)

As the Introduction to Joshua discusses, when the author says **seaward**, typically he is referring to the Mediterranean Sea (known as the Great Sea). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the border ended at the Great Sea]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} the wadi of	to the brook of
of the wadi	to the brook of
{were} to Ephraim	to the tribe of Ephraim
Manasseh	Manasseh
Manasseh	south of that stream
of the wadi	of the brook of Kanah
seaward	the Great Sea

Joshua 17:10

ULT	UST
Southward {was} to Ephraim, and northward {was} to Manasseh, and the sea was its border. And it met with Asher from the north and with Issachar from the sunrise.	*The land to the south belonged to the tribe of Ephraim, and the land to the north belonged to the tribe of Manasseh. The Great Sea was Manasseh's border. The tribe of Asher was on the north side of the boundary, while the tribe of Issachar was to the east.*

ULT **Southward {was} to Ephraim, and northward {was} to Manasseh**
UST The land to the south belonged to the tribe of Ephraim, and the land to the north belonged to the tribe of Manasseh
(נֶגְבָּה לְאֶפְרַיִם וְצָפוֹנָה לִמְנַשֶּׁה)

The author assumes that readers will understand that he is referring to the land on either side of the wadi of Kanah. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The land south of the wadi of Kanah belonged to Ephraim, while the land north of the wadi belonged to Manasseh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **its border**
UST Manasseh's border
(גְּבוּלוֹ)

The pronoun **its** refers to the territory of Manasseh. It may be helpful to clarify this for your readers. Alternate translation: [the territory of Manasseh's western border]

Support Reference: Pronouns — When to Use Them

ULT **And it met with Asher**
UST The tribe of Asher was
(וּבְאָשֵׁר יִפְגָּעוּ)

The pronoun **it** refers to the territory of Manasseh. It may be helpful to clarify this for your readers. Alternate translation: [And Manasseh's territory met with the territory of Asher]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} to Ephraim	belonged to the tribe of Ephraim
{was} to Manasseh	belonged to the tribe of Manasseh
the sea	The Great Sea
And … with Asher	The tribe of Asher

ULT	UST
and with Issachar	while the tribe of Issachar

Joshua 17:11

ULT	UST
And to Manasseh in Issachar and in Asher {were} Beth Shan and its daughters and Ibleam and its daughters and the dwellers of Dor and its daughters and the dwellers of En Dor and its daughters and the dwellers of Taanach and its daughters and the dwellers of Megiddo and its daughters, the three of a height.	*But there were cities inside the territory of the tribes of Issachar and Asher that belonged to people from the tribe of Manasseh. So did the towns around these cities. These cities were Beth Shan, Ibleam, Dor, Endor, Taanach, and Megiddo. Those last three cities are in the hilly area around the city of Dor.*

ULT **and its daughters … and its daughters … and its daughters … and its daughters … and its daughters … and its daughters**

UST So did the towns around these cities

(וּבְנוֹתֶיהָ & וּבְנוֹתֶיהָ & וּבְנוֹתֶיהָ & וּבְנוֹתֶיהָ & וּבְנוֹתֶיהָ & וּבְנוֹתֶיהָ)

The author is speaking of these towns as if they were the **daughters** of the main cities. See how you translated this expression in 15:45 where it is used with the same meaning. Alternate translation: [and its surrounding settlements … and its surrounding settlements … and its surrounding settlements … and its surrounding settlements … and its surrounding settlements]

Support Reference: Metaphor

ULT **the three of a height**

UST Those last three cities are in the hilly area around the city of Dor

(שְׁלֹשֶׁת הַנָּפֶת)

This could mean: (1) that the last three cities mentioned, **En Dor**, **Taanach**, and **Megiddo**, were located on heights. They were all near the city of **Dor**, and they may have been considered part of the "heights of Dor" mentioned in Joshua 11:2. Alternate translation: [these last three cities being in the heights of Dor]; (2) that the author wants readers to recognize that the city he calls **Dor** was also known as Naphoth Dor. The word translated as **a height** could be a proper name, Naphoth. Alternate translation: [the third city on this list also being known as Naphoth Dor]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Manasseh	that belonged to people from the tribe of Manasseh
in Issachar	inside the territory of the tribes of Issachar
and in Asher	and Asher

Joshua 17:12

ULT	UST
But the sons of Manasseh were not able to possess these cities, for the Canaanite was determined to dwell in this land.	*The men of the tribe of Manasseh were not able to force the people who lived in those cities to leave. The Canaanite people resisted them and continued to live in their land.*

ULT the Canaanite
UST The Canaanite people
(הַכְּנַעֲנִ֔י)

The author is not referring to a specific **Canaanite**. He means the Canaanite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Canaanites]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	Manasseh
to possess	to force … to leave
the Canaanite	The Canaanite people
in … land	in … land

Joshua 17:13

ULT	UST
Now it happened, when the sons of Israel became strong, that they put the Canaanite to forced labor. But dispossessing, they did not dispossess him.	*When the people of Israel became strong enough, they forced those Canaanites to work for them as slaves. But they were not able to take their land away from them.*

ULT **But dispossessing, they did not dispossess him**
UST But they were not able to take their land away from them
(וְהוֹרֵשׁ לֹא הוֹרִישָׁן)

The author is repeating forms of the verb **dispossess** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [But they definitely did not drive them out]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
the Canaanite	those Canaanites
to forced labor	to work for them as slaves
But dispossessing	But they were … able to take their land away from them
they did … dispossess him	But they were … able to take their land away from them

Joshua 17:14

ULT	UST
And the sons of Joseph spoke with Joshua, saying, "Why have you given to me {as} an inheritance one lot and one portion, when I {am} a numerous people, since Yahweh has blessed me unto now?"	*Some representatives of the descendants of Joseph (that is, of the tribes of Ephraim and Manasseh) came to speak with Joshua. They told him, "Yahweh has blessed us by giving us many children. So you should have given us more than one small portion of land to live on."*

ULT **Why have you given to me {as} an inheritance one lot and one portion, when I {am} a numerous people, since Yahweh has blessed me unto now**
UST Yahweh has blessed us by giving us many children. So you should have given us more than one small portion of land to live on
(מַדּוּעַ נָתַתָּה לִּי נַחֲלָה גּוֹרָל אֶחָד וְחֶבֶל אֶחָד וְאָנִי עַם־רָב עַד אֲשֶׁר־עַד־כֹּה בֵּרַכַנִי יְהוָה)

The descendants of Joseph are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should not have given us only one lot, one portion, as an inheritance! After all, we are a numerous people, since Yahweh has blessed us unto now]

Support Reference: Rhetorical Question

ULT **to me … when I {am} … has blessed me**
UST has blessed us by giving us many children … us
(לִּי & וְאָנִי & בֵּרַכַנִי)

The author is speaking of the tribes of Joseph as if they were a single person who could speak. If it would be helpful in your language, you could state the meaning plainly using plural pronouns, as the author himself does in verse 16. Alternate translation: [to us … when we are … has blessed us]

Support Reference: Personification

ULT **one lot and one portion**
UST by giving us many children … one small portion of land to live on
(גּוֹרָל אֶחָד וְחֶבֶל אֶחָד)

The terms **lot** and **portion** mean similar things. The descendants of Joseph are using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [only one portion of land]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joseph	Joseph
Joshua	Joshua
{as} an inheritance	small portion of land to live on
lot	small portion of land to live on
Yahweh	Yahweh
has blessed me	has blessed us

Joshua 17:15

ULT	UST
And Joshua said to them, "If you {are} a numerous people, go up for yourself to the forest, and you shall clear for yourself there in the land of the Perizzite and the Raphaites, for the hill country of Ephraim is narrow to you."	*Joshua replied to them, "As you say, there is probably not enough room for you in the hill country we have assigned you. But since you do have a lot of people, you can also occupy the land where the Perizzites and the Raphaites now live. You can go up to that forest area and cut down trees to clear fields where you can plant your crops."*

ULT **you {are} … go up for yourself … and you shall clear for yourself … to you**
UST for you … you … You can go up … and cut down trees to clear fields where you can plant your crops
(אַתָּה עֲלֵה לְךָ & וּבֵרַאתָ לְךָ & לְךָ)

Joshua is speaking to the tribes of Joseph as if they were a single person who could receive commands. If it would be helpful in your language, you could state the meaning plainly using plural pronouns. Alternate translation: [all of you are … go up for yourselves … and you shall clear for yourselves … to all of you]

Support Reference: Personification

ULT **and you shall clear**
UST and cut down trees to clear fields
(וּבֵרַאתָ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and you shall clear the land]

Support Reference: Ellipsis

ULT **the Perizzite**
UST the Perizzites
(הַפְּרִזִּי)

The author is not referring to a specific **Perizzite**. He means the Perizzite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Perizzites]

Support Reference: Generic Noun Phrases

> ULT **is narrow to you**
> UST there is probably not enough room for you
> (אֲץ לְךָ)

Joshua is using a common expression to mean there is not enough space. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is not big enough for you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
in the land of	the land where … now live
the Perizzite	the Perizzites
and the Raphaites	and the Raphaites
Ephraim	we have assigned you

Joshua 17:16

ULT	UST
But the sons of Joseph said, "The hill country is not enough for us, and a chariot of iron {is} with every Canaanite, the dweller in the land of the valley, to {those} who {are} in Beth Shan and its daughters and to {those} who {are} in the valley of Jezreel."	*The representatives of the tribes of Ephraim and Manasseh answered, "The hill country is not big enough for us. But we cannot spread out into the plain because of the Canaanites who live there. The Canaanites in Beth Shan and the surrounding towns have chariots that have iron parts."*

ULT **and a chariot of iron {is} with every Canaanite**
UST because of the Canaanites … The Canaanites … have chariots that have iron parts
(וֶרֶכֶב בַּרְזֶל בְּכָל־הַכְּנַעֲנִי)

The descendants of Joseph are not referring to a specific **Canaanite** or to a specific **chariot**. They mean the members of the Canaanite people group in general and the chariots they possess. It may be more natural in your language to express these meanings using plural forms. Alternate translation: [and the Canaanites all have iron chariots]

Support Reference: Generic Noun Phrases

ULT **and a chariot of iron {is} with every Canaanite**
UST because of the Canaanites … The Canaanites … have chariots that have iron parts
(וֶרֶכֶב בַּרְזֶל בְּכָל־הַכְּנַעֲנִי)

Iron, the metal, was barely used during this time period, so this is not a reference to chariots entirely made of **iron**. Those would have been too heavy for any practical use in warfare anyway. It is probably a reference by association to chariots whose wheels or floor were strengthened with iron or which had iron studs or points to make them more destructive when used in ramming. Alternate translation: [and chariots fitted out with iron are with every Canaanite]

Support Reference: Metonymy

ULT **and its daughters**
UST and the surrounding towns
(וּבְנוֹתֶיהָ)

See how you translated this expression in Joshua 15:45 where it is used with the same meaning. Alternate translation: [and its surrounding settlements]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joseph	the tribes of Ephraim and Manasseh
and a chariot of	have chariots

ULT	UST
iron	that have iron parts
Canaanite	because of the Canaanites … The Canaanites
in the land of	there
Jezreel	But we cannot spread out into the plain

Joshua 17:17

ULT	UST
And Joshua spoke to the house of Joseph, to Ephraim and to Manasseh, saying, "You {are} a numerous people and great power {is} to you. There will not be one lot to you.	*Joshua replied further to these representatives of the descendants of Joseph, that is, of the tribes of Ephraim and Manasseh. He told them, "Your people are indeed very numerous and very powerful. So I will give you some more land.*

ULT **to the house of Joseph**
UST to these representatives of the descendants of Joseph
(אֶל־בֵּ֣ית יוֹסֵ֔ף)

The author is speaking of the tribes descended from Joseph as if they were a **house**. He is envisioning them as if they were one household living together. Alternate translation: [to the tribes descended from Joseph]

Support Reference: Metaphor

ULT **You {are} … {is} to you … to you**
UST Your … you
(אַתָּ֣ה & לָ֑ךְ & לָֽךְ)

Joshua is speaking of the tribes of Joseph as if they were a single person. If it would be helpful in your language, you could state the meaning plainly using plural pronouns. Alternate translation: [All of you are … is to all of you … to all of you]

Support Reference: Personification

ULT **There will not be one lot to you**
UST So I will give you some more land
(לֹא־יִהְיֶ֥ה לְךָ֖ גּוֹרָ֥ל אֶחָֽד)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the term **one**, which is negative in this context. Alternate translation: [You will receive more than one lot]

Support Reference: Double Negatives

ULT **one lot**
UST some more land
(גּוֹרָל אֶחָד)

Joshua is using the term **lot** by association to a portion of territory assigned by lot. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [one portion of territory]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the house of	these representatives of the descendants of
Joseph	Joseph
to Ephraim	that is, of the tribes of Ephraim
and to Manasseh	and Manasseh
lot	land

Joshua 17:18

ULT	UST
For the hill country will be to you, though it {is} a forest, and you shall clear it, and its goings out will be to you. For you will dispossess the Canaanite, though a chariot of iron is to him, though he {is} strong."	*The hill country will also belong to you. You will have to cut down the trees in order to clear fields where you can plant crops. But all of that land will belong to you. I also believe that you will be able to force the Canaanites to leave the plain so you can live there. You will be able to do that even though they are strong and have chariots that have iron parts."*

ULT **For … For you will dispossess**
UST also … I also believe that you will be able to force … to leave the plain so you can live there
(כִּי & כִּי־תוֹרִישׁ)

Joshua is using the word **For** in each instance to introduce the reason for what he has just said. Alternate translation: [You will have more than one portion because … This is also true because you will dispossess]

Support Reference: Connecting Words and Phrases

ULT **and its goings out will be to you**
UST But all of that land will belong to you
(וְהָיָה לְךָ תְּצֹאֹתָיו)

The author is using one part of the territory, its **goings out** or farthest boundaries, to mean all of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and all of that territory will belong to you]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will dispossess	you will be able to force … to leave the plain so you can live there
the Canaanite	the Canaanites
a chariot of	chariots
iron	that have iron parts

Joshua 18

Joshua 18 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It begins the description of how Joshua gave land west of the Jordan River to the remaining tribes of Israel:

- Joshua sent men to survey and divide the remaining land (Joshua 18:1–10)
- Joshua assigned land to the tribe of Benjamin (Joshua 18:11–28)

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

1. The author uses the idea of "inheritance" to mean a lasting possession that would be passed down to future generations.
2. The author marks travel for change in elevation. He says, for example, "went up" or "went down" rather than just "went."
3. The author describes the location of one place relative to another in the way that is characteristic of his culture. Specifically, he says the direction from which someone would be approaching a new location when coming from a location he has already named.
4. The author often says simply "the sea" when he means the Mediterranean Sea, which he calls the Great Sea when he names it.
5. The author often uses the term "sea" by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west.
6. Similarly, the author often uses the term "sunrise" by association to mean the direction in which the sun rises, that is, the east.

7. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 18:1

ULT	UST
Then all of the congregation of the sons of Israel assembled at Shiloh, and they placed the Tent of Meeting there. And the land was subdued to their face.	*Since no people groups were fighting against the Israelites any longer, they were able to meet together. They gathered at the city of Shiloh, and there they set up the tent where they worshiped Yahweh.*

> ULT **And the land was subdued to their face**
> UST Since no people groups were fighting against the Israelites any longer
> (וְהָאָ֖רֶץ נִכְבְּשָׁ֥ה לִפְנֵיהֶֽם)

If it would be more natural in your language, you could move this clause to the beginning of the verse, since it gives the reason for the result that the rest of the verse describes. Alternate translation: [Since the land was subdued to their face]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **And the land was subdued**
> UST Since no people groups were fighting … any longer
> (וְהָאָ֖רֶץ נִכְבְּשָׁ֥ה)

The author is using the term **land** by association to mean the people groups who had been living in the land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the people groups who lived in the land were subdued]

Support Reference: Metonymy

> ULT **And the land was subdued**
> UST Since no people groups were fighting … any longer
> (וְהָאָ֖רֶץ נִכְבְּשָׁ֥ה)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And they had subdued the land] or [And they had subdued the people groups who were living in the land]

Support Reference: Active or Passive

ULT **to their face**
UST against the Israelites
(לִפְנֵיהֶם)

The author is using the term **face** by association to mean what was in front of the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [before them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the congregation of	they were able to meet together
Israel	against the Israelites
Then … assembled	They gathered
at Shiloh	at the city of Shiloh
the Tent of Meeting	the tent where they worshiped Yahweh
And the land	Since no people groups were fighting … any longer

Joshua 18:2

ULT	UST
And seven tribes remained among the sons of Israel {to} which they had not divided their inheritance.	*Now seven of the Israelite tribes had not yet occupied any land.*

ULT they had not divided
UST had not yet occupied
(לֹא־חָלְקוּ)

The pronoun **they** refers to Joshua and the leaders of Israel. It may be helpful to clarify this for your readers. Alternate translation: [Joshua and the leaders had not divided]

Support Reference: Pronouns — When to Use Them

ULT their inheritance
UST any land
(אֶת־נַחֲלָתָם)

As the Introduction to Joshua discusses, here and throughout this chapter, the term **inheritance** means by association a lasting possession that would be passed down to future generations. Alternate translation: [a lasting possession of land]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tribes	the … tribes
Israel	Israelite
their inheritance	any land

Joshua 18:3

ULT	UST
And Joshua said to the sons of Israel, "Unto when will you slacken yourselves to enter to possess the land that Yahweh, the God of your fathers, has given to you?	*Joshua said to the people of those seven tribes, "Yahweh, the God whom your ancestors worshiped, has promised to give to you land. So you should not delay going into that land and occupying it.*

ULT **to the sons of Israel**
UST to the people of those seven tribes
(אֶל־בְּנֵי יִשְׂרָאֵל)

The context makes clear that the author is using an entire group, the **sons of Israel**, to mean one part of that group, the Israelite tribes that had not yet received any land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the leaders of those tribes]

Support Reference: Synecdoche

ULT **Unto when will you slacken yourselves to enter to possess the land that Yahweh, the God of your fathers, has given to you**
UST Yahweh, the God whom your ancestors worshiped, has promised to give to you land. So you should not delay going into that land and occupying it
(עַד־אָנָה אַתֶּם מִתְרַפִּים לָבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם)

Joshua is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You must stop being so slow to enter and take possession of the land that Yahweh, the God of your fathers, has given to you!]

Support Reference: Rhetorical Question

ULT **your fathers**
UST your ancestors
(אֲבוֹתֵיכֶם)

Joshua is speaking as if **your fathers** were the actual fathers of the current generation of Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [your ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	those seven tribes

ULT	UST
to possess	and occupying it
the land	land
Yahweh	Yahweh
the God of	the God whom … worshiped

Joshua 18:4

ULT	UST
Provide for yourselves three men to a tribe. And I will send them, and they shall arise and walk about in the land and write it down according to the mouth of their inheritance, and they shall come to me.	*Choose three men from each of your seven tribes. I will send them out to explore the parts of the land that no tribe has occupied yet. They are to write a description of seven different regions that will become the territories of your seven tribes. Then they are to bring the description back to me.*

ULT and they shall arise
(וְיָקֻמוּ)

As in the similar expressions in 1:2 and 6:26, Joshua is using the term **arise** to mean "take action." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they will act on this matter]

Support Reference: Idiom

ULT according to the mouth of their inheritance
UST seven different regions that will become the territories of your seven tribes
(לְפִי נַחֲלָתָם)

Joshua is using the expression **the mouth** to mean "the needs," since people need food to put in their mouths. Alternate translation: [according to what they need to inherit] or [according to the number of regions that these remaining tribes will need to live in]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to a tribe	from each of your seven tribes
in the land	the parts of the land that no tribe has occupied yet
their inheritance	regions that will become the territories of your seven tribes

Joshua 18:5

ULT	UST
And they shall divide it among themselves into seven divisions. Judah will stand on its border from the south, and the house of Joseph will stand on their border from the north.	*They will divide the remaining land into seven parts. The tribe of Judah will keep its land in the south, and the tribes of Ephraim and Manasseh will keep their land in the north.*

ULT will stand on its border … will stand on their border
UST will keep its land … will keep their land
(יַעֲמֹד עַל־גְּבוּלוֹ & יַעַמְדוּ עַל־גְּבוּלָם)

Joshua is using the term **border** by association in both instances to mean "territory." The word **stand** has the sense of "remain." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [will remain in its territory … will remain in their territory] or [will retain all of its territory … will retain all of their territory]

Support Reference: Metonymy

ULT from the south … from the north
UST in the south … in the north
(מִנֶּגֶב & מִצָּפוֹן)

As the Introduction to Joshua discusses, here and throughout this chapter the author describes the location of one place relative to another from his own perspective and in the way that is characteristic of his culture. In your translation, express these relative locations in the way that your culture would describe them. Alternate translation: [in the south … in the north] or [in the southern part of the land of Canaan … in the northern part of the land of Canaan]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	The tribe of Judah
and the house of	and the tribes of Ephraim and Manasseh
Joseph	and the tribes of Ephraim and Manasseh

Joshua 18:6

ULT	UST
And you shall write down the land {in} seven divisions and bring them to me here. And I will throw a lot for you here to the face of Yahweh our God.	*But in their report, the men from the seven tribes should describe how we can divide the remaining land into seven parts. They will bring the report to me. Then, while Yahweh our God is watching, I will cast lots to decide which part should be assigned to each tribe.*

ULT **to the face of**

UST Then, while … is watching

(לִפְנֵי)

Joshua is using the term **face** by association to mean the presence of someone. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the remaining land
a lot	lots
Yahweh	Yahweh
our God	our God

Joshua 18:7

ULT	UST
But no division {will be} within you for the Levites, because the priesthood of Yahweh {is} their inheritance. And Gad and Reuben and half of the tribe of Manasseh have received their inheritance from the other side of the Jordan toward the sunrise, which Moses, the servant of Yahweh, gave to them."	*But I will not assign any land to the tribe of Levi. Instead, their reward is to be Yahweh's priests. And the tribes of Gad and Reuben and half of the tribe of Manasseh have already received land on the east side of the Jordan River. Moses, Yahweh's servant, gave it to them."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the Levites	to the tribe of Levi
the priesthood of	is to be … priests
Yahweh	Yahweh's
{is} their inheritance	their reward
And Gad	And the tribes of Gad
and Reuben	and Reuben
the tribe of	the tribe of
Manasseh	Manasseh
have received	have already received
their inheritance	land
the Jordan	of the Jordan River
Moses	Moses
the servant of	servant
Yahweh	Yahweh

Joshua 18:8

ULT	UST
And the men arose and went. And Joshua commanded the going ones to write down the land, saying, "Go and walk about in the land and write it down and return to me. And here I will throw a lot for you to the face of Yahweh in Shiloh."	*When the men the tribes had chosen got ready to leave, Joshua told them, "Go and explore the land. Then write a report of what you have seen and bring it back to me. Then, while Yahweh is watching, I will cast lots here at Shiloh to determine what area each tribe will receive."*

ULT **And the men arose**

UST When the men the tribes had chosen got ready

(וַיָּקֻמוּ הָאֲנָשִׁים)

The author is using a common expression to mean that these men took action. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the men acted on these instructions]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the land	them
in the land	the land
a lot	lots
Yahweh	Yahweh
in Shiloh	at Shiloh

Joshua 18:9

ULT	UST
And the men went and passed over in the land, and they wrote it down upon a scroll according to the cities in seven divisions. And they came to Joshua, to the camp {at} Shiloh.	*So the men left and walked through the land that no tribe had yet occupied. Then they described in a scroll each of the seven parts into which they would divide the land. They listed the cities in each part of the land. Then they returned to Joshua, who was still at Shiloh.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the land	through the land that no tribe had yet occupied
a scroll	a scroll
Joshua	Joshua
{at} Shiloh	at Shiloh

Joshua 18:10

ULT	UST
And Joshua threw a lot for them in Shiloh to the face of Yahweh. And there Joshua divided the land to the sons of Israel according to their divisions.	*{Joshua read their report. Then,} while Yahweh was watching, he cast lots at Shiloh to decide which parts of the land would belong to each of the seven Israelite tribes.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
a lot	lots
in Shiloh	at Shiloh
Yahweh	Yahweh
Joshua	Joshua
the land	the land
Israel	Israelite

Joshua 18:11

ULT	UST
And the lot of the tribe of the sons of Benjamin according to their clans came up. And the border of their lot went out between the sons of Judah and between the sons of Joseph.	*The lot selected the clans of the tribe of Benjamin to receive the first part of the land. This part was between the territory of the tribe of Judah and the territory of the tribes of Ephraim and Manasseh.*

ULT **And the lot of the tribe of the sons of Benjamin according to their clans came up**
UST The lot selected the clans of the tribe of Benjamin to receive the first part of the land
(וַיַּ֣עַל גּוֹרָ֗ל מַטֵּה֙ בְּנֵי־בִנְיָמִ֔ן לְמִשְׁפְּחֹתָ֑ם)

The author assumes that readers will understand that he means the first **lot**, that is, the lot that assigned the first of these seven divisions of territory. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And when Joshua threw the lot, it selected the tribe of the sons of Benjamin according to their clans to receive the first division of the land the men had described]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the border of their lot went out**
UST This part was
(וַיֵּצֵ֥א גְּבוּל֙ גּוֹרָלָ֔ם)

The author is using the term **lot** by association to mean the territory that was assigned by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the border of their assigned territory extended]

Support Reference: Metonymy

ULT **between the sons of Judah and between the sons of Joseph**
UST between the territory of the tribe of Judah and the territory of the tribes of Ephraim and Manasseh
(בֵּ֣ין בְּנֵ֣י יְהוּדָ֔ה וּבֵ֖ין בְּנֵ֥י יוֹסֵֽף)

The author is using the terms **sons of Judah** and **sons of Joseph** by association to mean the territories of these tribes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [between the territory of Judah's descendants and the territory of Joseph's descendants]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lot of	The lot

ULT	UST
the tribe of	the tribe of
Benjamin	Benjamin
according to their clans	the clans of
their lot	This part
Judah	Judah
Joseph	Ephraim and Manasseh

Joshua 18:12

ULT	UST
And the border for them to the mouth northward was from the Jordan. And the border went up to the shoulder of Jericho from the north, then it went up in the hill country seaward. And its goings out were from the wilderness {at} Beth Aven.	*Its northern border started at the Jordan River and extended west, along the northern side of Jericho, into the hill country. From there the border extended farther west to the wilderness near Beth Aven.*

ULT **to the mouth northward**
UST northern
(לִכְאַת צָפוֹנָה)

Here, the word **mouth** has the sense of "end" or "edge," perhaps because the mouth of an animal is typically at one end of it. Alternate translation: [on the northern end of their territory] or [on the northern edge of their territory]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the shoulder of Jericho from the north**
UST the northern side of Jericho
(כֶּתֶף יְרִיחוֹ מִצָּפוֹן)

The author is speaking of the mound on which **Jericho** was built as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the northern slope of the Jericho mound]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
Jericho	Jericho
from the wilderness	to the wilderness near

Joshua 18:13

ULT	UST
And the border passed over from there toward Luz, to the shoulder of Luz southward (it {is} Bethel). And the border went down {to} Ataroth Addar, beside the mountain that {is} from the south to Lower Beth Horon.	*From there it extended to Luz and went south of that city. (People now call that city Bethel). From there it went down to Ataroth Addar, which is on the hill south of Lower Beth Horon.*

ULT **to the shoulder of Luz southward**
UST and went south of that city
(אֶל־כֶּתֶף לוּזָה נֶגְבָּה)

The author is speaking of the hill on which **Luz** was built as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the southern slope of the hill on which the city of Luz is built]

Support Reference: Personification

ULT **it {is} Bethel**
UST People now call that city Bethel
(הִיא בֵּית־אֵל)

The author is providing background information to help readers understand that the city formerly known as **Luz** is the one they now know as **Bethel**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} Bethel	Bethel

Joshua 18:14

ULT	UST
And the border turned and curved to the mouth of the sea southward from the mountain that {is} on the face of Beth Horon southward. And its goings out were at Kiriath Baal (it {is} Kiriath Jearim, a city of the sons of Judah). This {was} the mouth of the sea.	*Then, from the hill opposite the south side of the city of Beth Horon, the western side of the border turned and extended south to Kiriath Baal. (People now call that town Kiriath Jearim. People from the tribe of Judah live there.) That was the western border.*

ULT **that {is} on the face of Beth Horon southward**
UST opposite the south side of the city of Beth Horon
(אֲשֶׁר עַל־פְּנֵי בֵית־חוֹרוֹן נֶגְבָּה)

The author is using the term **face** by association to mean the area in front of something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that is next to Beth Horon on the south]

Support Reference: Metonymy

ULT **it {is} Kiriath Jearim**
UST People now call that town Kiriath Jearim
(הִיא קִרְיַת יְעָרִים)

The author is providing background information to help readers understand that the city known as **Kiriath Baal** is the one they know as **Kiriath Jearim**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **and curved to the mouth of the sea … This {was} the mouth of the sea**
UST the western side of … and extended … That was the western border
(וְנָסַב לִפְאַת־יָם & זֹאת פְּאַת־יָם)

See how you translated the similar expression in Joshua 18:12. Alternate translation: [and its western edge curved … This was the western edge of the territory]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sea	western
Kiriath Baal	Kiriath Baal
Judah	Judah
the sea	western

Joshua 18:15

ULT	UST
And the mouth southward was from the end of Kiriath Jearim. And the border went out seaward and went out to the spring of the waters of Nephtoah.	*The southern border of their land started near Kiriath Jearim and extended west to the springs of Nephtoah.*

ULT And the mouth southward

UST The southern border of their land

(וּפְאַת־נֶּגְבָּה)

See how you translated the similar expression in Joshua 18:12. Alternate translation: [And the southern boundary]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the spring of	the springs of

Joshua 18:16

ULT	UST
And the border went down to the end of the mountain that {is} on the face of the Valley of Ben Hinnom, which {is} in the valley of the Raphaites northward. And it went down the Valley of Hinnom to the shoulder of the Jebusite southward, then it went down {to} En Rogel.	*From there, it extended down to the bottom of the hill near the Valley of Ben Hinnom, on the north side of the Valley of the Raphaites. The border then extended down along the Hinnom Valley, south of the city where the Jebusites lived, to En Rogel.*

ULT **that {is} on the face of the Valley of Ben Hinnom**
UST near the Valley of Ben Hinnom
(אֲשֶׁר֙ עַל־פְּנֵ֣י גֵֽי בֶן־הִנֹּ֔ם)

The author is using the term **face** by association to mean the area in front of something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that is next to the Valley of Ben Hinnom]

Support Reference: Metonymy

ULT **to the shoulder of the Jebusite southward**
UST south of the city where the Jebusites lived
(אֶל־כֶּ֥תֶף הַיְבוּסִ֖י נֶֽגְבָּה)

See how you translated the similar expression in Joshua 15:8. Alternate translation: [to the southern slope of Mount Zion]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} in the valley of the Raphaites	of the Valley of the Raphaites
the Jebusite	the Jebusites

Joshua 18:17

ULT	UST
Then it turned from the north and went out {to} En Shemesh. Then it went out to Geliloth, which {is} opposite the ascent of Adummim. Then it went down to the stone of Bohan, the son of Reuben.	*From there the border went north to En Shemesh and continued to Geliloth near the hill of Adummim. Then it extended to the big stone that Reuben's son Bohan set up.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the stone of	the big stone that … set up
Reuben	Reuben's

Joshua 18:18

ULT	UST
And it passed over to the shoulder of the front of the Arabah northward and went down to the Arabah.	*From there the border extended to the northern edge of Beth Arabah and down into the plain along the Jordan.*

ULT **And it passed over to the shoulder of the front of the Arabah northward and went down to the Arabah**

UST From there the border extended to the northern edge of Beth Arabah and down into the plain along the Jordan

(וְעָבַר אֶל־כֶּתֶף מוּל־הָעֲרָבָה צָפוֹנָה וְיָרַד הָעֲרָבָתָה)

The author is speaking of the terrain as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Then it continued onto the north side of the slope facing the plains and went down into the plains]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Arabah	Beth Arabah
to the Arabah	into the plain along the Jordan

Joshua 18:19

ULT	UST
And the border passed over to the shoulder of Beth Hoglah northward. And the goings out of the border {were} at the tongue of the Sea of Salt northward, at the end of the Jordan southward. This was the border of the south.	*From there, it extended east to the northern edge of Beth Hoglah and ended at the north end of the Sea of Salt, where the Jordan River flows into that sea. That was the boundary on the south.*

ULT the shoulder of Beth Hoglah northward
UST the northern edge of Beth Hoglah
(כֶּתֶף בֵּית־חָגְלָה צָפוֹנָה)

See how you translated the similar expression in Joshua 18:12. Alternate translation: [to the northern slope of the hill on which the city of Beth Hoglah is built]

Support Reference: Personification

ULT the tongue of the Sea of Salt northward
UST the north end of the Sea of Salt
(לְשׁוֹן יָם־הַמֶּלַח צָפוֹנָה)

See how you translated the same expression in Joshua 15:2.

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Sea of Salt	the Sea of Salt
the Jordan	the Jordan River

Joshua 18:20

ULT	UST
And the Jordan borders it to the mouth eastward. This {was} the inheritance of the sons of Benjamin according to their clans, according to its borders all around.	*The Jordan River was the eastern boundary. These were the borders all round the territory of the clans of the tribe of Benjamin.*

ULT And the Jordan borders it to the mouth eastward
UST The Jordan River was the eastern boundary
(וְהַיַּרְדֵּן יִגְבֹל־אֹתוֹ לְפְאַת־קֵדְמָה)

See how you translated the similar expression in Joshua 18:12. Alternate translation: [And the Jordan River is its eastern boundary]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the Jordan	The Jordan River
the inheritance of	were the borders
Benjamin	Benjamin
their clans, according to	the clans of

Joshua 18:21

ULT	UST
And the cities of the tribe of the sons of Benjamin according to their clans were Jericho and Beth Hoglah and Emek Keziz	*In the eastern part of their territory, the clans of the tribe of Benjamin lived in these cities: Jericho, Beth Hoglah, Emek Keziz,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribe of	the tribe of
Benjamin	Benjamin
according to their clans	the clans of
Jericho	Jericho

Joshua 18:22

ULT	UST
and Beth Arabah and Zemaraim and Bethel	*Beth Arabah, Zemaraim, Bethel,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Beth Arabah	Beth Arabah
and Bethel	Bethel

Joshua 18:23

ULT	UST
and Avvim and Parah and Ophrah	*Avvim, Parah, Ophrah,*

(There are no notes for this verse)

Joshua 18:24

ULT	UST
and Kephar Ammoni and Ophni and Geba: 12 cities and their villages;	*Kephar Ammoni, Ophni, and Geba. The people of Benjamin lived in these 12 cities and their villages.*

(There are no notes for this verse)

Joshua 18:25

ULT	UST
Gibeon and Ramah and Beeroth	*In the western part of their territory, the people of Benjamin lived in these cities: Gibeon, Ramah, Beeroth,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gibeon	In the western part of their territory, the people of Benjamin lived in these cities: Gibeon
and Ramah	Ramah

Joshua 18:26

ULT	UST
and Mizpah and Kephirah and Mozah	*Mizpah, Kephirah, Mozah,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Mizpah	Mizpah

Joshua 18:27

ULT	UST
and Rekem and Irpeel and Taralah	*Rekem, Irpeel, Taralah,*

(There are no notes for this verse)

Joshua 18:28

ULT	UST
and Zelah, Haeleph, and the Jebusite (it {is} Jerusalem), Gibeah, Kiriath: 14 cities and their villages. This {was} the inheritance of the sons of Benjamin according to their clans.	*Zelah, Haeleph, Jebus (the city where the Jebusites lived, which people now call Jerusalem), Gibeah, and Kiriath. The people of Benjamin lived in these 14 cities and their villages. The clans of the tribe of Benjamin received this land and these cities as a permanent possession.*

ULT **and the Jebusite**
UST Jebus (the city where the Jebusites lived
(וְהַיְבוּסִי)

The author is using the term **Jebusite** by association to mean the city in which the Jebusite people group lived. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the city of the Jebusites]

Support Reference: Metonymy

ULT **it {is} Jerusalem**
UST which people now call Jerusalem
(הִיא יְרוּשָׁלָֽם)

The author is providing background information to help readers understand that the city of the Jebusites is the one they know as **Jerusalem**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the Jebusite	Jebus (the city where the Jebusites lived
{is} Jerusalem	Jerusalem
Gibeah	Gibeah
the inheritance of	received … land and these cities as a permanent possession
Benjamin	Benjamin
according to their clans	The clans of

Joshua 19

Joshua 19 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It concludes the description of how Joshua gave land west of the Jordan River to the remaining tribes of Israel:

- Simeon (19:1–9)
- Zebulun (19:10–16)
- Issachar (19:17–23)
- Asher (19:24–31)
- Naphtali (19:32–39)
- Dan (19:40–48)

The chapter also describes how the Israelites gave territory to Joshua (19:49–51)

Translation Issues in This Chapter

Ordinal numbers

In this chapter, the author uses ordinal numbers to describe the lots for each of the remaining tribes in the order in which those tribes were selected. If your language does not use ordinal numbers, you can use cardinal numbers or an equivalent expression.

Translation issues specific to this section

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

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

Joshua 19:1

ULT	UST
And the second lot came out for Simeon, for the tribe of the sons of Simeon according to their clans. And their inheritance was in the midst of the inheritance of the sons of Judah.	*Then Joshua threw the lot again, and this time it selected the clans of the tribe of Simeon to receive the second part of the land. The land Joshua gave them was in the middle of Judah's territory.*

ULT **And the second lot came out**
UST Then Joshua threw the lot again
(וַיֵּצֵא הַגּוֹרָל הַשֵּׁנִי)

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [And lot number two came out]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … lot	the lot
for Simeon	and this time it selected … Simeon to receive the second part of the land
for the tribe of	the tribe of
Simeon	and this time it selected … Simeon to receive the second part of the land
according to their clans	the clans of
their inheritance	The land Joshua gave them
the inheritance of	territory
Judah	Judah's

Joshua 19:2

ULT	UST
And in their inheritance was to them Beersheba and Sheba and Moladah	*Simeon's territory included the following cities: Beer Sheba, Sheba, Moladah,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in their inheritance	territory … the following cities
Beersheba	Beer Sheba
and Sheba	Sheba

Joshua 19:3

ULT	UST
and Hazar Shual and Balah and Ezem	*Hazar Shual, Balah, Ezem,*

(There are no notes for this verse)

Joshua 19:4

ULT	UST
and Eltolad and Bethul and Hormah	*Eltolad, Bethul, and Hormah.*

(There are no notes for this verse)

Joshua 19:5

ULT	UST
and Ziklag and Beth Markaboth and Hazar Susah	*Simeon's land also included the cities of Ziklag, Beth Markaboth. Hazarsusah,*

(There are no notes for this verse)

Joshua 19:6

ULT	UST
and Beth Lebaoth and Sharuhen: 13 cities and their villages;	*Beth Lebaoth, and Sharuhen. There were 13 cities, together with their surrounding villages.*

(There are no notes for this verse)

Joshua 19:7

ULT	UST
Ain, Rimmon and Ether and Ashan: four cities and their villages;	*The land that Joshua assigned to the tribe of Simeon also included the four cities of Ain, Rimmon, Ether, and Ashan and their surrounding villages.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rimmon	Rimmon

Joshua 19:8

ULT	UST
and all of the villages that {were} around these cities unto Baalath Beer (Ramah of the Negev). This {was} the inheritance of the tribe of the sons of Simeon according to their clans.	*It also included some villages in an area that extended south to Baalath Beer. (People also call that city Ramah of the Negev.) This was the land that Joshua assigned to the clans of the tribe of Simeon.*

ULT Baalath Beer (Ramah of the Negev

UST Baalath Beer. (People also call that city Ramah of the Negev

(בַּעֲלַת בְּאֵר רָאמַת נֶגֶב)

The author is providing background information to help readers understand that the city known as **Baalath Beer** is the one they know as **Ramah of the Negev**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ramah of	People also call that city Ramah of
the Negev	the Negev
the inheritance of	was the land that Joshua assigned to
the tribe of	the tribe of
Simeon	Simeon
according to their clans	the clans of

Joshua 19:9

ULT	UST
From the portion of the sons of Judah {was} the inheritance of the sons of Simeon. For the division of the sons of Judah was {too} great for them, so the sons of Simeon inherited in the midst of their inheritance.	*The leaders of Israel had assigned more land to the tribe of Judah than it needed, so they gave part of that land to the tribe of Simeon.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah
{was} the inheritance of	they gave
Simeon	Simeon
Judah	Judah
Simeon	Simeon
so … inherited	part of that land
their inheritance	part of that land

Joshua 19:10

ULT	UST
And the third lot came up for the sons of Zebulun according to their clans. And the border of their inheritance was unto Sarid.	*Then Joshua threw the lot again, and this time it selected the clans of the tribe of Zebulun to receive the third part of the land. Its southern border started at Sarid.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … lot	Then Joshua threw the lot
Zebulun	Zebulun
according to their clans	the clans of
their inheritance	Its

Joshua 19:11

ULT	UST
And their border went up toward the sea and Maralah, and it met with Dabbesheth and met with the wadi that {is} on the face of Jokneam.	*It extended west to Maralah and on to Dabbesheth, and then it extended to the brook in front of the city of Jokneam.*

ULT {is} on the face of
UST in front of
(עַל־פְּנֵי)

See the Introduction to Joshua for a discussion of the phrase “the face of.” Alternate translation: [is before] or [is opposite]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
toward the sea	west
the wadi	the brook

Joshua 19:12

ULT	UST
And it turned eastward from Sarid, {toward} the rising of the sun, upon the border of Kisloth Tabor. And it went out to Daberath and went up {to} Japhia.	*The border turned to the east from Sarid and went to the area near Chisloth Tabor. Then it went on to Daberath and farther on to Japhia.*

(There are no notes for this verse)

Joshua 19:13

ULT	UST
And from there it passed over eastward, toward the sunrise, {to} Gath Hepher, {to} Eth Kazin. And it went out {to} Rimmon, being turned {toward} Neah.	*From there, it extended east to Gath Hepher and Eth Kazin and north to Rimmon. From there, the border turned toward Neah.*

ULT being turned {toward}

UST From there, the border turned toward
(הַמִּתְאָֽר)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [turning toward]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} Rimmon	north to Rimmon

Joshua 19:14

ULT	UST
And the border went around it from the north of Hannathon, and its goings out were {at} the Valley of Iphtah El.	*From Neah, the border extended south to Hannathon, and from there it went to the Valley of Iphtah El.*

ULT **it**
UST From Neah
(אֹתוֹ)

The pronoun **it** refers to Neah. It may be helpful to clarify this for your readers. Alternate translation: [Neah]

Support Reference: Pronouns — When to Use Them

Joshua 19:15

ULT	UST
And Kattath and Nahalal and Shimron and Idalah and Bethlehem: 12 cities and their villages.	*Zebulun's territory included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem. Altogether there were 12 cities, together with their surrounding villages.*

ULT And Kattath and Nahalal and Shimron and Idalah and Bethlehem
UST Zebulun's territory included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem
(וְקַטָּת וְנַהֲלָל וְשִׁמְרוֹן וְיִדְאָלָה וּבֵית לָחֶם)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And their territory included Kattath and Nahalal and Shimron and Idalah and Bethlehem]

Support Reference: Ellipsis

ULT 12 cities and their villages
UST Altogether there were 12 cities, together with their surrounding villages
(עָרִים שְׁתֵּים־עָשְׂרֵה וְחַצְרֵיהֶן)

The author assumes that readers will understand that he is not listing all 12 of the cities that belonged to Zebulun but that the ones he does list were among them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [these were among their 12 cities with their villages]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Bethlehem	and Bethlehem

Joshua 19:16

ULT	UST
This {was} the inheritance of the sons of Zebulun according to their clans, these cities, and their villages.	*That was the land that Joshua allotted to the clans of the tribe of Zebulun, including the cities and their surrounding villages.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the inheritance of	was the land that Joshua allotted to
Zebulun	Zebulun
according to their clans	the clans of

Joshua 19:17

ULT	UST
The fourth lot came out for Issachar, for the sons of Issachar according to their clans.	*Then Joshua threw the lot again, and this time it selected the clans of the tribe of Issachar to receive the fourth part of the land.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The … lot	the lot
for Issachar	Issachar
Issachar	Issachar
according to their clans	the clans of

Joshua 19:18

ULT	UST
And their border {was} Jezreel and Chesulloth and Shunem	*Their land included the cities of Jezreel, Kesulloth, Shunem,*

ULT And their border {was} Jezreel and Chesulloth and Shunem
UST Their land included the cities of Jezreel, Kesulloth, Shunem
(וַיְהִי גְּבוּלָם יִזְרְעֶאלָה וְהַכְּסוּלֹת וְשׁוּנֵם)

The author is using the term **border** by association to mean the territory enclosed within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And their territory included the following cities: Jezreel and Chesulloth and Shunem]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jezreel	the cities of Jezreel

Joshua 19:19

ULT	UST
and Hapharaim and Shion and Anaharath	*Hapharaim, Shion, and Anaharath.*

(There are no notes for this verse)

Joshua 19:20

ULT	UST
and Rabbith and Kishion and Ebez	*Issachar's land also included the cities of Rabbith, Kishion, Ebez,*

(There are no notes for this verse)

Joshua 19:21

ULT	UST
and Remeth and En Gannim and En Haddah and Beth Pazzez.	*Remeth, En Gannim, En Haddah, and Beth Pazzez.*

(There are no notes for this verse)

Joshua 19:22

ULT	UST
And the border met with Tabor and Shahazumah and Beth Shemesh. And the goings out of their border were {at} the Jordan: 16 cities and their villages.	*The border of Issachar's territory was close to the cities of Tabor, Shahazumah, and Beth Shemesh. It ended in the east at the Jordan River. Altogether there were 16 cities, together with their surrounding villages.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Beth Shemesh	and Beth Shemesh
{at} the Jordan	at the Jordan River

Joshua 19:23

ULT	UST
This {was} the inheritance of the tribe of the sons of Issachar according to their clans, their cities, and their villages.	*Those were the cities and surrounding villages in the land that Joshua assigned to the clans of the tribe of Issachar.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the inheritance of	in the land that Joshua assigned to
the tribe of	the tribe of
Issachar	Issachar
according to their clans	the clans of

Joshua 19:24

ULT	UST
And the fifth lot came out for the tribe of the sons of Asher according to their clans.	*Then Joshua threw the lot again, and this time it selected the clans of the tribe of Asher to receive the fifth part of the land.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … lot	Then Joshua threw the lot
for the tribe of	the tribe
Asher	of Asher
according to their clans	the clans of

Joshua 19:25

ULT	UST
And their border {was} Helkath and Hali and Beten and Akshaph	*Their land included the cities of Helkath, Hali, Beten, Akshaph,*

ULT And their border {was} Helkath and Hali and Beten and Akshaph
UST Their land included the cities of Helkath, Hali, Beten, Akshaph
(וַיְהִי גְּבוּלָם חֶלְקַת וַחֲלִי וָבֶטֶן וְאַכְשָׁף)

The author is using the term **border** by association to mean the territory enclosed within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And their territory included the following cities: Helkath and Hali and Beten and Akshaph]

Support Reference: Metonymy

Joshua 19:26

ULT	UST
and Allammelek and Amad and Mishall. And it met with Carmel seaward and with Shihor Libnath.	*Allammelek, Amad, and Mishal. The western border started at Mount Carmel and Shihor Libnath.*

ULT And it met with Carmel
UST The … border started at Mount Carmel
(וּפָגַע בְּכַרְמֶל)

The pronoun **it** refers to the border or territory of Asher. It may be helpful to clarify this for your readers. Alternate translation: [And the territory met with Carmel]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with Carmel	Mount Carmel

Joshua 19:27

ULT	UST
And it turned {toward} the rising of the sun {to} Beth Dagon, and it met with Zebulun and with the Valley of Iphtah El northward, {to} Beth Emek and Neiel. And it went out to Cabul from the left,	*From there it extended southeast to the city of Beth Dagon until it reached the territory of tribe of Zebulun at the Valley of Iphtah El. From there, the border extended north to Beth Emek and Neiel and Cabul.*

ULT **from the left**
UST southeast
(מִשְׂמְאל)

The author assumes that readers will understand that he is speaking from the perspective of a person facing east, which was the customary orientation in this culture. So **left** means "north." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to the north]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with Zebulun	the territory of tribe of Zebulun

Joshua 19:28

ULT	UST
and Abdon and Rehob and Hammon and Kanah, unto Great Sidon.	*From there, it extended west to the cities of Abdon, Rehob, Hammon, and Kanah and then continued to Great Sidon.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sidon	Sidon

Joshua 19:29

ULT	UST
And the border turned {toward} Ramah and unto the city of fortification of Tyre. Then the border turned {to} Hosah, and its goings out were seaward, from the portion of Akzib	*From Sidon, the border extended south toward Ramah and to the city of Tyre, which had strong walls around it. From there, the border extended west to Hosah. It ended at the Great Sea, in the region of Aczib.*

ULT **the city of fortification of Tyre**
UST the city of Tyre, which had strong walls around it
(עִיר מִבְצַר־צֹר)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{toward} Ramah	toward Ramah
fortification of	which had strong walls around it
Tyre	Tyre
seaward	at the Great Sea

Joshua 19:30

ULT	UST
and Ummah and Aphek and Rehob: 22 cities and their villages.	*The territory of Asher included the cities of Ummah, Aphek, and Rehob. Altogether there were 22 cities, together with their surrounding villages.*

ULT 22 cities and their villages

UST Altogether there were 22 cities, together with their surrounding villages
(עָרִים עֶשְׂרִים וּשְׁתַּיִם וְחַצְרֵיהֶן)

The author assumes that readers will understand that he is not listing all 22 of the cities that belonged to Asher but that the ones he does list were among them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [these were among their 22 cities with their villages]

Support Reference: Assumed Knowledge and Implicit Information

Joshua 19:31

ULT	UST
This was the inheritance of the tribe of the sons of Asher according to their clans, these cities, and their villages.	*Those cities and their villages were within the land that Joshua assigned to the clans of the tribe of Asher.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the inheritance of	were within the land that Joshua assigned
the tribe of	the tribe of
Asher	Asher
according to their clans	to the clans of

Joshua 19:32

ULT	UST
The sixth lot came out for the sons of Naphtali, for the sons of Napthali according to their clans.	*Then Joshua threw the lot again, and this time it selected the clans of the tribe of Naphtali to receive the sixth part of the land.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The … lot	the lot
Naphtali	Naphtali
Napthali	Naphtali
according to their clans	the clans of

Joshua 19:33

ULT	UST
And their border was from Heleph, from the oak in Zaanannim, and Adami Nekeb and Jabneel, unto Lakkum. And its goings out were {at} the Jordan.	*The border of Naphtali's land started in the west at the huge oak tree at Zaanannim, near the city of Heleph. It extended east through Adami Nekeb and Jabneel. It then went to Lakkum, and it ended at the Jordan River.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the oak	at the huge oak tree
{at} the Jordan	the Jordan River

Joshua 19:34

ULT	UST
And the border turned seaward {to} Aznoth Tabor and went out from there {to} Hukkoh. And it met with Zebulun from the south, and it met with Asher from the sea and with Judah {at} the Jordan {toward} the rising of the sun.	*The western boundary extended through Aznoth Tabor as far as Hukkok. It extended to the borders of the tribe of Zebulun at the south, to the border of the tribe of Asher on the west, and to the border of the tribe of Judah at the Jordan River to the east.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with Zebulun	the tribe of Zebulun
and … with Asher	the tribe of Asher
from the sea	on the west
and with Judah	and to the border of the tribe of Judah
{at} the Jordan	at the Jordan River

Joshua 19:35

ULT	UST
And the cities of fortification {were} Ziddim, Zer and Hammath, Rakkath and Chinnereth	*Within Naphtali's territory, there were many cities that had strong walls around them. These cities were Ziddim, Zer, Hammath, Rakkath, Chinnereth,*

ULT And the cities of fortification {were}
UST Within Naphtali's territory, there were many cities that had strong walls around them
(וְעָרֵי מִבְצָר)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fortification	many … that had strong walls around them

Joshua 19:36

ULT	UST
and Adamah and Ramah and Hazor	*Adamah, Ramah, Hazor,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Ramah	Ramah

Joshua 19:37

ULT	UST
and Kedesh and Edrei and En Hazor	*Kedesh, Edrei, and En Hazor.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Kedesh	Kedesh

Joshua 19:38

ULT	UST
and Yiron and Migdal El, Horem and Beth Anath and Beth Shemesh: 19 cities and their villages.	*Naphtali's cities with strong walls also included Yiron, Migdal El, Horem, Beth Anath, and Beth Shemesh. Altogether there were 19 cities, together with their surrounding villages.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Beth Shemesh	and Beth Shemesh

Joshua 19:39

ULT	UST
This was the inheritance of the tribe of the sons of Naphtali according to their clans, the cities, and their villages.	*Those cities and surrounding villages were in the land that Joshua assigned to the clans of the tribe of Naphtali.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the inheritance of	were in the land that Joshua assigned to
the tribe of	the tribe of
Naphtali	Naphtali
according to their clans	the clans of

Joshua 19:40

ULT	UST
The seventh lot came out for the tribe of the sons of Dan according to their clans.	*Then Joshua threw the lot again, and this time it selected the clans of the tribe of Dan to receive the seventh part of the land.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The … lot	the lot
for the tribe of	the tribe of
Dan	Dan
according to their clans	the clans of

Joshua 19:41

ULT	UST
And the border of their inheritance was Zorah and Eshtaol and Ir Shemesh	*Their land included the cities of Zorah, Eshtaol, Ir Shemesh,*

ULT **And the border of their inheritance was**
UST Their land included
(וַיְהִי גְּבוּל נַחֲלָתָם)

The author is using the term **border** by association to mean the territory enclosed within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the territory that the leaders gave to them included]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their inheritance	Their land

Joshua 19:42

ULT	UST
and Shaalabbin and Aijalon and Ithlah	*Shaalabbin, Aijalon, and Ithlah.*

(There are no notes for this verse)

Joshua 19:43

ULT	UST
and Elon and Timnah and Ekron	*Dan's land also included the cities of Elon, Timnah, Ekron,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Ekron	Ekron

Joshua 19:44

ULT	UST
and Eltekeh and Gibbethon and Baalath	*Eltekeh, Gibbethon, Baalath,*

(There are no notes for this verse)

Joshua 19:45

ULT	UST
and Jehud and Bene Berak and Gath Rimmon	*Jehud, Beneberak, Gath Rimmon,*

(There are no notes for this verse)

Joshua 19:46

ULT	UST
and Me Jarkon and Rakkon with the border in front of Joppa.	*Me Jarkon, Rakkon, and the area near Joppa.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joppa	Joppa

Joshua 19:47

ULT	UST
But the border of the sons of Dan went out from them. So the sons of Dan went up and fought with Leshem and captured it, and they struck it to the mouth of the sword. And they possessed it and settled in it and called {it} Leshem Dan, like the name of their father Dan.	*But the people of the tribe of Dan were not able to take control of the whole land that Joshua assigned to them. So they went northeast and fought against the people who lived in the city of Leshem. They defeated and killed all those people. Then they settled in that city. They changed its name to Leshem Dan. Dan was the name of the ancestor of their tribe.*

ULT **But the border of the sons of Dan went out from them**
UST But the people of the tribe of Dan were not able to take control of the whole land that Joshua assigned to them
(וַיֵּצֵא גְבוּל־בְּנֵי־דָן מֵהֶם)

The author is speaking of the **border**, here representing the territory, as if it were a living thing that could move by itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But enemies reconquered some of the territory of the tribe of Dan]

Support Reference: Personification

ULT **and they struck it to the mouth of the sword**
UST and killed all those people
(וַיַּכּוּ אוֹתָהּ לְפִי־חָרֶב)

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

Support Reference: Idiom

ULT **their father Dan**
UST Dan … of the ancestor of their tribe
(דָּן אֲבִיהֶם)

The author is speaking as if **Dan** were the actual **father** of the current generation. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their ancestor Dan]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Dan	the tribe of Dan
Dan	they
and captured	They defeated
the sword	and killed
And they possessed	Then they settled
and called {it}	They changed its name
Dan	Dan
Dan	Dan

Joshua 19:48

ULT	UST
This {was} the inheritance of the tribe of the sons of Dan according to their clans, these cities and their villages.	*All of those cities and surrounding villages were in the land that Joshua assigned to the clans in the tribe of Dan.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the inheritance of	were in the land that Joshua assigned
the tribe of	tribe
Dan	in the … of Dan
according to their clans	to the clans

Joshua 19:49

ULT	UST
And they finished inheriting the land according to its borders. And the sons of Israel gave an inheritance to Joshua the son of Nun in the midst of them.	*After the Israelite leaders had divided the land among the tribes, they also assigned some land to Joshua.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
inheriting	the Israelite leaders had divided
the land	the land
Israel	they
an inheritance	land
to Joshua	to Joshua

Joshua 19:50

ULT	UST
Upon the mouth of Yahweh, they gave to him the city that he requested, Timnath Serah in the hill country of Ephraim. And he built the city and dwelled in it.	*They gave him the city of Timnath Serah to live in. Yahweh had said that he could have whatever city he wanted, and that was the city he chose. It was in the hill country in the territory of the tribe of Ephraim. Joshua repaired the city and lived there.*

ULT **Upon the mouth of Yahweh**
UST Yahweh had said that he could have whatever city he wanted
(עַל־פִּי יְהוָה)

The author is using the term **mouth** by association to mean the words that Yahweh spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [As Yahweh had commanded]

Support Reference: Metonymy

ULT **And he built the city**
UST Joshua repaired the city
(וַיִּבֶן אֶת־הָעִיר)

Since the city of **Timnath Serah** already existed, the author seems to mean implicitly that Joshua rebuilt the city after the Israelites had attacked and conquered it or that Joshua fortified and expanded it. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Joshua rebuilt the city] or [And Joshua fortified and expanded the city]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he built the city**
UST Joshua repaired the city
(וַיִּבֶן אֶת־הָעִיר)

The author is using Joshua to represent everyone who worked to rebuild or fortify **Timnath Serah**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Joshua had the city rebuilt] or [And Joshua directed the fortification and expansion of the city]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

ULT	UST
Ephraim	in the territory of the tribe of Ephraim

Joshua 19:51

ULT	UST
These {are} the inheritances that Eleazar the priest and Joshua, the son of Nun, and the heads of the fathers of the tribes of the sons of Israel gave as an inheritance by lot in Shiloh to the face of Yahweh at the entrance of the Tent of Meeting. And they finished from dividing the land.	*Those were the areas that the Israelite leaders assigned to the various tribes. The high priest Eleazar, Joshua son of Nun, and the leaders of each tribe divided up the land while they were all at Shiloh. They cast lots to decide which area each tribe would receive. They did that at the entrance of the sacred tent while Yahweh was watching. In that way they completed dividing up the land.*

ULT **and the heads of the fathers of**
UST and the leaders of each tribe
(וְרָאשֵׁי הָאָבוֹת)

See how you translated the same expression in Joshua 14:1. Alternate translation: [and the heads of the father's houses of] or [and the men who led the extended families of]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the inheritances	were the areas … the land
Eleazar	Eleazar
the priest	The high priest
and Joshua	Joshua
the tribes of	each tribe
Israel	each tribe
gave as an inheritance	the Israelite leaders assigned to the various tribes … divided up
by lot	They cast lots to decide which area each tribe would receive
in Shiloh	while they were all at Shiloh … They did that
Yahweh	Yahweh
the Tent of Meeting	the sacred tent
the land	the land

Joshua 20

Joshua 20 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up the land the Israelites conquered. It describes how Joshua designated certain cities to be cities of refuge (20:1–9).

Religious and Cultural Concepts in This Chapter

Cities of refuge

If a person was murdered, in this culture it was the duty of his relatives to provide justice by killing the murderer. However, if someone was killed by accident, it would be unjust to kill the person who had killed him accidentally. Therefore, God told the Israelites to designate "cities of refuge" to which a person who killed someone accidentally could flee. In those cities, these cases would be resolved legally. (See: refuge, refugee, shelter, sheltered; and avenge, avenger, revenge, vengeance)

Translation Issues in This Chapter

Quotes in quotes

In verses 2–6, there is a long quotation within a quotation. Yahweh tells Joshua something that he is to tell the people of Israel. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Notes suggest how to do that in the cases of verses 2 and 3. The rest of the second-level quotation can be made a first-level quotation without any changes in the wording.

Relative locations

In listing the cities of refuge, the author often describes the location of one place relative to another in the way that is characteristic of his culture. Specifically, he says the direction from which someone would be approaching a new location when

coming from a location he has already named. Translate these descriptions the way you have done in the previous part of this section of the book of Joshua.

Joshua 20:1

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

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Joshua	Joshua

Joshua 20:2

ULT	UST
“Speak to the sons of Israel, saying, ‘Give for yourselves the cities of refuge that I spoke to you by the hand of Moses	*“Tell the Israelite people that they should choose some cities to which people can flee in order to be safe, as I told Moses that you should do.*

ULT **Speak to the sons of Israel, saying, ‘Give for yourselves the cities of refuge that I spoke to you by the hand of Moses**
UST Tell the Israelite people that they should choose some cities to which people can flee in order to be safe, as I told Moses that you should do
(דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר תְּנוּ לָכֶם אֶת־עָרֵי הַמִּקְלָט אֲשֶׁר־דִּבַּרְתִּי אֲלֵיכֶם בְּיַד־מֹשֶׁה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Speak to the sons of Israel and tell them to give for themselves the cities of refuge that I spoke to them about by the hand of Moses]

Support Reference: Quotes within Quotes

ULT **by the hand of Moses**
UST Moses
(בְּיַד־מֹשֶׁה)

See how you translated the same expression in Joshua 14:2. Alternate translation: [through Moses]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
refuge	to which people can flee in order to be safe
Moses	Moses

Joshua 20:3

ULT	UST
for the fleeing there of the one killing {by} striking a person by mistake without intent. And they will be for you for a refuge from the avenger of blood.	*If someone kills another person accidentally, without intending to kill that person, then he can run to one of these cities and be safe.*

ULT **for you**
UST and be safe
(לָכֶם)

If you have decided to translate the quotation within a quotation in verses 2–6 as an indirect quotation, it will be appropriate to use the third person here. Alternate translation: [for them]

Support Reference: Quotes within Quotes

ULT **from the avenger of blood**
UST and be safe
(מִגֹּאֵל הַדָּם)

In this culture, an **avenger of blood** was a close relative who had the right and responsibility to execute someone who had murdered one of his relatives. If your readers would not be familiar with this role, in your translation you could use a descriptive phrase. Alternate translation: [from a relative who has the right to execute someone who has murdered his relative]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the one killing	If someone kills
intent	without intending to kill that person
for a refuge	and be safe
from the avenger of	and be safe

Joshua 20:4

ULT	UST
And he shall flee to one from these cities and stand {at} the entrance of the gate of the city, and he shall speak his words in the ears of the elders of that city. And they shall gather him into the city to themselves, and they shall give to him a place, and he shall dwell with them.	*When that person arrives at the gate of one of those cities, he must stop there and tell the leaders of the city what happened. {If they believe him,} they must allow him to enter the city, and they must give him a place to live among them.*

ULT **And he shall flee**
UST When that person arrives
(וְנָס)

The pronoun **he** refers here to anyone who has killed someone accidentally. It may be helpful to clarify this for your readers. Alternate translation: [And the person who has killed someone accidentally shall flee]

Support Reference: Pronouns — When to Use Them

ULT **and he shall speak his words in the ears of the elders of that city**
UST and tell the leaders of the city what happened
(וְדִבֶּר בְּאָזְנֵי זִקְנֵי־הָעִיר הַהִיא אֶת־דְּבָרָיו)

Yahweh is using the term **words** to mean what this person would say by using words, and he is using the term **ears** by association to mean hearing and understanding. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and he shall explain his situation to the elders of that city so that they understand it]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gate of	the gate of … there
the elders of	the leaders of
And they shall gather	{If they believe him,} they must allow … to enter

Joshua 20:5

ULT	UST
And if the avenger of blood pursues after him, then they shall not deliver the one having killed into his hand. For without knowledge he struck his neighbor, and he was not hating him from yesterday {or} the third day.	*Suppose some relative of the dead person comes to that city to try to take revenge by killing the person who fled. The leaders of that city must not allow the relative to take him away and kill him, because what happened was accidental. He did not hate that person in the past.*

ULT from yesterday {or} the third day
UST in the past
(מִתְּמוֹל שִׁלְשׁוֹם)

See how you translated the same expression in Joshua 3:4. Alternate translation: [in the past]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the avenger of	some relative of the dead person
they shall … deliver	The leaders of that city must … allow
the one having killed	him
knowledge	was accidental
his neighbor	what happened
{or} the third day	in the past

Joshua 20:6

ULT	UST
And he shall dwell in that city until his standing to the face of the congregation for judgment, until the death of the great priest who is in those days. Then the one having killed may return and enter into his city and into his house, into the city that he fled from there.'"	*The person who killed someone must stay in the city where he fled until it holds a trial to decide his case. {If they determine that the killing was accidental,} he must still stay there until the current high priest dies. Then the man may return safely to his own home."*

ULT **to the face of**
UST it holds a trial
(לִפְנֵי)

See the Introduction to Joshua for a discussion of the phrase **to the face of**. Alternate translation: [before]

Support Reference: Metonymy

ULT **for judgment**
UST to decide his case
(לַמִּשְׁפָּט)

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [to judge his case] or [to decide whether he is actually guilty of murder]

Support Reference: Abstract Nouns

ULT **until the death of the great priest**
UST {If they determine that the killing was accidental,} he must still stay there until the … high priest dies
(עַד־מוֹת הַכֹּהֵן הַגָּדוֹל)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and even if he is found innocent, he must still remain there until the death of the high priest]

Support Reference: Ellipsis

ULT **who is in those days**
UST current
(אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם)

Yahweh is using the expression **in those days** by association to mean “serving as high priest at that time.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who is serving at that time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the congregation	it holds a trial
for judgment	to decide his case
the great priest	the … high priest
in … days	current
the one having killed	the man
his house	to his own home

Joshua 20:7

ULT	UST
And they set apart Kedesh in Galilee in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriath Arba (it is Hebron) in the hill country of Judah.	*So the Israelites chose several cities where people could flee to be safe. They chose Kedesh in the region of Galilee, in the hill country where the tribe of Naphtali lived. They chose Shechem, in the hill country where the tribe of Ephraim lived. And they chose Kiriath Arba in the hill country where the tribe of Judah lived. (People now call that city Hebron.)*

ULT it is Hebron

UST People now call that city Hebron
(הִיא חֶבְרוֹן)

The author is providing background information to help readers understand that the city he calls **Kiriath Arba** is the one they know as **Hebron**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Kedesh	Kedesh
in Galilee	in the region of Galilee
Naphtali	where the tribe of Naphtali lived
Shechem	Shechem
Ephraim	where the tribe of Ephraim lived
Kiriath Arba	Kiriath Arba
Hebron	Hebron
Judah	where the tribe of Judah lived

Joshua 20:8

ULT	UST
And from the other side of the Jordan, to Jericho from the sunrise, they gave Bezer in the wilderness on the plateau from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh.	*They also chose some cities on the other side of the Jordan River, east of Jericho. They chose Bezer, on elevated land in the wilderness where the tribe of Reuben lived. They chose Ramoth in the region of Gilead, in the land where the tribe of Gad lived. And they chose Golan in the region of Bashan, where the tribe of Manasseh lived.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Jordan	of the Jordan River
to Jericho	Jericho
in the wilderness	in the wilderness
from the tribe of	where the tribe of … lived
Reuben	Reuben
Ramoth	Ramoth
in Gilead	in the region of Gilead
from the tribe of	in the land where the tribe of … lived
Gad	Gad
in Bashan	in the region of Bashan
from the tribe of	where the tribe of … lived
Manasseh	Manasseh

Joshua 20:9

ULT	UST
These were the cities of appointment for all of the sons of Israel and for the sojourner who sojourned in the midst of them, for the fleeing there of anyone striking a person by mistake, and he would not die by the hand of the avenger of blood until he stood to the face of the congregation.	*Any Israelite or any foreigner who lived among them who had killed someone accidentally was allowed to flee to one of those cities. There he would be safe from any relative of the dead person who wanted to come and kill him in revenge. He could stay in that city until the people there held a trial to decide whether he was telling the truth when he said that he did not kill that person on purpose.*

ULT **the cities of appointment**
UST one of … cities
(עָרֵי הַמּוֹעֲדָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
appointment	הַמּוֹעֲדָה (ORIG QUOTE)
Israel	Israelite
and for the sojourner	or any foreigner
who sojourned	who lived
the avenger of	from any relative of the dead person who wanted to come and kill him in revenge
the congregation	the people there

Joshua 21

Joshua 21 Chapter Introduction

Structure and Formatting

This chapter concludes the description of how Joshua divided up the land the Israelites conquered. It describes how Joshua designated certain cities for the Levites to live in, since they had no tribal territory of their own (21:1–45).

Ellipsis

In many places in this chapter, the author leaves out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Notes suggest approaches to this issue in several specific instances. (See: Ellipsis)

Joshua 21:1

ULT	UST
And the heads of the fathers of the Levites came near to Eleazar the priest and to Joshua, the son of Nun, and to the heads of the fathers of the tribes of the sons of Israel.	*The family leaders of the Levite clans came to Shiloh to speak with Eleazar the priest, Joshua son of Nun, and the family leaders of the Israelite tribes.*

ULT the heads of the fathers of … and to the heads of the fathers of
UST The family leaders … and the family leaders
(רָאשֵׁי אָבוֹת & וְאֶל־רָאשֵׁי אָבוֹת)

See how you translated the same expression in Joshua 14:1. Alternate translation: [the heads of the father's houses of … and to the heads of the father's houses of] or [the men who led the extended families of … and to the men who led the extended families of]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Levites	of the Levite clans
Eleazar	Eleazar
the priest	the priest
Joshua	Joshua
the tribes of	of the … tribes
Israel	Israelite

Joshua 21:2

ULT	UST
And they spoke to them in Shiloh in the land of Canaan, saying, "Yahweh commanded by the hand of Moses to give to us cities to dwell in, with their pasturelands for our livestock."	*There in Shiloh, west of the Jordan River, they said to them, "Yahweh told Moses that you should give us cities where we can live and where our animals can graze."*

ULT by the hand of Moses
UST Moses
(בְּיַד־מֹשֶׁה)

See how you translated the same expression in Joshua 14:2. Alternate translation: [through Moses]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Shiloh	There in Shiloh
in the land of	west of the Jordan River
Canaan	west of the Jordan River
Yahweh	Yahweh
Moses	Moses
for our livestock	our animals

Joshua 21:3

ULT	UST
And the sons of Israel gave to the Levites from their inheritance these cities and their pasturelands, upon the mouth of Yahweh.	*So the Israelites obeyed this command from Yahweh. They gave some cities and the surrounding fields to the tribe of Levi out of their own lands that their leaders had assigned to them.*

ULT upon the mouth of Yahweh
UST So … obeyed this command from Yahweh
(אֶל־פִּי יְהוָה)

See how you translated the same expression in Joshua 19:50. Alternate translation: [as Yahweh had commanded]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
to the Levites	to the tribe of Levi
from … inheritance … their	out of their own lands that their leaders had assigned to them
Yahweh	Yahweh

Joshua 21:4

ULT	UST
And the lot came out for the clans of the Kohathite. And for the sons of Aaron the priest, from the Levites, there were 13 cities by the lot from the tribe of Judah and from the tribe of the Simeonite and from the tribe of Benjamin.	*First, the Israelite leaders cast lots to assign some cities to the Levites from the clan of Kohath who were priests because they were descendants of Aaron. The leaders assigned 13 cities to them within the territories of the tribes of Judah, Simeon, and Benjamin.*

ULT **And the lot came out for the clans of the Kohathite. And for the sons of Aaron the priest, from the Levites, there were 13 cities by the lot from the tribe of Judah and from the tribe of the Simeonite and from the tribe of Benjamin**

UST First, the Israelite leaders cast lots to assign some cities to the Levites from the clan of Kohath who were priests because they were descendants of Aaron. The leaders assigned 13 cities to them within the territories of the tribes of Judah, Simeon, and Benjamin

(וַיֵּצֵא הַגּוֹרָל לְמִשְׁפְּחֹת הַקְּהָתִי וַיִּהְיוּ לִבְנֵי־אַהֲרֹן הַכֹּהֵן מִן־הַלְוִיִּם מִמַּטֵּה יְהוּדָה וּמִמַּטֵּה הַשִּׁמְעֹנִי וּמִמַּטֵּה בִנְיָמִן בַּגּוֹרָל עָרִים שְׁלֹשׁ עֶשְׂרֵה)

The author assumes that readers will understand that the leaders decided to assign cities to the groups of Levites in a particular order (Kohathite priests, Kohathite non-priests, Gershonites, and Merarites) and then cast lots to see which cities would go to each group. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The leaders started by casting lots to decide which cities would belong to the Levites from the Kohathite clan who were priests, descendants of Aaron. The lot selected 13 cities for them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lot	lots
for the clans of	from the clan of
Aaron	Aaron
the priest	who were priests because
the Levites	to the Levites
by the lot	lots
from the tribe of	within the territories of the tribes of
Judah	Judah
and from the tribe of	within the territories of the tribes of
the Simeonite	Simeon
and from the tribe of	within the territories of the tribes of
Benjamin	and Benjamin

Joshua 21:5

ULT	UST
And for the remaining sons of Kohath, ten cities by the lot from the clans of the tribe of Ephraim and from the tribe of Dan and from half of the tribe of Manasseh.	*To the other Levites from the clan of Kohath, the Israelite leaders assigned ten cities within the territories of the tribes of Ephraim, Dan, and the part of the tribe of Manasseh that lived on the west side of the Jordan River.*

ULT **And for the remaining sons of Kohath**
UST To the other Levites from the clan of Kohath
(וְלִבְנֵי קְהָת הַנּוֹתָרִים)

The author assumes that readers will understand what he means by **remaining**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And for the descendants of Kohath who were not priests, descendants of Aaron]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the lot	the Israelite leaders assigned
from the clans of	within the territories of
the tribe of	the tribes of
Ephraim	Ephraim
and from the tribe of	the tribes of
Dan	Dan
the tribe of	the tribe of
Manasseh	Manasseh

Joshua 21:6

ULT	UST
And for the sons of Gershon, 13 cities by the lot from the clans of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half of the tribe of Manasseh in Bashan.	*To the Levites from the clan of Gershon, the Israelite leaders assigned 13 cities within the territories of the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in the region of Bashan.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the lot	בַּגּוֹרָל (ORIG QUOTE)
from the clans of	within the territories of
the tribe of	the tribes of
Issachar	Issachar
and from the tribe of	the tribes of
Asher	Asher
and from the tribe of	the tribes of
Naphtali	נַפְתָּלִי (ORIG QUOTE)
the tribe of	tribe of
Manasseh	מְנַשֶּׁה (ORIG QUOTE)
in Bashan	in the region of Bashan

Joshua 21:7

ULT	UST
For the sons of Merari according to their clans, 12 cities from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun.	*To the Levites from the clan of Merari, the Israelite leaders assigned 12 cities within the territories of the tribes of Reuben, Gad, and Zebulun.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
according to their clans	within the territories of
from the tribe of	the tribes of
Reuben	Reuben
and from the tribe of	the tribes of
Gad	Gad
and from the tribe of	the tribes of
Zebulun	and Zebulun

Joshua 21:8

ULT	UST
And the sons of Israel gave these cities and their pasturelands to the Levites by the lot, just as Yahweh had commanded by the hand of Moses.	*In this way, the Israelite leaders assigned these cities and the surrounding fields to the people of the tribe of Levi. That was just what Yahweh had told Moses they should do.*

ULT by the hand of Moses
UST Moses
(בְּיַד־מֹשֶׁה)

See how you translated the same expression in Joshua 14:2. Alternate translation: [through Moses]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
to the Levites	to the people of the tribe of Levi
by the lot	In this way … assigned
Yahweh	Yahweh
Moses	Moses

Joshua 21:9

ULT	UST
And from the tribe of the sons of Judah and from the tribe of the sons of Simeon they gave these cities, which one calls them by name.	*These are the names of the cities that the Israelite leaders assigned to the tribe of Levi within the territory of the tribes of Judah and Simeon.*

ULT which one calls them by name
UST These are the names of
(אֲשֶׁר־יִקְרָא אֹתָן בְּשֵׁם)

Here, **one** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [which are mentioned here by name]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the tribe of	within the territory of the tribes of
Judah	Judah
and from the tribe of	within the territory of the tribes of
Simeon	and Simeon
one calls	These are the names of

Joshua 21:10

ULT	UST
And they were for the sons of Aaron from the clans of the Kohathite from the sons of Levi, because the first lot was for them.	*First, the Israelite leaders assigned cities by lot to the descendants of Aaron. They belonged to the Kohathite clan of the tribe of Levi.*

ULT the first lot

UST First, the Israelite leaders assigned cities by lot
(הַגּוֹרָל רִיאשׁוֹנָה)

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [lot number one]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
from the clans of	They belonged to the … clan
Levi	Levi
the … lot	the Israelite leaders assigned cities by lot

Joshua 21:11

ULT	UST
And they gave to them Kiriath Arba (the father of the Anak, it is Hebron) in the hill country of Judah and its pasturelands around it.	*The Israelite leaders assigned Kiriath Arba to them in the hill country of Judah. They also gave the pasturelands around the city. (That city got its name from Arba, the ancestor of the Anak people group. But people now call that city Hebron.)*

ULT **Kiriath Arba (the father of the Anak, it is Hebron**
UST Kiriath Arba … That city got its name from Arba, the ancestor of the Anak people group. But people now call that city Hebron
(אֶת־קִרְיַת אַרְבַּע אֲבִי הָעֲנָק הִוא חֶבְרוֹן)

See how you presented the similar background information that the author provides in Joshua 14:15 about the former and current name of this city.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Kiriath Arba	Kiriath Arba … That city got its name from Arba
the Anak	the Anak people group
Hebron	Hebron
Judah	of Judah

Joshua 21:12

ULT	UST
But the field of the city and its villages they had given to Caleb, the son of Jephunneh, as his possession.	*However, the Israelite leaders had already assigned the cultivated fields and villages surrounding Kiriath Arba to Caleb son of Jephunneh.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Caleb	to Caleb
as his possession	However, the Israelite leaders had already assigned

Joshua 21:13

ULT	UST
And to the sons of Aaron the priest they gave a city of refuge of one having killed, Hebron and its pasturelands, and Libnah and its pasturelands	*In this way, the Israelite leaders assigned Hebron and its surrounding fields to the descendants of Aaron the priest. Hebron was one of the cities to which people could flee if they accidentally killed a person. The leaders also gave Aaron's descendants the city of Libnah with its surrounding fields,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
the priest	the priest
refuge of	to which people could flee
one having killed	if they accidentally killed a person
Hebron	Hebron

Joshua 21:14

ULT	UST
and Jattir and its pasturelands and Eshtemoa and its pasturelands	*Jattir with its surrounding fields, and Eshtemoa with its surrounding fields,*

(There are no notes for this verse)

Joshua 21:15

ULT	UST
and Holon and its pasturelands and Debir and its pasturelands	*They also gave Holon with its surrounding fields, and Debir with its surrounding fields,*

(There are no notes for this verse)

Joshua 21:16

ULT	UST
and Ain and its pasturelands and Juttah and its pasturelands and Beth Shemesh and its pasturelands: nine cities from the two of these tribes.	*and Ain, Juttah, and Beth Shemesh. In total, the leaders gave them nine cities with their surrounding fields. These cities were within the territory of the tribes of Judah and Simeon.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Beth Shemesh	and Beth Shemesh
tribes	the tribes

Joshua 21:17

ULT	UST
And from the tribe of Benjamin, Gibeon and its pasturelands, Geba and its pasturelands,	*The Israelite leaders also gave the descendants of Aaron some cities, with the surrounding fields, in the area that the tribe of Benjamin possessed: Gibeon, Geba,*

ULT And from the tribe of Benjamin

UST The Israelite leaders also gave the descendants of Aaron some cities … in the area that the tribe of Benjamin possessed

(וּמִמַּטֵּה בִנְיָמִן)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And from the tribe of Benjamin they gave these cities:]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And from the tribe of	The Israelite leaders also gave the descendants of Aaron some cities … in the area that the tribe of … possessed
Benjamin	Benjamin
Gibeon	Gibeon

Joshua 21:18

ULT	UST
Anathoth and its pasturelands, and Almon and its pasturelands: four cities.	*Anathoth, and Almon, four cities with their surrounding fields.*

(There are no notes for this verse)

Joshua 21:19

ULT	UST
All of the cities of the sons of Aaron, the priests, {were} 13 cities and their pasturelands.	*Altogether, the Israelite leaders assigned 13 cities with their surrounding fields to the Levites who were priests because they were descendants of Aaron.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
the priests	to the Levites who were priests

Joshua 21:20

ULT	UST
And for the clans of the sons of Kohath, the Levites, the remaining ones from the sons of Kohath, the cities of their lot {were} from the tribe of Ephraim.	*The other Levite clans who were descendants of Kohath received four cities within the territory of the tribe of Ephraim.*

ULT the remaining ones from the sons of Kohath
UST other … who were descendants of Kohath
(הַנּוֹתָרִים מִבְּנֵי קְהָת)

The author assumes that readers will understand what he means by **remaining**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the other descendants of Kohath]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And for the clans of	The … clans
the Levites	Levite
their lot	received
from the tribe of	within the territory of the tribe of
Ephraim	Ephraim

Joshua 21:21

ULT	UST
And they gave to them a city of refuge of one having killed, Shechem and its pasturelands in the hill country of Ephraim, and Gezer and its pasturelands	*The leaders gave them Shechem in the hill country of Ephraim along with its surrounding fields. It was a city to which someone could flee for safety who killed a person unintentionally. The leaders also gave them Gezer with its surrounding fields,*

ULT **and Gezer and its pasturelands**

UST The leaders also gave them Gezer with its surrounding fields
(וְאֶת־גֶּזֶר וְאֶת־מִגְרָשֶׁהָ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and they gave them Gezer and its pasturelands]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
refuge of	to which someone could flee for safety
one having killed	who killed a person unintentionally
Shechem	Shechem
Ephraim	Ephraim

Joshua 21:22

ULT	UST
and Kibzaim and its pasturelands and Beth Horon and its pasturelands: four cities.	*Kibzaim, and Beth Horon, four cities. All with their surrounding fields.*

(There are no notes for this verse)

Joshua 21:23

ULT	UST
And from the tribe of Dan, Eltekeh and its pasturelands, Gibbethon and its pasturelands,	*These clans that were descendants of Kohath also received four cities with their surrounding fields within the territory of the tribe of Dan. These cities were Eltekeh, Gibbethon,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And from the tribe of	These clans that were descendants of Kohath also received four cities … within the territory of the tribe of
Dan	Dan

Joshua 21:24

ULT	UST
Aijalon and its pasturelands, Gath Rimmon and its pasturelands: four cities.	*Aijalon, and Gath Rimmon, four cities, all with their surrounding fields.*

(There are no notes for this verse)

Joshua 21:25

ULT	UST
And from half of the tribe of Manasseh, Taanach and its pasturelands and Gath Rimmon and its pasturelands: two cities.	*These clans that were descendants of Kohath also received cities within the territory of the half of the tribe of Manasseh that had settled on the west side of the Jordan River. These cities were Taanach and Gath Rimmon, two cities with their surrounding fields.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribe of	the tribe of
Manasseh	Manasseh

Joshua 21:26

ULT	UST
All of the ten cities and their pasturelands {were} for the remaining clans of the sons of Kohath.	*There were ten cities in all, together with their surrounding fields, that these other clans that were descendants of Kohath received.*

ULT {were} for the remaining clans of the sons of Kohath
UST that these other clans that were descendants of Kohath received
(לְמִשְׁפְּחוֹת בְּנֵי־קְהָת הַנּוֹתָרִים)

See how you translated the similar expression in Joshua 21:5. Alternate translation: [were for the clans of Kohath's descendants who were not priests]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{were} for … clans of	that these … clans … received

Joshua 21:27

ULT	UST
And for the sons of Gershon from the clans of the Levites, from half of the tribe of Manasseh, a city of refuge of one having killed, Golan in Bashan and its pasturelands, and Be Eshterah and its pasturelands: two cities.	*The Israelite leaders also cast lots in order to assign cities and their surrounding fields to the Levite clans of the descendants of Gershon. These clans received two cities within the territory of the half of the tribe of Manasseh that had settled on the east side of the Jordan River. One of those cities was Golan in the region of Bashan. It was one of the cities to which someone could flee for safety who killed a person unintentionally. The other city was Beeshtarah. That made two cities, with their surrounding fields.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the clans of	to the … clans … These clans
the Levites	Levite
the tribe of	the tribe of
Manasseh	Manasseh
refuge of	to which someone could flee for safety
one having killed	who killed a person unintentionally
in Bashan	in the region of Bashan

Joshua 21:28

ULT	UST
And from the tribe of Issachar, Kishion and its pasturelands, Daberath and its pasturelands,	*These clans also received some cities and the surrounding fields within the territory of the tribe of Issachar. Those cities were Kishion, Daberath,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And from the tribe of	These clans also received some cities … the … within the territory of the tribe of
Issachar	Issachar

Joshua 21:29

ULT	UST
Jarmuth and its pasturelands, En Gannim and its pasturelands: four cities.	*Jarmuth, and En Gannim, four cities, all with their surrounding fields.*

(There are no notes for this verse)

Joshua 21:30

ULT	UST
And from the tribe of Asher, Mishal and its pasturelands, Abdon and its pasturelands,	*These clans also received some cities and the surrounding fields within the territory of the tribe of Asher. These cities were Mishal, Abdon,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And from the tribe of	These clans also received some cities … within the territory of the tribe of
Asher	Asher

Joshua 21:31

ULT	UST
Helkath and its pasturelands, and Rehob and its pasturelands: four cities.	*Helkath, and Rehob, four cities, all with their surrounding fields.*

(There are no notes for this verse)

Joshua 21:32

ULT	UST
And from the tribe of Naphtali, a city of refuge of one having killed, Kedesh in Galilee and its pasturelands, and Hammoth Dor and its pasturelands and Kartan and its pasturelands: three cities.	*These clans also received some cities within the territory of the tribe of Naphtali. One of these cities was Kedesh in the region of Galilee. It was one of the cities to which people could flee for safety if they killed a person unintentionally. The other cities were Hammoth Dor and Kartan. That made three cities, all with their surrounding fields.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And from the tribe of	These clans also received some cities within the territory of the tribe of
Naphtali	Naphtali
refuge of	to which people could flee for safety
one having killed	if they killed a person unintentionally
Kedesh	One of these cities was Kedesh
in Galilee	in the region of Galilee

Joshua 21:33

ULT	UST
All of the cities of the Gershonite according to their clans {were} 13 cities and their pasturelands.	*Altogether, therefore, the Gershonite clans received 13 cities, together with their surrounding fields.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
according to their clans	clans

Joshua 21:34

ULT	UST
And for the clans of the sons of Merari, the remaining Levites, from the tribe of Zebulun, Jokneam and its pasturelands, Kartah and its pasturelands,	*The Israelite leaders also assigned cities to the last group of Levites, those who belonged to the clans that were descendants of Merari. These clans received some cities, with the surrounding fields, within the territory of the tribe of Zebulun. These cities were Jokneam, Kartah,*

ULT the remaining Levites

UST The Israelite leaders also assigned cities to the last group of Levites
(הַלְוִיִּם הַנּוֹתָרִים)

In this case, the term **remaining** means something different than it did in verses 5 and 26. The author is using it to refer implicitly to the last group of Levites, which had not yet received any cities. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the group of Levites that was still waiting to receive cities]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And for the clans of	those who belonged to the clans that
the … Levites	Levites
the tribe of	the tribe of
Zebulun	Zebulun

Joshua 21:35

ULT	UST
Dimnah and its pasturelands, Nahalal and its pasturelands: four cities.	*Dimnah, and Nahalal, four cities, all with their surrounding fields.*

(There are no notes for this verse)

Joshua 21:36

ULT	UST
And from the tribe of Reuben, Bezer and its pasturelands and Jahaz and its pasturelands,	*These clans also received cities, with their surrounding fields, within the territory of the tribe of Reuben. These cities were Bezer, Jahaz,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And from the tribe of	These clans also received cities … within the territory of the tribe of
Reuben	Reuben

Joshua 21:37

ULT	UST
Kedemoth and its pasturelands and Mephaath and its pasturelands: four cities.	*Kedemoth, and Mephaath, four cities, all with their surrounding fields.*

(There are no notes for this verse)

Joshua 21:38

ULT	UST
And from the tribe of Gad, a city of refuge of one having killed, Ramoth in Gilead and its pasturelands, and Mahanaim and its pasturelands,	*These clans also received cities, with their surrounding fields, within the territory of the tribe of Gad. One of these cities was Ramoth, which was one of the cities in Gilead to which people could flee for safety if they killed a person unintentionally. Another city was Mahanaim.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And from the tribe of	These clans also received cities … within the territory of the tribe of
Gad	Gad
refuge of	to which people could flee for safety
one having killed	if they killed a person unintentionally
Ramoth	One of these cities was Ramoth
in Gilead	in Gilead

Joshua 21:39

ULT	UST
Heshbon and its pasturelands, Jazer and its pasturelands: all of the cities {were} four.	*There were also the cities of Heshbon, and Jazer. That made four cities in all, together with their surrounding fields.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Heshbon	There were also the cities of Heshbon

Joshua 21:40

ULT	UST
All of the cities for the sons of Merari according to their clans, the remaining ones from the clans of the Levites, were 12 cities {by} their lot.	*In all, this last group of Levite clans, the ones that were descendants of Merari, received 12 cities when the Israelite leaders cast lots for them.*

ULT **the remaining ones from the clans of the Levites**
UST this last group of Levite clans
(הַנּוֹתָרִים מִמִּשְׁפְּחוֹת הַלְוִיִּם)

See how you translated the similar expression in Joshua 21:34. Alternate translation: [the clan of Levites that was still waiting to receive cities]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
according to their clans	of … clans
from the clans of	of … clans
the Levites	Levite
{by} their lot	received

Joshua 21:41

ULT	UST
All of the cities of the Levites in the midst of the possession of the sons of Israel {were} 48 cities and their pasturelands.	*So altogether, the Levites received 48 cities within the territories of the other tribes of Israel. They also received the fields around those cities.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Levites	the Levites
the possession of	the territories of
Israel	Israel

Joshua 21:42

ULT	UST
These cities were city, city, and its pasturelands around it, thus for all of these cities.	*Yes, for each one of these cities, the Levites also received the surrounding fields. That was true for all of them.*

ULT These cities were city, city, and its pasturelands around it

UST Yes, for each one of these cities, the Levites also received the surrounding fields
(תְּהִיֶינָה הֶעָרִים הָאֵלֶּה עִיר עִיר וּמִגְרָשֶׁיהָ סְבִיבֹתֶיהָ)

The author is using a common expression to mean that this was true of each city individually. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Each one of these cities had its own pasturelands around it]

Support Reference: Idiom

Joshua 21:43

ULT	UST
And Yahweh gave to Israel all of the land that he had sworn to give to their fathers. And they possessed it and dwelled in it.	*Yahweh had promised the ancestors of the Israelites that he would give them all this land, and this was how he did that. The Israelite people took control of these areas and settled down in them.*

ULT to their fathers

UST the ancestors of the Israelites

(לַאֲבוֹתָֽם)

The author is speaking as if **their fathers** were the actual fathers of the current generation of Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to their ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
to Israel	them
the land	this land
he had sworn	Yahweh had promised
And they possessed it	The Israelite people took control of these areas

Joshua 21:44

ULT	UST
And Yahweh gave rest to them from all around, according to all that he had sworn to their fathers. And a man did not stand against their faces from all of their enemies. Yahweh gave all of their enemies into their hand.	*Yahweh had also told the ancestors of the Israelites that they would be able to live peacefully in the land, and he made that happen too. None of their enemies were able to fight against them and defeat them. Instead, Yahweh helped Israel defeat all their enemies.*

ULT **to their fathers**
UST the ancestors of the Israelites
(לַאֲבוֹתָם)

The author is speaking as if these people were the actual **fathers** of the current generation. If it would be clearer in your language, you could state the meaning plainly. See how you translated this expression in the previous verse.

Support Reference: Metaphor

ULT **And a man did not stand against their faces from all of their enemies**
UST None of their enemies were able to fight against them and defeat them
(וְלֹא־עָמַד אִישׁ בְּפְנֵיהֶם מִכָּל־אֹיְבֵיהֶם)

See how you translated the similar expression in Joshua 1:5 and Joshua 2:11. Alternate translation: [Not a single one of their enemies had been able to resist them]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
he had sworn	Yahweh had also told
their enemies	their enemies
Yahweh	Instead, Yahweh
their enemies	their enemies

Joshua 21:45

ULT	UST
A word did not fall from every good word that Yahweh had spoken to the house of Israel. The whole came.	*Yahweh kept every promise he made to the Israelites. Every promise came true.*

ULT A word did not fall from every good word that Yahweh had spoken to the house of Israel

UST Yahweh kept every promise he made to the Israelites
(לֹא־נָפַל דָּבָר מִכֹּל֙ הַדָּבָר הַטּ֔וֹב אֲשֶׁר־דִּבֶּ֥ר יְהוָ֖ה אֶל־בֵּ֣ית יִשְׂרָאֵ֑ל)

The author is speaking as if Yahweh's words were objects that could **fall** to the ground in failure and be lost. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Not a single one of the good words Yahweh had spoken to the house of Israel failed to come true]

Support Reference: Metaphor

ULT The whole came

UST Every promise came true
(הַכֹּ֖ל בָּֽא)

The author is speaking of **the whole** (that is, everything that Yahweh had promised) as if it were a living thing that could come to a destination. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Everything happened just as he said it would]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	promise
Yahweh	Yahweh
the house of Israel	the Israelites
Israel	the Israelites

Joshua 22

Joshua 22 Chapter Introduction

Structure and Formatting

This chapter describes how Joshua dismissed the armies of the tribes that had settled on the east side of the Jordan River. It also describes how they built an altar to remind their descendants to worship Yahweh and how they resolved a misunderstanding about this altar with the other Israelites (22:1–34).

Translation Issues in This Chapter

Quotations within quotations

In verses 16–20 and 22–29, there are long quotations that include quotations within quotations and, in verses 24–25, 27, and 28, quotations within quotations within quotations. If it would be clearer in your language, you could translate these so that there are not a quotations within quotations. Notes suggest ways to do this.

“the sons of Israel”

While this phrase typically refers to all of the Israelites, in this chapter it means specifically the people of the tribes that settled on the west side of the Jordan River. Be sure that this meaning is clear in your translation.

“brothers”

In this chapter, Joshua and the author use the term “brothers” to mean people who are descended from the same ancestor. In your translation, you may wish to communicate this meaning by using an expression such as “fellow Israelites.” (See: Metaphor)

“tents”

Joshua uses the name of one kind of dwelling, “tents,” to mean all kinds of dwellings. In your translation, you may wish to communicate this meaning by using a word such as “homes.” (See: Synecdoche)

“tomorrow”

In this chapter, characters use the word “tomorrow” several times to mean “in the future.” You may wish to use that phrase in your translation to communicate the meaning.

Joshua 22:1

ULT	UST
Then Joshua called to the Reubenite and to the Gadite and to half of the tribe of Manasseh.	*Joshua then summoned the leaders of the Reubenites, Gadites, and the half tribe of Manasseh.*

ULT to the Reubenite and to the Gadite
UST the leaders of the Reubenites, Gadites
(לָרְאוּבֵנִי וְלַגָּדִי)

The author is not referring to specific individuals. He means the members of these tribes in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [to the Reubenites and to the Gadites]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
called	summoned
to the Reubenite	the leaders of the Reubenites
and to the Gadite	Gadites
the tribe of	tribe of
Manasseh	Manasseh

Joshua 22:2

ULT	UST
And he said to them, "You yourselves have kept all that Moses, the servant of Yahweh, commanded you. And you have listened to my voice according to all that I have commanded you.	*He told them, "You have done everything that Moses the servant of Yahweh, commanded you to do. You have also done what I commanded you to do.*

ULT **And you have listened to my voice according to all that I have commanded you**
UST You have also done what I commanded you to do
(וַתִּשְׁמְעוּ בְקוֹלִי לְכֹל אֲשֶׁר־צִוִּיתִי אֶתְכֶם)

Joshua is using the term **voice** by association to mean the commands he gave by using his voice. He is using the word **listened** by association to mean complying with what he said. If it would be clearer in your language, you could use equivalent expressions or state the meaning plainly. Alternate translation: [And you have obeyed all my commands that I have commanded you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the servant of	the servant of
Yahweh	Yahweh

Joshua 22:3

ULT	UST
You have not forsaken your brothers these many days, to this day. But you have kept the keeping of the commandments of Yahweh your God.	*For a long time you have helped the other tribes to defeat their enemies. You have obeyed everything that Yahweh your God taught you and commanded you to do.*

ULT **your brothers**
UST the other tribes
(אֶת־אֲחֵיכֶם)

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

Support Reference: Metaphor

ULT **these many days**
UST For a long time
(זֶה יָמִים רַבִּים)

The author is using the term **days** by association to refer to time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all this time]

Support Reference: Metonymy

ULT **to this day**
UST For a long time
(עַד הַיּוֹם הַזֶּה)

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

Support Reference: Metonymy

ULT **But you have kept the keeping of the commandments of Yahweh your God**
UST You have obeyed everything that Yahweh your God taught you and commanded you to do
(וּשְׁמַרְתֶּם אֵת־מִשְׁמֶרֶת מִצְוֹת יְהוָה אֱלֹהֵיכֶם)

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [but you have carefully kept the commandments of Yahweh your God]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You have … forsaken	you have helped … to defeat their enemies
days	For a long time
day	For a long time
Yahweh	Yahweh
your God	your God

Joshua 22:4

ULT	UST
And now Yahweh your God has given rest to your brothers, just as he spoke to them. And now, turn and go for yourselves to your tents, to the land of your possession, which Moses, the servant of Yahweh, gave to you on the other side of the Jordan.	*He promised to settle your fellow Israelites peacefully in this land, and he has done what he promised. So now you may go back to your homes in the land that Moses gave to you on the east side of the Jordan River.*

ULT **to your tents**
UST to your homes
(לְאָהֳלֵיכֶם)

As the introduction to this chapter discusses, Joshua is using one kind of home, **tents**, to mean all kinds of homes. (Not all Israelites lived in tents.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to your homes]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	He
your God	He
to your tents	to your homes
the land of	the land
your possession	the land
Moses	Moses
the servant of	Moses
Yahweh	Moses
the Jordan	the Jordan River

Joshua 22:5

ULT	UST
Only watch greatly to do the commandment and the instruction that Moses, the servant of Yahweh, commanded you, to love Yahweh your God and to walk in all of his ways and to keep his commandments and to cling to him, and to serve him with all of your heart and with all of your soul."	*But now you must be careful to do what Moses commanded and taught you to do. You must love Yahweh your God and live your life as he wants you to live. You must obey his commands and be loyal only to him. Do this as you worship him and serve him by everything that you think and everything that you do."*

ULT **to do the commandment and the instruction that Moses, the servant of Yahweh, commanded you**

UST to do what Moses commanded and taught you to do

(לַעֲשׂוֹת אֶת־הַמִּצְוָה וְאֶת־הַתּוֹרָה אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד־יְהוָה)

The terms **commandment** and **instruction** mean similar things. Joshua is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to do everything that Moses, the servant of Yahweh commanded you]

Support Reference: Doublet

ULT **and to walk in all of his ways**

UST and live your life as he wants you to live

(וְלָלֶכֶת בְּכָל־דְּרָכָיו)

Joshua is speaking as if following Yahweh's commands were like walking on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and to live as he has commanded]

Support Reference: Metaphor

ULT **and to cling to him**

UST and be loyal only to him

(וּלְדָבְקָה־בּוֹ)

Joshua is speaking as if the Israelites could physically hold onto Yahweh. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and to remain completely loyal to him]

Support Reference: Metaphor

ULT **with all of your heart**
UST by everything that you think
(בְּכָל־לְבַבְכֶם)

Joshua is using the term **heart** figuratively to mean thoughts and feelings. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [with all of your thoughts and feelings]

Support Reference: Metaphor

ULT **and with all of your soul**
UST and everything that you do
(וּבְכָל־נַפְשְׁכֶם)

Joshua is using the word **soul** to refer implicitly to a person's deepest commitments. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and in everything you commit yourself to do]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
watch	But now you must be careful
Moses	Moses
the servant of	Moses
Yahweh	Moses
to love	You must love
Yahweh	Yahweh
your God	your God
and to serve him	Do this as you worship him and serve him
your soul	that you do

Joshua 22:6

ULT	UST
And Joshua blessed them. And he sent them away and they went to their tents.	*Then Joshua wished for Yahweh to do good things for them, and he sent them back to their homes.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
And … blessed them	Then … wished for Yahweh to do good things for them
their tents	their homes

Joshua 22:7

ULT	UST
Now to the half of the tribe of Manasseh, Moses had given in Bashan, and to half of him, Joshua gave with their brothers on the other side of the Jordan, seaward. And when Joshua sent them away to their tents, then he also blessed them,	*The people Joshua sent back to the east side of the Jordan River included half of the tribe of Manasseh. Moses had given them the region of Bashan there. Joshua had given the other half of that tribe land on the west side of the Jordan River with the other Israelites. When Joshua sent them away to their homes, he wished for Yahweh to do good things for them too.*

ULT Moses had given … Joshua gave

UST Moses had given them … Joshua had given … land
(נָתַן מֹשֶׁה & נָתַן יְהוֹשֻׁעַ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Moses had given land … Joshua gave land]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribe of	the tribe of
Manasseh	Manasseh
Moses	Moses
in Bashan	the region of Bashan there
Joshua	Joshua
the Jordan	the Jordan River
Joshua	Joshua
their tents	their homes
then he … blessed them	he wished for Yahweh to do good things for them

Joshua 22:8

ULT	UST
and he spoke to them, saying, “Return to your tents with many riches and with very much livestock, with silver and with gold and with bronze and with iron and with very many garments. Divide the spoil of your enemies with your brothers.”	*He said to them, “You may take back to your homes much money, many animals, and silver, gold, bronze, iron, and very many beautiful clothes. You got these things from your enemies when you defeated them. Share them with the people of your tribes back home.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your tents	your homes
and with … livestock	animals
with silver	and silver
and with gold	gold
and with bronze	bronze
and with iron	iron
the spoil of	You got these things from … when you defeated them
your enemies	your enemies

Joshua 22:9

ULT	UST
And the sons of Reuben and the sons of Gad and half of the tribe of Manasseh turned back and went from with the sons of Israel, from Shiloh, which {is} in the land of Canaan, to go to the land of Gilead, to the land of their possession, on which they had seized for themselves, upon the mouth of Yahweh by the hand of Moses.	*So the people of Reuben, Gad, and the half tribe of Manasseh left the other people of Israel at Shiloh in the region of Canaan. They returned home to the region of Gilead, which belonged to them because they had conquered it when Moses told them that Yahweh had said they could do that.*

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

As the introduction to this chapter discusses, the author is using a phrase that describes all of the Israelites, **the sons of Israel**, to mean part of them, the ones who settled on the west side of the Jordan. If it would be helpful in your language, you could state the meaning plainly, here and in the rest of the chapter. Alternate translation: [the other Israelites] or [the western Israelites]

Support Reference: Synecdoche

ULT **upon the mouth of Yahweh**
UST when … Yahweh had said they could do that
(עַל־פִּי יְהוָה)

See how you translated the same expression in Joshua 19:50. Alternate translation: [as Yahweh had commanded]

Support Reference: Metonymy

ULT **by the hand of Moses**
UST Moses told them that
(בְּיַד־מֹשֶׁה)

See how you translated the same expression in Joshua 14:2. Alternate translation: [through Moses]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Reuben	Reuben
Gad	Gad
the tribe of	tribe of
Manasseh	Manasseh

ULT	UST
Israel	Israel
from Shiloh	at Shiloh
{is} in the land of	in the region of
Canaan	Canaan
the land of	the region of
Gilead	Gilead
the land of	which belonged to them
their possession	which belonged to them
they had seized for themselves	they had conquered
Yahweh	Yahweh
Moses	Moses

Joshua 22:10

ULT	UST
And they entered into the regions of the Jordan that are in the land of Canaan. And the sons of Reuben and the sons of Gad and half of the tribe of Manasseh built an altar there beside the Jordan, an altar large in appearance.	*They arrived at the western bank of the Jordan River, still in the land of Canaan. There the people of Reuben, Gad, and the half tribe of Manasseh built an altar. It was a very large and impressive altar.*

ULT **the regions of the Jordan that are in the land of Canaan**
UST the western bank of the Jordan River, still in the land of Canaan
(גְּלִילוֹת הַיַּרְדֵּן אֲשֶׁר בְּאֶרֶץ כְּנָעַן)

The word translated as **regions** could be the name of a place. If a major Bible translation in your area represents it as a name, you may want to do the same. Alternate translation: [near the Jordan, which is in the land of Canaan]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
are in the land of	in the land of
Canaan	Canaan
Reuben	Reuben
Gad	Gad
the tribe of	tribe of
Manasseh	Manasseh
an altar	an altar
the Jordan	the Jordan River
an altar	altar

Joshua 22:11

ULT	UST
And the sons of Israel heard, saying, "Behold, the sons of Reuben and the sons of Gad and half of the tribe of Manasseh have built the altar at the front of the land of Canaan, in the regions of the Jordan, on the side of the sons of Israel."	*People from that area began to report to the other Israelites, "The people of Reuben, Gad, and the half tribe of Manasseh have built an altar at the entrance to the land of Canaan. It is on the banks of the Jordan River, on the western side where most of the Israelites live."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the other Israelites
Reuben	Reuben
Gad	Gad
the tribe of	tribe of
Manasseh	Manasseh
the altar	an altar
the land of	the land of
Canaan	Canaan
the Jordan	the Jordan River
Israel	most of the Israelites

Joshua 22:12

ULT	UST
When the sons of Israel heard, then all of the congregation of the sons of Israel gathered themselves at Shiloh to go up against them to war.	*When the other Israelites heard this, they all met together at the city of Shiloh. They decided they would fight against those tribes {to make them tear down that altar}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the other Israelites
the congregation of	all
Israel	they
then … gathered themselves	met together
at Shiloh	at the city of Shiloh

Joshua 22:13

ULT	UST
And the sons of Israel sent Phinehas, the son of Eleazar, the priest, into the land of the Gilead to the sons of Reuben and to the sons of Gad and to half of the tribe of Manasseh.	*But first, the Israelites sent Phinehas son of Eleazar, who was the leader of all the priests, across the river to talk with the people of Reuben, Gad, and eastern Manasseh.*

ULT **the priest**
UST who was the leader of all the priests
(הַכֹּהֵן)

The author assumes that readers will know that he is describing Phinehas as the high priest. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the high priest]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
Phinehas	Phinehas
Eleazar	Eleazar
the priest	who was the leader of all the priests
the land of	across the river
the Gilead	across the river
Reuben	Reuben
Gad	Gad
the tribe of	eastern
Manasseh	Manasseh

Joshua 22:14

ULT	UST
And ten leaders {were} with him, one leader, one leader, to the house of the father to all of the tribes of Israel. And they {were} a man, the head of the house of their fathers to the thousands of Israel.	*They also sent one leader from each of the ten tribes of Israel {that had settled west of the Jordan River}. Each of those men was an important person within his own clan.*

ULT **one leader, one leader, to the house of the father to all of the tribes of Israel. And they {were} a man, the head of the house of their fathers to the thousands of Israel**
UST one … from each of the … tribes of Israel {that had settled west of the Jordan River}. Each of those men was an important person within his own clan
(נָשִׂיא אֶחָד נָשִׂיא אֶחָד לְבֵית אָב לְכֹל מַטּוֹת יִשְׂרָאֵל וְאִישׁ רֹאשׁ בֵּית־אֲבוֹתָם הֵמָּה לְאַלְפֵי יִשְׂרָאֵל)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [one leader from each of the tribes of Israel, each one being the head of a clan]

Support Reference: Parallelism

ULT **one leader, one leader, to the house of the father to all of the tribes of Israel**
UST one … from each of the … tribes of Israel {that had settled west of the Jordan River}
(נָשִׂיא אֶחָד נָשִׂיא אֶחָד לְבֵית אָב לְכֹל מַטּוֹת יִשְׂרָאֵל)

The author is using a common expression to mean that there was one leader from each tribe. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [there was one leader of a father's house from each of the Israelite tribes]

Support Reference: Idiom

ULT **And … a man**
UST Each of those men
(וְאִישׁ)

The author is using the phrase **a man** to introduce each leader as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **to the thousands of Israel**
UST within his own clan
(לְאַלְפֵי יִשְׂרָאֵל)

The author is using the word **thousands** in one of its implicit senses to mean clans. You could express this meaning in your translation if that would be helpful to your readers. Alternate translation: [from one of the clans of Israel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
leaders	leader
leader	one … from each of
leader	one … from each of
to the house of	the … tribes of … that had settled west of the Jordan River
the tribes of	the … tribes of … that had settled west of the Jordan River
Israel	Israel
the house of	within his own clan
Israel	within his own clan

Joshua 22:15

ULT	UST
And they came into the land of Gilead to the sons of Reuben and to the sons of Gad and to half of the tribe of Manasseh, and they spoke with them, saying,	*Those leaders went to the region of Gilead to talk with the people of Reuben, Gad, and the half tribe of Manasseh. They said,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land of	the region of
Gilead	Gilead
Reuben	Reuben
Gad	Gad
the tribe of	tribe of
Manasseh	Manasseh

Joshua 22:16

ULT	UST
“Thus says all of the congregation of Yahweh: ‘What is this unfaithfulness that you have done unfaithfully against the God of Israel, to turn today from after Yahweh in your building for yourselves an altar today for your rebelling against Yahweh?	*“All the other Israelites want to know why you have been so disloyal to the God whom we Israelites worship! {He commanded that there should only be one altar, at his sacred tent.} But you have now disobeyed Yahweh by building your own altar here in this place. You have rebelled against Yahweh!*

ULT **Thus says all of the congregation of Yahweh: ‘What is this unfaithfulness that you have done unfaithfully**

UST All the other Israelites want to know why you have been so disloyal

(כֹּה אָמְרוּ כָּל ׀ עֲדַת יְהוָה מָה־הַמַּעַל הַזֶּה אֲשֶׁר מְעַלְתֶּם)

See the discussion in the introduction to this chapter of the long quotation within a quotation in verses 16–20. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It should be sufficient just to change this introduction in order to make all of these verses a first-level direct quotation. Alternate translation: [All of the congregation of Yahweh wants to know what this unfaithfulness is that you have done]

Support Reference: Quotes within Quotes

ULT **What is this unfaithfulness that you have done unfaithfully against the God of Israel, to turn today from after Yahweh in your building for yourselves an altar today for your rebelling against Yahweh**

UST why you have been so disloyal to the God whom we Israelites worship! {He commanded that there should only be one altar, at his sacred tent.} But you have now disobeyed Yahweh by building your own altar here in this place. You have rebelled against Yahweh

(מָה־הַמַּעַל הַזֶּה אֲשֶׁר מְעַלְתֶּם בֵּאלֹהֵי יִשְׂרָאֵל לָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהוָה בִּבְנוֹתְכֶם לָכֶם מִזְבֵּחַ לִמְרָדְכֶם הַיּוֹם בַּיהוָה)

The representatives of the western tribes are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You have unfaithfully done unfaithfulness against the God of Israel by turning away from Yahweh and building an altar for yourselves in rebellion against him!]

Support Reference: Rhetorical Question

ULT **What is this unfaithfulness that you have done unfaithfully**
UST why you have been so disloyal
(מָה־הַמַּעַל הַזֶּה אֲשֶׁר מְעַלְתֶּם)

For emphasis, the western representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [What is this great unfaithfulness that you have done]

Support Reference: Poetry

ULT **to turn today from after Yahweh**
UST {He commanded that there should only be one altar, at his sacred tent.} But you have … disobeyed Yahweh … here in this place
(לָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהוָה)

The western representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to stop being loyal to Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the congregation of	the other Israelites
Yahweh	the other Israelites
is … unfaithfulness	you have been so disloyal
you have done unfaithfully	you have been so disloyal
against the God of	to the God
Israel	whom we Israelites worship
Yahweh	Yahweh
an altar	altar
for your rebelling	You have rebelled
against Yahweh	against Yahweh

Joshua 22:17

ULT	UST
{Was} the iniquity of Peor little for us, from which we have not purified ourselves to this day? And a plague was among the congregation of Yahweh.	*You are acting as if we did not disobey Yahweh badly enough at Mount Peor{, where we worshiped a false god}. We still feel very ashamed for doing that. As a punishment, Yahweh sent a deadly sickness among the Israelites, and many of them died from it.*

ULT **{Was} the iniquity of Peor little for us, from which we have not purified ourselves to this day**

UST You are acting as if we did not disobey Yahweh badly enough at Mount Peor{, where we worshiped a false god}. We still feel very ashamed for doing that

(הַמְעַט־לָנוּ אֶת־עֲוֹן פְּעוֹר אֲשֶׁר לֹא־הִטַּהַרְנוּ מִמֶּנּוּ עַד הַיּוֹם הַזֶּה)

The western representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [The sin we committed at Peor was very serious, and we have not purified ourselves from it to this day!]

Support Reference: Rhetorical Question

ULT **{Was} the iniquity of Peor little for us**

UST You are acting as if we did not disobey Yahweh badly enough at Mount Peor{, where we worshiped a false god}

(הַמְעַט־לָנוּ אֶת־עֲוֹן פְּעוֹר)

The western representatives are not suggesting seriously that the eastern tribes might consider the sin the Israelites committed at **Peor** to have been too little. They actually mean to communicate emphatically the opposite of the literal meaning of their words. Alternate translation: [Certainly you consider the sin we committed at Peor to have been very serious]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the iniquity of	did … disobey Yahweh
Peor	at Mount Peor{, where we worshiped a false god}
we have … purified ourselves	We … feel very ashamed for doing that
day	still
a plague	a deadly sickness … and many of them died from it
among the congregation of	among the Israelites

ULT	UST
Yahweh	among the Israelites

Joshua 22:18

ULT	UST
And will you yourselves turn today from after Yahweh? And it will happen, {if} you yourselves rebel against Yahweh today, then tomorrow he will be furious toward all of the congregation of Israel.	*So you should not disobey Yahweh like this! If you rebel against Yahweh like this now, soon he will severely punish all of the Israelites.*

ULT **And will you yourselves turn today from after Yahweh**
UST So you should not disobey Yahweh like this
(וְאַתֶּם תָּשֻׁבוּ הַיּוֹם מֵאַחֲרֵי יְהוָה)

The western representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You must not turn away from following Yahweh!]

Support Reference: Rhetorical Question

ULT **And will you yourselves turn today from after Yahweh**
UST So you should not disobey Yahweh like this
(וְאַתֶּם תָּשֻׁבוּ הַיּוֹם מֵאַחֲרֵי יְהוָה)

The western representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And will you yourselves stop being loyal to Yahweh]

Support Reference: Metaphor

ULT **today, then tomorrow**
UST like this now, soon
(הַיּוֹם & וּמָחָר)

The western representatives are using characteristic expressions of their culture. By **today**, they mean “now,” and by **tomorrow**, they mean “in the future.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [now, then in the future]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
today	like this
Yahweh	Yahweh
rebel	rebel
against Yahweh	against Yahweh

ULT	UST
today	like this now
he will be furious	he will severely punish
the congregation of	the Israelites
Israel	the Israelites

Joshua 22:19

ULT	UST
And indeed, if the land of your possession {is} unclean, cross over for yourselves into the land of the possession of Yahweh, where the dwelling of Yahweh dwells there, and possess in the midst of us. But against Yahweh do not rebel, and against us do not rebel, by your building an altar for yourselves apart from the altar of Yahweh our God.	*{You seem to think you need your own altar, but you have built it on our side of the Jordan River.} If {you built it there because you think} your land is ritually impure, move back to the land that belongs to Yahweh, where Yahweh's sacred tent is. We will share our land with you. But do not rebel against Yahweh or against us by building yourselves an altar other than the one at the sacred tent.*

ULT **if the land of your possession {is} unclean**
UST If {you built it there because you think} your land is ritually impure
(אִם־טְמֵאָה אֶרֶץ אֲחֻזַּתְכֶם)

Interpreters have different understandings of why the representatives of the western tribes suggest that the eastern tribes may think their land is **unclean**. The UST expresses one likely interpretation.

Support Reference: Assumed Knowledge and Implicit Information

ULT **where the dwelling of Yahweh dwells there**
UST where Yahweh's sacred tent is
(אֲשֶׁר שָׁכַן־שָׁם מִשְׁכַּן יְהוָה)

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [where Yahweh's dwelling is]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **where the dwelling of Yahweh dwells there**
UST where Yahweh's sacred tent is
(אֲשֶׁר שָׁכַן־שָׁם מִשְׁכַּן יְהוָה)

For emphasis, the western representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [where Yahweh truly dwells]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land of	land
your possession	your

ULT	UST
{is} unclean	is ritually impure
the land of	the land
the possession of	that belongs to
Yahweh	Yahweh
the dwelling of	sacred tent
Yahweh	Yahweh’s
and possess	We will share our land with you
But against Yahweh	But … against Yahweh
do … rebel	do … rebel
do … rebel	do … rebel
an altar	an altar
the altar of	the one
Yahweh	at the sacred tent
our God	at the sacred tent

Joshua 22:20

ULT	UST
{Did} not Achan, the son of Zerah, act unfaithfully in unfaithfulness with the devoted thing, and wrath was on all of the congregation of Israel? And he did not perish, one man, in his iniquity!'"	*Recall how Achan son of Zerah was so disloyal to Yahweh and kept some things from Jericho even though we were supposed to destroy everything there. This made Yahweh angry with all of us Israelites. Because of what that one man did wrong, many other Israelites died."*

ULT **{Did} not Achan, the son of Zerah, act unfaithfully in unfaithfulness with the devoted thing, and wrath was on all of the congregation of Israel**

UST Recall how Achan son of Zerah was so disloyal to Yahweh and kept some things from Jericho even though we were supposed to destroy everything there. This made Yahweh angry with all of us Israelites

(הֲלֹוא ׀ עָכָן בֶּן־זֶרַח מָעַל מַעַל בַּחֵרֶם וְעַל־כָּל־עֲדַת יִשְׂרָאֵל הָיָה קָצֶף)

The western representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [When Achan, the son of Zerah, acted unfaithfully in unfaithfulness with the devoted thing, wrath was on all of the assembly of Israel!]

Support Reference: Rhetorical Question

ULT **act unfaithfully in unfaithfulness**

UST was so disloyal to Yahweh

(מָעַל מַעַל)

For emphasis, the western representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [acted so unfaithfully]

Support Reference: Poetry

ULT **And he did not perish, one man, in his iniquity**

UST Because of what that one man did wrong, many other Israelites died

(וְהוּא אִישׁ אֶחָד לֹא גָוַע בַּעֲוֹנֹו)

The western representatives are expressing a positive meaning by using a negative word, **not**, together with a term that is the opposite of their intended meaning, **one**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Many other people died because of his iniquity]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
act unfaithfully	was so disloyal to Yahweh
in unfaithfulness	was so disloyal to Yahweh
with the devoted thing	and kept some things from Jericho even though we were supposed to destroy everything there
wrath	This made Yahweh angry
the congregation of	us Israelites
Israel	us Israelites
did … perish	Because of what that one man did wrong, many other Israelites died
in his iniquity	Because of what that one man did wrong, many other Israelites died

Joshua 22:21

ULT	UST
And the sons of Reuben and the sons of Gad and half of the tribe of Manasseh answered and spoke with the heads of the thousands of Israel:	*The leaders of the tribes of Reuben and Gad and of the half tribe of Manasseh replied to the Israelite clan leaders,*

ULT And … answered and spoke with the heads of
UST replied to the … leaders
(וַיַּעֲנוּ & וַיְדַבְּרוּ אֶת־רָאשֵׁי)

This phrase expresses a single idea by using two words connected with **and**. The word **spoke** tells in what way they **answered**. Alternate translation: [And … responded to the heads of]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Reuben	Reuben
Gad	and Gad
the tribe of	tribe of
Manasseh	Manasseh
Israel	Israelite

Joshua 22:22

ULT	UST
"Yahweh {is} God of gods! Yahweh {is} God of gods! He knows, and Israel, let it know! If in rebellion or if in unfaithfulness against Yahweh, do not save us this day!	*"We affirm that Yahweh is the only true God! He knows why we built this altar, and we want all the Israelites to know why as well. If we have broken our promise to obey Yahweh, punish us by killing us right now!*

ULT **Yahweh {is} God of gods! Yahweh {is} God of gods**
UST We affirm that Yahweh is the only true God
(אֵל֮ ׀ אֱלֹהִ֨ים ׀ יְהוָ֜ה אֵ֣ל ׀ אֱלֹהִ֑ים ׀ יְהוָֹ֖ה)

The representatives of the eastern tribes are repeating this statement in order to intensify its meaning. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [Yahweh is most certainly the God of gods!]

Support Reference: Reduplication

ULT **Yahweh {is} God of gods**
UST We affirm that Yahweh is the only true God
(אֵל֮ ׀ אֱלֹהִ֨ים ׀ יְהוָ֜ה)

The eastern representatives are using a phrase that expresses a strong feeling, conviction. There may be an equivalent exclamation in your language that you can use in your translation to convey this strong feeling. If not, you could say what the representatives were feeling. Alternate translation: [We are absolutely convinced that Yahweh is the supreme God!]

Support Reference: Exclamations

ULT **If in rebellion or if in unfaithfulness against Yahweh**
UST If we have broken our promise to obey Yahweh
(אִם־בְּמֶ֤רֶד וְאִם־בְּמַ֙עַל֙ בַּ֣יהוָ֔ה)

The eastern representatives are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [If we have done this in rebellion or in unfaithfulness against Yahweh]

Support Reference: Ellipsis

ULT **do not save us**
UST punish us by killing us
(אַל־תּוֹשִׁיעֻנוּ)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the verb **save**, which would be negative under the condition stated. Alternate translation: [punish us with death]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh {is}	We affirm that Yahweh is
God of	the only true God
gods	the only true God
Yahweh {is}	We affirm that Yahweh is
God of	the only true God
gods	the only true God
knows	knows why we built this altar
and Israel	all the Israelites
let … know	and we want … to know why as well
in rebellion	we have broken our promise to obey
in unfaithfulness	we have broken our promise to obey
against Yahweh	Yahweh
do … save us	punish us by killing us
day	right now

Joshua 22:23

ULT	UST
To build an altar for ourselves to turn from after Yahweh, or if to offer on it burnt offerings or grain offerings, or if to make on it sacrifices of peace offerings, Yahweh himself will seek.	*If we have disobeyed Yahweh's command by building ourselves an altar other than the one at the sacred tent, or if we have built this altar so we can offer sacrifices, grain offerings, or sacrifices to promise friendship with him, in violation of the law, Yahweh will find out what we have done and punish us.*

ULT **To build an altar for ourselves**
UST by building ourselves an altar other than the one at the sacred tent
(לִבְנוֹת לָנוּ מִזְבֵּחַ)

The author is leaving out some of the words that a sentence would need in many languages to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [If it was to build for ourselves an altar]

Support Reference: Ellipsis

ULT **to turn from after Yahweh**
UST If we have disobeyed Yahweh's command
(לָשׁוּב מֵאַחֲרֵי יְהוָה)

The eastern representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to stop being loyal to Yahweh]

Support Reference: Metaphor

ULT **Yahweh himself will seek**
UST in violation of the law, Yahweh will find out what we have done and punish us
(יְהוָה הוּא יְבַקֵּשׁ)

The eastern representatives are using a common expression to mean that Yahweh will investigate and punish wrongdoing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [may Yahweh investigate what we have done and punish us for it]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an altar	an altar other than the one at the sacred tent
Yahweh	Yahweh's command
to offer	we have built this altar so we can offer
burnt offerings	sacrifices

ULT	UST
or grain offerings	grain offerings
sacrifices of	sacrifices to promise friendship with him
peace offerings	sacrifices to promise friendship with him
Yahweh	Yahweh
will seek	in violation of the law … will find out what we have done and punish us

Joshua 22:24

ULT	UST
But if not from anxiety from a matter we did this, saying, 'Tomorrow your sons might speak to our sons, saying, "What to you and to Yahweh, the God of Israel?	*But that is not why we built this altar. We built it because we were afraid that your descendants might speak to our descendants at some future time and tell them that they had no right to worship Yahweh, the God whom Israelites worship.*

ULT **But if not from anxiety from a matter we did this**
UST But that is not why we built this altar. We built it because we were afraid that
(וְאִם־לֹא מִדְּאָגָה מִדָּבָר עָשִׂינוּ אֶת־זֹאת)

The eastern representatives mean that they did not build the altar for any reason **if** it was **not** for the one that they state. If it would appear in your language that they were making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [No, the only reason we did this was from anxiety from a matter]

Support Reference: Connect — Exception Clauses

ULT **saying, 'Tomorrow your sons might speak to our sons, saying, "What to you and to Yahweh, the God of Israel**
UST But that is not why we built this altar. We built it because we were afraid that your descendants might speak to our descendants at some future time and tell them that they had no right to worship Yahweh, the God whom Israelites worship
(לֵאמֹר מָחָר יֹאמְרוּ בְנֵיכֶם לְבָנֵינוּ לֵאמֹר מַה־לָּכֶם וְלַיהוָה אֱלֹהֵי יִשְׂרָאֵל)

There are three levels of quotation here. The Reubenites, Gadites, and half tribe of Manasseh are speaking (level 1) and telling the Israelites leaders what they were saying (or thinking) to themselves (level 2) that their **sons** might say to them in the future (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation (see the Quotes within Quotes note).

Support Reference: Quote Markings

ULT **saying, ‘Tomorrow your sons might speak to our sons, saying, “What to you and to Yahweh, the God of Israel**
UST But that is not why we built this altar. We built it because we were afraid that your descendants might speak to our descendants at some future time and tell them that they had no right to worship Yahweh, the God whom Israelites worship
(לֵאמֹר מָחָר יֹאמְרוּ בְנֵיכֶם לְבָנֵינוּ לֵאמֹר מַה־לָּכֶם וְלַיהוָה אֱלֹהֵי יִשְׂרָאֵל)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation and another quotation within that one. See the introduction to this chapter for a discussion of the long quotation in verses 24–28 that includes second-level and third-level quotations. Alternate translation: [thinking that tomorrow your sons might speak to our sons and ask them what to them and to Yahweh, the God of Israel]

Support Reference: Quotes within Quotes

ULT **your sons … our sons**
UST your descendants … our descendants
(בְנֵיכֶם לְבָנֵינוּ)

The eastern representatives are speaking of future generations as if they were the actual **sons** of the current generation. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [your descendants … our descendants]

Support Reference: Metaphor

ULT **What to you and to Yahweh, the God of Israel**
UST that they had no right to worship Yahweh, the God whom Israelites worship
(מַה־לָּכֶם וְלַיהוָה אֱלֹהֵי יִשְׂרָאֵל)

The eastern representatives are using a common expression of their culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [What relationship do you have with Yahweh, the God of Israel?]

Support Reference: Idiom

ULT **What to you and to Yahweh, the God of Israel**
UST that they had no right to worship Yahweh, the God whom Israelites worship
(מַה־לָּכֶם וְלַיהוָה אֱלֹהֵי יִשְׂרָאֵל)

The eastern representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You have no relationship with Yahweh, the God of Israel!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and to Yahweh	that they had no right to worship Yahweh, the God whom Israelites worship
the God of	that they had no right to worship Yahweh, the God whom Israelites worship
Israel	that they had no right to worship Yahweh, the God whom Israelites worship

Joshua 22:25

ULT	UST
For Yahweh has given a border between us and between you sons of Reuben and sons of Gad, the Jordan. No portion {is} for you in Yahweh.”’ And your sons might make our sons desist, to not fearing Yahweh.	*We were afraid that they would tell our descendants that Yahweh had made the Jordan River a boundary between themselves and the people of the tribes of Reuben and Gad {and half of Manasseh}. We were afraid that your descendants would tell our descendants that they had nothing to do with Yahweh. And then they might try to stop our descendants from worshiping Yahweh.*

ULT **For Yahweh has given a border between us and between you sons of Reuben and sons of Gad, the Jordan. No portion {is} for you in Yahweh**

UST We were afraid that they would tell our descendants that Yahweh had made the Jordan River a boundary between themselves and the people of the tribes of Reuben and Gad {and half of Manasseh}. We were afraid that your descendants would tell our descendants that they had nothing to do with Yahweh

(וּגְבוּל נָתַן־יְהוָה בֵּינֵנוּ וּבֵינֵיכֶם בְּנֵי־רְאוּבֵן וּבְנֵי־גָד אֶת־הַיַּרְדֵּן אֵין־לָכֶם חֵלֶק בַּיהוָה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation within a quotation. Alternate translation: [We were concerned that your descendants would say that Yahweh had put a border between them and our descendants from the tribes of Reuben and Gad, the Jordan, so that they had no portion in Yahweh]

Support Reference: Quotes within Quotes

ULT **No portion {is} for you in Yahweh**

UST We were afraid that your descendants would tell our descendants that they had nothing to do with Yahweh

(אֵין־לָכֶם חֵלֶק בַּיהוָה)

The eastern representatives are speaking as if Yahweh were a territory of which a person or group could have a **portion**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [You have no relationship with Yahweh]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Reuben	the tribes of Reuben
Gad	and Gad {and half of Manasseh}
the Jordan	the Jordan River
in Yahweh	with Yahweh

ULT	UST
fearing	from worshiping
Yahweh	Yahweh

Joshua 22:26

ULT	UST
So we said, ‘Let us now do to build for ourselves an altar, not for a burnt offering and not for a sacrifice,	*So we decided that we should build an altar, but not for burning sacrifices or making offerings.*

ULT So we said, ‘Let us now do to build for ourselves an altar
UST So we decided that we should build an altar
(וַנֹּאמֶר נַעֲשֶׂה־נָּא לָנוּ לִבְנוֹת אֶת־הַמִּזְבֵּחַ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So we said to ourselves that we should now do to build for ourselves an altar]

Support Reference: Quotes within Quotes

ULT Let us now do to build
UST So we decided that we should build
(נַעֲשֶׂה־נָּא & לִבְנוֹת)

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [Let us build]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT not for a burnt offering and not for a sacrifice
UST but not for burning sacrifices or making offerings
(לֹא לְעוֹלָה וְלֹא לְזָבַח)

The eastern representatives are not referring to specific offerings or sacrifices. They mean those things in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [not for burnt offerings or sacrifices]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an altar	an altar
for a burnt offering	making offerings
for a sacrifice	for burning sacrifices

Joshua 22:27

ULT	UST
but it {will be} a witness between us and between you and between our generations after us, to serve the service of Yahweh to his face with our burnt offerings and with our sacrifices and with our peace offerings. And your sons will not say to our sons tomorrow, "No portion {is} for you in Yahweh."'	*Instead, we wanted it to be a monument to prove to you, to ourselves, and to all of our descendants after us that we will truly worship Yahweh. We will indeed worship him by bringing to his sacred tent our sacrifices to burn and our other sacrifices and the other offerings we make to promise friendship with him. We built this altar so your descendants would never say to our descendants in the future that they had nothing to do with Yahweh.*

ULT **but it {will be} a witness between us and between you**
UST Instead, we wanted it to be a monument to prove to you, to ourselves
(כִּי֙ עֵ֣ד הִ֔וא בֵּינֵ֖ינוּ וּבֵינֵיכֶ֑ם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [but as a witness between us and the western tribes]

Support Reference: Quotes within Quotes

ULT **our generations**
UST all of our descendants
(דֹּרוֹתֵ֔ינוּ)

The eastern representatives are using the pronoun **our** to refer to their **generations** and those of their listeners, so use the inclusive form of that pronoun if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **to serve the service of Yahweh**
UST that we will truly worship Yahweh. We will indeed worship him
(לַעֲבֹ֣ד אֶת־עֲבֹדַ֔ת יְהוָ֖ה)

For emphasis, the eastern representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [to serve Yahweh diligently]

Support Reference: Poetry

ULT **to his face**
UST to his sacred tent
(לְפָנָ֖יו)

The representatives of the eastern tribes are using the term **face** by association to mean the presence of someone. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in his presence] or [at the tent of meeting]

Support Reference: Metonymy

ULT **And your sons will not say to our sons tomorrow, “No portion {is} for you in Yahweh**
UST We built this altar so your descendants would never say to our descendants in the future that they had nothing to do with Yahweh
(וְלֹא־יֹאמְר֥וּ בְנֵיכֶ֛ם מָחָ֖ר לְבָנֵ֑ינוּ אֵֽין־לָכֶ֥ם חֵ֛לֶק בַּיהוָ֖ה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [That way their descendants would not tell our descendants in the future that they had no portion in Yahweh]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{will be} a witness	we wanted … to be a monument to prove
our generations	all of our descendants
to serve	that we will truly worship … We will indeed worship
Yahweh	Yahweh … him
with our burnt offerings	by bringing … our sacrifices to burn
and with our sacrifices	and our other sacrifices
and with our sacrifices	and our other sacrifices
and with our peace offerings	and the other offerings we make to promise friendship with him
in Yahweh	with Yahweh

Joshua 22:28

ULT	UST
And we said, ‘And it will happen, if they speak to us, or to our generations tomorrow, that we will say, “See, a copy of the altar of Yahweh that our fathers made, not for a burnt offering and not for a sacrifice, but it {is} a witness between us and between you.”	*In the future, if your descendants said that, then our descendants could tell them to look at the altar that we, their ancestors, had made. They would see that it was exactly like the altar at Yahweh’s sacred tent. Our descendants would tell them that they do not burn sacrifices on it, but it is a monument that proves that Israelites on both sides of the Jordan River worship Yahweh.*

ULT **And we said, ‘And it will happen, if they speak to us, or to our generations tomorrow, that we will say, “See, a copy of the altar of Yahweh that our fathers made, not for a burnt offering and not for a sacrifice, but it {is} a witness between us and between you**

UST In the future, if your descendants said that, then our descendants could tell them to look at the altar that we, their ancestors, had made. They would see that it was exactly like the altar at Yahweh’s sacred tent. Our descendants would tell them that they do not burn sacrifices on it, but it is a monument that proves that Israelites on both sides of the Jordan River worship Yahweh

(וַנֹּאמֶר וְהָיָה כִּי־יֹאמְרוּ אֵלֵינוּ וְאֶל־דֹּרֹתֵינוּ מָחָר וְאָמַרְנוּ רְאוּ אֶת־תַּבְנִית מִזְבַּח יְהוָה אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ לֹא לְעוֹלָה וְלֹא לְזָבַח כִּי־עֵד הוּא בֵּינֵינוּ וּבֵינֵיכֶם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And we decided that if they spoke to us or to our descendants in the future, we would show them that this was a copy of Yahweh’s altar, not for offerings or sacrifices, but as a witness between us and them]

Support Reference: Quotes within Quotes

ULT **our fathers**

UST we, their ancestors

(אֲבוֹתֵינוּ)

The eastern representatives are speaking as if **our fathers** were the actual fathers of the current generation of Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [our ancestors]

Support Reference: Metaphor

ULT **not for a burnt offering and not for a sacrifice**
UST that they do not burn sacrifices on it
(לְא לְעוֹלָה וְלָא לְזָבַח)

The eastern representatives are not referring to specific offerings or sacrifices. They mean these things in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [not for burnt offerings or sacrifices]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
our generations	דֹּרֹתֵינוּ (ORIG QUOTE)
the altar of	the altar … the altar at
Yahweh	Yahweh's sacred tent
for a burnt offering	that they do … burn sacrifices on it
for a sacrifice	that they do … burn sacrifices on it
{is} a witness	is a monument that proves that

Joshua 22:29

ULT	UST
Profane to us from him, to rebel against Yahweh and turn today from after Yahweh to build an altar for a burnt offering, for a grain offering, or for a sacrifice, apart from the altar of Yahweh our God that is to the face of his dwelling!'"	*We certainly do not want to rebel against Yahweh or disobey him. We never intended to use this altar for burning sacrifices, making flour offerings, or making any other sacrifices. We know that there is only one true altar for Yahweh our God, and that is the one in front of the sacred tent."*

ULT Profane to us from him, to rebel
UST We certainly do not want to rebel
(חָלִילָהּ לָּנוּ מִמֶּנּוּ לִמְרֹד)

The eastern representatives are using a common expression to express their horror at the idea they describe. Your language may have a comparable expression that you can use in your translation. Alternate translation: [God forbid that we should rebel]

Support Reference: Idiom

ULT and turn today from after Yahweh
UST or disobey him
(וְלָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהוָֹה)

The eastern representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and stop being loyal today to Yahweh]

Support Reference: Metaphor

ULT for a burnt offering, for a grain offering, or for a sacrifice
UST for burning sacrifices, making flour offerings, or making any other sacrifices
(לְעֹלָה לְמִנְחָה וּלְזֶבַח)

The eastern representatives are not referring to specific offerings or sacrifices. They mean these things in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [for burnt offerings, grain offerings, or sacrifices]

Support Reference: Generic Noun Phrases

ULT **is to the face of**
UST is the one in front of
(לִפְנֵי)

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [is before] or [stands before]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Profane	We certainly do not want
to rebel	to rebel
against Yahweh	against Yahweh
today	or disobey
Yahweh	him
an altar	this altar
for a burnt offering	for burning sacrifices
for a grain offering	making flour offerings
or for a sacrifice	or making any other sacrifices
the altar of	altar for
Yahweh	Yahweh
our God	our God
his dwelling	the sacred tent

Joshua 22:30

ULT	UST
And Phinehas the priest and the leaders of the congregation and the heads of the thousands of Israel who {were} with him heard the words that the sons of Reuben and the sons of Gad and the sons of Manasseh spoke. And it was good in their eyes.	*When Phinehas the priest and the clan leaders whom the Israelites had chosen when they met together heard what the people of Reuben, Gad, and Manasseh had said, they were pleased.*

ULT **and the leaders of the congregation and the heads of the thousands of Israel**
UST and the clan leaders whom the Israelites had chosen
(וּנְשִׂיאֵי הָעֵדָה וְרָאשֵׁי אַלְפֵי יִשְׂרָאֵל)

The terms mean similar things. The author is using them together for emphasis and clarity. If it would be helpful to your readers, you could express the emphasis with a single phrase. Alternate translation: [and the Israelite clan leaders whom the assembly had chosen]

Support Reference: Doublet

ULT **the words that the sons of Reuben and the sons of Gad and the sons of Manasseh spoke**
UST what the people of Reuben, Gad, and Manasseh had said
(אֶת־הַדְּבָרִים אֲשֶׁר דִּבְּרוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וּבְנֵי מְנַשֶּׁה)

The author is using the term **words** by association to mean what the eastern representatives said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the explanation that the people of Reuben, Gad, and Manasseh had given]

Support Reference: Metonymy

ULT **And it was good in their eyes**
UST they were pleased
(וַיִּיטַב בְּעֵינֵיהֶם)

The author is using the common expression of his culture, **in the eyes of**, to mean “in the judgment of” or “in the opinion of.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they judged this to be a good reason for building the altar]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Phinehas	Phinehas
the priest	the priest
and the leaders of	

ULT	UST
	and the clan leaders whom the Israelites had chosen
the congregation	and the clan leaders whom the Israelites had chosen
Israel	and the clan leaders whom the Israelites had chosen
Reuben	Reuben
Gad	Gad
Manasseh	and Manasseh
And it was good	they were pleased

Joshua 22:31

ULT	UST
And Phinehas, the son of Eleazar, the priest, said to the sons of Reuben and to the sons of Gad and to the sons of Manasseh, "Today we know that Yahweh {is} in the midst of us, that you have not acted unfaithfully in this unfaithfulness against Yahweh. Therefore, you have delivered the sons of Israel from the hand of Yahweh."	*And Phinehas said to them, "Now we recognize that Yahweh is helping all of us Israelites. We understand that you were not being disloyal to him when you built that altar. Because you have not disobeyed Yahweh, we are sure that he will not punish us."*

ULT **Today we know that Yahweh {is} in the midst of us, that you have not acted unfaithfully in this unfaithfulness against Yahweh**

UST Now we recognize that Yahweh is helping all of us Israelites. We understand that you were not being disloyal to him when you built that altar

(הַיּוֹם ׀ יָדַעְנוּ כִּי־בְתוֹכֵנוּ יְהוָה אֲשֶׁר לֹא־מְעַלְתֶּם בַּיהוָה הַמַּעַל הַזֶּה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because you have not acted unfaithfully in this unfaithfulness against Yahweh, we know that Yahweh is in the midst of us]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh {is} in the midst of us**

UST Yahweh is helping all of us Israelites

(בְתוֹכֵנוּ יְהוָה)

Phinehas means implicitly that Yahweh has come into **the midst of** his people in order to help them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Yahweh must be here helping us]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you have not acted unfaithfully in this unfaithfulness against Yahweh**

UST you were not being disloyal to him when you built that altar

(לֹא־מְעַלְתֶּם בַּיהוָה הַמַּעַל הַזֶּה)

For emphasis, Phinehas is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [you have not been unfaithful to Yahweh at all]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Phinehas	Phinehas
Eleazar	Phinehas
the priest	Phinehas
Reuben	them
Gad	them
Manasseh	them
Today	Now
we know	we recognize
Yahweh	Yahweh
you have … acted unfaithfully	you were … being disloyal … when you built that altar
in … unfaithfulness	you were … being disloyal … when you built that altar
against Yahweh	to him
you have delivered	we are sure that
Israel	us
Yahweh	he

Joshua 22:32

ULT	UST
And Phinehas, the son of Eleazar the priest, and the leaders returned from with the sons of Reuben and from with the sons of Gad, from the land of Gilead to the land of Canaan, to the sons of Israel. And they brought them a word.	*Then Phinehas son of Eliazar, the high priest, and the Israelite leaders who had accompanied him left the people of the tribes of Reuben and Gad. They returned from the region of Gilead to Canaan, where the other Israelites were. There they told them what had happened.*

ULT **from with the sons of Reuben and from with the sons of Gad**
UST Then … left the people of the tribes of Reuben and Gad
(מֵאֵת בְּנֵי־רְאוּבֵן וּמֵאֵת בְּנֵי־גָד)

The author is using some of the eastern tribes, **Reuben** and **Gad**, to represent all of them, including Manasseh. If it would be helpful in your language, you could state the meaning plainly, here and in the next two verses. Alternate translation: [from with the sons of Reuben and from with the sons of Gad and from with the sons of Manasseh]

Support Reference: Synecdoche

ULT **a word**
UST what had happened
(דָּבָר)

The author is using the term **word** by association to mean a report that the leaders used words to convey. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a report]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Phinehas	Phinehas
Eleazar	Eliazar
the priest	the high priest
and the leaders	and the Israelite leaders who had accompanied him … They returned from
Reuben	the tribes of Reuben
Gad	Gad
from the land of	the region of
Gilead	Gilead
the land of	Canaan
Canaan	Canaan

ULT	UST
Israel	the other Israelites were

Joshua 22:33

ULT	UST
And the word was good in the eyes of the sons of Israel. And the sons of Israel blessed God, and they did not speak of going up against them to war to destroy the land in which the sons of Reuben and the sons of Gad {were} dwelling.	*They were all pleased, and they thanked God. They did not talk anymore about fighting against the people of the tribes of Reuben and Gad {and half of Manasseh} to destroy them in the land where they lived.*

ULT **And the word was good in the eyes of the sons of Israel**
UST They were all pleased
(וַיִּיטַב הַדָּבָר בְּעֵינֵי בְּנֵי יִשְׂרָאֵל)

See how you translated the similar expression in Joshua 22:30. Alternate translation: [And the Israelites judged this to be a good explanation]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … was good	were … pleased
Israel	They … all
Israel	they
And … blessed	and … thanked
God	God
to destroy	to destroy them
the land	in the land
Reuben	the tribes of Reuben
Gad	and Gad {and half of Manasseh}

Joshua 22:34

ULT	UST
For the sons of Reuben and the sons of Gad had called the altar, "For it {is} a witness between us that Yahweh {is} God."	*The other Israelites no longer planned to attack the people of the tribes of Reuben and Gad {and Manasseh} because they had explained that the altar was a monument that proved to the eastern tribes that the western tribes also worshiped Yahweh as their God.*

ULT For it {is} a witness between us that Yahweh {is} God
UST The other Israelites no longer planned to attack … because they had explained that the altar was a monument that proved to the eastern tribes that the western tribes also worshiped Yahweh as their God
(כִּי עֵד הוּא בֵּינֹתֵינוּ כִּי יְהוָה הָאֱלֹהִים)

Some versions of the Bible translate this direct quotation as a name. If a translation of the Bible exists in your region, you may wish to translate this as a name if the existing Bible translation in your region translates this direct quote as a name. If a translation of the Bible does not exist in your region, you may wish to follow the example of the ULT. Alternate translation: [A Witness Between Us That Yahweh Is God]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Reuben	the tribes of Reuben
Gad	and Gad {and Manasseh}
For … had called	The other Israelites no longer planned to attack … they had explained that the altar
the altar	The other Israelites no longer planned to attack … they had explained that the altar
{is} a witness	was a monument that proved to
Yahweh	Yahweh
{is} God	worshiped … as their God

Joshua 23

Joshua 23 Chapter Introduction

Structure and Formatting

This chapter describes how Joshua brought the Israelites together, probably to his home in Timnath Serah, to give them a final exhortation before he died. (23:1–16).

Religious and Cultural Concepts in This Chapter

Joshua's instructions

It was common in the Ancient Near East for an important leader to give his people instructions in anticipation of his death. If leaders in your culture also do this, translate this in a way that will help your readers recognize the practice that Joshua is following.

Joshua 23:1

ULT	UST
And it happened from many days afterward, when Yahweh had given rest to Israel from all of their enemies from all around, that Joshua had aged, he had come into days.	*A long time later, once Yahweh had enabled the Israelites to live peacefully, with none of the surrounding nations threatening them, Joshua had become very old.*

ULT from many days afterward
UST A long time later
(מִיָּמִים רַבִּים אַחֲרֵי)

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

Support Reference: Metonymy

ULT that Joshua had aged, he had come into days
UST Joshua had become very old
(וִיהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים)

To translate this expression here and in the next verse, see how you translated the similar expression in Joshua 13:1. Alternate translation: [that Joshua had grown very old] or [that Joshua had become a very old man]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from … days	time
Yahweh	Yahweh
to Israel	the Israelites
their enemies	the … nations threatening them
that Joshua	Joshua
had aged	had become very old

Joshua 23:2

ULT	UST
And Joshua called to all of Israel, to its elders and to its heads and to its judges and to its officers, and he said to them, "I have aged, I have come into days.	*Joshua then called for all of Israel's elders, leaders, judges, and officials to come and listen to him. When they arrived, he told them, "I am now very old.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
And … called	then called … to come and listen to him
Israel	Israel's
to its elders	elders
and to its judges	judges
have aged	I am now very old

Joshua 23:3

ULT	UST
But you yourselves have seen all that Yahweh your God has done to all of these nations from your faces. For Yahweh your God, he {is} the one having fought for you.	*You have seen how, for your sake, Yahweh defeated all of these enemy people groups. Yahweh our God has fought for us.*

ULT **But you yourselves have seen … your God … from your faces … your God … for you**

UST You have seen … for your sake … our God … for us

(וְאַתֶּם רְאִיתֶם & אֱלֹהֵיכֶם & מִפְּנֵיכֶם & אֱלֹהֵיכֶם & לָכֶם)

The words **you**, **yourselves**, and **your** are plural throughout this chapter because Joshua is addressing the assembled Israelites and their leaders. So use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **from your faces**

UST for your sake

(מִפְּנֵיכֶם)

Here Joshua is using the expression **from your faces**, which was a common expression that meant "because of" or "on account of." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or you could state the meaning plainly. Alternate translation: [because of you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	אֱלֹהֵיכֶם (ORIG QUOTE)
nations	enemy people groups
Yahweh	Yahweh
your God	our God

Joshua 23:4

ULT	UST
See, I have caused to fall for you these remaining nations as an inheritance for your tribes, from the Jordan, and all of the nations that I cut off, and the Great Sea from the going of the sun.	*I am telling you now that you will be able to defeat the nations that still remain. Their lands will also become the permanent possession of your tribes. You will have all of the land from the Jordan River {in the east} to the Great Sea in the west, including the land of the nations I defeated when I was commanding the Israelite army.*

ULT **I have caused to fall**
UST that … will be able to defeat
(הִפַּלְתִּי)

Joshua is using the past tense to describe something that is going to happen in the future. He is doing that in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [I will cause to fall]

Support Reference: Predictive Past

ULT **I have caused to fall**
UST that … will be able to defeat
(הִפַּלְתִּי)

Joshua is speaking as if territories were objects that could **fall**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I will defeat]

Support Reference: Metaphor

ULT **as an inheritance for your tribes**
UST Their lands will also become the permanent possession of your tribes
(בְּנַחֲלָה לְשִׁבְטֵיכֶם)

Joshua is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and have given their land to you as an inheritance for your tribes]

Support Reference: Ellipsis

ULT **and the Great Sea**
UST to the Great Sea in the west
(וְהַיָּם הַגָּדוֹל)

The author is leaving out some of the words that a sentence would need in many languages to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and as far as the Great Sea]

Support Reference: Ellipsis

ULT **from the Jordan, and all of the nations that I cut off, and the Great Sea from the going of the sun**
UST You will have all of the land from the Jordan River {in the east} to the Great Sea in the west, including the land of the nations I defeated when I was commanding the Israelite army
(מִן־הַיַּרְדֵּן וְכָל־הַגּוֹיִם אֲשֶׁר הִכְרַתִּי וְהַיָּם הַגָּדוֹל מְבוֹא הַשָּׁמֶשׁ)

Joshua is saying that this territory extends from the Jordan to the Great Sea. He is also saying, as supplemental information, that it includes the land of nations already conquered. It may be more natural in your language to present the supplemental information after the information about the extent of the territory. Alternate translation: [from the Jordan to the Great Sea from the going of the sun, including all of the nations that I have cut off]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	nations
as an inheritance	Their lands will also become the permanent possession
for your tribes	of your tribes
the Jordan	the Jordan River
the nations	the nations
and the Great Sea	to the Great Sea in the west

Joshua 23:5

ULT	UST
And Yahweh your God, he will push them from your face, and he will dispossess them from to your face. And you will possess their land, just as Yahweh your God has spoken to you.	*Yahweh your God will enable you to defeat them, and he will force those people to leave their lands. Then you will be able to live there, just as he promised you would.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Yahweh	Yahweh
your God	your God
and he will dispossess	and he will force … to leave their lands
And you will possess	Then you will be able to live
their land	there
Yahweh	he
your God	he

Joshua 23:6

ULT	UST
And you shall be very strong to keep and to do everything written in the book of the instruction of Moses, not to turn aside from it right or left,	*But you must be very careful to obey everything that Moses wrote in the Book of the Law. Do not disobey anything that he wrote.*

ULT **written in the book of the instruction of Moses**
UST that Moses wrote in the Book of the Law
(הַכָּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that Moses wrote in the book of instruction]

Support Reference: Active or Passive

ULT **not to turn aside from it right or left**
UST Do not disobey anything that he wrote
(לְבִלְתִּי סוּר־מִמֶּנּוּ יָמִין וּשְׂמֹאול)

Joshua is speaking of two directions in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [not to turn aside from it in any direction]

Support Reference: Merism

ULT **not to turn aside from it right or left**
UST Do not disobey anything that he wrote
(לְבִלְתִּי סוּר־מִמֶּנּוּ יָמִין וּשְׂמֹאול)

Joshua is speaking as if following God's **instruction** were like walking on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [not to disobey it in any way]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the instruction of Moses	Moses … the Law

Joshua 23:7

ULT	UST
not to come among these nations, these ones remaining with you. And by the name of their gods you shall not invoke and you shall not swear, and you shall not serve them and you shall not bow down to them.	*Do not make friends with any of the people groups that are still in this land. Do not pray to their gods, and do not make oaths using the names of their gods. Do not worship those gods, and do not bow down to them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
among … nations	make friends with any of the people groups that are still in this land
their gods	their gods … using the names of their gods
you shall … swear	do … make oaths
you shall … serve them	worship those gods
you shall … bow down	bow down

Joshua 23:8

ULT	UST
If not to Yahweh your God you shall cling, just as you have done to this day.	*Instead, remain loyal to Yahweh your God, as you have been doing.*

ULT **If not to Yahweh your God you shall cling**
UST Instead, remain loyal to Yahweh your God
(כִּֽי אִם־בַּיהוָ֣ה אֱלֹהֵיכֶ֔ם תִּדְבָּקֻֽו)

Joshua is speaking as if the Israelites could physically **cling** to Yahweh. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [If not to Yahweh your God you shall be loyal]

Support Reference: Metaphor

ULT **If not to Yahweh your God you shall cling**
UST Instead, remain loyal to Yahweh your God
(כִּֽי אִם־בַּיהוָ֣ה אֱלֹהֵיכֶ֔ם תִּדְבָּקֻֽו)

Joshua is saying that the Israelites should not be devoted to any God **if** they are **not** devoted to Yahweh. If it would appear in your language that he was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [You shall cling only to Yahweh your God] or [You shall be loyal only to Yahweh your God]

Support Reference: Connect — Exception Clauses

ULT **to this day**
UST you have been doing
(עַד הַיּ֥וֹם הַזֶּֽה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	Yahweh
your God	your God
day	you have been doing

Joshua 23:9

ULT	UST
And Yahweh has dispossessed great and powerful nations from your faces. And you, a man has not stood against your faces to this day.	*Yahweh has forced many very strong nations to leave so that you could live here. From the time you entered this land until now, no one has been able to resist you.*

ULT **great and powerful nations**
UST many very strong nations
(גּוֹיִם גְּדֹלִים וַעֲצוּמִים)

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

Support Reference: Doublet

ULT **a man has not stood against your faces**
UST no one has been able to resist you
(לֹא־עָמַד אִישׁ בִּפְנֵיכֶם)

See how you translated the similar expression in Joshua 1:5. Alternate translation: [not a single one of your enemies has been able to resist you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … has dispossessed	has forced … to leave so that … could live here
nations	many … nations
day	until now

Joshua 23:10

ULT	UST
One man from you pursues a thousand, for Yahweh your God, he is the one fighting for you, just as he has spoken to you.	*It is as if one of your soldiers can make a thousand enemy soldiers run away. That is because Yahweh your God is fighting for you as he promised to do.*

ULT One man from you pursues a thousand

UST It is as if one of your soldiers can make a thousand enemy soldiers run away
(אִישׁ־אֶחָד מִכֶּם יִרְדֹּף־אָלֶף)

Joshua is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [Each one of you is able to defeat many enemies]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	your God

Joshua 23:11

ULT	UST
And you shall keep yourselves exceedingly to yourselves, to love Yahweh your God.	*But you must be very careful to keep loving Yahweh your God.*

ULT **And you shall keep yourselves exceedingly to yourselves, to love Yahweh your God**
UST But you must be very careful to keep loving Yahweh your God
(וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֹׁתֵיכֶם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם)

Joshua is using a common expression to mean “being very careful about something.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you shall be very careful to love Yahweh your God]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to love	loving
Yahweh	Yahweh
your God	your God

Joshua 23:12

ULT	UST
For if turning, you turn and cling to the remnant of these nations, these ones remaining with you, and you intermarry with them and you go among them and they among you,	*Suppose you become disloyal to Yahweh and make friends with the people groups that are still living in this land. Suppose you let your daughters marry their sons and your sons marry their daughters. Suppose you regularly do things together.*

ULT **if turning, you turn**
UST Suppose you become disloyal to Yahweh
(אִם־שָׁוֹב תָּשׁוּבוּ)

Joshua is repeating forms of the verb **turn** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [if you definitely turn]

Support Reference: Reduplication

ULT **and cling to the remnant of these nations**
UST and make friends with the people groups that are still living in this land
(וּדְבַקְתֶּם בְּיֶתֶר הַגּוֹיִם הָאֵלֶּה)

Joshua is speaking as if the Israelites could physically **cling** to these nations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and become loyal to the remnant of these nations]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the remnant of	that are still living in this land
nations	the people groups

Joshua 23:13

ULT	UST
knowing, may you know that Yahweh your God will not continue to dispossess these nations from to your face. And they will be to you for a snare and for a trap and for a whip on your sides and for thorns in your eyes, until you perish from upon this good ground that Yahweh your God has given to you.	*I can assure you that if you do that, Yahweh your God will no longer force them to leave so that you can live here. They will become like different kinds of traps that will catch you. They will become like whips that hurt your skin. They will become like thorns that stick you in the eye. Your people group will become weaker and weaker until none of you live any longer in this good land that Yahweh your God has given to you.*

ULT **knowing, may you know**
UST I can assure you that if you do that
(יָדֹועַ תֵּדְעוּ)

Joshua is repeating forms of the verb **know** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [you may know for certain]

Support Reference: Reduplication

ULT **And they will be to you for a snare and for a trap and for a whip on your sides and for thorns in your eyes**
UST They will become like different kinds of traps that will catch you. They will become like whips that hurt your skin. They will become like thorns that stick you in the eye
(וְהָיוּ לָכֶם לְפַח וּלְמוֹקֵשׁ וּלְשֹׁטֵט בְּצִדֵּיכֶם וְלִצְנִנִים בְּעֵינֵיכֶם)

Joshua is speaking as if these nations would actually become **a trap**, **a snare**, **a whip**, and **thorns**. If it would be clearer in your language, you could express these as comparisons. The UST models one way to do that. You could also state the meaning plainly. Alternate translation: [And they will harm you in many different ways]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	I can assure you that if you do that
may you know	I can assure you that if you do that
Yahweh	Yahweh
your God	your God
to dispossess	force … to leave so that … can live here
nations	them
for a snare	different kinds of traps

ULT	UST
and for a trap	different kinds of traps
and for thorns	They will become like thorns that
you perish	none of you live any longer
good	good
Yahweh	Yahweh
your God	your God

Joshua 23:14

ULT	UST
And behold, today I myself am going in the way of all of the earth. And you know with all of your heart and with all of your soul that not one word has fallen from all of the good words that Yahweh your God spoke concerning you. The whole has come to you. Not one word has fallen from it.	*It is almost time for me to die, as everyone else does. You know deep within you that Yahweh he has done every single thing he promised to do for you.*

ULT And behold
(וְהִנֵּה)

Joshua is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation.

Support Reference: Foreground Information

ULT today I myself am going in the way of all of the earth
UST It is almost time for me to die, as everyone else does
(אָנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל־הָאָרֶץ)

Joshua is speaking in a polite way about his approaching death. Your language may have a similar polite expression that you can use in your translation. Alternate translation: [I will soon pass away]

Support Reference: Euphemism

ULT with all of your heart and with all of your soul
UST deep within you
(בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשֹׁתֵיכֶם)

See how you translated the terms **heart** and **soul** in Joshua 22:5. Alternate translation: [in your deepest feelings and intentions] or [with your deepest feelings and intentions]

Support Reference: Metaphor

ULT not one word has fallen from all of the good words that Yahweh your God spoke concerning you … Not one word has fallen from it
UST Yahweh he has done every single thing he promised to do for you
(לֹא־נָפַל֙ דָּבָר אֶחָד מִכֹּל ׀ הַדְּבָרִים הַטּוֹבִים אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם עֲלֵיכֶם & לֹא־נָפַל מִמֶּנּוּ דָּבָר אֶחָד)

See how you translated the similar expression in Joshua 21:45. Alternate translation: [not a single one of the good words Yahweh spoke concerning you has failed to come true … No, not a single one has failed to come true]

Support Reference: Metaphor

ULT **the good words that Yahweh your God spoke**
UST Yahweh he has done every single thing he promised to do
(הַדְּבָרִים הַטּוֹבִים אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם)

Joshua is using the term **words** by association to mean the promises that Yahweh made using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the good promises that Yahweh your God made]

Support Reference: Metonymy

ULT **The whole has come to you**
UST has done every single thing … for you
(הַכֹּל֙ בָּ֣אוּ לָכֶ֔ם)

Joshua is speaking of **the whole** of what Yahweh said as if it were a living thing that could **come** to someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Everything has happened just as he said]

Support Reference: Personification

ULT **Not one word has fallen from it**
UST has done every single thing
(לֹא־נָפַ֤ל מִמֶּנּוּ֙ דָּבָ֣ר אֶחָ֔ד)

The pronoun **it** refers to **the good words** that Joshua described earlier in the verse. It may be more natural in your language to use a plural pronoun. Alternate translation: [Not one word has fallen from them]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
today	It is almost time for
the earth	to die, as everyone else does
And you know	You know
your soul	deep within you
good	has done every single thing
Yahweh	Yahweh he … he
your God	Yahweh he … he

Joshua 23:15

ULT	UST
And it will happen, just as all of the good word that Yahweh your God spoke to you has come upon you, thus Yahweh will bring upon you all of the evil word until he has destroyed you from upon this good ground that Yahweh your God has given to you.	*He has given to you all the good things that he promised to give you. However, if you do these wrong things that I have described, he will just as surely make the bad things happen to you that he also described. None of you will still be living in this good land that Yahweh your God has given to you.*

ULT **all of the good word that Yahweh your God spoke to you has come upon you**
UST He has given to you all the good things that he promised to give you
(בָּא עֲלֵיכֶם כָּל־הַדָּבָר הַטּוֹב אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם אֲלֵיכֶם)

Joshua is speaking of **the good word** Yahweh spoke as if it were a living thing that could **come upon** someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everything good that Yahweh your God promised has happened to you]

Support Reference: Personification

ULT **all of the evil word**
UST the bad things
(אֵת כָּל־הַדָּבָר הָרָע)

Joshua is using the term **word** by association to mean the warnings that Yahweh gave using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the punishments that he warned about]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	good
Yahweh	He … he
your God	He … he
Yahweh	he
evil	bad
he has destroyed	None of you will still be living
good	good
Yahweh	Yahweh
your God	your God

Joshua 23:16

ULT	UST
In your transgressing the covenant of Yahweh your God that he commanded you and you go and serve other gods and bow down to them, then the nose of Yahweh will burn against you, and you will quickly perish from upon the good land that he has given to you."	*Suppose you do not obey the covenant that Yahweh made with you. Suppose you go and worship other gods and bow down to them. Then Yahweh will become very angry with you. Very soon none of you will be living any longer in this good land that he has given to you."*

ULT **In your transgressing the covenant of Yahweh your God that he commanded you and you go and serve other gods and bow down to them**

UST Suppose you do not obey the covenant that Yahweh made with you. Suppose you go and worship other gods and bow down to them

(בְּעָבְרְכֶם אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר צִוָּה אֶתְכֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם)

Joshua is describing one event before describing another event that would precede it. In your translation, you may wish to relate these events in the order in which they would happen. Alternate translation: [If you go and serve other gods and bow down to them and thereby transgress the covenant of Yahweh your God that he commanded you]

Support Reference: Order of Events

ULT **then the nose of Yahweh will burn against you**

UST Then Yahweh will become very angry with you

(וְחָרָה אַף־יְהוָה בָּכֶם)

Joshua is speaking as if Yahweh's **nose** could **burn** with anger. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [then Yahweh will become very angry with you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In your transgressing	Suppose you do not obey
the covenant of	the covenant
Yahweh	Yahweh
your God	Yahweh
and serve	and worship
gods	gods
and bow down	and bow down
Yahweh	Yahweh
and you will … perish	none of you will be living any longer
good	good

ULT	UST
the … land	this … land

Joshua 24

Joshua 24 Chapter Introduction

Structure and Formatting

This chapter describes how Joshua had the Israelites gather in the city of Shechem to renew their covenant with Yahweh (24:1–28). It then describes how Joshua died and was buried and how the Israelites also buried the remains of other leaders who had died (24:29–33).

Religious and Cultural Concepts in This Chapter

“Cut a covenant”

The phrase “cut a covenant” occurs in this chapter, as it did several times in chapter 9. It means “make a covenant.” The word “cut” is used because in some covenant ceremonies, the participants would cut up animals and then walk between the pieces. This was to indicate, “If I break this covenant, may I be destroyed in this same way.” It is not necessary to understand this background to covenant ceremonies in order to understand the action in this chapter, so you do not have to use the term “cut” in your translation. You could simply say “make,” or you could use an expression from your own language and culture.

Translation Issues in This Chapter

“you,” “your”

Yahweh, speaking through Joshua, often addresses the current generation of Israelites with the pronouns “you” and “your,” as if he had done the things he describes directly for them. Yahweh is actually using those pronouns to refer to the ancestors of the Israelites, the people whom he brought out of Egypt, by association with the current generation. In your translation, you could express this meaning by using expressions such as “your ancestors.” (See: Metonymy)

“fathers”

Often in this chapter, Yahweh speaks of the ancestors of the Israelites he is addressing as if they were their actual “fathers.” In your translation, you could express this meaning by using a term such as “ancestors.” (See: Metaphor)

“the Amorite,” “the foreigner,” etc.

Often in this chapter, Yahweh and Joshua use expressions such as “the Amorite.” They are not referring to a specific Amorite. They mean the Amorite people in general. The meaning is also general in similar instances, including “the foreigner” in verses 20 and 23. It may be more natural in your language to express this meaning by using plural forms. (See: Generic Noun Phrases)

Joshua 24:1

ULT	UST
And Joshua gathered all of the tribes of Israel to Shechem. And he called to the elders of Israel and to its heads and to its judges and to its officers. And they presented themselves to the face of God.	*Joshua brought all of the Israelites together in the city of Shechem. Their elders, leaders, judges, and officials all reported there in the presence of God.*

ULT **to the face of**
UST there in the presence of
(לִפְנֵי)

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the tribes of	the Israelites
Israel	the Israelites
to Shechem	in the city of Shechem
And he called	brought … together
to the elders of	elders
Israel	Their
and to its judges	judges
God	God

Joshua 24:2

ULT	UST
And Joshua said to all of the people, "Thus says Yahweh, the God of Israel: 'Your fathers dwelled from long ago beyond the river, Terah, the father of Abraham and the father of Nahor. And they served other gods.	*Joshua told all the Israelites, "This is what Yahweh, the God we Israelite people worship, wants me to tell you: 'Long ago, your ancestors, including Abraham's father Terah and Abraham's younger brother Nahor, lived far beyond the Euphrates River. There they worshiped other gods.*

ULT **Thus says Yahweh, the God of Israel: 'Your fathers dwelled**
UST This is what Yahweh, the God we Israelite people worship, wants me to tell you … your ancestors … lived
(כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל & יָשְׁבוּ אֲבוֹתֵיכֶם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. See the discussion in the introduction to this chapter of how you can do this through the end of this second-level quotation in verse 13. Alternate translation: [Yahweh, the God of Israel, is telling you that your fathers dwelled]

Support Reference: Quotes within Quotes

ULT **Your fathers**
UST your ancestors
(אֲבוֹתֵיכֶם)

As the introduction to this chapter discusses, Yahweh is speaking of the ancestors of the Israelites as if they were their actual **fathers**. If it would be clearer in your language, you could state the meaning plainly, here and throughout this chapter. Alternate translation: [your ancestors]

Support Reference: Metaphor

ULT **the river**
UST the Euphrates River
(הַנָּהָר)

Yahweh assumes that the Israelites will know that by **the river**, he means the Euphrates River. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the Euphrates River]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Terah, the father of Abraham and the father of Nahor**
UST including Abraham's father Terah and Abraham's younger brother Nahor
(תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Your ancestor was Terah, who was the father of Abraham and the father of Nahor]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Yahweh	Yahweh
the God of	the God
Israel	we Israelite people worship
the river	the Euphrates River
Terah	including … Terah
Abraham	Abraham's
Nahor	Abraham's younger brother Nahor
And they served	There they worshiped
gods	gods

Joshua 24:3

ULT	UST
And I took your father Abraham from beyond the river and brought him into all of the land of Canaan. And I multiplied his seed and gave to him Isaac.	*But I took your ancestor Abraham from beyond the Euphrates River, and I led him into the land of Canaan. I gave him many descendants through his son Isaac.*

ULT **his seed**
UST him … descendants
(אֶת־זַרְעֹו)

Yahweh is speaking of Abraham's descendants as if they were his **seed**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [his descendants]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	Abraham
the river	the Euphrates River
the land of	the land of
Canaan	Canaan
And I multiplied	I gave … many
his seed	him … descendants
Isaac	son Isaac

Joshua 24:4

ULT	UST
And I gave Jacob and Esau to Isaac, and I gave to Esau the hill country of Seir to possess it, but Jacob and his sons went down to Egypt.	*I gave Isaac his own sons, Jacob and Esau. I gave Esau the hill country of Seir to live in. But I sent Jacob and his children down to Egypt, and they lived there for many years.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jacob	sons, Jacob
Esau	Esau
to Isaac	Isaac his own
to Esau	Esau
Seir	Seir
to possess	to live in
but Jacob	But … Jacob
to Egypt	to Egypt, and they lived there for many years

Joshua 24:5

ULT	UST
And I sent Moses and Aaron, and I struck Egypt according to what I did in the midst of it. And afterward I brought you out.	*{When the Egyptians made your ancestors slaves,} I sent Moses and his brother Aaron to Egypt {to rescue them}. I caused many terrible plagues that made the people of Egypt suffer. After that, I brought your people out of Egypt.*

ULT **And I sent Moses and Aaron**
UST When the Egyptians made your ancestors slaves,} I sent Moses and his brother Aaron to Egypt {to rescue them}
(וָאֶשְׁלַ֖ח אֶת־מֹשֶׁ֥ה וְאֶת־אַהֲרֹֹֽן)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [When the Egyptians enslaved them, I sent Moses and Aaron to rescue them]

Support Reference: Ellipsis

ULT **I brought you out**
UST I brought your people out of Egypt
(הוֹצֵ֥אתִי אֶתְכֶֽם)

As the introduction to this chapter discusses, Yahweh is using the pronoun **you** to refer to the ancestors of the Israelites, whom he actually brought out of Egypt, by association with the current generation, whom he is addressing. If it would be helpful in your language, you could state the meaning plainly, here and in subsequent instances of this usage. Alternate translation: [I brought your ancestors out]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Aaron	his brother Aaron to Egypt {to rescue them}
Egypt	the people of Egypt

Joshua 24:6

ULT	UST
And I brought your fathers out from Egypt, and you came to the sea. And Egypt chased after your fathers with chariot and horsemen to the Sea of Reeds.	*When I brought your ancestors out of Egypt, they came to the sea. The Egyptian army pursued them with chariots and on horseback as far as the Sea of Reeds.*

ULT **with chariot**
UST with chariots
(בֶּרֶכֶב)

Yahweh is not referring to a specific **chariot**. He means the many chariots that the Egyptians had. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [with chariots]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Egypt	of Egypt
to the sea	to the sea
Egypt	The Egyptian army
with chariot	with chariots
and horsemen	and on horseback
to the Sea of Reeds	as far as the Sea of Reeds

Joshua 24:7

ULT	UST
And they cried out to Yahweh, and he put darkness between you and the Egyptians, and he brought the sea over him and covered him. And your eyes saw what I did against Egypt. And you dwelled in the wilderness many days.	*Then you pleaded with me to help you, and I caused darkness to come between you Israelites and the Egyptian army. {I made a dry path through the sea so that the Israelites could go through it, but when the Egyptians tried to follow them,} I made the water come back and it covered the Egyptian army {so all the soldiers drowned}. You Israelites saw what I did to the Egyptians. After that you lived in the desert for many years.*

ULT **And they cried out**
UST Then you pleaded … to help you
(וַיִּצְעֲקוּ)

The pronoun **they** refers to the ancestors of the Israelites whom Yahweh brought out of Egypt. Alternate translation: [And your ancestors cried out]

Support Reference: Pronouns — When to Use Them

ULT **and he brought the sea over him and covered him**
UST I made a dry path through the sea so that the Israelites could go through it, but when the Egyptians tried to follow them,} I made the water come back and it covered the Egyptian army {so all the soldiers drowned}
(וַיָּבֵא עָלָיו אֶת־הַיָּם וַיְכַסֵּהוּ)

The pronoun **him** refers in each instance to **the Egyptians**. It may be more natural in your language to use a plural pronoun. Alternate translation: [and he brought the sea over them and covered them]

Support Reference: Pronouns — When to Use Them

ULT **And your eyes saw**
UST You Israelites saw
(וַתִּרְאֶינָה עֵינֵיכֶם)

Yahweh is using one part of the Israelites, their **eyes**, to mean all of them in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you saw]

Support Reference: Synecdoche

ULT **many days**
UST for many years
(יָמִים רַבִּים)

Yahweh is using the term **days** by association to mean time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for a long time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they cried out	Then you pleaded … to help you
Yahweh	me
the Egyptians	the Egyptian army
the sea	the water
against Egypt	to the Egyptians
in the wilderness	in the desert
days	years

Joshua 24:8

ULT	UST
And I brought you to the land of the Amorite, the ones dwelling on the other side of the Jordan, and they fought with you. And I gave them into your hand, and you possessed their land, and I destroyed them from your faces.	*Then I brought you to the land where the Amorites lived, on the east side of the Jordan River. They attacked you, but I enabled you to defeat them and capture their land. You saw everything that I did for you.*

ULT **the Amorite**
UST the Amorites
(הָאֱמֹרִי)

As the Introduction to this chapter discusses, Yahweh is not referring to a specific Amorite. He means the Amorite people in general. It may be more natural in your language to express this meaning by using a plural form, here and in subsequent instances of this usage. Alternate translation: [the Amorites]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land of	the land where
the Amorite	the Amorites
the Jordan	the Jordan River
and you possessed	and capture
their land	their land
and I destroyed them	You saw everything that I did for you

Joshua 24:9

ULT	UST
And Balak, the son of Zippor, the king of Moab, arose and fought with Israel. And he sent and called for Balaam, the son of Beor, to curse you.	*Then Balak son of Zippor, king of Moab, prepared his army and attacked Israel. He sent for Balaam son of Beor and told him to get me to curse your people.*

ULT **And Balak, the son of Zippor, the king of Moab, arose**
UST Then Balak son of Zippor, king of Moab, prepared his army
(וַיָּקָם בָּלָק בֶּן־צִפּוֹר מֶלֶךְ מוֹאָב)

See how you translated the similar expression in Joshua 1:2. Alternate translation: [And Balak, the son of Zippor, the king of Moab, took action]

Support Reference: Idiom

ULT **Beor**
UST Beor
(בְּעוֹר)

The word **Beor** is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	king of
Moab	Moab
with Israel	Israel
and called	and told him
for Balaam	for Balaam
to curse	to get me to curse

Joshua 24:10

ULT	UST
But I was not willing to listen to Balaam. And blessing, he blessed you, and I delivered you from his hand.	*But I would not do what Balaam asked. Instead, I made him bless you, so that he was not able to harm you.*

ULT And blessing, he blessed you
UST Instead … him bless you
(וַיְבָרֵךְ בָּרוֹךְ אֶתְכֶם)

Yahweh is repeating forms of the verb **bless** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [And he greatly blessed you]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Balaam	Balaam
blessing	Instead … him bless
And … he blessed	Instead … him bless
and I delivered	I made … so that he was not able to harm

Joshua 24:11

ULT	UST
And you crossed the Jordan and came to Jericho. And the men of Jericho fought with you, the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite and the Hivite and the Jebusite. And I gave them into your hand.	*Then you all crossed the Jordan River and came to Jericho. The army of Jericho fought against you, as did the armies of the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I enabled you to conquer them all.*

ULT **the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite and the Hivite and the Jebusite**
UST as did the armies of the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites
(הָאֱמֹרִי וְהַפְּרִזִּי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַגִּרְגָּשִׁי הַחִוִּי וְהַיְבוּסִי)

See how you translated the names of these people groups in Joshua 3:10.

Support Reference: Generic Noun Phrases

ULT **And I gave them into your hand**
UST But I enabled you to conquer them all
(וָאֶתֵּן אוֹתָם בְּיֶדְכֶם)

See how you translated this expression in Joshua 6:2. Alternate translation: [And I have delivered them to your control] or [And I have allowed you to conquer them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
Jericho	Jericho
Jericho	Jericho
the Amorite	as did the armies of the Amorites
and the Perizzite	the Perizzites
and the Canaanite	the Canaanites
and the Hittite	the Hittites
and the Girgashite	the Girgashites
and the Hivite	the Hivites
and the Jebusite	and the Jebusites

Joshua 24:12

ULT	UST
And I sent the hornet to your faces, and it dispossessed them out from your faces, the two kings of the Amorite, not by your sword and not by your bow.	*I sent swarms of hornets ahead of you, and this helped you two Amorite kings. You did not do this with your own weapons. {I, Yahweh, was the one who actually defeated them.}*

ULT **not by your sword and not by your bow**
UST You did not do this with your own weapons. {I, Yahweh, was the one who actually defeated them … }
(לֹא בְחַרְבְּךָ וְלֹא בְקַשְׁתֶּךָ)

Yahweh is using two specific weapons to mean all of the weapons that the Israelites possessed and used. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [not by your own weapons]

Support Reference: Synecdoche

ULT **not by your sword and not by your bow**
UST You did not do this with your own weapons. {I, Yahweh, was the one who actually defeated them … }
(לֹא בְחַרְבְּךָ וְלֹא בְקַשְׁתֶּךָ)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [This was not done by your sword and not done by your bow] or [This was not because you used your own weapons]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and it dispossessed … out	and this helped
the … kings of	kings
the Amorite	Amorite
by your sword	do this with your own weapons
by your bow	do this with your own weapons

Joshua 24:13

ULT	UST
And I gave to you a land for which you had not labored and cities that you had not built, and you dwelled in them. You {are} eating vineyards and olive groves that you did not plant.'	*So I gave you a land that you had not cleared or plowed, and I gave you cities that you did not build. Now you live in those cities, and you eat the grapes from grapevines that you did not plant and olives from trees that you did not plant.'*

ULT **You {are} eating vineyards and olive groves**
UST and you eat the grapes from grapevines … and olives from trees
(כְּרָמִים וְזֵיתִים & אַתֶּם אֹכְלִים)

Yahweh is using the term **vineyards** and **olive groves** by association to mean the fruit that they produce. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You are eating grapes from vineyards and olives from groves]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a land	a land
you had … labored	you had … cleared or plowed
vineyards	and … the grapes from grapevines
and olive groves	and olives from trees
you did … plant	you did … plant … you did … plant

Joshua 24:14

ULT	UST
And now, you shall fear Yahweh and serve him with sincerity and with faithfulness. And you shall remove the gods that your fathers served beyond the river and in Egypt, and you shall serve Yahweh.	*{That was what Yahweh wanted me, Joshua, to tell all of you.} Now you must worship Yahweh and obey him genuinely and consistently. Throw away the idols that your ancestors worshiped when they lived on the far side of the Euphrates River and when they lived in Egypt. Worship Yahweh alone.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall fear	you must worship … and obey
Yahweh	Yahweh
and serve	you must worship … and obey
and with faithfulness	and consistently
the gods	the idols
served	worshiped
the river	the Euphrates River
and in Egypt	and when they lived in Egypt
and you shall serve	Worship
Yahweh	Yahweh alone

Joshua 24:15

ULT	UST
But if {it is} evil in your eyes to serve Yahweh, choose for yourselves today whom you will serve, whether the gods that your fathers served that were beyond the river or the gods of the Amorite in whose land you {are} dwelling. But I and my house, we will serve Yahweh."	*Now if you do not want to worship Yahweh, then you must decide today what gods you will worship. You may decide that you want to worship the gods that your ancestors worshiped when they lived on the other side of the Euphrates River. You may decide that you want to worship the gods that the Amorites worshiped who used to live in this land. But as for me and my family, we will worship Yahweh."*

ULT **in your eyes**
UST you do not want
(בְּעֵינֵיכֶם)

Joshua is using the common expression of his culture, **in the eyes of**, to mean "in the judgment of" or "in the opinion of." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in your judgment]

Support Reference: Idiom

ULT **and my house**
UST and my family
(וּבֵיתִי)

Joshua is using the term **house** by association to mean his family. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and my family]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{it is} evil	you do not want
to serve	to worship
Yahweh	Yahweh
choose	then you must decide
today	today
you will serve	you will worship
the gods	the gods
served	worshiped
the river	the Euphrates River
the gods of	the gods that … worshiped
the Amorite	the Amorites
in … land	in … land
and my house	and my family

ULT	UST
we will serve	we will worship
Yahweh	Yahweh

Joshua 24:16

ULT	UST
And the people answered and said, "Profane to us from leaving Yahweh to serve other gods!	*The Israelites responded, "We would never abandon Yahweh and worship other gods!*

ULT Profane to us from leaving Yahweh
UST We would never abandon Yahweh
(חָלִ֣ילָה לָּ֔נוּ מֵעֲזֹ֖ב אֶת־יְהוָ֑ה)

See how you translated the similar expression in Joshua 22:29. Alternate translation: [God forbid that we should leave Yahweh]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from leaving	abandon
Yahweh	Yahweh
to serve	and worship
gods	gods

Joshua 24:17

ULT	UST
For Yahweh, he {is} our God, the one having brought us and our fathers up from the land of Egypt, from the house of slaves, and who did these great signs before our eyes. And he kept us in all of the way in which we went and among all the peoples in whose midst we passed.	*Yahweh is our God! After all, he was the one who brought our ancestors here from Egypt. He rescued them from that land where they were slaves. We saw him perform great miracles, and he protected us when we were traveling, even though we had to pass through the territory of many other nations.*

ULT **from the house of slaves**
UST He rescued them from that land where they were slaves
(מִבֵּ֣ית עֲבָדִ֔ים)

The people are speaking of Egypt as if it were a **house** in which they were kept as **slaves**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [from where we were slaves]

Support Reference: Metaphor

ULT **before our eyes**
UST We saw
(לְעֵינֵ֑ינוּ)

The people are using one part of themselves, their **eyes**, to mean all of them in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as we watched]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
{is} our God	is our God
from the land of	from Egypt
Egypt	from Egypt
from the house of	He rescued them from that land
slaves	where they were slaves
signs	miracles

Joshua 24:18

ULT	UST
And Yahweh dispossessed from our faces all of the peoples and the Amorite, the dweller {in} the land. We ourselves will serve Yahweh, for he {is} our God."	*Yahweh forced all the people who were here to leave so that we could live here. He defeated the Amorites who lived in this land. So we will worship only Yahweh. He is our God."*

ULT **all of the peoples and the Amorite, the dweller {in} the land**
UST all the people who were here … He defeated the Amorites who lived in this land
(אֶת־כָּל־הָעַמִּים וְאֶת־הָאֱמֹרִי יֹשֵׁב הָאָרֶץ)

The Israelite people are not referring to a specific **Amorite** person. They mean the **Amorite** people group in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [all of the peoples and the Amorites, the dwellers in the land]

Support Reference: Generic Noun Phrases

ULT **all of the peoples and the Amorite, the dweller {in} the land**
UST all the people who were here … He defeated the Amorites who lived in this land
(אֶת־כָּל־הָעַמִּים וְאֶת־הָאֱמֹרִי יֹשֵׁב הָאָרֶץ)

The entire expression, **all of the peoples and the Amorite, the dweller in the land** refers to the same people group, the Amorites. The repetition is used for emphasis. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: [all of the Amorite peoples who were dwelling in the land!]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … dispossessed	forced … to leave so that we could live here
the Amorite	the Amorites
{in} the land	in this land
will serve	will worship
Yahweh	Yahweh
{is} our God	is our God

Joshua 24:19

ULT	UST
And Joshua said to the people, "You will not be able to serve Yahweh, for he {is} a holy God, he {is} a jealous God. He will not lift your transgressions and your sins.	*But Joshua replied to the people, "You do not seem to realize what is involved in worshiping Yahweh! He is a holy God, and he will not allow you to worship any other gods. He will not overlook it if you break his laws or sin against him.*

ULT **He will not lift your transgressions and your sins**
UST He will not overlook it if you break his laws or sin against him
(לֹא־יִשָּׂא לְפִשְׁעֲכֶם וּלְחַטֹּאותֵיכֶם)

Joshua is speaking as if **transgressions** and **sins** were objects that could be **lifted** away from someone. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [He will not forgive your transgressions and your sins]

Support Reference: Metaphor

ULT **your transgressions and your sins**
UST if you break his laws or sin against him
(לְפִשְׁעֲכֶם וּלְחַטֹּאותֵיכֶם)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
to serve	worshiping
Yahweh	Yahweh
holy	holy
{is} a … God	is a … God
jealous	will not allow you to worship any other gods
{is} a … God	will not allow you to worship any other gods
your transgressions	if you break his laws
and your sins	or sin against him

Joshua 24:20

ULT	UST
If you forsake Yahweh and serve the gods of the foreigner, then he will turn and do harm to you and finish you, after when he has done good to you."	*If you abandon Yahweh and worship other gods, then he will stop helping you and instead he will harm you until he has destroyed you. He will do that even after he has done such good things for you."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you forsake	you abandon
Yahweh	Yahweh
and serve	and worship
the gods of	gods
the foreigner	other
he has done good	he has done such good things

Joshua 24:21

ULT	UST
And the people said to Joshua, “No, but we will serve Yahweh.”	*But the people answered Joshua, “Even so, we want to worship Yahweh.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
we will serve	we want to worship
Yahweh	Yahweh

Joshua 24:22

ULT	UST
And Joshua said to the people, "You {are} witnesses against yourselves that you yourselves have chosen Yahweh for yourselves, to serve him." And they said, "Witnesses."	*Then Joshua said, "You are making a promise to what you have said. You have chosen Yahweh, and you are promising to worship him alone." They replied, "Yes, that is what we promise to do."*

ULT Witnesses

UST Yes, that is what we promise to do

(עֵדִים)

The people are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [We are witnesses]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
{are} witnesses	are making a promise
you … have chosen	You have chosen
Yahweh	Yahweh
to serve	and you are promising to worship
Witnesses	Yes, that is what we promise to do

Joshua 24:23

ULT	UST
“And now, remove the gods of the foreigner that are in your midst, and stretch out your heart to Yahweh, the God of Israel.”	*So Joshua told them, “Then you must throw away any other idols you have, and devote yourselves entirely to Yahweh, the God who has done so much for us Israelites.”*

ULT and stretch out your heart
UST and devote yourselves entirely
(וְהַטּוּ֥ אֶת־לְבַבְכֶ֖ם)

Joshua is speaking as if a person’s **heart** were something that he could **stretch out** toward someone. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and give your complete devotion]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gods of	idols
the foreigner	any other
Yahweh	Yahweh
the God of	the God
Israel	who has done so much for us Israelites

Joshua 24:24

ULT	UST
And the people said to Joshua, "We will serve Yahweh our God, and we will listen to his voice."	*The people replied, "We will worship Yahweh as our God, and we will obey what he tells us to do."*

ULT and we will listen to his voice
UST and we will obey what he tells us to do
(וּבְקוֹלוֹ נִשְׁמָע)

The people are using the term **voice** by association to mean the commands that Yahweh would give by using his voice. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and we will obey his commands]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	replied
We will serve	We will worship
Yahweh	Yahweh
our God	as our God

Joshua 24:25

ULT	UST
And Joshua cut a covenant for the people on that day. And he set for them a statute and a judgment in Shechem.	*On that same day, Joshua made a covenant with the people. There at Shechem, he wrote down for them all the decrees and laws that Yahweh commanded them to obey.*

ULT And Joshua cut a covenant
UST Joshua made a covenant
(וַיִּכְרֹ֤ת יְהוֹשֻׁעַ֙ בְּרִ֔ית)

See how you translated the expression **cut a covenant** in Joshua 9:6. Alternate translation: [And Joshua made a covenant]

Support Reference: Assumed Knowledge and Implicit Information

ULT a statute and a judgment
UST all the decrees and laws that Yahweh commanded them to obey
(חֹ֖ק וּמִשְׁפָּֽט)

The terms **statute** and **judgment** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [a binding requirement]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
a covenant	a covenant
on … day	On … day
a statute	all the decrees
and a judgment	and laws that Yahweh commanded them to obey
in Shechem	There at Shechem

Joshua 24:26

ULT	UST
And Joshua wrote these words in the book of the instruction of God. And he took a great stone and set it up there beneath the oak tree that {was} at the Holy Place of Yahweh.	*He wrote all those things down in the book of the law of God. Then he got a large stone and set it up there at Shechem, under the large oak tree that grew beside the place where Yahweh's sacred tent was.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	He
God	God
a … stone	a … stone
the oak tree	the large oak tree
{was} at the Holy Place of	grew beside the place where … sacred tent was
Yahweh	Yahweh's

Joshua 24:27

ULT	UST
And Joshua said to all of the people, "Behold, this stone will be for a witness against us, for it has heard all of the words of Yahweh that he spoke to us. And it will be for a witness against you, lest you deal falsely with your God."	*Joshua told all the people, "Look! This stone will always be a reminder to us. This is the place where I told you what Yahweh wanted to say to you {and you promised that you would serve him}. This stone will remind you of your promise so that you are not disloyal to God."*

ULT **Behold**
UST Look
(הִנֵּה)

See how you translated the word **Behold** in Joshua 2:2.

Support Reference: Foreground Information

ULT **for it has heard**
UST This is the place where I told you
(כִּי־הָיְתָה שָׁמְעָה)

Joshua is speaking of the **stone** as if it were a living thing that had **heard** what the people promised. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for it was in this place, where this stone is, where we heard]

Support Reference: Personification

ULT **all of the words of Yahweh that he spoke to us**
UST what Yahweh wanted to say to you {and you promised that you would serve him}
(אֵת כָּל־אִמְרֵי יְהוָה אֲשֶׁר דִּבֶּר עִמָּנוּ)

While Joshua says that it was **Yahweh** who **spoke** these **words**, he means implicitly that he spoke them himself on behalf of Yahweh. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [all of the words that I have spoken to you on behalf of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
stone	stone
for a witness	a reminder
Yahweh	Yahweh
for a witness	This stone will remind you of your promise
you deal falsely	you are not disloyal

ULT	UST
with your God	to God

Joshua 24:28

ULT	UST
And Joshua sent the people away, a man to his inheritance.	*Then Joshua sent the people back to their homes in the places that the leaders had assigned to them.*

ULT a man to his inheritance
UST the people … to their homes in the places that the leaders had assigned to them
(אִישׁ לְנַחֲלָתוֹ)

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [each person to his or her own home]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
to his inheritance	to their homes in the places that the leaders had assigned to them

Joshua 24:29

ULT	UST
And it happened after these things that Joshua, the son of Nun, the servant of Yahweh, died, a son of 110 years.	*After this, Joshua son of Nun, the servant of Yahweh, died. He was 110 years old when he died.*

ULT a son of 110 years
UST He was 110 years old when he died
(בֶּן־מֵאָה וְעֶשֶׂר שָׁנִים)

The author is using a common expression of his culture to state someone's age. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when he was 110 years old]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the servant of	the servant of
Yahweh	Yahweh
years	years old when he died

Joshua 24:30

ULT	UST
And they buried him in the border of his inheritance, in Timnath Serah, which {is} in the hill country of Ephraim, from the north to Mount Gaash.	*The Israelites buried his body on his own property in Timnath Serah. That is in the hill country of Ephraim, north of Mount Gaash.*

ULT **in the border of his inheritance**
UST on his own property
(בִּגְבוּל נַחֲלָתוֹ)

The author is using the term **border** by association to mean the territory that the border encloses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [within the territory that belonged to him]

Support Reference: Metonymy

ULT **from the north to Mount Gaash**
UST north of Mount Gaash
(מִצָּפוֹן לְהַר־גָּעַשׁ)

As he does in Chapters 13–21, the author is describing the position of one location relative to another in the way that is characteristic of his culture. Translate this the way you translated descriptions of relative locations in those chapters. Alternate translation: [on the north side of Mount Gaash]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they buried	The Israelites buried
his inheritance	on his own property
Ephraim	Ephraim

Joshua 24:31

ULT	UST
And Israel served Yahweh all of the days of Joshua and all of the days of the elders who lengthened days after Joshua and who knew every deed of Yahweh that he had done for Israel.	*The people of Israel continued to worship Yahweh during Joshua's lifetime and during the lifetimes of the elders who outlived Joshua. Those elders had seen everything that Yahweh had done for Israel.*

ULT **all of the days of Joshua and all of the days of the elders**
UST during Joshua's lifetime and during the lifetimes of the elders
(כָּל יְמֵי יְהוֹשֻׁעַ וְכֹל ׀ יְמֵי הַזְּקֵנִים)

The author is using the term **days** by association to mean specific periods of time, the lifetimes of **Joshua** and these **elders**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [throughout Joshua's lifetime and throughout the lifetimes of the elders]

Support Reference: Metonymy

ULT **who lengthened days after Joshua**
UST who outlived Joshua
(אֲשֶׁר הֶאֱרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ)

The author is using a common expression to mean that these elders remained alive for some time after Joshua died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who outlived Joshua]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The people of Israel
And … served	continued to worship
Yahweh	Yahweh
the days of	during … lifetime
Joshua	Joshua's
the days of	and during the lifetimes of
the elders	the elders
days	outlived
Joshua	Joshua
knew	had seen
Yahweh	Yahweh
for Israel	for Israel

Joshua 24:32

ULT	UST
And the bones of Joseph, which the sons of Israel had brought up from Egypt, they buried in Shechem, in the portion of the field that Jacob had bought from the sons of Hamor, the father of Shechem, for 100 qesitah. And it was to the sons of Joseph for an inheritance.	*The people of Israel had brought Joseph's bones with them when they left Egypt. Now they buried his bones at Shechem, in the piece of land that Jacob had bought long ago for the price of 100 pieces of silver. He had bought it from Hamor, the father of Shechem. That piece of land became a permanent possession for Joseph's descendants.*

ULT for 100 qesitah
UST for the price of 100 pieces of silver
(בְּמֵאָה קְשִׂיטָה)

A **qesitah** was a unit of precious metal whose weight is no longer known. You may wish to use a general expression instead. Alternate translation: [for 100 pieces of silver]

Support Reference: Biblical Weight

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joseph	Joseph's
Israel	Israel
from Egypt	when they left Egypt
they buried	Now they buried
in Shechem	his bones at Shechem
Jacob	Jacob … He
Hamor	Hamor
Shechem	Shechem
Joseph	Joseph's
for an inheritance	a permanent possession

Joshua 24:33

ULT	UST
And Eleazar, the son of Aaron, died. And they buried him in Gibeah of Phinehas his son, which had been given to him in the hill country of Ephraim.	*Eleazar son of Aaron also died. The Israelites buried his body at Gibeah, the city that belonged to his son Phinehas, in the hill country of Ephraim.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Eleazar	Eleazar
Aaron	Aaron
And they buried	The Israelites buried
in Gibeah of	at Gibeah, the city … belonged to
Phinehas	Phinehas
Ephraim	Ephraim

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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**.

Joshua References:

1:14; 1:18; 2:12; 2:12; 2:14; 5:9; 6:2; 7:19; 8:3; 8:28; 9:4; 9:15; 10:2; 10:20; 10:21; 11:19; 11:20; 15:19; 19:29; 19:35; 20:6; 20:9

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.

Joshua References:

1:18; 2:2; 2:5; 2:6; 3:13; 3:15; 3:16; 4:7; 4:12; 4:13; 4:18; 5:5; 5:7; 5:8; 5:13; 6:1; 6:7; 7:14; 7:15; 7:16; 7:17; 7:18; 7:21; 7:22; 7:26; 8:4; 8:15; 8:16; 8:16; 8:17; 8:31; 8:34; 9:23; 9:23; 9:24; 10:13; 10:17; 10:17; 13:3; 16:9; 18:1; 19:13; 23:6

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

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.

Joshua References:

front:intro; 1:5; 1:5; 1:11; 1:13; 1:14; 1:14; 1:14; 1:14; 1:15; 2:6; 2:10; 2:17; 4:7; 5:2; 5:3; 5:5; 5:6; 5:6; 5:8; 6:intro; 6:3; 6:5; 6:5; 6:8; 6:9; 6:10; 6:11; 6:16; 6:17; 6:24; 6:26; 7:1; 7:3; 7:16; 7:19; 7:23; 7:24; 8:12; 8:14; 8:14; 8:16; 8:17; 8:17; 8:35; 9:1; 9:5; 9:6; 9:8; 9:12; 9:13; 9:14; 9:16; 9:20; 10:1; 10:11; 10:21; 10:22; 10:24; 10:28; 10:40; 11:10; 11:11; 11:13; 11:14; 11:19; 11:20; 11:23; 12:7; 13:2; 13:3; 13:25; 14:3; 15:4; 15:11; 15:18; 15:18; 15:18; 15:20; 15:32; 16:3; 17:1; 17:5; 17:9; 17:10; 17:11; 18:11; 18:12; 18:14; 18:15; 18:20; 19:15; 19:27; 19:30; 19:50; 21:4; 21:5; 21:20; 21:26; 21:34; 21:40; 22:5; 22:13; 22:14; 22:19; 22:31; 24:2; 24:25; 24:27

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.”

Joshua References:

2:6; 2:15; 3:15; 6:1; 7:1; 12:1; 13:1; 14:15; 15:9; 15:10; 15:13; 15:15; 15:18; 15:25; 15:49; 15:54; 15:60; 17:1; 17:8; 18:13; 18:14; 18:28; 19:8; 20:7; 21:11

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

Joshua References:

3:4

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.

Joshua References:

7:21

Biblical Weight

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams,” readers might think that the measurement is exact. It would be better to say “half a gram.”
5. Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
6. When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this, you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

> The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > “The bronze from the wave offering weighed **70 talents and 2,400 sekeles**.”

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "The bronze from the wave offering weighed **2,400 kilograms**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > "The bronze from the wave offering weighed **5,300 pounds**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

> > "The bronze from the wave offering weighed **70 talents (2,380 kilograms)** and **2,400 shekels (26.4 kilograms)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

> > “The bronze from the offering weighed **70 talents and 2,400 shekels**. 1”

The footnote would look like:

> > [1] This was a total of about 2,400 kilograms.

Joshua References:

24:32

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.

Joshua References:

2:11; 2:19; 8:19; 9:6; 11:13

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.

Joshua References:

5:5; 8:27; 9:4

Connect — Exception Clauses

Exceptional Relationship

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

Joshua References:

8:2; 11:13; 11:19; 14:4; 17:3; 22:24; 23:8

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;

Joshua References:

2:19

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.

Joshua References:

1:9; 2:3; 2:5; 4:12; 5:6; 5:7; 5:15; 6:17; 6:22; 6:25; 7:3; 7:15; 9:9; 9:18; 10:2; 10:4; 10:6; 10:8; 10:14; 10:19; 10:25; 10:42; 14:9; 14:14; 18:1; 22:31

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.

Joshua References:

8:30

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.

Joshua References:

1:2; 17:18

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"

Joshua References:

5:3; 7:5; 7:24; 7:26; 10:13; 15:3; 15:7

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.

Joshua References:

9:21

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.

Joshua References:

8:24

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

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

Joshua References:

1:5; 8:17; 8:35; 9:23; 10:19; 17:17; 22:22

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!"

Joshua References:

1:intro; 1:18; 2:14; 7:5; 9:25; 11:17; 17:14; 22:5; 22:30; 23:1; 23:9; 24:18; 24:19; 24:25

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.

Joshua References:

4:7; 4:22; 4:22; 6:2; 6:9; 6:13; 7:26; 8:29; 10:12; 10:27; 11:1; 12:4; 12:5; 12:8; 13:3; 13:4; 13:7; 13:15; 13:24; 13:29; 13:32; 14:1; 14:12; 15:18; 15:33; 15:48; 15:61; 17:15; 19:15; 19:51; 20:6; 21:intro; 21:1; 21:17; 21:21; 22:7; 22:22; 22:23; 23:4; 23:4; 24:2; 24:5; 24:12; 24:22

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a conclusion about what the story means or what is important about it

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

- To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, "My soul magnifies the Lord, and my spirit rejoiced in God my savior." **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

- To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

- To tell what happens after the story as a result of the events that happened in the story itself

> "Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering." **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him**

> **about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

Joshua References:

5:1; 8:13

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.”

Joshua References:

23:14

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!”

Joshua References:

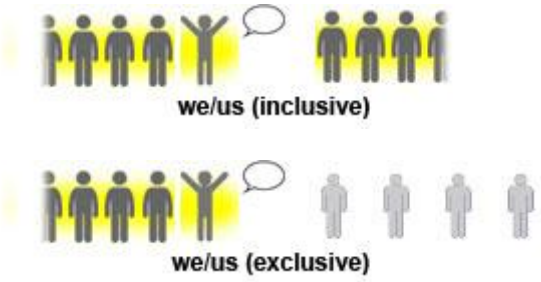
7:7; 22:22

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” If your language has separate exclusive and inclusive forms of “we,” then you will need to understand what the speaker meant so that you can decide which form of “we” to use.

Examples From the Bible

Exclusive

> They said, “There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people.” (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Joshua References:

22:27

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

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.

Joshua References:

1:2; 1:9; 5:14; 7:14; 7:15; 9:9; 9:24; 10:6; 15:4

Foreground Information

Description

When people tell a story, make an argument, or make a request, sometimes they need to tell their listeners that something that they have said or are about to say is the most important part of the story or argument or request. That type of information is called **foreground information**. It is the information that is most important for the listeners to understand or act on. People will often use a specific word or phrase to signal that this part is foreground information.

Examples

The bolded phrases in the examples below signal that what follows is foreground information. That is, what follows these phrases is the most important part of a story or argument or the specific request that someone has been leading up to by providing other information.

We've worked hard on this rose garden, fertilizing and watering the soil and pruning the branches. The bushes are beautiful and healthy, and we thought everything was fine. **But listen to this.** I just spotted two Japanese beetles on one of the bushes. We need to spray the bushes right away to kill those beetles and keep any more from coming and destroying the buds and blossoms.

Our community projects went pretty well last year, but I think they could have gone better. I've recognized that you are good at organizing people to work together. **So here is what I was hoping you would do.** Would you take a look at each of our projects and suggest ways that we could carry them out even better?

Reasons This Is A translation Issue

- Languages have different ways of signaling what is foreground information.
- You (the translator) need to be able to recognize which information in the Bible is foreground information so that you can signal it correctly in your language.
- You will need to translate biblical stories, arguments, and requests in a way that enables your own readers to recognize what information in them is foreground information.

Examples From the Bible

Ezra 5:7–17 presents a letter that Persian officials responsible for the area of Judea sent to the Persian emperor Darius. In that letter, those officials report that the Jews were rebuilding Yahweh's temple and that a previous emperor, Cyrus, had given them permission. The Persian officials doubt this, so then they write:

> "**And now,** if it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon, if it is that a decree was set by Cyrus the king to build this house of God in Jerusalem. And let him send to us the will of the king concerning this." (Ezra 5:17 ULT)

Most of this letter provides background information to help Darius understand why the officials are making their request. The expression "And now" signals that what follows is their specific request.

In 1 Corinthians 7:1–24, Paul addresses the Corinthians' belief that it was more spiritual not to be married than to be married. He discusses the advantages and disadvantages of being married and of being single. He uses other situations in life as illustrations. He then says,

> "**Brothers,** each one in that which he was called, let him remain with God in this" (1 Corinthians 7:24 ULT).

Paul uses the expression "Brothers" to signal that what follows is the essential point of this argument: if people are already married, they should remain married, since it is not more spiritual to be single.

In Joshua 7, the Israelites attack the small city of Ai, but they are defeated. Yahweh tells Joshua that this happened because one of the Israelites sinned against him by taking plunder from the city of Jericho, which he had forbidden. Yahweh identifies a man named Achan as the one who sinned. When Joshua confronts him, Achan confesses. He describes how he found a valuable garment and some silver and gold in Jericho and took them. He then says,

> "**And behold,** they are hidden in the earth in the midst of my tent" (Joshua 7:21 ULT).

Achan uses the expression "And behold" to signal that what follows is the main point of the story that is his confession: he kept the plunder and hid it, showing that he knew that it was wrong to take it.

Translation Strategies

To keep your translation clear and natural, you will need to study how people tell stories and make arguments and requests in your language. Observe how speakers of your language mark foreground information. You may need to write down some stories, arguments, and requests in order to study this. Observe what kinds of words, phrases, or other markers in your language signal that something is foreground 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 foreground information. (2) Reorder the information as appropriate, so that the foreground information comes at the most natural place for your language.

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is foreground information.

> "**And now,** if it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon," (Ezra 5:17 ULT)

> > "**Accordingly,** if it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon," (Ezra 5:17) Or "**We suggest that,** if it is good to the king, let a search

> be made in the house of the treasures of the king which is there in Babylon," (Ezra 5:17)

> "**Brothers,** each one in that which he was called, let him remain with God in this" (1 Corinthians 7:24 ULT).

> "**So then, brothers**, each one in that which he was called, let him remain with God in this" (1 Corinthians 7:24). Or "**Therefore, my fellow believers,** each one in that which he was called, let him remain with God in this" (1 Corinthians 7:24).

> "**And behold,** they are hidden in the earth in the midst of my tent" (Joshua 7:21 ULT).

> "**So look,** they are hidden in the earth in the midst of my tent" (Joshua 7:21). Or "**And now you will find that** they are hidden in the earth in the midst of my tent" (Joshua 7:21).

(2) Reorder the information as appropriate, so that the foreground information comes at the most natural place for your language.

> "**And now,** if it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon, if it is that a decree was set by Cyrus the king to build this house of God in Jerusalem. And let him send to us the will of the king concerning this." (Ezra 5:17 ULT).

> > "If it is good to the king, let a search be made in the house of the treasures of the king which is there in Babylon, if it is that a decree was set by Cyrus the king to build this house of God in Jerusalem. And let him send to us the will of the king concerning this. **This is our request.**" (Ezra 5:17 ULT).

In James 4:11–12, James first states his main point, signaled as foreground by the term "brothers," and he then gives reasons for it. (In this instance, the term "brothers" follows the foreground information.)

> "Do not speak against one another, **brothers.** The one speaking against a brother or judging his brother speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge. There is one lawgiver and judge, the one being able to save and to destroy. But who are you, the one judging your neighbor?" (James 4:11–12 ULT)

In some languages, it may be clearer or more natural for the main point to come after the reasons. It might also be clearer for the expression that signals foreground information to precede that information.

The one speaking against a brother or judging his brother speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge. There is one

lawgiver and judge, the one being able to save and to destroy. But who are you, the one judging your neighbor? **Brothers,** do not speak against one another. (James 4:11–12, reordered)

Joshua References:

2:2; 5:13; 7:21; 7:22; 8:20; 14:10; 23:14; 24:27

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd. For help with translating these, we suggest you read:

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he or she is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of “You” — Formal or Informal

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for “you.” People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of “you” if your language does make any of these distinctions.

Joshua References:

2:9

Forms of ‘You’ — Dual/Plural

Description

Some languages have a singular form of “you” for when the word “you” refers to just one person, and a plural form for when the word “you” refers to more than one person. Some languages also have a dual form of “you” for when the word “you” refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one person. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word “you” refers to, we need to look at the context to see how many people the speaker was speaking to.

Reasons This Is a Translation Issue

- Translators who speak a language that has distinct singular, dual, and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know how many people the speaker was addressing.

Examples From the Bible

> Then **James and John**, the sons of Zebedee, came up to him, saying to him, “Teacher, we desire that you to do for us whatever we ask you.”

> 36 So he said to them, “What do **you** want me to do for **you**?” (Mark 10:35-36 ULT)

Jesus is asking the two, James and John, what they want him to do for them. If the target language has a dual form of “you,” use that. If the target language does not have a dual form, then the plural form would be appropriate.

> Jesus sent out two of his disciples and said to them, “Go into the village opposite us. As soon as **you** enter it, **you** will find a colt tied there, on which no one has yet sat. Untie it and bring it to me.” (Mark 11:1b-2 ULT)

The context makes it clear that Jesus is addressing two people. If the target language has a dual form of “you,” use that. If the target language does not have a dual form, then the plural form would be appropriate.

> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings. Consider it all joy, my brothers, when **you** experience various troubles. You know that the testing of **your** faith produces endurance. (James 1:1-3 ULT)

James wrote this letter to many people, so the word “you” refers to many people. If the target language has a plural form of “you,” it would be best to use it here.

Strategies for finding out how many people “you” refers to

(1) Look at the translationNotes to see if they tell whether “you” refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
(4) Look at the context to see who the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_youdual.

Joshua References:

6:22

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.

Joshua References:

1:3; 1:4; 1:5; 1:13; 2:14; 6:18; 9:24; 10:19; 23:3

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.”

Joshua References:

2:10; 3:10; 5:1; 5:15; 6:26; 7:7; 7:9; 9:1; 9:7; 9:7; 10:5; 10:12; 11:3; 11:4; 12:2; 13:2; 15:63; 16:3; 16:10; 17:12; 17:15; 17:16; 22:1; 22:26; 22:28; 22:29; 24:intro; 24:6; 24:8; 24:11; 24:18

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?

Joshua References:

2:8; 4:19; 5:4

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.”

Joshua References:

4:19

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**.

Joshua References:

4:10; 4:11; 6:13; 7:7; 7:11; 8:14; 8:19; 10:13; 13:23; 13:27; 15:12; 15:47; 22:21

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.

Joshua References:

front:intro; 1:1; 1:4; 1:4; 2:1; 3:16; 7:1; 7:17; 9:10; 9:17; 10:10; 10:41; 11:8; 11:16; 12:3; 12:3; 12:7; 12:23; 13:3; 13:4; 13:5; 13:21; 13:22; 13:27; 13:30; 13:31; 14:6; 15:2; 15:12; 15:21; 15:47; 16:2; 22:10; 22:34; 24:9

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.

Joshua References:

front:intro; 9:19; 23:10

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**

Joshua References:

front:intro; 1:2; 1:13; 1:15; 2:11; 2:11; 2:12; 2:12; 2:16; 2:18; 2:18; 2:19; 2:19; 2:21; 2:24; 3:2; 3:4; 3:7; 3:12; 4:2; 4:4; 4:5; 4:6; 4:18; 5:1; 5:13; 6:1; 6:1; 6:5; 6:7; 6:8; 6:21; 6:26; 7:2; 7:7; 7:8; 7:12; 7:13; 7:13; 7:20; 8:1; 8:9; 8:18; 8:24; 8:33; 9:2; 9:6; 9:23; 9:24; 9:25; 9:25; 9:27; 10:12; 10:14; 10:27; 10:28; 11:6; 11:6; 11:7; 11:11; 11:21; 12:3; 13:1; 13:7; 14:7; 14:8; 14:9; 14:10; 14:11; 14:12; 14:14; 15:1; 16:5; 17:5; 17:15; 18:4; 18:5; 18:8; 19:47; 20:5; 21:42; 21:44; 22:14; 22:18; 22:23; 22:24; 22:29; 22:30; 23:3; 23:9; 23:11; 24:9; 24:15; 24:16; 24:29; 24:30; 24:31

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.”

Joshua References:

8:1; 8:4; 10:12; 15:19

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!

Joshua References:

3:3-4; 10:39; 12:2; 12:3; 23:4

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**.

Joshua References:

front:intro; 1:1; 5:2

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.

Joshua References:

2:1; 6:22; 22:14

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!**

Joshua References:

22:17

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,

Joshua References:

15:19

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.

Joshua References:

17:4

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."

Joshua References:

8:26; 22:20

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.

Joshua References:

front:intro; 5:9; 6:20; 6:24; 7:2; 7:15; 7:25; 7:26; 8:1; 8:8; 8:19; 10:4; 14:8; 15:3; 15:19; 22:19; 22:26

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**.

Joshua References:

1:7; 1:8; 2:11; 6:21; 8:20; 11:3; 23:6

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**.

Joshua References:

front:intro; 1:2; 1:6; 1:7; 2:9; 2:9; 2:11; 2:13; 4:6; 4:21; 5:1; 5:6; 5:6; 5:9; 6:2; 7:1; 7:5; 7:5; 7:9; 7:26; 8:8; 8:13; 10:6; 10:21; 11:10; 11:15; 11:20; 13:9; 13:16; 14:7; 14:8; 14:8; 14:9; 15:14; 15:45; 15:47; 16:1; 16:4; 17:4; 17:6; 17:11; 17:16; 17:17; 18:3; 19:47; 21:43; 21:44; 21:45; 22:intro; 22:3; 22:5; 22:5; 22:5; 22:16; 22:18; 22:23; 22:24; 22:25; 22:28; 22:29; 23:4; 23:6; 23:8; 23:12; 23:13; 23:14; 23:14; 23:16; 24:intro; 24:2; 24:3; 24:17; 24:19; 24:23

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**.

Joshua References:

front:intro; 1:4; 1:5; 1:8; 1:13; 1:14; 1:18; 2:19; 2:21; 2:24; 3:6; 3:9; 3:15; 4:5; 4:9; 4:14; 4:14; 4:24; 4:24; 5:6; 5:9; 6:2; 6:8; 6:10; 6:15; 6:25; 6:25; 6:25; 7:1; 7:4; 7:9; 7:12; 7:17; 8:1; 8:7; 8:8; 8:10; 8:15; 8:20; 8:22; 8:24; 8:25; 8:27; 9:9; 9:11; 9:13; 9:25; 10:5; 10:8; 10:10; 10:11; 10:12; 10:14; 10:19; 11:3; 11:4; 11:8; 11:8; 11:18; 11:23; 12:1; 12:1; 12:4; 12:7; 13:3; 13:3; 13:3; 13:5; 13:6; 13:6; 13:6; 13:8; 13:11; 13:13; 13:25; 13:30; 14:1; 14:6; 14:7; 14:10; 14:14; 15:1; 15:8; 15:8; 15:13; 15:19; 15:21; 15:46; 15:63; 16:1; 16:1; 16:3; 16:3; 16:4; 16:10; 17:1; 17:1; 17:4; 17:4; 17:4; 17:5; 17:7; 17:16; 17:17; 18:1; 18:1; 18:2; 18:4; 18:5; 18:6; 18:11; 18:11; 18:14; 18:16; 18:16; 18:28; 19:11; 19:18; 19:25; 19:41; 19:50; 20:4; 20:6; 20:6; 21:3; 22:2; 22:3; 22:3; 22:9; 22:9; 22:27; 22:29; 22:30; 22:32; 22:33; 23:1; 23:8; 23:14; 23:15; 24:intro; 24:1; 24:5; 24:7; 24:11; 24:13; 24:15; 24:24; 24:30; 24:31

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**.

Joshua References:

6:21; 6:26; 8:5; 8:33; 13:22

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

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!

Joshua References:

2:14; 14:9

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.

Joshua References:

2:15; 7:25; 10:6; 23:16

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.

Joshua References:

5:2; 5:10; 6:14; 6:15; 8:5; 9:17; 10:32; 19:1; 21:10

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.

Joshua References:

1:5; 1:6; 1:7; 1:8; 1:9; 1:9; 1:18; 6:1; 6:10; 8:1; 9:16; 10:25; 10:25; 10:28; 10:30; 13:1; 14:11; 22:14

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.

Joshua References:

1:8; 2:23; 11:19; 11:23; 14:15; 15:2; 15:5; 15:8; 15:8; 15:10; 15:11; 17:14; 17:15; 17:17; 18:12; 18:13; 18:18; 18:19; 18:19; 19:47; 21:45; 23:14; 23:15; 24:27

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.

Joshua References:

4:7; 7:1; 7:25; 10:10; 10:20; 22:3; 22:16; 22:19; 22:20; 22:27; 22:31

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.

Joshua References:

7:19; 9:25

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**.

Joshua References:

6:5

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.”

Joshua References:

1:3; 2:24; 6:2; 6:16; 8:1; 10:8; 10:19; 23:4

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.

Joshua References:

2:7; 5:5; 6:19; 6:20; 7:3; 7:21; 8:22; 8:22; 8:33; 9:19; 10:2; 10:28; 10:40; 11:8; 12:6; 13:8; 14:4; 15:13; 15:17; 17:2; 17:4; 17:10; 17:10; 18:2; 19:14; 19:26; 20:4; 21:9; 23:14; 24:7; 24:7

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.”””

Joshua References:

7:15; 9:11; 15:4; 22:24

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.'"

Joshua References:

1:11; 3:8; 4:3; 4:6; 4:21; 4:22; 7:13; 7:13; 8:6; 9:11; 9:22; 14:9; 20:2; 20:3; 22:16; 22:24; 22:25; 22:26; 22:27; 22:27; 22:28; 24:2

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!

Joshua References:

3:10; 6:13; 7:7; 9:24; 17:13; 22:22; 23:12; 23:13; 24:10

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

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?

Joshua References:

1:9; 7:8; 7:9; 7:10; 7:25; 9:7; 10:13; 17:14; 18:3; 22:16; 22:17; 22:18; 22:20; 22:24

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.

Joshua References:

5:14; 5:15; 7:6; 7:6; 7:6; 7:10; 8:18; 10:24

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

Joshua References:

1:3; 2:11; 2:19; 4:3; 4:9; 8:31; 9:11; 9:14; 9:26; 10:8; 10:28; 10:32; 10:35; 10:37; 11:11; 14:2; 14:9; 17:18; 18:3; 19:50; 20:2; 21:2; 21:8; 22:intro; 22:4; 22:9; 22:32; 24:7; 24:12; 24:17

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

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**

Joshua References:

2:6; 2:7; 2:18; 5:2; 7:5; 11:6; 20:3

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

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.”

Joshua References:

1:18; 2:11; 4:6; 4:21; 4:22; 8:25; 24:28

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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

Joshua References:

21:4; 21:10; 21:13; 21:19; 24:5; 24:33

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

Joshua References:

24:2; 24:3

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

Joshua References:

5:13; 7:8; 7:12; 7:13; 10:13; 10:19; 10:25; 21:44; 22:8; 23:1

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

Joshua References:

6:21; 13:1; 23:1; 23:2

Ai

Definition:

In Old Testament times, Ai was the name of a Canaanite town located just south of Bethel and about 8 km northwest of Jericho.

- After defeating Jericho, Joshua led the Israelites in an attack of Ai. But they were easily defeated because God was not pleased with them.
- An Israelite named Achan had stolen plunder from Jericho, and God ordered that he and his family be killed. Then God helped the Israelites defeat the people of Ai.

(Translation suggestions: How to Translate Names)

(See also: Bethel, Jericho)

Bible References:

- Ezra 2:27-30
- Genesis 12:8-9
- Genesis 13:3-4
- Joshua 7:3
- Joshua 8:12

Word Data:

- Strong's: H5857

Joshua References:

7:2; 7:3; 7:4; 7:5; 8:1; 8:2; 8:3; 8:9; 8:10; 8:11; 8:12; 8:14; 8:17; 8:18; 8:20; 8:21; 8:23; 8:24; 8:25; 8:26; 8:28; 8:29; 9:3; 10:1; 10:2; 12:9

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

Joshua References:

8:33; 8:35; 20:9; 24:20; 24:23

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

Joshua References:

8:30; 8:31; 9:27; 22:10; 22:11; 22:16; 22:19; 22:23; 22:26; 22:28; 22:29; 22:34

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

Joshua References:

12:2; 13:10; 13:25

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

Joshua References:

2:10; 3:10; 5:1; 7:7; 9:1; 9:10; 10:5; 10:6; 10:12; 11:3; 12:2; 12:8; 13:4; 13:10; 13:21; 24:8; 24:11; 24:12; 24:15; 24:18

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

Joshua References:

11:21; 11:22; 14:12; 14:15; 15:13; 15:14; 21:11

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

Joshua References:

4:4; 8:14; 10:18; 20:9

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

Joshua References:

3:16; 8:14; 11:2; 11:16; 12:1; 12:3; 12:8; 15:6; 15:61; 18:18; 18:22

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

Joshua References:

3:3; 3:6; 3:8; 3:11; 3:13; 3:14; 3:15; 3:17; 4:5; 4:7; 4:9; 4:10; 4:11; 4:16; 4:18; 6:4; 6:6; 6:7; 6:8; 6:9; 6:11; 6:12; 6:13; 7:6; 8:33

Ashdod, Azotus

Definition:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- The Greek name for this city was Azotus. It was one of the cities where the evangelist Philip preached the gospel.

(Translation suggestions: How to Translate Names)

(See also: Ekron, Gath, Gaza, Joppa, Philip, Philistines)

Bible References:

- 1 Samuel 5:1-3
- Acts 8:40
- Amos 1:8
- Joshua 15:45-47
- Zechariah 9:6

Word Data:

- Strong's: H0795, G01080

Joshua References:

11:22; 13:3; 15:46; 15:47

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

Joshua References:

17:7; 17:10; 17:11; 19:24; 19:31; 19:34; 21:6; 21:30

Ashkelon

Definition:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

- Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
- The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
- Ashkelon remained occupied by the Philistines for hundreds of years.

(Translation suggestions: Translate Names)

(See also: Ashdod, Canaan, Ekron, Gath, Gaza, Philistines, **Mediterranean**)

Bible References:

- **1 Samuel 6:17-18**
- **Amos 1:8**
- **Jeremiah 25:19-21**
- Joshua 13:2-3
- **Judges 1:18-19**
- **Zechariah 9:5**

Word Data:

- Strong's: H0831

Joshua References:

13:3

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

Joshua References:

2:18; 8:35; 9:2; 9:15; 9:18; 9:19; 9:21; 9:27; 10:5; 10:6; 18:1; 20:4; 20:6; 20:9; 22:12; 22:16; 22:17; 22:18; 22:20; 22:30

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

Joshua References:

10:13; 20:intro; 20:3; 20:5; 20:9

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

Joshua References:

11:17; 12:7; 13:5; 13:17; 15:60; 18:14

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

Joshua References:

13:22; 24:9; 24:10

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

Joshua References:

9:10; 12:4; 12:5; 13:11; 13:12; 13:30; 13:31; 17:1; 17:5; 20:8; 21:6; 21:27; 22:7

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

Joshua References:

5:5; 5:11; 5:12

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

Joshua References:

3:3; 6:4; 6:6; 6:8; 6:13

Beersheba

Definition:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means “well of the oath.” It was given this name when Abraham swore an oath to not punish King Abimelech’s men for seizing control of one of Abraham’s wells.

(Translation suggestions: How to Translate Names)

(See also: **Abimelech**, Abraham, **Hagar**, **Ishmael**, Jerusalem, oath)

Bible References:

- **1 Samuel 3:20**
- **2 Samuel 17:11**
- **Genesis 21:14**
- **Genesis 21:31**
- **Genesis 46:1**
- **Nehemiah 11:30**

Word Data:

- Strong’s: H0884

Joshua References:

15:28; 19:2

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

Joshua References:

18:11; 18:20; 18:21; 18:28; 21:4; 21:17

Beth Shemesh

Definition:

Beth Shemesh was the name of a Canaanite city approximately 30 kilometers west of Jerusalem.

- The Israelites captured Beth Shemesh during the time of Joshua's leadership.
- Beth Shemesh was a city that was set aside as a place for the Levite priests to live.
- When the Philistines were taking the captured ark of the covenant back to Jerusalem, Beth Shemesh was the first city where they stopped with it.

(Translation suggestions: Translate Names)

(See also: ark of the covenant, Canaan, Jerusalem, Joshua, Levite, Philistines)

Bible References:

- 1 Kings 4:9
- 1 Samuel 6:9
- Joshua 19:20-22
- Judges 1:33

Word Data:

- Strong's: H1053

Joshua References:

15:10; 19:22; 19:38; 21:16

Bethel

Definition:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called “Luz.” “Bethel” means “house of God.”

- After receiving God’s promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as “Bethel,” which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven. After that, he set up a monument there and named the place “Bethel.”
- This city did not have the name “Bethel” until after Jacob named it that. To make this clear, some translations may translate it as “Luz (later called Bethel)” in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- When Israel separated from Judah, Jereboam I set up a golden calf in Bethel so that the people in the northern kingdom would worship there rather than go to the temple in Jerusalem.
- Bethel then became a center of idol worship, and the prophets Amos and Hosea strongly criticise the place for that. Hosea refers to it by the derogatory name, “Beth Aven,” which means, “house of evil.”

(Translation suggestions: How to Translate Names)

(See also: Abraham, altar, Jacob, Jerusalem)

Bible References:

- Genesis 12:8-9
- Genesis 35:1
- Judges 1:23
- 1 Kings 12:29-33
- Hosea 10:15

Word Data:

- Strong’s: H1008

Joshua References:

7:2; 8:9; 8:12; 8:17; 12:9; 12:16; 16:1; 16:2; 18:13; 18:22

Bethlehem, Ephrathah

Definition:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as “Ephrathah,” which was probably its original name.

- Bethlehem has been called the “city of David,” since King David was born there.
- The prophet Micah said that the Messiah would come from “Bethlehem Ephrathah.”
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name “Bethlehem” means “house of bread” or “house of food.”

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16
- John 7:42
- Matthew 2:6
- Matthew 2:16
- Ruth 1:2
- Ruth 1:21

Examples from the Bible stories:

- 17:2 David was a shepherd from the town of **Bethlehem**.
- 21:9 The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**.
- 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**.
- 23:6 “The Messiah, the Master, has been born in **Bethlehem**!”

Word Data:

- Strong’s: H0376, H0672, H1035, G09650

Joshua References:

19:15

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

Joshua References:

2:18; 2:21

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

Joshua References:

8:33; 8:34; 14:13; 15:19; 17:14; 22:6; 22:7; 22:33; 24:10

bow and arrow, a bow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine. When not in use the bow string would not be attached to both ends of the bow so that the bow was not under the pressure of being bent all the time. When preparing to fight a warrior would bend the bow and attach the string to both ends.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

- Genesis 21:16
- Habakkuk 3:9-10
- Job 29:20-22
- Lamentations 2:4
- Psalms 58:6-8

Word Data:

- Strong's: H2671, H7198, G51150

Joshua References:

24:12

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

Joshua References:

5:14; 23:7; 23:16

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

Joshua References:

9:5; 9:12

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

Joshua References:

6:19; 6:24; 22:8

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

Joshua References:

8:31; 13:14; 22:23; 22:26; 22:27; 22:28; 22:29

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

Joshua References:

24:30; 24:32; 24:33

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

Joshua References:

14:6; 14:13; 14:14; 15:13; 15:14; 15:16; 15:17; 15:18; 21:12

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

Joshua References:

4:4; 6:6; 9:22; 10:24; 22:1; 23:2; 24:1; 24:9

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

Joshua References:

5:9; 7:26; 19:47; 21:9; 22:34

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

Joshua References:

6:5

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

Joshua References:

3:10; 5:1; 5:12; 7:9; 9:1; 11:3; 12:8; 13:3; 13:4; 14:1; 16:10; 17:12; 17:13; 17:16; 17:18; 21:2; 22:9; 22:10; 22:11; 22:32; 24:3; 24:11

Carmel, Mount Carmel

Definition:

"Mount Carmel" refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called "Carmel" located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel, where David and his men helped guard Nabal's sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this was not just a single mountain, "Mount Carmel" could be translated as "mountain on the Carmel mountain range" or "Carmel mountain range."

(Translation suggestions: How to Translate Names)

(See also: Baal, Elijah, Judah, Salt Sea)

Bible References:

- 1 Kings 18:18-19
- 1 Samuel 15:12
- Jeremiah 46:18
- Micah 7:14-15

Word Data:

- Strong's: H3760, H3761, H3762

Joshua References:

12:22; 15:55; 19:26

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

Joshua References:

11:4; 11:6; 11:9; 17:16; 17:18; 24:6

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

Joshua References:

9:15; 9:18; 9:19; 9:21; 17:4; 22:14; 22:30; 22:32

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

Joshua References:

24:15; 24:22

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

Joshua References:

5:intro; 5:2; 5:3; 5:4; 5:5; 5:7; 5:8

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

Joshua References:

7:14; 7:17; 13:15; 13:23; 13:24; 13:28; 13:29; 13:31; 15:1; 15:12; 15:20; 16:5; 16:8; 17:2; 18:11; 18:20; 18:21; 18:28; 19:1; 19:8; 19:10; 19:16; 19:17; 19:23; 19:24; 19:31; 19:32; 19:39; 19:40; 19:48; 21:4; 21:5; 21:6; 21:7; 21:10; 21:20; 21:26; 21:27; 21:33; 21:34; 21:40

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

Joshua References:

5:14; 5:15; 10:24

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

Joshua References:

7:1

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong’s: H3034, H8426, G18430, G36700, G36710

Joshua References:

7:19

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

Joshua References:

3:5; 7:13

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

Joshua References:

1:6; 1:7; 1:9; 1:18; 10:25

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

Joshua References:

7:11; 7:15; 9:6; 9:7; 9:11; 9:15; 9:16; 23:16; 24:25

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

Joshua References:

6:21; 7:24

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

Joshua References:

24:7

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

Joshua References:

6:26; 8:34; 9:23; 24:9

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

Joshua References:

19:40; 19:47; 19:48; 21:5; 21:23

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

Joshua References:

1:5; 1:8; 1:11; 2:16; 2:22; 3:2; 3:4; 3:7; 3:15; 4:9; 4:14; 4:18; 4:19; 4:24; 5:9; 5:10; 5:11; 6:3; 6:4; 6:10; 6:14; 6:15; 6:25; 7:25; 7:26; 8:25; 8:28; 8:29; 9:12; 9:16; 9:17; 9:27; 10:12; 10:13; 10:14; 10:27; 10:28; 10:32; 10:35; 11:18; 13:1; 13:13; 14:9; 14:10; 14:11; 14:12;

14:14; 15:63; 16:10; 20:5; 20:6; 22:3; 22:17; 22:18; 22:22; 22:29; 22:31; 23:1; 23:8; 23:9; 23:14; 24:7; 24:15; 24:25; 24:31

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

Joshua References:

7:11; 9:22; 24:27

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

Joshua References:

9:24

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

Joshua References:

2:10; 6:17; 6:18; 6:21; 7:1; 7:11; 7:12; 7:13; 7:15; 8:26; 10:1; 10:28; 10:35; 10:37; 10:39; 10:40; 11:12; 11:21; 22:20

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

Joshua References:

22:19

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

Joshua References:

2:13; 9:26; 22:31; 24:10

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

Joshua References:

20:5

descend, descendant

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: Abraham, ancestor, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 9:4-5
- Acts 13:23
- Deuteronomy 2:20-22
- Genesis 10:1
- Genesis 28:12-13

Examples from the Bible stories:

- 2:9 “The woman’s **descendant** will crush your head, and you will wound his heel.”
- 4:9 “I give the land of Canaan to your **descendants**.”
- 5:10 “Your **descendants** will be more than the stars in the sky.”
- 17:7 “Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants**!”
- 18:13 The kings of Judah were **descendants** of David.
- 21:4 God promised King David that the Messiah would be one of David’s own **descendants**.
- 48:13 God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

Word Data:

- Strong’s: H0319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G10740, G10850, G46900

Joshua References:

15:14

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

Joshua References:

1:4; 5:4; 5:5; 5:6; 8:15; 8:20; 8:24; 12:8; 14:10; 15:1; 15:61; 16:1; 18:12; 20:8; 24:7

desolate, desolated, desolation, deserted, desolator

Definition:

The terms “desolate” and “desolation,” when used to refer to a place or location, refer to the state or condition of being ruined and left fully or partially uninhabited. The term “desolate,” when referring to a person or group of people, describes a state or condition of ruin, loneliness, and grief.

- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land that is partially deserted or abandoned and therefore has few people living there.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- Depending on the context, this term, when referring to a city or region, could be translated as “ruined” or “destroyed” or “laid waste” or “abandoned” or “deserted.”
- Depending on the context, this term, when referring to a person or people group, could be translated as “lonely and outcast” or “deserted.”
- A “desolator” is one who causes desolation.

(See also: desert, devastate, ruin, waste)

Bible References:

- 2 Kings 22:19
- Acts 1:20
- Daniel 9:17-19
- Lamentations 3:11
- Luke 11:17
- Matthew 12:25

Word Data:

- Strong’s: H0490, H0816, H0910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5352, H5800, H7582, H7701, H7722, H8047, H8074, H8076, H8077, G20480, G20490, G20500, G34430

Joshua References:

8:28

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

Joshua References:

7:12; 9:24; 11:14; 11:20; 22:33; 23:15; 24:8

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

Joshua References:

13:22

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

Joshua References:

6:21; 7:24; 9:4; 15:18

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

Joshua References:

1:2; 1:4; 1:6; 1:11; 1:13; 1:14; 1:15; 2:1; 2:2; 2:3; 2:9; 2:11; 2:14; 2:18; 2:24; 3:11; 3:13; 4:24; 5:6; 5:11; 5:12; 5:14; 6:22; 6:27; 7:2; 7:6; 7:9; 7:21; 8:1; 9:6; 9:9; 9:11; 9:24; 10:40; 10:41; 10:42; 11:3; 11:16; 11:22; 11:23; 12:1; 12:7; 13:1; 13:2; 13:4; 13:5; 13:7; 13:21; 13:25; 14:1; 14:4; 14:5; 14:7; 14:9; 14:15; 15:19; 17:5; 17:6; 17:8; 17:12; 17:15; 17:16; 18:1; 18:3; 18:4; 18:6; 18:8; 18:9; 18:10; 19:49; 19:51; 21:2; 21:43; 22:4; 22:9; 22:10; 22:11; 22:13; 22:15; 22:19; 22:32; 22:33; 23:5; 23:14; 23:16; 24:3; 24:8; 24:13; 24:15; 24:17; 24:18

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

Joshua References:

15:1; 15:21

Egypt, Egyptian

Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan.

An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: Herod the Great, Joseph (NT), Nile River, patriarchs)

Bible References:

- 1 Samuel 4:7-9
- Acts 7:10
- Exodus 3:7
- Genesis 41:29
- Genesis 41:57
- Matthew 2:15

Examples from the Bible stories:

- 8:4 The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- 8:8 Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- 8:11 So Jacob sent his older sons to __Egypt __ to buy food.
- 8:14 Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- 9:1 After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G01240, G01250

Joshua References:

2:10; 5:4; 5:5; 5:6; 5:9; 9:9; 13:3; 15:4; 15:47; 24:4; 24:5; 24:6; 24:7; 24:14; 24:17; 24:32

Ekron, Ekronites

Definition:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

- A temple of the false god Baal-zebub was located at Ekron.
- When the Philistines captured the ark of the covenant, they took it to Ashdod and then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
- When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(Translation suggestions: Translate Names)

(See also: **Ahaziah**, ark of the covenant, Ashdod, **Beelzebul**, false god, Gath, Philistines)

Bible References:

- **1 Samuel 5:10**
- Joshua 13:2-3
- **Judges 1:18-19**
- **Zechariah 9:5**

Word Data:

- Strong's: H6138, H6139

Joshua References:

13:3; 15:11; 15:45; 15:46; 19:43

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

Joshua References:

7:6; 8:10; 8:33; 9:11; 20:4; 23:2; 24:1; 24:31

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

Joshua References:

14:1; 17:4; 19:51; 21:1; 22:13; 22:31; 22:32; 24:33

En Gedi

Definition:

En Gedi was the name of a city in the wilderness of Judah southeast of Jerusalem.

- En Gedi was located on the western bank of the Salt Sea.
- Part of its name means “fountain,” referring to a spring which watered the city.
- En Gedi was known for having beautiful vineyards and other fertile land, probably due to the continual watering by the spring of water.
- There were strongholds in En Gedi which David fled to when he was being chased by King Saul.

(See also: David, desert, fountain, Judah, rest, Salt Sea, Saul (OT), stronghold, vineyard)

Bible References:

- 2 Chronicles 20:2
- Song of Songs 1:12-14

Word Data:

- Strong’s: H5872

Joshua References:

15:62

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

Joshua References:

9:23; 24:17

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

Joshua References:

14:4; 16:4; 16:5; 16:8; 16:9; 16:10; 17:8; 17:9; 17:10; 17:15; 17:17; 19:50; 20:7; 21:5; 21:20; 21:21; 24:30; 24:33

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

Joshua References:

24:4

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

Joshua References:

4:7; 8:28; 14:9

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

Joshua References:

1:4; 24:2; 24:3; 24:14; 24:15

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

Joshua References:

23:15; 24:15

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

Joshua References:

6:4; 6:5; 6:6; 6:8; 6:13; 6:21

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: abstractnouns)
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: believe, faithful)

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- 5:6 When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- 31:7 Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- 32:16 Jesus said to her, "Your **faith** has healed you. Go in peace."
- 38:9 Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail."

Word Data:

- Strong's: H0529, H0530, G16800, G36400, G41020, G60660

Joshua References:

2:intro

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

Joshua References:

2:14; 22:16; 24:14

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

Joshua References:

7:1; 22:16; 22:20; 22:22; 22:31

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 8:1-2
- 1 Samuel 18:18
- Exodus 1:21
- Joshua 2:12-13
- Luke 2:4

Word Data:

- Strong’s: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

Joshua References:

6:23

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

Joshua References:

11:20

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

Joshua References:

4:14; 4:24; 8:1; 9:24; 10:2; 10:8; 10:25; 11:6; 22:25; 24:14

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

Joshua References:

6:26; 17:1

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

Joshua References:

7:24

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

Joshua References:

1:5; 22:3; 24:16; 24:20

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

Joshua References:

6:26

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

Joshua References:

15:9; 15:19; 18:15

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

Joshua References:

1:12; 4:12; 11:17; 12:6; 12:7; 13:5; 13:8; 13:24; 13:28; 15:37; 18:7; 20:8; 21:7; 21:38; 22:1; 22:9; 22:10; 22:11; 22:13; 22:15; 22:21; 22:25; 22:30; 22:31; 22:32; 22:33; 22:34

Galilee, Galilean

Definition:

Galilee was the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: Nazareth, Samaria, Sea of Galilee)

Bible References:

- Acts 9:32
- Acts 13:31
- John 2:1-2
- John 4:3
- Luke 13:3
- Mark 3:7
- Matthew 2:22-23
- Matthew 3:13-15

Examples from the Bible stories:

- 21:10 The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- 26:1 After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- 39:6 Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- 41:6 Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

Word Data:

- Strong’s: H1551, G10560, G10570

Joshua References:

20:7; 21:32

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

Joshua References:

2:5; 2:7; 6:26; 7:5; 8:29; 20:4

Gath, Gittite

Definition:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.

(Translation suggestions: Translate Names)

(See also: Ashdod, Ashkelon, Ekron, Gaza, Goliath, Philistines)

Bible References:

- 1 Kings 2:39
- 1 Samuel 5:8-9
- 2 Chronicles 26:6-8
- Joshua 11:21-22

Word Data:

- Strong's: H1661, H1663

Joshua References:

11:22; 13:3

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

Joshua References:

10:41; 11:22; 13:3; 15:47

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

Joshua References:

22:27; 22:28

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

Joshua References:

12:5; 13:2; 13:11; 13:13

Gibeah

Definition:

Gibeah was a city located north of Jerusalem and south of Bethel.

- Gibeah was in the territory of the tribe of Benjamin.
- It was the site of a huge battle between the Benjamites and Israel.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, Bethel, Jerusalem)

Bible References:

- 1 Samuel 10:26-27
- 2 Samuel 21:6
- Hosea 9:9
- Judges 19:12-13

Word Data:

- Strong's: H1387, H1389, H1390, H1394

Joshua References:

15:57; 18:28; 24:33

Gibeon, Gibeonite

Definition:

Gibeon was a city that was located about 13 kilometers northwest of Jerusalem. The people living in Gibeon were the Gibeonites.

- When the Gibeonites heard about how the Israelites had destroyed the cities of Jericho and Ai, they were afraid.
- So the Gibeonites came to the leaders of Israel at Gilgal and pretended to be people from a far-away country.
- The Israelite leaders were deceived and made an agreement with the Gibeonites that they would protect them and not destroy them.

(See also: Gilgal, Jericho, Jerusalem)

Bible References:

- 1 Chronicles 8:29
- 1 Kings 3:4-5
- 2 Samuel 2:12-13
- Joshua 9:3-5

Examples from the Bible stories:

- 15:6 But one of the Canaanite people groups, called the **Gibeonites**, lied to Joshua and said they were from a place far from Canaan.
- 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 So Joshua gathered the Israelite army and they marched all night to reach the **Gibeonites**.

Word Data:

- Strong's: H1391, H1393

Joshua References:

9:3; 9:17; 10:1; 10:2; 10:4; 10:5; 10:6; 10:10; 10:12; 10:41; 11:19; 18:25; 21:17

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

Joshua References:

12:2; 12:5; 13:11; 13:25; 13:31; 17:1; 17:3; 17:5; 17:6; 20:8; 21:38; 22:9; 22:13; 22:15; 22:32

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

Joshua References:

4:19; 4:20; 5:9; 5:10; 9:6; 10:6; 10:7; 10:9; 10:15; 10:43; 12:23; 14:6; 15:7

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

Joshua References:

3:10; 24:11

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

Joshua References:

7:19

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

Joshua References:

1:9; 1:11; 1:13; 1:15; 1:17; 2:11; 3:3; 3:9; 3:10; 4:5; 4:23; 4:24; 7:13; 7:19; 7:20; 8:7; 8:30; 9:9; 9:18; 9:19; 9:23; 9:24; 10:19; 10:40; 10:42; 13:14; 13:33; 14:8; 14:9; 14:14; 18:3; 18:6; 22:3; 22:4; 22:5; 22:16; 22:19; 22:22; 22:24; 22:29; 22:33; 22:34; 23:3; 23:5; 23:8; 23:10; 23:11; 23:13; 23:14; 23:15; 23:16; 24:1; 24:2; 24:17; 24:18; 24:19; 24:23; 24:24; 24:26; 24:27

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

Joshua References:

22:22; 23:7; 23:16; 24:2; 24:14; 24:15; 24:16; 24:20; 24:23

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

Joshua References:

6:19; 6:24; 7:21; 7:24; 22:8

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

Joshua References:

7:21; 9:25; 21:45; 22:30; 22:33; 23:13; 23:14; 23:15; 23:16; 24:20

Goshen

Definition:

Goshen was the name of a fertile region of land located along the Nile River in the northern part of Egypt.

- When Joseph was a ruler in Egypt, his father and brothers and their families came to live in Goshen to escape a famine in Canaan.
- They and their descendants lived well in Goshen for over 400 years, but then they were forced into slavery by the Egyptian pharaoh.
- Finally God sent Moses to help the people of Israel leave the land of Goshen and escape this slavery.

(Translation suggestions: How to Translate Names)

(See also: Egypt, famine, Moses, Nile River)

Bible References:

- Exodus 8:22-24
- Genesis 45:11
- Genesis 47:2
- Genesis 50:7-9
- Joshua 10:40-41

Word Data:

- Strong's: H1657

Joshua References:

10:41; 11:16; 15:51

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: burnt offering, guilt offering, sacrifice, sin offering)

Bible References:

- 1 Chronicles 23:27-29
- Exodus 29:41-42
- Judges 13:19
- Leviticus 2:2

Word Data:

- Strong's: H4503, H8641

Joshua References:

22:23; 22:29

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

Joshua References:

5:11

hail, hailstone, hailstorm

Definition:

This term usually refers to lumps of frozen water that fall from the sky. Although spelled the same way in English, a different word, “hail” is used in greeting someone and can mean, “hello” or “greetings to you.”

- Hail that comes down from the sky is in the form of balls or chunks of ice called “hailstones.”
- Usually hailstones are small (only a few centimeters wide), but sometimes there are hailstones that are as big as 20 centimeters wide and that weigh over a kilogram.
- The book of Revelation in the New Testament describes enormous hailstones weighing 50 kilograms that God will cause to fall on earth when he judges people for their wickedness in the end times.
- The word “hail” that is a formal greeting in older English literally means “rejoice” and could be translated as “Greetings!” or “Hello!”

(Translation suggestions: Translate Names)

Bible References:

- Matthew 27:29
- Matthew 28:8-10
- Psalms 78:48
- Psalms 148:8
- Revelation 8:7

Word Data:

- Strong’s: H0068, H0417, H1258, H1259, G54630, G54640

Joshua References:

10:11

Hamath, Hamathites, Lebo Hamath, Hamath Rabbah

Definition:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- Sometimes called "Hamath Rabbah" which means "great Hamath."
- King David defeated enemies of King Tou of Hamath, causing them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "person from Hamath."

(Translation suggestions: Translate Names)

(See also: **Babylon**, Canaan, **Nebuchadnezzar**, **Syria**, **Zedekiah**)

Bible References:

- **1 Chronicles 18:3-4**
- **2 Samuel 8:9**
- **Amos 6:1-2**
- **Ezekiel 47:15-17**

Word Data:

- Strong's: H2574, H2577

Joshua References:

13:5

Hamor

Definition:

Hamor was a Canaanite man living in the city of Shechem when Jacob and his family were living in nearby Succoth. He was a Hivite.

- Jacob bought a family burial ground from Hamor's sons.
- While they were there, Hamor's son Shechem raped Jacob's daughter Dinah.
- Dinah's brothers took revenge on Hamor's family and killed all the men in the city of Shechem.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Hivite, Jacob, Shechem, Succoth)

Bible References:

- Acts 7:14-16
- Genesis 34:2
- Genesis 34:21
- Joshua 24:32-33
- Judges 9:28

Word Data:

- Strong's: H2544

Joshua References:

24:32

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

Joshua References:

8:29; 10:26

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:

Joshua References:

11:20

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

Joshua References:

3:15

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

Joshua References:

2:11; 8:20; 10:11; 10:13

Hebron, Kiriath Arba

Definition:

Hebron was a city located in the high, rocky hills about 20 miles south of Jerusalem.

- The city was built around 2000 BC during the time of Abram. It was mentioned many times in the historical accounts given in the Old Testament.
- Hebron had a very important role in King David's life. Several of his sons, including Absalom, were born there.
- The city was destroyed around AD 70 by the Romans.
- The city of Hebron was formerly called Kiriath Arba (see Joshua 14:15 and Joshua 15:54).
- The city of Hebron, formerly called Kiriath Arba, was probably founded by Arba, the father of Anak and may have been originally named Kiriath Arba to honor Arba because Joshua 14:15 records that Arba "was a great man among the Anakites."
- The name "Hebron" is an English transliteration of the Hebrew word for Hebron.

(Translation suggestions: How to Translate Names)

(See also: Anak, Absalom)

Bible References:

- 2 Samuel 2:10-11
- Genesis 13:18
- Genesis 23:1-2
- Genesis 35:27
- Genesis 37:12-14
- Judges 1:10
- Numbers 13:22

Word Data:

- Strong's: H2275, H2276

Joshua References:

10:3; 10:5; 10:23; 10:36; 10:39; 11:21; 12:10; 14:13; 14:14; 14:15; 15:13; 15:54; 20:7; 21:11; 21:13

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

Joshua References:

9:10; 12:2; 12:5; 13:10; 13:17; 13:21; 13:26; 13:27; 21:39

high priest, chief priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus’ main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: Annas, Caiaphas, priest, temple)

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20
- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26

- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- 13:8 No one could enter the room behind the curtain except the **high priest**, because God lived there.
- 21:7 The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- 38:3 The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- 39:1 The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- 39:3 Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- 44:7 The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- 45:2 So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- 46:1 The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- 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. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong’s: H7218, H1419, H3548, G07480, G07490

Joshua References:

20:6

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

Joshua References:

1:4; 3:10; 9:1; 11:3; 12:8; 24:11

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

Joshua References:

3:10; 9:1; 9:7; 11:3; 11:19; 12:8; 24:11

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

Joshua References:

5:15; 6:19; 24:19

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

Joshua References:

5:6

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

Joshua References:

6:4; 6:5; 6:6; 6:8; 6:9; 6:13; 6:16; 6:20

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

Joshua References:

11:4; 11:6; 11:9

horseman

Definition:

In Bible times, the term “horsemen” referred to men who rode horses into battle.

- Warriors who rode in horse-pulled chariots may also have been called “horsemen,” though this term usually refers to men who were actually riding on horses.
- Yahweh commanded the Israelites not to have many horsemen because having a strong army would cause them to trust their own strength rather than Yahweh in battle.
- This term could also be translated as “horse riders” or “men on horses.”

(See also: chariot, horse)

Bible References:

- 1 Kings 1:5
- Daniel 11:40-41
- Exodus 14:23-25
- Genesis 50:7-9

Word Data:

- Strong’s: H6571, H7395, G24600

Joshua References:

24:6

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

Joshua References:

2:1; 2:3; 2:15; 2:18; 2:19; 6:17; 6:22; 7:18; 9:12; 20:6

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

Joshua References:

6:24; 9:23

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:

Joshua References:

17:17; 18:5; 21:45; 22:14; 24:17

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

Joshua References:

2:12; 2:18; 6:25; 7:14; 24:15

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

Joshua References:

1:6; 11:23; 13:6; 13:7; 13:8; 13:14; 13:23; 13:28; 13:32; 13:33; 14:1; 14:2; 14:3; 14:9; 14:13; 14:14; 15:20; 16:4; 16:5; 16:8; 16:9; 17:4; 17:6; 17:14; 18:2; 18:4; 18:7; 18:20; 18:28; 19:1; 19:2; 19:8; 19:9; 19:10; 19:16; 19:23; 19:31; 19:39; 19:41; 19:48; 19:49; 19:51; 21:3; 23:4; 24:28; 24:30; 24:32

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

Joshua References:

22:17; 22:20

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

Joshua References:

2:17; 2:19; 2:20

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

Joshua References:

9:intro

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

Joshua References:

6:19; 6:24; 8:31; 17:16; 17:18; 22:8

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

Joshua References:

24:3; 24:4

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

Joshua References:

1:2; 2:2; 3:1; 3:7; 3:9; 3:12; 3:17; 4:4; 4:5; 4:7; 4:8; 4:12; 4:14; 4:21; 4:22; 5:1; 5:2; 5:3; 5:6; 5:10; 5:12; 6:1; 6:18; 6:23; 6:25; 7:1; 7:6; 7:8; 7:11; 7:12; 7:13; 7:15; 7:16; 7:19; 7:20; 7:23; 7:24; 7:25; 8:10; 8:14; 8:15; 8:17; 8:21; 8:22; 8:24; 8:27; 8:30; 8:31; 8:32; 8:33; 8:35; 9:2; 9:6; 9:7; 9:17; 9:18; 9:19; 9:26; 10:1; 10:4; 10:10; 10:11; 10:12; 10:14; 10:15; 10:20; 10:21; 10:24; 10:29; 10:30; 10:31; 10:32; 10:34; 10:36; 10:38; 10:40; 10:42; 10:43; 11:5; 11:6; 11:8; 11:13; 11:14; 11:16; 11:19; 11:20; 11:21; 11:22; 11:23; 12:1; 12:6; 12:7; 13:6; 13:13; 13:14; 13:22; 13:33; 14:1; 14:5; 14:10; 14:14; 17:13; 18:1; 18:2; 18:3; 18:10; 19:49; 19:51; 20:2; 20:9; 21:1; 21:3; 21:8; 21:41; 21:43; 21:45; 22:9; 22:11; 22:12; 22:13; 22:14; 22:16; 22:18; 22:20; 22:21; 22:22; 22:24; 22:30; 22:31; 22:32; 22:33; 23:1; 23:2; 24:1; 24:2; 24:9; 24:23; 24:31; 24:32

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

Joshua References:

17:10; 17:11; 19:17; 19:23; 21:6; 21:28

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

Joshua References:

24:4; 24:32

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

Joshua References:

24:19

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

Joshua References:

3:10; 9:1; 11:3; 12:8; 15:8; 15:63; 18:16; 18:28; 24:11

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

Joshua References:

2:1; 2:2; 2:3; 3:16; 4:13; 4:19; 5:10; 5:13; 6:1; 6:2; 6:25; 6:26; 7:2; 8:2; 9:3; 10:1; 10:28; 10:30; 12:9; 13:32; 16:1; 16:7; 18:12; 18:21; 20:8; 24:11

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: **Babylon**, **Christ**, **David**, Jebusites, **Jesus**, **Solomon**, **temple**, **Zion**)

Bible References:

- **Galatians 4:26-27**
- **John 2:13**
- **Luke 4:9-11**
- **Luke 13:5**
- **Mark 3:7-8**
- **Mark 3:20-22**
- **Matthew 3:6**
- **Matthew 4:23-25**
- **Matthew 20:17**

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.
- **18:2** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.

- 20:7 They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- 20:12 So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- 38:1 About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- 38:2 After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- 42:11 Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

Joshua References:

10:1; 10:3; 10:5; 10:23; 12:10; 15:8; 15:63; 18:28

Jezreel, Jezreelite

Definition:

Jezreel was an important Israelite city in the territory of the Issachar tribe, located southwest of the Salt Sea. The name means “God scatters.”

- The city of Jezreel is one of the western points in the Plain of Megiddo, which is also called the “Valley of Jezreel.”
- Several kings of Israel had their palaces in the city of Jezreel.
- Naboth’s vineyard was located near King Ahab’s palace in Jezreel. The prophet Elijah prophesied against Ahab there.
- Ahab’s evil wife Jezebel was killed in Jezreel.
- Jehu slaughtered Joram king of Israel, Ahaziah king of Judah, their families, and their supporters at Jezreel.
- Many other significant events happened in this city, including several battles.

(See also: Ahab, Elijah, Issachar, Jezebel, palace, Salt Sea)

Bible References:

- 1 Kings 4:12
- 1 Samuel 25:43-44
- 2 Kings 8:28-29
- 2 Kings 9:30
- 2 Samuel 2:1-3
- Judges 6:33
- Hosea 1:4

Word Data:

- Strong’s: H3157, H3158, H3159

Joshua References:

15:56; 17:16; 19:18

Joppa

Definition:

In biblical times, the city of Joppa was an important commercial seaport located on the Mediterranean Sea, south of the Plain of Sharon.

- The ancient site of Joppa was located in the same place as the present-day city of Jaffa, which has now become incorporated into the city of Tel Aviv.
- In the Old Testament, Joppa was the city where Jonah got on a boat that was going to Tarshish.
- In the New Testament, a Christian woman named Tabitha died in Joppa, and Peter raised her back to life.

(Translation suggestions: How to Translate Names)

(See also: the sea, Jerusalem, Sharon, Tarshish)

Bible References:

- Acts 9:37
- Acts 10:8
- Acts 11:4-6
- Acts 11:11
- Jonah 1:3

Word Data:

- Strong's: H3305, G24450

Joshua References:

19:46

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

Joshua References:

1:2; 1:11; 1:14; 1:15; 2:7; 2:10; 3:1; 3:8; 3:11; 3:13; 3:14; 3:15; 3:17; 4:1; 4:3; 4:5; 4:7; 4:8; 4:9; 4:10; 4:16; 4:17; 4:18; 4:19; 4:20; 4:22; 4:23; 5:1; 7:7; 9:1; 9:10; 12:1; 12:7; 13:8; 13:23; 13:27; 13:32; 14:3; 15:5; 16:1; 16:7; 17:5; 18:7; 18:12; 18:19; 18:20; 19:22; 19:33; 19:34; 20:8; 22:4; 22:7; 22:10; 22:11; 22:25; 23:4; 24:8; 24:11

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

Joshua References:

14:4; 16:1; 16:4; 17:1; 17:2; 17:14; 17:16; 17:17; 18:5; 18:11; 24:32

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

Joshua References:

1:1; 1:10; 1:12; 1:16; 2:1; 2:23; 2:24; 3:1; 3:5; 3:6; 3:7; 3:9; 3:10; 4:1; 4:4; 4:5; 4:8; 4:9; 4:10; 4:14; 4:15; 4:17; 4:20; 5:2; 5:3; 5:4; 5:7; 5:9; 5:13; 5:14; 5:15; 6:2; 6:6; 6:8; 6:10; 6:12; 6:16; 6:22; 6:25; 6:26; 6:27; 7:2; 7:3; 7:6; 7:7; 7:10; 7:16; 7:19; 7:20; 7:22; 7:23; 7:24; 7:25; 8:1; 8:3; 8:9; 8:10; 8:13; 8:15; 8:16; 8:18; 8:21; 8:23; 8:26; 8:27; 8:28; 8:29; 8:30; 8:35; 9:2; 9:3; 9:6; 9:8; 9:15; 9:22; 9:24; 9:27; 10:1; 10:4; 10:6; 10:7; 10:8; 10:9; 10:12; 10:15; 10:17; 10:18; 10:20; 10:21; 10:22; 10:24; 10:25; 10:26; 10:27; 10:28; 10:29; 10:31; 10:33; 10:34; 10:36; 10:38; 10:40; 10:41; 10:42; 10:43; 11:6; 11:7; 11:9; 11:10; 11:12; 11:13; 11:15; 11:16; 11:18; 11:21; 11:23; 12:7; 13:1; 14:1; 14:6; 14:13; 15:13; 17:4; 17:14; 17:15; 17:17; 18:3; 18:8; 18:9; 18:10; 19:49; 19:51; 20:1; 21:1; 22:1; 22:6; 22:7; 23:1; 23:2; 24:1; 24:2; 24:19; 24:21; 24:22; 24:24; 24:25; 24:26; 24:27; 24:28; 24:29; 24:31

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

Joshua References:

7:1; 7:16; 7:17; 7:18; 11:21; 14:6; 15:1; 15:12; 15:13; 15:20; 15:21; 15:63; 18:5; 18:11; 18:14; 19:1; 19:9; 19:34; 20:7; 21:4; 21:9; 21:11

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

Joshua References:

8:33; 23:2; 24:1

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

Joshua References:

20:6; 24:25

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

Joshua References:

10:41; 14:6; 14:7; 15:3

Kedesh

Definition:

Kedesh was a Canaanite city that was taken over by the Israelites when they entered the land of Canaan.

- This city was located in the northern part of Israel, in the portion of land that was given to the tribe of Naphtali.
- Kedesh was one of the cities that was chosen as a place where the Levite priests could live, since they did not have any land of their own.
- It was also set apart as a "city of refuge."

(Translation suggestions: Translate Names)

(See also: Canaan, Hebron, Levite, Naphtali, priest, refuge, Shechem, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 6:72**
- Joshua 19:37
- **Judges 4:10**

Word Data:

- Strong's: H6943, H7191

Joshua References:

12:22; 15:23; 19:37; 20:7; 21:32

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

Joshua References:

2:2; 2:3; 2:10; 5:1; 6:2; 8:1; 8:2; 8:14; 8:23; 8:29; 9:1; 9:10; 10:1; 10:3; 10:5; 10:6; 10:16; 10:17; 10:22; 10:23; 10:24; 10:28; 10:30; 10:33; 10:37; 10:39; 10:40; 10:42; 11:1; 11:2; 11:5; 11:10; 11:12; 11:17; 11:18; 12:1; 12:2; 12:4; 12:5; 12:7; 12:9; 12:10; 12:11; 12:12; 12:13; 12:14; 12:15; 12:16; 12:17; 12:18; 12:19; 12:20; 12:21; 12:22; 12:23; 12:24; 13:10; 13:21; 13:27; 13:30; 24:9; 24:12

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

Joshua References:

10:2; 11:10; 13:12; 13:21; 13:27; 13:30; 13:31

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

Joshua References:

2:4; 2:5; 2:9; 3:4; 3:7; 3:10; 4:22; 4:24; 8:14; 14:6; 20:3; 20:5; 22:22; 22:31; 23:13; 23:14; 24:31

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

Joshua References:

16:10; 17:13; 24:13

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

Joshua References:

1:7; 1:8; 8:31; 8:32; 8:34; 23:6

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

Joshua References:

1:4; 9:1; 11:17; 12:7; 13:5; 13:6

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

Joshua References:

3:3; 8:33; 13:14; 13:33; 14:3; 14:4; 18:7; 21:1; 21:3; 21:4; 21:8; 21:10; 21:20; 21:27; 21:34; 21:40; 21:41

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

Joshua References:

1:14; 8:2; 8:27; 11:14; 14:4; 21:2; 22:8

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

Joshua References:

7:7

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

Joshua References:

3:11; 3:13; 5:14; 7:8; 13:3

lots, casting lots

Definition:

In the Bible, a “lot” is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group. “Casting lots” refers to the process of using “lots” to make a fair and/or random decision.

- In modern times, some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- In biblical times, the objects cast (the “lots”) were probably small marked stones. It is unknown how the “lots” actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase “casting lots” can be translated as “tossing lots” or “throwing lots” or “rolling lots.” The translation of “cast” should not sound like the lots were being thrown a long distance.
- If a decision is made “by lot,” this could be translated as “by casting lots” or “by throwing lots,” etc.

(See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 1:7
- Luke 1:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 22:18-19

Word Data:

- Strong’s: H1486, H5307, G28190, G29750

Joshua References:

14:2; 15:1; 16:1; 17:1; 17:14; 17:17; 18:6; 18:8; 18:10; 18:11; 19:1; 19:10; 19:17; 19:24; 19:32; 19:40; 19:51; 21:4; 21:5; 21:6; 21:8; 21:10; 21:20; 21:40

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

Joshua References:

22:5; 23:11

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

Joshua References:

7:21

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

Joshua References:

12:5; 13:11; 13:13

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

Joshua References:

14:6

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

Joshua References:

1:12; 4:12; 12:6; 13:7; 13:29; 13:31; 14:4; 16:4; 16:9; 17:1; 17:2; 17:3; 17:5; 17:6; 17:7; 17:8; 17:9; 17:10; 17:11; 17:12; 17:17; 18:7; 20:8; 21:5; 21:6; 21:25; 21:27; 22:1; 22:7; 22:9; 22:10; 22:11; 22:13; 22:15; 22:21; 22:30; 22:31

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

Joshua References:

5:12

meditate, meditation

Definition:

"The term meditate" means to spend time thinking about something carefully and deeply.

- This term is often used in the Bible to refer to thinking about God and his teachings.
- Psalm 1 says that the person who meditates on the law of the Lord "day and night" will be greatly blessed.

Translation Suggestions:

- To "meditate on" could be translated as to "think about carefully and deeply" or to "consider thoughtfully" or to "think about often."
- The noun form is "meditation" and could be translated as "deep thoughts." A phrase like "meditation of my heart" could be translated as "what I think deeply about" or "what I often think about."

Bible References:

- Genesis 24:63
- Joshua 1:8-9
- Psalm 1:1-2
- Psalms 119:15

Word Data:

- Strong's: H1897, H1900, H1902, H7742, H7878, H7879, H7881

Joshua References:

1:8

memorial, memorial offering

Definition:

The term “memorial” refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a “memorial offering,” a “memorial portion” of a sacrifice or “memorial stones.”
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God’s faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a “memorial” before God.

Translation Suggestions:

- This could also be translated as “lasting reminder.”
- A “memorial stone” could be translated as a “stone to remind them (of something).”

Bible References:

- Acts 10:4
- Exodus 12:12-14
- Isaiah 66:3
- Joshua 4:6-7
- Leviticus 23:23-25

Word Data:

- Strong’s: H2142, H2146, G34220

Joshua References:

4:7

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

Joshua References:

6:17; 6:25; 7:22

Midian, Midianite

Definition:

Midian was a son of Abraham and his wife Keturah. It is also the name of a people group and region located in the northern Arabian Desert to the south of the land of Canaan. The people of that group were called “Midianites.”

- When Moses first left Egypt, he went to the region of Midian where he met the daughters of Jethro and helped them water their flocks. Later Moses married one of Jethro’s daughters.
- Joseph was taken to Egypt by a group of Midianite slave traders.
- Many years later the Midianites attacked and raided the Israelites in the land of Canaan. Gideon led the Israelites in defeating them.
- Many of the modern-day Arabian tribes are descendants of this group.

(See also **Arabia**, Egypt, flock, **Gideon**, **Jethro**, Moses)

Bible References:

- **Acts 7:30**
- **Exodus 2:16**
- **Genesis 25:1-4**
- **Genesis 36:34-36**
- **Genesis 37:28**
- **Judges 7:1**

Examples from the Bible stories:

- **16:3** But then the people forgot about God and started worshiping idols again. So God allowed the **Midianites**, a nearby enemy people group, to defeat them.
- **16:4** The Israelites were so scared, they hid in caves so the **Midianites** would not find them.
- **16:11** The man’s friend said, “This dream means that Gideon’s army will defeat the **Midianite** army!”
- **16:14** God confused the **Midianites**, so that they started attacking and killing each other.

Word Data:

- Strong’s: H4080, H4084, H4092

Joshua References:

13:21

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

Joshua References:

4:24

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

Joshua References:

3:intro; 3:5; 24:17

Mizpah

Definition:

Mizpah is the name of several towns mentioned in the Old Testament. It means “look-out point” or “watchtower.”

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(Translation suggestions: Translate Names)

(See also: David, Judah, kingdom of Israel, Moab, Saul (OT))

Bible References:

- 1 Kings 15:20-22
- 1 Samuel 7:5-6
- 1 Samuel 7:10-11
- Jeremiah 40:5-6
- Judges 10:17-18

Word Data:

- Strong’s: H4708, H4709

Joshua References:

11:3; 11:8; 13:26; 15:38; 18:26

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

Joshua References:

13:32; 24:9

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

Joshua References:

4:19; 5:10

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

Joshua References:

1:1; 1:2; 1:3; 1:5; 1:7; 1:13; 1:14; 1:15; 1:17; 3:7; 4:10; 4:12; 4:14; 8:31; 8:33; 8:35; 9:24; 11:12; 11:15; 11:20; 11:23; 12:6; 13:8; 13:12; 13:15; 13:21; 13:24; 13:29; 13:32; 13:33; 14:2; 14:3; 14:5; 14:6; 14:7; 14:9; 14:10; 14:11; 17:4; 18:7; 20:2; 21:2; 21:8; 22:2; 22:4; 22:5; 22:7; 22:9; 24:5

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

Joshua References:

11:17; 12:1; 12:5; 13:5; 13:11

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

Joshua References:

24:3

Nahor

Definition:

Nahor was the name of two relatives of Abraham, his grandfather and his brother.

- Abraham's brother Nahor was the grandfather of Isaac's wife Rebekah.
- The phrase "city of Nahor" could mean "the city named Nahor" or "the city where Nahor had lived" or "Nahor's city."

(Translation suggestions: How to Translate Names)

(See also: Abraham, Rebekah)

Bible References:

- 1 Chronicles 1:24-27
- Genesis 31:53
- Joshua 24:2
- Luke 3:34

Word Data:

- Strong's: H5152, G34930

Joshua References:

24:2

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

Joshua References:

19:32; 19:39; 20:7; 21:6; 21:32

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

Joshua References:

3:17; 4:1; 5:6; 5:8; 10:13; 12:23; 23:3; 23:4; 23:7; 23:9; 23:12; 23:13

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

Joshua References:

10:40; 11:16; 12:8; 15:19; 15:21; 19:8

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

Joshua References:

20:5

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

Joshua References:

19:33; 24:26

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

Joshua References:

1:6; 2:12; 2:17; 2:20; 5:6; 6:22; 6:26; 9:15; 9:18; 9:19; 9:20; 14:9; 21:43; 21:44; 23:7

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

Joshua References:

2:10; 9:10; 12:4; 13:12; 13:30; 13:31

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

Joshua References:

24:13

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

Joshua References:

2:5

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

Joshua References:

5:10; 5:11

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

Joshua References:

8:31; 22:23; 22:27

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

Joshua References:

9:15; 10:1; 10:4; 10:21; 11:19

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

Joshua References:

13:20; 22:17

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

Joshua References:

7:7; 22:20; 23:13; 23:16

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

Joshua References:

3:10; 9:1; 11:3; 12:8; 17:15; 24:11

Philistines

Definition:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Ashkelon, David, Ekron, Gath, Gaza, Goliath, Salt Sea)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 13:4
- 2 Chronicles 9:25-26
- Genesis 10:11-14
- Psalm 56:1-2

Word Data:

- Strong’s: H6429, H6430

Joshua References:

13:2; 13:3

Phinehas

Definition:

Phineas was the name of two men in the Old Testament.

- One of Aaron's grandsons was a priest named Phinehas, who strongly opposed the worship of false gods in Israel.
- Phineas saved the Israelites from a plague that Yahweh had sent to punish them for marrying Midianite women and worshiping their false gods.
- On several occasions Phinehas went with the Israelite army to destroy the Midianites.
- The other Phinehas mentioned in the Old Testament was one of the evil sons of Eli the priest during the time of the prophet Samuel.
- Phinehas and his brother Hophni were both killed when the Philistines attacked Israel and stole the Ark of the Covenant.

(Translation suggestions: Translate Names)

(See also: ark of the covenant, Jordan River, Midian, Philistines, Samuel)

Bible References:

- 1 Samuel 4:4
- Ezra 8:2
- Joshua 22:13-14
- Numbers 25:6-7

Word Data:

- Strong's: H6372

Joshua References:

22:13; 22:30; 22:31; 22:32; 24:33

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

Joshua References:

22:17

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

Joshua References:

2:12; 7:8; 7:19

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

Joshua References:

7:21; 8:2; 8:27; 11:14; 22:8

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

Joshua References:

1:11; 1:15; 3:10; 8:7; 12:1; 12:6; 12:7; 13:1; 13:6; 13:12; 13:13; 14:12; 15:14; 15:63; 16:10; 17:12; 17:13; 17:18; 18:3; 19:47; 21:12; 21:41; 21:43; 22:4; 22:9; 22:19; 23:5; 23:9; 23:13; 24:4; 24:8; 24:12; 24:18

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

Joshua References:

3:3; 3:6; 3:8; 3:13; 3:14; 3:15; 3:17; 4:3; 4:9; 4:10; 4:11; 4:16; 4:17; 4:18; 6:4; 6:6; 6:8; 6:9; 6:12; 6:13; 6:16; 8:33; 14:1; 17:4; 18:7; 19:51; 21:1; 21:4; 21:13; 21:19; 22:13; 22:30; 22:31; 22:32

prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 5:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 1:52

Word Data:

- Strong's: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

Joshua References:

13:21

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to “profane” could be translated as to “treat as unholy” or to “be irreverent toward” or to “dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: defile, holy, clean)

Bible References:

- 2 Timothy 2:16-18
- Ezekiel 20:9
- Malachi 1:10-12
- Matthew 12:5
- Numbers 18:30-32

Word Data:

- Strong’s: H2455, H2490, H2491, H5234, H8610, G09520, G09530

Joshua References:

22:29

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

Joshua References:

front:intro; 3:intro

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

Joshua References:

1:7; 1:8

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

Joshua References:

2:1; 6:17; 6:22; 6:25

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

Joshua References:

5:14

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

Joshua References:

22:17

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

Joshua References:

13:25; 15:60

Rahab

Definition:

Rahab was a woman who lived in Jericho when Israel attacked the city. Rahab was also the name of a mythical monster of primeval chaos.

- Rahab was a prostitute who hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family came to live with the Israelites after the Israelites destroyed Jericho and spared Rahab and her family.
- The mythical sea monster was pictured as ruling the chaotic sea and God was pictured as defeating that sea monster when he brought order into the world during creation.
- The sea monster Rahab was pictured as a serpent or dragon, and may have been considered the same as the mythical creature called Leviathan.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jericho, prostitute)

Bible References:

- Hebrews 11:29-31
- James 2:25
- Joshua 2:21
- Joshua 6:17-19
- Matthew 1:5
- Psalms 87:4
- Psalms 89:10
- Job 9:13

Examples from the Bible stories:

- 15:1 In that city there lived a prostitute named **Rahab** who hid the spies and later helped them to escape. She did this because she believed God. They promised to protect **Rahab** and her family when the Israelites would destroy Jericho.
- 15:5 The Israelites destroyed everything in the city as God had commanded. **Rahab** and her family were the only people in the city that they did not kill. They became part of the Israelites.

Word Data:

- Strong's: H7343, G44600

Joshua References:

2:1; 2:3; 6:17; 6:23; 6:25

Ramah

Definition:

Ramah was an ancient Israelite city located about 8 kilometers from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:27
- 1 Samuel 2:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 2:17-18

Word Data:

- Strong's: H7414, G44710

Joshua References:

18:25; 19:8; 19:29; 19:36

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

Joshua References:

20:8; 21:38

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:

Joshua References:

12:4; 13:12; 15:8; 17:15; 18:16

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

Joshua References:

1:18; 22:16; 22:18; 22:19; 22:22; 22:29

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12
- Psalms 49:14-15

Examples from the Bible stories:

- 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. His punishment would bring peace between God and people.
- 45:5 As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- 49:6 He (Jesus) taught that some people will receive him and be saved, but others will not.
- 49:10 When Jesus died on the cross, he **received** your punishment.
- 49:13 God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

Joshua References:

18:7

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

Joshua References:

20:intro; 20:2; 20:3; 21:13; 21:21; 21:27; 21:32; 21:38

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: kingdom)

Bible References:

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

Joshua References:

13:10; 13:12; 13:21

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

Joshua References:

12:4; 13:12; 23:12

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

Joshua References:

2:14; 2:20; 6:27; 7:19; 9:9

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

Joshua References:

1:12; 4:12; 12:6; 13:8; 13:15; 13:23; 15:6; 18:7; 18:17; 20:8; 21:7; 21:36; 22:1; 22:9; 22:10; 22:11; 22:13; 22:15; 22:21; 22:25; 22:30; 22:31; 22:32; 22:33; 22:34

Rimmon

Definition:

Rimmon was the name of a man and of several places mentioned in the Bible. It was also the name of a false god.

- A man named Rimmon was a Benjamite from the city of Beeroth in Zebulun. This man's sons murdered Ishbosheth, the crippled son of Jonathan.
- Rimmon was a town in the southern part of Judah, in the region occupied by the tribe of Benjamin.
- The "rock of Rimmon" was a place of safety where the Benjamites went to escape from being killed in a battle.
- Rimmon Perez was an unknown location in the Judean wilderness.
- The Syrian commander Naaman spoke of the temple of the false god Rimmon, where the king of Syria worshiped.

(Translation suggestions: Translate Names)

(See also: Benjamin, Judea, Naaman, Syria, Zebulun)

Bible References:

- 2 Kings 5:18
- 2 Samuel 4:5-7
- Judges 20:45-46
- Judges 21:13-15

Word Data:

- Strong's: H7417

Joshua References:

15:32; 19:7; 19:13

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

Joshua References:

12:2; 12:5; 13:21; 22:14

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, **drink offering**, false god, **fellowship offering**, **freewill offering** peace offering, priest, **sin offering**, **worship**)

Bible References:

- **2 Timothy 4:6**
- **Acts 7:42**
- **Acts 21:25**
- **Genesis 4:3-5**

- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Joshua References:

8:31; 22:23; 22:26; 22:27; 22:28; 22:29

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

Joshua References:

3:16; 12:3; 15:2; 15:5; 18:19

sanctuary

Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” was often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as “kind of shekel given for the tabernacle” or “shekel used in paying the tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, **Holy Spirit**, holy, **set apart**, tabernacle, **tax**, **temple**)

Bible References:

- **Amos 7:13**
- **Exodus 25:3-7**
- **Ezekiel 25:3**
- **Hebrews 8:1-2**
- **Luke 11:49-51**
- **Numbers 18:1**
- **Psalms 78:69**

Word Data:

- Strong’s: H4720, H6944, G00400

Joshua References:

24:26

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

Joshua References:

5:15; 9:5; 9:13

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

Joshua References:

10:6; 22:22

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

Joshua References:

18:9

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

Joshua References:

11:2; 12:3; 13:27

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

Joshua References:

2:10; 4:23; 24:6; 24:7

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

Joshua References:

24:3

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

Joshua References:

2:2; 2:3; 2:22; 22:23

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

Joshua References:

11:17; 12:7; 15:10; 24:4

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

Joshua References:

6:20; 8:8; 8:19; 8:21; 8:23; 10:1; 10:28; 10:32; 10:35; 10:37; 10:39; 10:42; 11:10; 11:12; 11:16; 11:17; 11:19; 11:23; 15:16; 15:17; 19:47; 22:9

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

Joshua References:

1:1; 1:2; 1:7; 1:13; 1:15; 5:14; 8:31; 8:33; 9:8; 9:9; 9:11; 9:24; 10:6; 11:12; 11:15; 12:6; 13:8; 14:7; 16:10; 18:7; 22:2; 22:4; 22:5; 22:27; 23:7; 23:16; 24:2; 24:14; 24:15; 24:16; 24:18; 24:19; 24:20; 24:21; 24:22; 24:24; 24:29; 24:31

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

Joshua References:

5:9; 7:15

Sheba

Definition:

In ancient times, Sheba was an ancient civilization or region of land that was located somewhere in southern Arabia.

- The region or country of Sheba was probably located near what are now the present-day countries of Yemen and Ethiopia.
- Its inhabitants were probably descendants of Ham.
- The Queen of Sheba came to visit King Solomon when she heard the fame of his riches and wisdom.
- There were also several men named “Sheba” listed in genealogies in the Old Testament. It is possible that the name of the region of Sheba came from one of these men.
- The city of Beersheba was shortened to Sheba one time in the Old Testament.

(Translation suggestions: Translate Names)

(See also: Arabia, Beersheba, Ethiopia, Solomon)

Bible References:

- 1 Chronicles 1:8-10
- 1 Kings 10:1-2
- Isaiah 60:6-7
- Psalms 72:10

Word Data:

- Strong’s: H5434, H7614

Joshua References:

19:2

Shechem

Definition:

Shechem was a town in Canaan located about 40 miles north of Jerusalem. Shechem was also the name of a man in the Old Testament.

- The town of Shechem was where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem. This land later became his family burial ground and the place where his sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, resulting in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: Hamor)

(See also: Canaan, Esau, Hamor, Hivite, Jacob)

Bible References:

- Acts 7:14-16
- Genesis 12:6-7
- Genesis 33:19
- Genesis 37:13

Word Data:

- Strong's: H7928, H7930

Joshua References:

17:2; 17:7; 20:7; 21:21; 24:1; 24:25; 24:32

Shiloh

Definition:

Shiloh was a walled Canaanite city that was conquered by the Israelites under the leadership of Joshua.

- The city of Shiloh was located west of the Jordan River and northeast of the city of Bethel.
- During the time that Joshua was leading Israel, the city of Shiloh was a meeting place for the people of Israel.
- The twelve tribes of Israel met together at Shiloh to hear Joshua tell them which portion of the land of Canaan had been assigned to each of them.
- Before any temple was built in Jerusalem, Shiloh was the place where the Israelites came to sacrifice to God.
- When Samuel was a young boy, his mother Hannah took him to live in Shiloh to be trained by the priest Eli to serve Yahweh.

(Translation suggestions: How to Translate Names)

(See also: Bethel, dedicate, Hannah, Jerusalem, Jordan River, priest, sacrifice, Samuel, temple)

Bible References:

- 1 Kings 2:26-27
- 1 Samuel 1:9-10
- Joshua 18:1-2
- Judges 18:30-31

Word Data:

- Strong's: H7886, H7887

Joshua References:

16:6; 18:1; 18:8; 18:9; 18:10; 19:51; 21:2; 22:9; 22:12

Shinar

Definition:

Shinar means “country of two rivers” and was the name of a plain or region in southern Mesopotamia.

- Shinar later became known as “Chaldea” and then, “Babylonia.”
- Ancient peoples living in the city of Babel in the Plain of Shinar built a tall tower to try to make themselves great.
- Generations later, the Jewish patriarch Abraham lived in the city of Ur in this region, which by that time was called “Chaldea.”

(Translation suggestions: How to Translate Names)

(See also: Abraham, Babel, Babylon, Chaldea, Mesopotamia, patriarchs, Ur)

Bible References:

- Genesis 10:8-10
- Genesis 14:1
- Genesis 14:7-9
- Isaiah 11:10-11
- Zechariah 5:11

Word Data:

- Strong’s: H8152

Joshua References:

7:21

shrewd, cunning

Definition:

The term “shrewd” describes a person who is intelligent and clever, especially in practical matters.

- Often the term “shrewd” has a meaning that is partly negative since it usually also involves being selfish.
- A shrewd person is usually focused on helping himself, not others.
- Other ways to translate this term could include “cunning” or “crafty” or “smart” or “clever,” depending on the context.

Bible References:

Word Data:

- Strong’s: H2450, H6175, G54290

Joshua References:

9:4

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

Joshua References:

11:8; 13:4; 13:6; 19:28

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

Joshua References:

2:12; 4:6

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

Joshua References:

2:10; 9:10; 12:2; 12:5; 13:10; 13:21; 13:27

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

Joshua References:

6:19; 6:24; 7:21; 7:22; 7:24; 22:8

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

Joshua References:

19:1; 19:8; 19:9; 21:4; 21:9

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

Joshua References:

7:intro; 7:11; 7:20; 24:19

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

Joshua References:

8:24; 9:26; 10:11; 10:26; 11:6; 11:17; 13:22; 20:3; 20:5; 20:6; 21:13; 21:21; 21:27; 21:32; 21:38

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

Joshua References:

23:13

soldier, warrior

Definition:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: courage, crucify, Rome, tomb)

Bible References:

- 1 Chronicles 21:5
- Acts 21:33
- Luke 3:14
- Luke 23:11
- Matthew 8:8-10

Word Data:

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

Joshua References:

1:14; 6:2; 8:3; 10:2; 10:7

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

Joshua References:

11:11; 22:5; 23:14

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

Joshua References:

24:13

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

Joshua References:

2:11; 5:1

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

Joshua References:

24:25

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

Joshua References:

4:3; 4:5; 4:6; 4:7; 4:8; 4:9; 4:20; 4:21; 7:25; 7:26; 8:29; 8:31; 8:32; 10:11; 10:18; 10:27; 15:6; 18:17; 24:26; 24:27

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

Joshua References:

6:19; 6:24

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

Joshua References:

10:20; 14:12; 19:29; 19:35

Succoth

Definition:

Succoth was the name of two Old Testament cities. The word, “succoth” (or “sukkoth”) means “shelters.”

- One city called Succoth was located on the east side of the Jordan River.
- Jacob stayed at Succoth with his family and flocks, building shelters for them there.
- Hundreds of years later, Gideon and his exhausted men stopped at Succoth as they were chasing the Midianites, but the people there refused to give them any food.
- The other city called Succoth was located on the northern border of Egypt and was a place where the Israelites stopped after they crossed the Red Sea as they were escaping from slavery in Egypt.

Bible References:

- 1 Kings 7:46
- Exodus 12:37-40
- Joshua 13:27-28
- Judges 8:4-5

Word Data:

- Strong’s: H5523, H5524

Joshua References:

13:27

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

Joshua References:

5:13; 6:21; 8:18; 8:24; 8:26; 10:11; 10:28; 10:30; 10:32; 10:35; 10:37; 10:39; 11:10; 11:11; 11:12; 11:14; 13:22; 19:47; 24:12

tabernacle

Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.

Translation Suggestions:

- The word “tabernacle” means “dwelling place.” Other ways to translate it could include, “sacred tent” or “tent where God was” or “God’s tent.”
- Make sure that the translation of this term is different from the translation of “temple.”

(See also: altar, **altar of incense**, ark of the covenant, **temple**, tent of meeting)

Bible References:

- **1 Chronicles 21:30**
- **2 Chronicles 1:2-5**
- **Acts 7:43**
- **Acts 7:45**
- **Exodus 38:21**
- Joshua 22:19-20
- **Leviticus 10:16-18**

Word Data:

- Strong's: H0168, H4908, H5520, H5521, H5522, H7900, G46330, G46340, G46360, G46380

Joshua References:

22:19; 22:29

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

Joshua References:

18:1; 19:51

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

Joshua References:

3:14; 7:21; 7:22; 7:23; 7:24; 22:4; 22:6; 22:7; 22:8

Terah

Definition:

Terah was a descendant of Noah's son Shem. He was the father of Abram, Nahor and Haran.

- Terah left his home in Ur in order to go to the land of Canaan with his son Abram, his nephew Lot, and Abram's wife Sarai.
- On the way to Canaan, Terah and his family lived for years in the city of Haran in Mesopotamia. Terah died in Haran at the age of 205.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Canaan, Haran, Lot, Mesopotamia, Nahor, Sarah, Shem, Ur)

Bible References:

- Genesis 11:31-32
- 1 Chronicles 1:24-27
- Luke 3:33-35

Word Data:

- Strong's: H8646, G22910

Joshua References:

24:2

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

Joshua References:

1:9; 2:9

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

Joshua References:

22:27; 22:28; 22:34; 24:22; 24:27

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

Joshua References:

1:4; 5:1; 9:1; 12:7; 15:11; 15:12; 15:46; 15:47; 16:3; 16:6; 17:9; 17:10; 18:14; 19:11; 19:29; 19:34; 23:4

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

Joshua References:

7:11

thorn, thorn bush, thistle

Definition:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

Joshua References:

23:13

Tirzah

Definition:

Tirzah was an important Canaanite city that was conquered by the Israelites. It was also the name of a daughter of Gilead, a descendant of Manasseh.

- The city Tirzah was located in the region occupied by the tribe of Manasseh. It is thought that the city was about 10 miles north of the city of Shechem.
- Years later, Tirzah became a temporary capital city of the northern kingdom of Israel, during the reigns of four kings of Israel.
- Tirzah was also the name of one of Manasseh's granddaughters. They asked to be given a portion of the land since their father had died and he had no sons to inherit it as would normally be the custom.

(Translation suggestions: How to Translate Names)

(See also: Canaan, inherit, kingdom of Israel, Manasseh, Shechem)

Bible References:

- Numbers 27:1
- Numbers 36:11
- Song of Songs 6:4

Word Data:

- Strong's: H8656

Joshua References:

12:24; 17:3

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

Joshua References:

10:21

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

Joshua References:

7:11; 7:15; 23:16; 24:19

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

Joshua References:

1:12; 3:12; 4:2; 4:4; 4:5; 4:8; 4:12; 7:1; 7:14; 7:16; 7:18; 11:23; 12:6; 12:7; 13:7; 13:14; 13:15; 13:24; 13:29; 13:33; 14:1; 14:2; 14:3; 14:4; 15:1; 15:20; 15:21; 16:8; 17:1; 18:2; 18:4; 18:7; 18:11; 18:21; 19:1; 19:8; 19:23; 19:24; 19:31; 19:39; 19:40; 19:48; 19:51; 20:8; 21:1; 21:4; 21:5; 21:6; 21:7; 21:9; 21:16; 21:17; 21:20; 21:23; 21:25; 21:27; 21:28; 21:30; 21:32; 21:34; 21:36; 21:38; 22:1; 22:7; 22:9; 22:10; 22:11; 22:13; 22:14; 22:15; 22:21; 23:4; 24:1

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

Joshua References:

6:18; 7:25

Tyre, Tyrians

Definition:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: How to Translate Names)

(See also: Canaan, cedar, Israel, the sea, Phoenicia, Sidon)

Bible References:

- Acts 12:20
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6865, H6876, G51830, G51840

Joshua References:

19:29

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

Joshua References:

5:11

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

Joshua References:

24:13

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

Joshua References:

12:1; 12:2; 13:9; 13:16; 15:4; 15:7; 15:47; 16:8; 17:9; 19:11

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

Joshua References:

1:7; 1:8; 10:18; 22:5

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

Joshua References:

9:4; 9:13

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

Joshua References:

8:8; 8:27

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

Joshua References:

9:20; 22:18; 22:20

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

Joshua References:

1:1; 1:9; 1:11; 1:13; 1:15; 1:17; 2:9; 2:10; 2:11; 2:12; 2:14; 2:24; 3:5; 3:7; 3:9; 4:1; 4:8; 4:10; 4:13; 4:14; 4:15; 4:23; 4:24; 5:1; 5:2; 5:6; 5:9; 5:14; 5:15; 6:2; 6:8; 6:16; 6:17; 6:19; 6:26; 6:27; 7:1; 7:10; 7:13; 7:14; 7:15; 7:19; 7:20; 7:23; 7:25; 7:26; 8:1; 8:7; 8:18; 8:30; 8:31; 8:33; 9:9; 9:14; 9:18; 9:19; 9:24; 9:27; 10:8; 10:10; 10:11; 10:12; 10:14; 10:19; 10:25; 10:30; 10:32; 10:40; 10:42; 11:6; 11:8; 11:9; 11:12; 11:15; 11:20; 11:23; 12:6; 13:1; 13:8; 13:14; 13:33; 14:2; 14:5; 14:6; 14:7; 14:8; 14:9; 14:10; 14:12; 14:14; 15:13; 17:4; 17:14; 18:3; 18:6; 18:7; 18:8; 18:10; 19:50; 19:51; 20:1; 21:2; 21:3; 21:8; 21:43; 21:44; 21:45; 22:2; 22:3; 22:4; 22:5; 22:9; 22:16; 22:17; 22:18; 22:19; 22:22; 22:23; 22:24; 22:25; 22:27; 22:28; 22:29; 22:31; 22:34; 23:1; 23:3; 23:5; 23:8; 23:9; 23:10; 23:11; 23:13; 23:14; 23:15; 23:16; 24:2; 24:7; 24:14; 24:15; 24:16; 24:17; 24:18; 24:19; 24:20; 24:21; 24:22; 24:23; 24:24; 24:26; 24:27; 24:29; 24:31

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

Joshua References:

5:6; 5:12; 14:7; 14:10; 24:29

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

Joshua References:

19:10; 19:16; 19:27; 19:34; 21:7; 21:34