unfoldingWord® Translation Notes

v91

Judges

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unfoldingWord® Translation Notes - Judges

Introduction to Judges

Part 1: General Introduction

Outline of Judges

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

   Othniel, Ehud, and Shamgar (3:7–31)

   Deborah and Barak (4:1–5:31)

   Gideon (6:1–8:35)

   Abimelech (9:1–57)

   Tola and Jair (10:1–5)

   Jephthah (10:6–12:7)

   Ibzan, Elon, and Abdon (12:8–15)

   Samson (13:1–16:31)
3. Dan becomes a center of idolatry (17:1–18:31)
4. Outrage at Gibeah, civil war against Benjamin (19:1–21:25)

What is the book of Judges about?

The book of Judges tells of events that occurred after the Israelites settled in the land of Canaan. The events in this book happened over a period of about 150 years. The book continues the biblical narrative directly from the book of Joshua. It begins, “After the

death of Joshua," resuming the story at the point it had reached at the end of the book of Joshua.

This book describes how the Israelites repeatedly sinned against Yahweh during this time. They worshiped false gods and did the same wicked things as the peoples who lived around them. Therefore, God would allow enemies to defeat and oppress the Israelites. Eventually, the Israelites would call to Yahweh for help. Yahweh would then cause someone to help the Israelites defeat their enemies. This person was called a "judge." The Israelites would live in peace until the judge died. After that judge died, the Israelites would start sinning again. So this pattern of events would repeat.

What title should translators give this book?

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

Part 2: Religious and Cultural Concepts in This Book

What kind of leaders were the judges?

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

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

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

However, the book of Judges tells of some times when the tribes fought against each other.

Part 3: Translation Issues in This Book

"the angel of Yahweh"

In many places in the book, the author speaks of a character whom he calls "the angel of Yahweh." Interpreters are unsure about the exact identity of this character. When he speaks, sometimes the author says "the angel said" and sometimes the author says "Yahweh said." So he is closely identified with Yahweh in some way, although it is not clear in precisely what way. We recommend that you translate this phrase using the same words that you use in the rest of your translation for "angel" and "Yahweh." The UST models one way to do this.

"arose"

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

"behold"

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

"in the eyes of"

The author and characters often use the common expression "in the eyes of" to mean in someone's estimation, opinion, or judgment. For example, the author says in 2:11 that the Israelites "did evil in the eyes of Yahweh," meaning that they did what Yahweh considered wrong and had said was wrong. Samson says to his parents in 14:3 about the

woman he wants to marry, “she is right in my eyes,” meaning that he thinks she is the right one for him. (See: Idiom)

“to the face of”

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

“into the hand of,” “into your hand”

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

“hear,” “listen”

The author and characters often use the terms “hear” and “listen” to mean complying with what someone has said. When humans “hear” or “listen” in this sense, the terms mean “obey,” as when the author says negatively in 2:17 that the disobedient Israelites did not “hear the commandments of Yahweh.” When Yahweh “hears” or “listens” in this sense, it means that he does what someone asks in prayer. For example, when the author

says in 13:9 that "God listened to the voice of Manoah," he means that God answered Manoah's prayer and sent the angel back to him and his wife. (See: Assumed Knowledge and Implicit Information)

name of tribe, city, or kingdom representing its people

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

name of a person representing associated or accompanying people

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

"nose burned against"

In several places in the book, the author uses the term "nose" and the expression "burned" to mean anger. For example, in 2:14 he says that "the nose of Yahweh burned against Israel," meaning that Yahweh became very angry with the Israelites. This is by association with the way that a person who is angry breathes heavily through his nose and the way the skin of a person who is angry becomes hotter. Your language and culture may also associate anger with a particular part and disposition of the body. If so, it may have a comparable expression that you can use in your translation. You could also use plain language and say "anger." (See: Idiom)

"shall"

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

“sons of”

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

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

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

In many places, the author says that soldiers “struck” an opposing army, city, or king, as if they had only hit them. But he means that they attacked those opponents, and in some contexts the meaning is clearly that they killed them. That is the case in 3:29, for example, where the author says, “And they struck Moab at that time, about 10,000 men … not one escaped.” (See: Metonymy)

In several contexts the author uses a longer form of this expression and says “they struck them (or it) to the mouth of the sword.” This means that they completely destroyed a city, killing everyone who lived there. For example, speaking in 1:25 of what the tribes descended from Joseph did to Bethel, the author says that “they struck the city with the mouth of the sword.” (See: Idiom)

“went up,” “went down”

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

Judges 1

Judges 1 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

Cutting off the thumbs and big toes of captured enemies

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

Complete destruction of a city and its people

In 1:17, the armies of Judah and Simeon completely destroy a Canaanite city and kill all of its people. They call the place “Hormah,” which means “destruction.” Deuteronomy 7:1–4 describes how, when Yahweh was preparing the Israelites to enter the Promised Land, he commanded them to destroy completely the Canaanite people who lived there. They were not to make any treaties with them or to intermarry with them. This was to prevent the Israelites from joining them in worshiping their false gods, which would have led them to develop a culture and society very different from the kind that Yahweh

wanted. The book of Joshua describes how the Israelites completely destroyed the major Canaanite cities and their people. In this chapter, 1:17 describes a further instance of that. However, the Israelites left many of the Canaanite people in the land, and they did intermarry with them and worship their gods. This led the Israelites into many evil practices that made Yahweh very angry with them.

Translation Issues in This Chapter

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

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

Generic nouns

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

Judges 1:1

ULT	UST
And it happened, after the death of Joshua, that the sons of Israel asked of Yahweh, saying, "Who will go up for us against the Canaanite in the beginning, to fight against him?"	*After Joshua died, the Israelite people asked Yahweh, "Which of our tribes should send their soldiers into the hill country to attack the Canaanites first?"*

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

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

Support Reference: Introduction of a New Event

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

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

Support Reference: Metaphor

ULT **Who will go up**
UST Which of … tribes should send their soldiers into the hill country
(מִי יַעֲלֶה)

The Israelites are asking Yahweh which of their tribes should be the first to go into its allotment and fight against the Canaanites living there. They are speaking of that tribe as if it were an individual person. (The verb in this phrase is singular, indicating that **Who** is also singular.) See the discussion of this issue, which occurs several times in this chapter, in the Introduction to this chapter. Alternate translation: [What tribe will go up]

Support Reference: Personification

ULT **for us**
UST our
(לָ֑נוּ)

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

Support Reference: Exclusive and Inclusive ‘We’

ULT **the Canaanite … against him**
UST the Canaanites
(הַֽכְּנַעֲנִ֖י & בּֽוֹ)

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

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	the Israelite
of Yahweh	Yahweh
the Canaanite	the Canaanites

Judges 1:2

ULT	UST
And Yahweh said, "Judah will go up. Behold, I have given the land into his hand."	*Yahweh replied, "The soldiers of the tribe of Judah must attack first. I have already made the people of Judah the owners of the land {in Canaan that Joshua assigned to them}."*

ULT Judah
UST The soldiers of the tribe of Judah
(יְהוּדָה)

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

Support Reference: Metonymy

ULT Behold
UST already
(הִנֵּה)

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

Support Reference: Foreground Information

ULT I have given the land into his hand
UST I have … made the people of Judah the owners of the land {in Canaan that Joshua assigned to them}
(נָתַתִּי אֶת־הָאָרֶץ בְּיָדוֹ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

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

Judges 1:3

ULT	UST
Then Judah said to Simeon, his brother, "Go up with me into my allotment, and let us fight against the Canaanite. And I will also go with you myself into your allotment." So Simeon went with him.	*Then the men of Judah went to their fellow Israelites, the men from the tribe of Simeon. They said to them, "Come and help us fight the Canaanites. That way we will be able to conquer the territory that Yahweh has given to us. {If you do that,} we will go with you and help you conquer the territory that Yahweh has given to you." So the soldiers of the tribe of Simeon went with the soldiers of the tribe of Judah.*

ULT Then Judah said to Simeon … So Simeon went with him
UST Then the men of Judah went to … the men from the tribe of Simeon. They said to them … So the soldiers of the tribe of Simeon went with the soldiers of the tribe of Judah
(וַיֹּאמֶר יְהוּדָה֙ לְשִׁמְעוֹן֙ & וַיֵּ֣לֶךְ אִתּ֔וֹ שִׁמְעוֹן)

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

Support Reference: Personification

ULT his brother
UST their fellow Israelites
(אָחִ֔יו)

The author is using the term **brother** to describe people who are descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [their kinsmen]

Support Reference: Metaphor

ULT Go up with me
UST Come and help us
(עֲלֵ֥ה אִתִּ֖י)

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

Support Reference: Go and Come

ULT **against the Canaanite**
UST the Canaanites
(בַּכְּנַעֲנִ֑י)

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

Support Reference: Generic Noun Phrases

ULT **And I will also go with you myself into your allotment**
UST {If you do that,} we will go with you and help you conquer the territory that Yahweh has given to you
(וְהָלַכְתִּי גַם־אֲנִי אִתְּךָ בְּגוֹרָלֶךָ)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	the men of Judah
to Simeon	went to … the men from the tribe of Simeon
against the Canaanite	the Canaanites
Simeon	the soldiers of the tribe of Simeon

Judges 1:4

ULT	UST
And Judah went up, and Yahweh gave the Canaanite and the Perizzite into their hand. And at Bezek they struck 10,000 men.	*So the soldiers from the tribes of Judah and Simeon went together. Yahweh enabled them to defeat the army of the Canaanites and Perizzites. At the city of Bezek, they killed about 10,000 enemy soldiers.*

ULT And Judah went up
UST So the soldiers from the tribes of Judah and Simeon went together
(וַיַּעַל יְהוּדָה)

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

Support Reference: Synecdoche

ULT and Yahweh gave the Canaanite and the Perizzite into their hand
UST Yahweh enabled them to defeat the army of the Canaanites and Perizzites
(וַיִּתֵּן יְהוָה אֶת־הַכְּנַעֲנִי וְהַפְּרִזִּי בְּיָדָם)

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

Support Reference: Metonymy

ULT And at Bezek they struck
UST At the city of Bezek, they killed
(וַיַּכּוּם בְּבֶזֶק)

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

Support Reference: Metonymy

ULT **at Bezek**
UST At the city of Bezek
(בְּבֶזֶק)

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

Support Reference: How to Translate Names

ULT **10,000**
UST about 10,000
(עֲשֶׂרֶת אֲלָפִים)

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

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	the soldiers from the tribes of Judah and Simeon
Yahweh	Yahweh
the Canaanite	the army of the Canaanites
and the Perizzite	and Perizzites

Judges 1:5

ULT	UST
And they found Adoni-Bezek at Bezek, and they fought against him. And they struck the Canaanite and the Perizzite.	*The king of Bezek, Adoni-Bezek, personally commanded his army to defend his city. But the Israelite soldiers were able to defeat his army of Canaanites and Perizzites.*

ULT **And they found**
UST personally commanded his army
(וַיִּמְצְאוּ)

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

Support Reference: Idiom

ULT **Adoni-Bezek**
UST The king of Bezek, Adoni-Bezek
(אֶת־אֲדֹנִי בֶזֶק)

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

Support Reference: How to Translate Names

ULT **and they fought against him**
UST But the Israelite soldiers were able to defeat
(וַיִּלָּחֲמוּ בּוֹ)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Canaanite	his army of Canaanites
the Perizzite	Perizzites

Judges 1:6

ULT	UST
Then Adoni-Bezek fled, but they pursued after him, and they seized him, and they cut off the thumbs of his hands and his feet.	*Adoni-Bezek tried to run away, but the soldiers from the tribes of Judah and Simeon chased him and caught him. Then they cut off his thumbs and his big toes.*

ULT the thumbs of his hands and his feet
UST his thumbs and his big toes
(אֶת־בְּהֹנוֹת יָדָיו וְרַגְלָיו)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they seized	and caught

Judges 1:7

ULT	UST
And Adoni-Bezek said, "70 kings {with} the thumbs of their hands and their feet cut off were gathering beneath my table. According to what I have done, so God has repaid to me." Then they brought him {to} Jerusalem, and he died there.	*Adoni-Bezek said, "My army captured 70 kings. We cut off their thumbs and big toes. After that, we gave them little to eat, and we humiliated them. Because I did that to them, now God has done the same thing to me." Then the soldiers took Adoni-Bezek to the city of Jerusalem. That was where he died.*

ULT **70 kings**
UST My army captured 70 kings
(שִׁבְעִים ו מְלָכִים)

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

Support Reference: Numbers

ULT **kings**
UST kings
(מְלָכִים)

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

Support Reference: Translate Unknowns

ULT **{with} the thumbs of their hands and their feet cut off**
UST We cut off their thumbs and big toes
(בֻּהֹנוֹת יְדֵיהֶם וְרַגְלֵיהֶם מְקֻצָּצִים)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See the Introduction to this chapter for an explanation of the practice described here. It is unlikely that Adoni-Bezek was the agent who did this personally. Alternate translation: [whose thumbs and big toes I ordered my soldiers to cut off]

Support Reference: Active or Passive

ULT **were gathering beneath my table**
UST After that, we gave them little to eat, and we humiliated them
(הָיוּ מְלַקְּטִים תַּחַת שֻׁלְחָנִי)

Adoni-Bezek is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [were gathering scraps of food beneath my table]

Support Reference: Ellipsis

ULT **were gathering beneath my table**
UST After that, we gave them little to eat, and we humiliated them
(הָיוּ מְלַקְּטִים תַּחַת שֻׁלְחָנִי)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings	kings
gathering	After that, we gave them little to eat, and we humiliated them
God	God
{to} Jerusalem	to the city of Jerusalem

Judges 1:8

ULT	UST
And the sons of Judah fought with Jerusalem and captured it. And they struck it to the mouth of the sword, and they sent the city into fire.	*The soldiers from the tribes of Judah and Simeon fought against the people of Jerusalem, and they captured that city. They killed all the people who lived there, and they burned down all the buildings in the city.*

ULT **the sons of Judah**
UST The soldiers from the tribes of Judah and Simeon
(בְּנֵי־יְהוּדָה)

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

Support Reference: Metaphor

ULT **the sons of Judah**
UST The soldiers from the tribes of Judah and Simeon
(בְּנֵי־יְהוּדָה)

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

Support Reference: Synecdoche

ULT **with Jerusalem and captured it**
UST against the people of Jerusalem, and they captured that city
(בִּירוּשָׁלַ͏ִם וַיִּלְכְּדוּ אוֹתָהּ)

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

Support Reference: Metonymy

ULT **And they struck it to the mouth of the sword**
UST They killed all the people who lived there
(וַיַּכּוּהָ לְפִי־חָרֶב)

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

Support Reference: Idiom

ULT **And they struck it**
UST They killed all the people who lived there
(וַיַּכּוּהָ)

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

Support Reference: Metonymy

ULT **and they sent the city into fire**
UST and they burned down all the buildings in the city
(וְאֶת־הָעִיר שִׁלְּחוּ בָאֵשׁ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah and Simeon
with Jerusalem	against the people of Jerusalem
and captured	and they captured
the sword	They killed all the people who lived there

Judges 1:9

ULT	UST
And afterward the sons of Judah went down to fight with the Canaanite living {in} the hill country and the Negev and the Shephelah.	*After that, the soldiers from the tribes of Judah and Simeon went to fight against the Canaanites who lived in the hill country, the southern wilderness, and the western lowland.*

ULT the sons of Judah
UST the soldiers from the tribes of Judah and Simeon
(בְּנֵי יְהוּדָה)

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

Support Reference: Synecdoche

ULT and the Shephelah
UST and the western lowland
(וְהַשְּׁפֵלָה)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah and Simeon
with the Canaanite	against the Canaanites
and the Negev	the southern wilderness

Judges 1:10

ULT	UST
Then Judah went down to the Canaanite living in Hebron. (Now the name of Hebron previously {was} Kiriath Arba.) And they struck Sheshai and Ahiman and Talmai.	*The soldiers from the tribes of Judah and Simeon also went to fight against the Canaanites who lived in the city of Hebron. (People used to call that city Kiriath Arba). {Those Canaanites were from} the clans of Sheshai, Ahiman, and Talmai. The soldiers defeated them.*

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

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

Support Reference: Synecdoche

ULT **Now the name of Hebron previously {was} Kiriath Arba**
UST People used to call that city Kiriath Arba
(וְשֵׁם־חֶבְרוֹן לְפָנִים קִרְיַת אַרְבַּע)

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

Support Reference: Background Information

ULT **And they struck Sheshai and Ahiman and Talmai**
UST {Those Canaanites were from} the clans of Sheshai, Ahiman, and Talmai. The soldiers defeated them
(וַיַּכּוּ אֶת־שֵׁשַׁי וְאֶת־אֲחִימַן וְאֶת־תַּלְמָי)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	The soldiers from the tribes of Judah and Simeon
the Canaanite	the Canaanites
in Hebron	in the city of Hebron
Hebron	that city
{was} Kiriath Arba	Kiriath Arba

Judges 1:11

ULT	UST
And he went from there against the dwellers of Debir. (Now the name of Debir previously {was} Kiriath Sepher.)	*Then they left that area and went to fight against the people who lived in the city of Debir. (People used to call that city Kiriath Sepher.)*

ULT And he went
UST Then they left … and went
(וַיֵּלֶךְ)

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

Support Reference: Pronouns — When to Use Them

ULT Debir
UST the city of Debir
(דְּבִיר)

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

Support Reference: How to Translate Names

ULT Now the name of Debir previously {was} Kiriath Sepher
UST People used to call that city Kiriath Sepher
(וְשֵׁם־דְּבִיר לְפָנִים קִרְיַת־סֵפֶר)

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

Support Reference: Background Information

Judges 1:12

ULT	UST
And Caleb said, "Whoever strikes Kiriath Sepher and takes it, I will then give to him Aksah, my daughter, for a wife."	*A man whose name was Caleb {was commanding the soldiers. He} told them, "I need someone to lead the attack against Kiriath Sepher and conquer that city. I will allow the man who does that to marry my daughter Aksah."*

ULT **And Caleb said**

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

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caleb	A man whose name was Caleb {was commanding the soldiers … }

Judges 1:13

ULT	UST
And Othniel, the son of Kenaz, the brother of Caleb, the {one} younger than him, captured it. So he gave to him Aksah, his daughter, for a wife.	*Caleb had a younger brother whose name was Kenaz. Kenaz had a son whose name was Othniel. Othniel commanded the soldiers who captured the city of Kiriath Sepher. So Caleb allowed Othniel to marry his daughter Aksah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caleb	Caleb
And … captured it	commanded the soldiers who captured the city of Kiriath Sepher

Judges 1:14

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
(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 When she got there
(בְּבוֹאָהּ)

The author assumes that his readers will understand what he means by this phrase. This could mean: (1) that Aksah came to Kiriath Sepher in order to marry Othniel and that she made this **request** when she arrived and saw the land that Caleb had given to him. Alternate translation: [when Aksah arrived at Kiriath Sepher]; (2) that the author is using this expression to describe Aksah entering Othniel's household as his wife. Alternate translation: [once Aksah had married Othniel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that she persuaded him to request the field**
UST she convinced Othniel to let her ask … for some land they could farm
(וַתְּסִיתֵהוּ לִשְׁאוֹל & הַשָּׂדֶה)

The author is leaving implicit who was to make this request. The meaning does not seem to be that Aksah persuaded Othniel that he should **request** this **field** from Caleb, since he is not the one who asks; she is. In this culture, a young man such as Othniel may not have had the standing to make this kind of request from a leader such as Caleb. So the meaning seems to be that Aksah persuaded Othniel that she should ask for the field. In this culture, a daughter may have been able to make such a request of her father. Alternate translation: [that she persuaded him to allow her to request the field]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the field from her father**
UST her father for some land they could farm
(מֵאֵת־אָבִיהָ הַשָּׂדֶה)

The author has a particular **field** in view. The narrative suggests that Caleb had given some land to Othniel but that it was arid territory. It suggests further that near this land, there was some ground that was suitable for cultivation because it was watered by springs. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [from her father some land that was nearby the land that he had already given to Othniel and that was watered by springs and so could be cultivated]

Support Reference: Assumed Knowledge and Implicit Information

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 can to do for you]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the donkey	the donkey
Caleb	Caleb

Judges 1:15

ULT	UST
And she said to him, "Give to me a blessing. Since you have given me land of the Negev, you shall also give to me springs of waters." So Caleb gave to her the upper springs and the lower springs.	*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
(הָבָה)

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 לִּי)

Aksah is using a verb form that could either indicate what a person ought to do or what a person is going to do. This could mean: (1) that since the land Caleb gave Aksah and Othniel was dry, he also ought to give them some land with springs of water. Alternate translation: [you should also give me]; (2) that Aksah is answering Caleb's question and this is implicitly her request. Alternate translation: [my request is that you will also give me]

Support Reference: Irregular Use of Tenses

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 עִלִּית וְאֶת גֻּלֹּת תַּחְתִּית)

Aksah and the author are using these expressions to mean by association the land on which these **springs** were located. Alternate translation: [some land that has springs of waters … some land in that area where there were upper springs and lower springs]

Support Reference: Metonymy

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
Caleb	Caleb
the … springs	some land on higher ground that had a spring
the … springs	some land on lower ground that had a spring

Judges 1:16

ULT	UST
Now the sons of the Kenite, the father-in-law of Moses, went up from the City of Palms with the sons of Judah {to} the wilderness of Judah that {is} in the Negev of Arad. And he went and he dwelled with the people.	*The father-in-law of Moses was a Kenite. Some of his descendants had been living in the area of Jericho, which people called the City of Palms. They went with some people from the tribe of Judah to the wilderness {in the southern part} of the territory that belonged to that tribe. They settled with those Judeans in the dry region that is around the city of Arad.*

ULT **Now the sons of the Kenite**
UST was a Kenite. Some of his descendants
(וּבְנֵי קֵינִי)

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

Support Reference: Background Information

ULT **Now the sons of**
UST Some of his descendants
(וּבְנֵי)

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

Support Reference: Metaphor

ULT **the Kenite**
UST was a Kenite
(קֵינִי)

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

Support Reference: How to Translate Names

ULT **the father-in-law of Moses**
UST The father-in-law of Moses
(חֹתֵן מֹשֶׁה)

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

Support Reference: Kinship

ULT **from the City of Palms**
UST had been living in the area of Jericho, which people called the City of Palms
(מֵעִיר הַתְּמָרִים)

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

Support Reference: How to Translate Names

ULT **with the sons of Judah**
UST with some people from the tribe of Judah
(אֶת־בְּנֵי יְהוּדָה)

Here, the term **sons** means "descendants." The author is identifying the Judeans as descendants of their ancestor Judah. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar expression "the sons of Israel" in 1:1. Alternate translation: [with the people of Judah]

Support Reference: Metaphor

ULT **And he went and he dwelled**
UST They settled
(וַיֵּלֶךְ וַיֵּשֶׁב)

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

Support Reference: Pronouns — When to Use Them

ULT **with the people**
UST with those Judeans
(אֶת־הָעָם)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Palms	Palms
Judah	tribe of Judah
{to} the wilderness of	to the wilderness
Judah	{in the southern part} of the territory that belonged to that tribe
{is} in the Negev of	in the dry region … is around the

Judges 1:17

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

ULT Then Judah went with Simeon his brother
UST The army of the tribe Judah then went with their fellow Israelites, the army of the tribe of Simeon{, to help them conquer the territory that Joshua had assigned to them … }
(וַיֵּלֶךְ יְהוּדָה אֶת־שִׁמְעוֹן אָחִיו)

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

Support Reference: Personification

ULT And they devoted it
UST They completely destroyed that city
(וַיַּחֲרִימוּ אוֹתָהּ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT and they called the name of the city
UST Then they gave it a new name
(וַיִּקְרָא אֶת־שֵׁם־הָעִיר)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Hormah**
UST Hormah{, which means “complete destruction … }
(חָרְמָה)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	The army of the tribe Judah
Simeon	the army of the tribe of Simeon
the Canaanite	the Canaanites
and they called	Then they gave

Judges 1:18

ULT	UST
And Judah captured Gaza and the territory of it and Ashkelon and the territory of it and Ekron and the territory of it.	*The soldiers from the tribes of Judah and Simeon also captured the cities of Gaza, Ashkelon, and Ekron and all the land around those cities.*

ULT Judah

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

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	The soldiers from the tribes of Judah and Simeon
And … captured	also captured
Gaza	the cities of Gaza
Ashkelon	Ashkelon
Ekron	Ekron

Judges 1:19

ULT	UST
Now it happened {that} Yahweh {was} with Judah and he possessed the hill country. But he did not dispossess the dwellers of the valley, for chariotry of iron {was} to them.	*So Yahweh helped the soldiers from Judah to capture the hill country. But they could not force the people who were living in the plains to leave. That was because those people had {better weapons. They had} chariots that had iron parts.*

ULT **Now it happened {that}**
UST So
(וַיְהִ֥י)

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

Support Reference: Background Information

ULT **Yahweh {was} with Judah**
UST Yahweh helped the soldiers from Judah
(יְהוָ֖ה אֶת־יְהוּדָ֑ה)

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

Support Reference: Metaphor

ULT **chariotry of iron**
UST better weapons … chariots that had iron parts
(רֶכֶב בַּרְזֶל)

The metal **iron** was barely used during this time period, so this is not a reference to chariots entirely made of **iron**. Those would have been too heavy for any practical use in warfare anyway. It is probably a reference to chariots whose wheels or floor were strengthened with iron or that had iron studs or points to make them more destructive when used in ramming. Alternate translation: [chariots fitted out with iron]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Judah	the soldiers from Judah
and he possessed	to capture
he did … dispossess	they could … force … to leave
iron	that had iron parts

Judges 1:20

ULT	UST
But they gave Hebron to Caleb, according to what Moses had spoken, and he dispossessed from there the three sons of the Anak.	*The people of the tribe of Judah gave the city of Hebron to Caleb because Moses had promised him that he could have that city. Caleb forced the three clans whose ancestor was Anak to leave that area.*

ULT **But they gave**
UST The people of the tribe of Judah gave
(וַיִּתְּנוּ)

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

Support Reference: Pronouns — When to Use Them

ULT **the three sons of the Anak**
UST the three clans whose ancestor was Anak
(אֶת־שְׁלֹשָׁה בְּנֵי הָעֲנָק)

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

Support Reference: Metaphor

ULT **the Anak**
UST Anak
(הָעֲנָק)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hebron	the city of Hebron
to Caleb	to Caleb
Moses	Moses
and he dispossessed	Caleb forced … to leave
the Anak	Anak

Judges 1:21

ULT	UST
But the Jebusite, the dweller of Jerusalem, the sons of Benjamin did not dispossess. So the Jebusite has dwelled with the sons of Benjamin in Jerusalem until this day.	*But the tribe of Benjamin could not force the Jebusites to stop living in the city of Jerusalem. So those Jebusites stayed in Jerusalem and lived there with the tribe of Benjamin. They are still living with them there now.*

ULT But the Jebusite, the dweller of Jerusalem … So the Jebusite has dwelled
UST But … the Jebusites … living in the city of Jerusalem. So those Jebusites stayed … and lived … They are … living
(וְאֶת־הַיְבוּסִי֙ יֹשֵׁב יְרוּשָׁלַ֔͏ִם & וַיֵּ֥שֶׁב הַיְבוּסִ֖י)

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

Support Reference: How to Translate Names

ULT the sons of Benjamin … with the sons of Benjamin
UST the tribe of Benjamin … with the tribe of Benjamin … with them
(בְּנֵ֣י בִנְיָמִ֔ן & אֶת־בְּנֵ֥י בִנְיָמִ֖ן)

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

Support Reference: Metaphor

ULT until this day
UST still … now
(עַד הַיּ֥וֹם הַזֶּֽה)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jebusite	the Jebusites
Jerusalem	the city of Jerusalem

ULT	UST
Benjamin	Benjamin
did … dispossess	could … force … to stop
the Jebusite	those Jebusites
Benjamin	Benjamin
in Jerusalem	in Jerusalem … there … there
day	now

Judges 1:22

ULT	UST
And the house of Joseph, they too went up {to} Bethel, and Yahweh {was} with them.	*Just as the soldiers from Judah and Simeon had done, soldiers from the tribes of Ephraim and Manasseh went {to conquer the territory that Joshua had assigned to them. They first attacked} the city of Bethel, and Yahweh helped them.*

ULT **the house of Joseph**
UST soldiers from the tribes of Ephraim and Manasseh
(בֵּית־יוֹסֵף)

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

Support Reference: Metaphor

ULT **and Yahweh {was} with them**
UST and Yahweh helped them
(וַיהוָה עִמָּם)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	soldiers from the tribes of
Joseph	Ephraim and Manasseh
{to} Bethel	the city of Bethel
and Yahweh	and Yahweh

Judges 1:23

ULT	UST
And the house of Joseph spied upon Bethel. (Now the name of the city previously {was} Luz.)	*They sent some spies to find out everything they could about Bethel. (People used to call that city Luz.)*

ULT the house of Joseph
UST They
(בֵּית־יוֹסֵף)

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

Support Reference: Metaphor

ULT Now the name of the city previously {was} Luz
UST People used to call that city Luz
(וְשֵׁם־הָעִיר לְפָנִים לוּז)

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

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	They
Joseph	They
upon Bethel	Bethel

Judges 1:24

ULT	UST
And the observers saw a man going out from the city, and they said to him, "Show us, please, the entrance of the city, and we will do kindness with you."	*The spies saw a man who was coming out of the city. They said to him, "If you show us a way to get into the city, then we will be kind to you {and not kill you when we capture the city}."*

ULT and we will do kindness with you

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

(וְעָשִׂינוּ עִמְּךָ חָסֶד)

If your language does not use an abstract noun for the idea of **kindness**, you could express the same idea in another way. Alternate translation: [we will treat you kindly] or [we will treat you mercifully]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	If

Judges 1:25

ULT	UST
So he showed them the entrance of the city, and they struck the city to the mouth of the sword, but the man and all of his family they sent {away}.	*So the man showed them a way to get into the city. The soldiers from the tribes of Ephraim and Manasseh went in and killed all the people who lived in the city. But they allowed the man and his whole family to leave safely.*

ULT **and they struck the city to the mouth of the sword**

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

(וַיַּכּוּ אֶת־הָעִיר לְפִי־חָרֶב)

The author is saying **the city** by association to mean the people who lived in the city. Alternate translation: [and they struck the people of the city with the mouth of the sword]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

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

Judges 1:26

ULT	UST
Then the man went {to} the land of the Hittites and he built a city, and he called the name of it Luz. That {is} the name of it until this day.	*That man went to the area where the Hittites lived. He built a city there and named it Luz. That is still the name of that city now.*

ULT until this day
UST still … now
(עַד הַיּוֹם הַזֶּה)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} the land of	to the area where … lived
the Hittites	the Hittites
and he called	and named it
day	now

Judges 1:27

ULT	UST
But Manasseh did not dispossess Beth Shan and its daughters, or Taanach and its daughters, or the dwellers of Dor and its daughters, or the dwellers of Ibleam and its daughters, or the dwellers of Megiddo and its daughters, for the Canaanite had resolved to dwell in that land.	*There were Canaanites living in the cities of Beth Shan, Taanach, Dor, Ibleam, and Megiddo. They were also living in the villages around those cities. The soldiers from the tribe of Manasseh were not able to force them to leave their homes. That was because those Canaanites fought very hard to stay there.*

ULT **Beth Shan … or Taanach … Dor … Ibleam … Megiddo**
UST cities of Beth Shan, Taanach, Dor, Ibleam … Megiddo
(אֶת־בֵּית־שְׁאָן & וְאֶת־תַּעְנַךְ & דֹּור & יִבְלְעָם & מְגִדֹּו)

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

Support Reference: How to Translate Names

ULT **and its daughters**
UST the villages around those cities
(וְאֶת־בְּנוֹתֶיהָ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Manasseh	The soldiers from the tribe of Manasseh
did … dispossess	were … able to force them to leave their homes
the Canaanite	There were Canaanites living in the … those Canaanites
in … land	there

Judges 1:28

ULT	UST
Now it happened that Israel became strong and he put the Canaanite to forced labor, but he did not dispossess him.	*Later, the Israelites became stronger, and they forced the Canaanites to work for them as their slaves. But they did not force all the Canaanites to leave their land.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
the Canaanite	the Canaanites … all the Canaanites
to forced labor	to work for them as their slaves
he did … dispossess him	they did … force … to leave their land

Judges 1:29

ULT	UST
And Ephraim did not dispossess the Canaanite, the dweller of Gezer, so the Canaanite dwelled in the midst of him in Gezer.	*The soldiers from the tribe of Ephraim were not able to force the Canaanites who were living in the city of Gezer to leave. So the Canaanites continued to live in that city with the tribe of Ephraim.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Ephraim	The soldiers from the tribe of Ephraim
did … dispossess	were … able to force … to leave
the Canaanite	the Canaanites
the Canaanite	the Canaanites

Judges 1:30

ULT	UST
Zebulun did not dispossess the dwellers of Kitron or the dwellers of Nahalol, so the Canaanite dwelled in his midst. But they became forced labor.	*There were also Canaanites living in the cities of Kitron and Nahalol. The soldiers from the tribe of Zebulun were not able to force them to leave. So those Canaanites stayed in those cities and lived with the tribe of Zebulun. But the people of Zebulun forced them to work as their slaves.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zebulun	The soldiers from the tribe of Zebulun
did … dispossess	were … able to force … to leave
the Canaanite	those Canaanites
forced labor	to work as their slaves

Judges 1:31

ULT	UST
Asher did not dispossess the dwellers of Akko or the dwellers of Sidon or Ahlab or Akzib or Helbah or Aphek or Rehob.	*There were Canaanites living in the cities of Akko, Sidon, Ahlab, Aczib, Helbah, Aphek, and Rehob. The soldiers from the tribe of Asher were not able to force them to leave.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Asher	The soldiers from the tribe of Asher
did … dispossess	were … able to force … to leave
Sidon	Sidon

Judges 1:32

ULT	UST
So the Asherite dwelled in the midst of the Canaanite, the dweller of the land, because he did not dispossess him.	*So those Canaanites continued to live in those cities. The people of the tribe of Asher lived with them, because they were not able to force them to leave.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Canaanite	them
the land	in those cities
he did … dispossess him	they were … able to force … to leave

Judges 1:33

ULT	UST
Naphtali did not dispossess the dwellers of Beth Shemesh or the dwellers of Beth Anath. So he dwelled in the midst of the Canaanite, the dwellers of the land. But the dwellers of Beth Shemesh and Beth Anath became forced labor for them.	*There were Canaanites living in the cities of Beth Shemesh and Beth Anath. The soldiers from the tribe of Naphtali were not able to force them to leave. So those Canaanites continued to live in that area. The people of the tribe of Naphtali lived with them. But they forced the ones who lived in Beth Shemesh and Beth Anath to work as their slaves.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Naphtali	The soldiers from the tribe of Naphtali
did … dispossess	were … able to force … to leave
Beth Shemesh	the cities of Beth Shemesh
the Canaanite	So those Canaanites
the land	that area
Beth Shemesh	Beth Shemesh
forced labor	to work as their slaves

Judges 1:34

ULT	UST
And the Amorite, they pressed the sons of Dan {into} the hill country, for he did not allow him to go down into the valley.	*The Amorites forced the people of the tribe of Dan to live in the hills. That was because they did not allow them to come down and live on the plain.*

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

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

(וַיִּלְחֲצוּ הָאֱמֹרִי אֶת־בְּנֵי־דָן הָהָרָה כִּי־לֹא נָתְנוֹ לָרֶדֶת לָעֵמֶק)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [And the Amorites did not allow the sons of Dan to go down into the valley, so they were pressed into the hill country]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the sons of Dan**

UST the people of the tribe of Dan … them

(אֶת־בְּנֵי־דָן)

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

Support Reference: Metaphor

ULT **he did not allow him**

UST they did not allow

(לֹא נָתְנוֹ)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Amorite	The Amorites

ULT	UST
Dan	Dan

Judges 1:35

ULT	UST
And the Amorite resolved to dwell at Mount Heres, in Aijalon, and in Shaalbim, but the hand of the house of Joseph became heavy and they became forced labor.	*The Amorites fought hard to keep living at Mount Heres and in the cities of Aijalon and Shaalbim{, and so the Israelites were not able to force them to leave}. But when the tribes of Ephraim and Manasseh became stronger, they forced those Amorites to work as their slaves.*

ULT **And the Amorite resolved to dwell at Mount Heres, in Aijalon, and in Shaalbim**
UST The Amorites fought hard to keep living at Mount Heres and in the cities of Aijalon and Shaalbim{, and so the Israelites were not able to force them to leave}
(וַיּוֹאֶל הָאֱמֹרִי֙ לָשֶׁ֣בֶת בְּהַר־חֶ֔רֶס בְּאַיָּלֹ֖ון וּבְשַׁעַלְבִּ֑ים)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **at Mount Heres**
UST Mount Heres
(בְּהַר־חֶ֔רֶס)

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

Support Reference: How to Translate Names

ULT **but the hand of the house of Joseph became heavy**
UST But when the tribes of Ephraim and Manasseh became stronger
(וַתִּכְבַּד֙ יַ֣ד בֵּית־יוֹסֵ֔ף)

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

Support Reference: Idiom

> ULT **the house of Joseph**
> UST the tribes of Ephraim and Manasseh
> (בֵּית־יוֹסֵף)

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

Support Reference: Metaphor

> ULT **and they became forced labor**
> UST they forced those Amorites to work as their slaves
> (וַיִּהְיוּ לָמַס)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Amorite	The Amorites
the house of	the tribes of
Joseph	Ephraim and Manasseh
forced labor	to work as their slaves

Judges 1:36

ULT	UST
Now the border of the Amorite {was} from the Ascent of Akrabbim, from Sela and upward.	*The land where the Amorites lived extended from the Ascent of Akrabbim {toward the west} beyond Sela, up into the hill country.*

ULT **Now the border of the Amorite**
UST The land where the Amorites lived
(וּגְבוּל֙ הָאֱמֹרִ֔י)

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

Support Reference: Background Information

ULT **{was} from the Ascent of Akrabbim**
UST extended from the Ascent of Akrabbim
(מִמַּעֲלֵ֖ה עַקְרַבִּ֑ים)

Akrabbim is a Hebrew word that the ULT has spelled out using English letters so that readers will know how it sounds. The word means "scorpions" in Hebrew, and here it is the name of a place. In your translation you could spell this name the way it sounds in your language, or you could express its meaning as a name. Alternate translation: [was from Scorpion Pass]

Support Reference: Copy or Borrow Words

ULT **from Sela**
UST {toward the west} beyond Sela
(מֵהַסֶּ֖לַע)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Amorite	the Amorites

Judges 2

Judges 2 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

Joshua reappears in the story after it tells how he died

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

"Cut a covenant"

The phrase "cut a covenant" occurs in this chapter. It means "make a covenant." The word "cut" reflects the cultural background. It is used because in some covenant ceremonies, the participants would cut up animals and then walk between the pieces. This was to indicate, "If I break this covenant, may I be destroyed in this same way." It is not necessary to understand this background to covenant ceremonies in order to understand the action in this chapter, so you do not have to use the term "cut" in your

translation. You could simply say “make,” or you could use an expression from your own language and culture.

Translation Issues in This Chapter

“fathers”

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

Symbolic action

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

Judges 2:1

ULT	UST
And the angel of Yahweh went up from Gilgal to Bochim and said, "I am bringing you up from Egypt, and I have brought you to the land that I swore to your fathers. And I have said, 'I will forever not break my covenant with you.	*An angel representing Yahweh went from Gilgal to a place that the people of Israel would soon call Bochim. He said to the Israelite people, "Your ancestors were slaves in Egypt, but I set them free, and they escaped. I promised your ancestors that I would give this land to you, and I have now brought you to it. I told them I would never break the promises I made to them.*

ULT **the angel of Yahweh**
UST An angel representing Yahweh
(מַלְאַךְ־יְהוָה)

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

Support Reference: Assumed Knowledge and Implicit Information

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

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

Support Reference: How to Translate Names

ULT **and said**
UST He said to the Israelite people
(וַיֹּאמֶר)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **I am bringing you up**
UST Your ancestors … but I set them free, and they escaped
(אַעֲלֶה אֶתְכֶם)

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

Support Reference: Irregular Use of Tenses

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

As the Introduction to this chapter discusses, the angel is using the term **fathers** to mean "ancestors." If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to your ancestors]

Support Reference: Metaphor

ULT **And I have said, 'I will forever not break my covenant with you**
UST I told them I would never break the promises I made to them
(וָאֹמַר לֹא־אָפֵר בְּרִיתִי אִתְּכֶם לְעוֹלָם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And I have said that I would not break my covenant with you, to eternity]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	An angel representing
Yahweh	Yahweh
Gilgal	Gilgal
from Egypt	were slaves in Egypt
the land	this land … it
I swore	I promised … that I would give … to you
forever	never

ULT	UST
my covenant	the promises I made

Judges 2:2

ULT	UST
And you, you shall not cut a covenant with the dwellers of this land. Their altars you shall demolish.' But you have not heard my voice. What {is} this you have done?	*But I also told them that you, their descendants, must never make any peace treaties with the people who lived in this land. You were supposed to tear down all the altars {where those people made sacrifices to idols}. But you have not obeyed me. You have done a wicked thing {by making peace treaties with them and not destroying their altars}.*

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

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

(וְאַתֶּם לֹא־תִכְרְתוּ בְרִית לְיוֹשְׁבֵי הָאָרֶץ הַזֹּאת מִזְבְּחוֹתֵיהֶם תִּתֹּצוּן)

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

Support Reference: Quotes within Quotes

ULT **But you have not heard my voice**

UST But you have not obeyed me

(וְלֹא־שְׁמַעְתֶּם בְּקֹלִי)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **But you have not heard my voice**

UST But you have not obeyed me

(וְלֹא־שְׁמַעְתֶּם בְּקֹלִי)

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

Support Reference: Metonymy

> ULT **What {is} this you have done**
> UST You have done a wicked thing {by making peace treaties with them and not destroying their altars}
> (מַה־זֹּאת עָשִׂיתֶם)

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

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a covenant	any peace treaties
land	land
Their altars	all the altars {where those people made sacrifices to idols}

Judges 2:3

ULT	UST
And I have also said, 'I will not expel them from the face of you, but they will be to you in the sides, and their gods will be to you for a snare.'"	*So now, as I warned you {through Joshua}, I will no longer help you force the people who live here to leave. They will bother you continually, as if they were thorns in your sides. And when you worship their idols, it will be as if a hunter catches you in a trap {and kills you}."*

ULT **And I have also said, 'I will not expel them from the face of you, but they will be to you in the sides, and their gods will be to you for a snare**
UST So now, as I warned you {through Joshua}, I will no longer help you force the people who live here to leave. They will bother you continually, as if they were thorns in your sides. And when you worship their idols, it will be as if a hunter catches you in a trap {and kills you}
(וְגַ֣ם אָמַ֔רְתִּי לֹא־אֲגָרֵ֥שׁ אוֹתָ֖ם מִפְּנֵיכֶ֑ם וְהָי֖וּ לָכֶ֣ם לְצִדִּ֔ים וֵאלֹהֵיהֶ֔ם יִהְי֥וּ לָכֶ֖ם לְמוֹקֵֽשׁ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And I have also said that I would not expel them from before you, but they would be to you like thorns in your sides, and their gods would be a snare to you]

Support Reference: Quotes within Quotes

ULT **And I have also said**
UST So now, as I warned you {through Joshua}
(וְגַ֣ם אָמַ֔רְתִּי)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the face of you**
UST the people who live here
(מִפְּנֵיכֶם)

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

Support Reference: Idiom

ULT **but they will be to you in the sides**
UST They will bother you continually, as if they were thorns in your sides
(וְהָיוּ לָכֶם לְצִדִּים)

The angel is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [but they will be thorns in your sides]

Support Reference: Ellipsis

ULT **but they will be to you in the sides**
UST They will bother you continually, as if they were thorns in your sides
(וְהָיוּ לָכֶם לְצִדִּים)

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

Support Reference: Metaphor

ULT **and their gods will be to you for a snare**
UST And when you worship their idols, it will be as if a hunter catches you in a trap {and kills you}
(וֵאלֹהֵיהֶם יִהְיוּ לָכֶם לְמוֹקֵשׁ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and their gods	And when you worship their idols

ULT	UST
for a snare	a hunter catches … in a trap {and kills you}

Judges 2:4

ULT	UST
Now it happened, as the angel of Yahweh spoke these words to all the sons of Israel, that the people lifted up their voice and wept.	*After the angel representing Yahweh had said these things to all the Israelites, they cried loudly.*

ULT Now it happened
UST After … had said
(וַיְהִי)

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

Support Reference: Background Information

ULT the sons of Israel
UST the Israelites
(בְּנֵי יִשְׂרָאֵל)

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

Support Reference: Metaphor

ULT that the people lifted up their voice and wept
UST they cried loudly
(וַיִּשְׂאוּ הָעָם אֶת־קוֹלָם וַיִּבְכּוּ)

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

Support Reference: Collective Nouns

> ULT **that the people lifted up their voice and wept**
> UST they cried loudly
> (וַיִּשְׂאוּ הָעָם אֶת־קוֹלָם וַיִּבְכּוּ)

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

Support Reference: Metaphor

> ULT **that the people lifted up their voice and wept**
> UST they cried loudly
> (וַיִּשְׂאוּ הָעָם אֶת־קוֹלָם וַיִּבְכּוּ)

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

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	the angel representing
Yahweh	Yahweh
Israel	the Israelites

Judges 2:5

ULT	UST
So they called the name of that place Bochim, and they sacrificed to Yahweh there.	*So they named that place Bochim, which means "weeping." They offered sacrifices there to Yahweh.*

ULT So they called the name of that place Bochim
UST So they named that place Bochim, which means "weeping
(וַיִּקְרְאוּ שֵׁם־הַמָּקוֹם הַהוּא בֹּכִים)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT So they called the name of that place
UST So they named that place
(וַיִּקְרְאוּ שֵׁם־הַמָּקוֹם הַהוּא)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
So they called	So they named
and they sacrificed	They offered sacrifices
to Yahweh	to Yahweh

Judges 2:6

ULT	UST
And Joshua dismissed the people, and the sons of Israel went, a man to his inheritance, to possess the land.	*After Joshua had sent the people of Israel away {from the assembly at Shechem}, each group had gone to occupy the land that Joshua had assigned to them.*

ULT **And Joshua dismissed the people, and the sons of Israel went**
UST After Joshua had sent the people of Israel away {from the assembly at Shechem} … group had gone
(וַיְשַׁלַּח יְהוֹשֻׁעַ אֶת־הָעָם וַיֵּלְכוּ בְנֵי־יִשְׂרָאֵל)

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

Support Reference: Background Information

ULT **a man to his inheritance**
UST each … that Joshua had assigned to them
(אִישׁ לְנַחֲלָתוֹ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
Israel	group
to his inheritance	that Joshua had assigned to them
to possess	to occupy
the land	the land

Judges 2:7

ULT	UST
And the people served Yahweh all of the days of Joshua and all of the days of the elders who had lengthened their days after Joshua, who had seen all of the great deed of Yahweh that he had done for Israel.	*The Israelites had obeyed Yahweh for as long as Joshua was alive. After he died, there were still some older leaders alive who had seen all the miracles that Yahweh had done for Israel. For as long as those leaders were alive, the people had continued to obey Yahweh.*

ULT **And the people served Yahweh**
UST The Israelites had obeyed Yahweh … the people had continued to obey Yahweh
(וַיַּעַבְדוּ הָעָם אֶת־יְהוָֹה)

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

Support Reference: Background Information

ULT **all of the days of Joshua and all of the days of the elders**
UST for as long as Joshua was alive … some older leaders … For as long as those leaders were alive
(כָּל יְמֵי יְהוֹשֻׁעַ וְכֹל ׀ יְמֵי הַזְּקֵנִים)

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

Support Reference: Metonymy

ULT **who had lengthened their days after Joshua**
UST After he died, there were still … alive
(אֲשֶׁר הֶאֱרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ)

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

Support Reference: Idiom

ULT **all of the great deed of**
UST all the miracles
(אֵת כָּל־מַעֲשֵׂה & הַגָּדוֹל)

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

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … served	had obeyed … had continued to obey
Yahweh	Yahweh … Yahweh
the days of	was alive
Joshua	Joshua
the days of	were alive
the elders	some older leaders … those leaders
their days	there were still … alive
Joshua	he
Yahweh	Yahweh
for Israel	for Israel

Judges 2:8

ULT	UST
And Joshua, the son of Nun, the servant of Yahweh, died, a son of 110 years.	*Yahweh's servant Joshua was 110 years old when he died. Joshua's father's name was Nun.*

ULT And Joshua, the son of Nun, the servant of Yahweh, died
UST Yahweh's servant Joshua … when he died. Joshua's father's name was Nun
(וַיָּמָת יְהוֹשֻׁעַ בִּן־נוּן עֶבֶד יְהוָה)

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

Support Reference: Background Information

ULT Nun
UST Nun
(נוּן)

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

Support Reference: How to Translate Names

ULT a son of 110 years
UST was 110 years old
(בֶּן־מֵאָה וְעֶשֶׂר שָׁנִים)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the servant of	servant
Yahweh	Yahweh's
years	years

Judges 2:9

ULT	UST
And they buried him within the border of his inheritance in Timnath Heres, in the hill country of Ephraim, to the north of Mount Gaash.	*The Israelites buried the body of Joshua within the territory that he had received from Moses. That was at Timnath Heres, north of Mount Gaash. That is in the hilly area where the descendants of Ephraim settled.*

ULT And they buried him
UST The Israelites buried the body of Joshua
(וַיִּקְבְּרוּ אוֹתוֹ)

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

Support Reference: Background Information

ULT And they buried him
UST The Israelites buried the body of Joshua
(וַיִּקְבְּרוּ אוֹתוֹ)

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

Support Reference: Pronouns — When to Use Them

ULT in Timnath Heres … Gaash
UST That was at Timnath Heres … Gaash
(בְּתִמְנַת־חֶרֶס & גָּעַשׁ)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they buried	The Israelites buried
his inheritance	the territory that he had received from Moses
Ephraim	the descendants of Ephraim

Judges 2:10

ULT	UST
And all of that generation was also gathered to its fathers, and another generation arose after them who did not know Yahweh and also the deed that he had done for Israel.	*Finally, all the people who had lived at the same time as Joshua died. After that, more people grew up who did not know Yahweh. They had also not seen the miracles he had done for the people of Israel.*

ULT **And all of that generation was also gathered to its fathers**
UST Finally, all the people who had lived at the same time as Joshua died
(וְגַם֙ כָּל־הַדּ֣וֹר הַה֔וּא נֶאֶסְפ֖וּ אֶל־אֲבוֹתָֽיו)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it was Yahweh. Alternate translation: [And Yahweh also gathered all of that generation to its fathers]

Support Reference: Active or Passive

ULT **And … was also gathered to its fathers**
UST Finally … died
(וְגַם֙ & נֶאֶסְפ֖וּ אֶל־אֲבוֹתָֽיו)

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

Support Reference: Euphemism

ULT **who did not know Yahweh and also the deed that he had done for Israel**
UST who did not know Yahweh. They had also not seen the miracles he had done for the people of Israel
(אֲשֶׁ֥ר לֹא־יָדְע֖וּ אֶת־יְהוָ֑ה וְגַם֙ אֶת־הַֽמַּעֲשֶׂ֔ה אֲשֶׁ֥ר עָשָׂ֖ה לְיִשְׂרָאֵֽל)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [who did not know Yahweh and also did not know the deed that he had done for Israel]

Support Reference: Ellipsis

ULT **the deed**
UST the miracles
(אֶת־הַמַּעֲשֶׂה)

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

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
generation	the people who had lived
was … gathered	died
generation	people
did … know	did … know … had … seen
Yahweh	Yahweh
for Israel	for the people of Israel

Judges 2:11

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

ULT **evil**
UST things that … were very evil … Yahweh … Yahweh
(אֶת־הָרַע)

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

Support Reference: Abstract Nouns

ULT **in the eyes of Yahweh**
UST Yahweh had said … Yahweh
(בְּעֵינֵי יְהוָה)

The author is using the common expression of his culture, **in the eyes of**, to mean “in the judgment of” or “in the opinion of.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [in Yahweh’s judgment]

Support Reference: Idiom

ULT the Baals
UST different idols that represented gods such as Baal … Yahweh
(אֶת־הַבְּעָלִֽים)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelites
evil	things that … were very evil … Yahweh … Yahweh
Yahweh	Yahweh … Yahweh
and they served	They worshiped
the Baals	different idols that represented gods such as Baal … Yahweh

Judges 2:12

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

ULT and they went after other gods

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

(וַיֵּלְכוּ אַחֲרֵי ׀ אֱלֹהִים אֲחֵרִים)

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

Support Reference: Metaphor

ULT and they bowed down to them

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

(וַיִּשְׁתַּחֲווּ לָהֶם)

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

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	things that … were very evil … Yahweh … Yahweh
the God of	the God … had worshiped
from the land of	out of

ULT	UST
Egypt	Egypt
gods	the … gods
from the gods of	the … gods
and they bowed down	They bowed down … in order to honor them
Yahweh	different idols that represented gods such as Baal … Yahweh

Judges 2:13

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

ULT **and the Ashtoreths**

UST female fertility goddesses such as Ashtoreth

(וְלָעַשְׁתָּרוֹת)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	things that Yahweh … were very evil … Yahweh … Yahweh
and they served	and started worshiping … they also started worshiping
Baal	Baal
and the Ashtoreths	female fertility goddesses such as Ashtoreth

Judges 2:14

ULT	UST
Then the nose of Yahweh burned against Israel, and he gave them into the hand of plunderers, and they plundered them. And he sold them into the hand of their enemies from around, and they were not able anymore to stand to the face of their enemies.	*This made Yahweh very angry with the Israelites. So he allowed people from other groups to attack the Israelites and steal their crops and animals. Yahweh allowed the hostile nations around them to conquer them. The Israelites were no longer able to defeat their enemies in battle.*

ULT **Then the nose of Yahweh burned against Israel**
UST This made Yahweh very angry with the Israelites
(וַיִּֽחַר־אַ֥ף יְהוָ֖ה בְּיִשְׂרָאֵֽל)

As the Introduction to Judges discusses, the author is using the term **nose** to mean anger, by association with the way that a person who is angry breathes heavily through his nose. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. Alternate translation: [Then Yahweh became very angry with Israel]

Support Reference: Idiom

ULT **Then the nose of Yahweh burned against Israel**
UST This made Yahweh very angry with the Israelites
(וַיִּֽחַר־אַ֥ף יְהוָ֖ה בְּיִשְׂרָאֵֽל)

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

Support Reference: Metaphor

ULT **And he sold them into the hand of their enemies from around**
UST Yahweh allowed the hostile nations around them to conquer them
(וַיִּמְכְּרֵ֗ם בְּיַד֙ אוֹיְבֵיהֶ֣ם מִסָּבִ֔יב)

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

Support Reference: Metaphor

ULT **And he sold them into the hand of their enemies**
UST Yahweh allowed the hostile nations … to conquer them
(וַיִּמְכְּרֵם בְּיַד אֹיְבֵיהֶם)

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

Support Reference: Metonymy

ULT **and they were not able anymore to stand to the face of their enemies**
UST The Israelites were no longer able to defeat their enemies in battle
(וְלֹא־יָכְלוּ עוֹד לַעֲמֹד לִפְנֵי אוֹיְבֵיהֶם)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
against Israel	with the Israelites
and they plundered	and steal
their enemies	the hostile nations
their enemies	their enemies

Judges 2:15

ULT	UST
In all that they went out, the hand of Yahweh was against them for calamity, just as Yahweh had spoken and just as Yahweh had sworn to them. And it narrowed to them greatly.	*Whenever the Israelites went to fight their enemies, Yahweh always worked against them and allowed their enemies to defeat them. That was just what he had warned them he would do. So the Israelites were greatly distressed.*

ULT just as Yahweh had spoken and just as Yahweh had sworn to them
UST That was just what he had warned them he would do
(כַּאֲשֶׁר֩ דִּבֶּר יְהוָ֨ה וְכַאֲשֶׁ֤ר נִשְׁבַּע֙ יְהוָ֣ה לָהֶ֔ם)

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

Support Reference: Hendiadys

ULT And it narrowed to them greatly
UST So the Israelites were greatly distressed
(וַיֵּ֥צֶר לָהֶ֖ם מְאֹֽד)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
for calamity	and allowed their enemies to defeat them
Yahweh	he
Yahweh	he
had sworn	had warned … he would do

Judges 2:16

ULT	UST
Then Yahweh raised up judges, and they saved them from the hand of their plunderers.	*But then Yahweh brought leaders to them. These leaders rescued the Israelites from the powerful enemies who had been attacking them.*

ULT Then Yahweh raised up judges
UST But then Yahweh brought leaders to them
(וַיָּקֶם יְהוָה שֹׁפְטִים)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
judges	leaders
and they saved them	These leaders rescued the Israelites

Judges 2:17

ULT	UST
But even to their judges they did not listen. For they whored after other gods and they bowed down to them. They turned quickly from the way that their fathers had walked, to hear the commandments of Yahweh. They did not do thus.	*But the Israelites did not obey those leaders. Instead, they were unfaithful to Yahweh and worshiped false gods. They bowed down to idols that represented those gods. They were not like their ancestors. Their ancestors had obeyed what Yahweh commanded. But these younger people quickly stopped behaving as their ancestors had behaved.*

ULT But even to their judges they did not listen … to hear the commandments of Yahweh
UST But the Israelites did not obey those leaders … had obeyed what Yahweh commanded
(וְגַם אֶל־שְׁפָטֵיהֶם לֹא שָׁמְעוּ & לִשְׁמֹעַ מִצְוֹת־יְהוָה)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT they whored after other gods
UST they were unfaithful to Yahweh and worshiped false gods
(זָנוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים)

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

Support Reference: Metaphor

ULT They turned quickly from the way that their fathers had walked
UST their ancestors. Their ancestors … But these younger people quickly stopped behaving as their ancestors had behaved
(סָרוּ מַהֵר מִן־הַדֶּרֶךְ אֲשֶׁר הָלְכוּ אֲבוֹתָם)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their judges	those leaders
they whored	they were unfaithful to Yahweh and worshiped

ULT	UST
gods	gods
and they bowed down	They bowed down
Yahweh	Yahweh

Judges 2:18

ULT	UST
For when Yahweh raised up for them judges, then Yahweh was with the judge and he saved them from the hand of their enemies all of the days of the judge. For Yahweh had compassion because of their groaning from the faces of their afflictors and their oppressors.	*The Israelites were groaning because their enemies were treating them badly and making them suffer. Yahweh heard them groaning and felt sorry for them. So he brought leaders to them, and he helped each leader rescue the people from their enemies. He did that for as long as the leader was alive.*

ULT **For when Yahweh raised up for them judges … For Yahweh had compassion because of their groaning from the faces of their afflictors and their oppressors**
UST The Israelites were groaning because their enemies were treating them badly and making them suffer. Yahweh heard them groaning and felt sorry for them. So he brought leaders to them
(וְכִי־הֵקִים יְהוָה ׀ לָהֶם֙ שֹׁפְטִ֔ים & כִּי־יִנָּחֵם יְהוָה֙ מִנַּאֲקָתָ֔ם מִפְּנֵ֖י לֹחֲצֵיהֶ֑ם וְדֹחֲקֵיהֶֽם)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh raised up for them judges**
UST he brought leaders to them
(הֵקִים יְהוָה ׀ לָהֶם֙ שֹׁפְטִ֔ים)

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

Support Reference: Metaphor

ULT **and he saved them**
UST rescue the people
(וְהוֹשִׁיעָ֔ם)

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

Support Reference: Pronouns — When to Use Them

> ULT **all of the days of the judge**
> UST He did that for as long as the leader was alive
> (כָּל יְמֵי הַשֹּׁפֵט)

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

Support Reference: Metonymy

> ULT **from the faces of their afflictors and their oppressors**
> UST because their enemies were treating them badly and making them suffer
> (מִפְּנֵי לֹחֲצֵיהֶם וְדֹחֲקֵיהֶם)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
judges	leaders
Yahweh	he
the judge	each leader
and he saved them	rescue the people
their enemies	their enemies
the days of	was alive
the judge	the leader
Yahweh	Yahweh
had compassion	and felt sorry for them

Judges 2:19

ULT	UST
But it happened, at the death of the judge, they turned and acted corruptly more than their fathers, to walk after other gods, to serve them, and to bow down to them. They did not drop {any} of their deeds or {any} of their stubborn ways.	*But after that leader died, the people stopped living as God wanted. Instead, they did even more evil things than the Israelites who had lived before them. They worshiped other gods and bowed down to them and did what they thought those gods wanted them to do. They stubbornly continued to do very wicked things.*

ULT **they turned**
UST the people stopped living as God wanted
(יָשֻׁבוּ)

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

Support Reference: Metaphor

ULT **to walk after other gods**
UST They worshiped other gods
(לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים)

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

Support Reference: Metaphor

ULT **They did not drop**
UST They stubbornly continued to do
(לֹא הִפִּילוּ)

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

Support Reference: Metaphor

ULT **{any} of their deeds or {any} of their stubborn ways**
UST very wicked things
(מִמַּעַלְלֵיהֶם וּמִדַּרְכָּם הַקָּשָׁה)

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

Support Reference: Metaphor

ULT **{any} of their deeds or {any} of their … ways**
UST very wicked things
(מִמַּעַלְלֵיהֶם וּמִדַּרְכָּם)

The terms **deeds** and **ways** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. The UST models one way to do this.

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the judge	that leader
gods	gods
to serve them	and did what they thought those gods wanted them to do
and to bow down	and bowed down

Judges 2:20

ULT	UST
So the nose of Yahweh burned against Israel and he said, "In that this nation has transgressed my covenant that I commanded their fathers and they have not listened to my voice,	*This made Yahweh very angry with the Israelite people. He said, "These people have disobeyed the agreement that I made with their ancestors. They have not done what I told them to do.*

ULT So the nose of Yahweh burned against Israel
UST This made Yahweh very angry with the Israelite people
(וַיִּֽחַר־אַ֥ף יְהוָ֖ה בְּיִשְׂרָאֵ֑ל)

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

Support Reference: Idiom

ULT and they have not listened to my voice
UST They have not done what I told them to do
(וְלֹ֥א שָׁמְע֖וּ לְקוֹלִֽי)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
against Israel	with the Israelite people
nation	people
has transgressed	have disobeyed
my covenant	the agreement

Judges 2:21

ULT	UST
I also will not continue to dispossess from the face of them any of the nations that Joshua left when he died,	*When Joshua died, there were still some other people groups living in this land. Because the Israelites are disobeying me, I will no longer help them force any of those people groups to leave.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to dispossess	will … help them force … to leave
the nations	some other people groups … those people groups
Joshua	Joshua

Judges 2:22

ULT	UST
for the testing of Israel by them, whether they will be keeping the way of Yahweh, to walk in them just as their fathers kept {them}, or not."	*Instead, I will use those people groups to create difficult situations for the Israelites. That will show whether or not they will consistently do what I want them to do, as their ancestors did."*

ULT whether they will be keeping the way of Yahweh, to walk in them
UST That will show whether … they will consistently do what I want them to do
(הֲשֹׁמְרִים הֵם֙ אֶת־דֶּ֣רֶךְ יְהוָ֔ה לָלֶ֖כֶת בָּ֑ם)

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

Support Reference: Metaphor

ULT the way of Yahweh
UST what I want them to do
(אֶת־דֶּ֣רֶךְ יְהוָ֔ה)

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

Support Reference: First, Second or Third Person

ULT to walk in them
UST consistently
(לָלֶ֖כֶת בָּ֑ם)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the testing of	to create difficult situations for
Israel	the Israelites
Yahweh	I

Judges 2:23

ULT	UST
So Yahweh left those nations, so as not to dispossess them quickly, and he did not give them into the hand of Joshua.	*That is why Yahweh did not allow Joshua and his army to force those people groups to leave. Instead, he allowed those people groups to stay in the land for a long time after the people of Israel arrived.*

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

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

(וְלֹא נְתָנָם בְּיַד־יְהוֹשֻׁעַ)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
nations	those people groups
to dispossess them	after the people of Israel arrived
Joshua	Joshua and his army

Judges 3

Judges 3 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

Yahweh allowed other nations to conquer Israel

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

The carved images at Gilgal

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

Judges 3:1

ULT	UST
Now those nations that Yahweh left for the testing of Israel by them, all who had not known any of the wars of Canaan,	*The younger Israelites had not fought in any of the wars against the Canaanites. Yahweh wanted them to show faith and courage. So he allowed some enemy people groups to stay in the land.*

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

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

(וְאֵלֶּה הַגּוֹיִם אֲשֶׁר הִנִּיחַ יְהוָה לְנַסּוֹת בָּם אֶת־יִשְׂרָאֵל אֵת כָּל־אֲשֶׁר לֹא־יָדְעוּ אֵת כָּל־מִלְחֲמוֹת כְּנָעַן)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Now many of the Israelites had not known any of the wars of Canaan, so Yahweh left some nations for the testing of Israel by them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Now those nations**

UST some … people groups

(וְאֵלֶּה הַגּוֹיִם)

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

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	people groups
Yahweh	Yahweh
for the testing of	wanted … to show faith and courage
Israel	them
Canaan	against the Canaanites

Judges 3:2

ULT	UST
only for the knowing of the generations of the sons of Israel, to teach them warfare, only who previously had not known them,	*Yahweh did that in order to teach the new generation of Israelites how to wage war, since they had no experience fighting battles before.*

ULT the sons of Israel
UST Israelites
(בְּנֵי־יִשְׂרָאֵל)

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

Support Reference: Metaphor

ULT had not known them
UST had no experience fighting battles
(לֹא יָדָעוּם)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the knowing of	to teach
the generations of	the new generation of
Israel	Israelites

Judges 3:3

ULT	UST
{were} the five rulers of the Philistines, and all of the Canaanite and the Sidonian and the Hivite, the dweller of the mountain of Lebanon, from Mount Baal Hermon to Lebo Hamath.	*These are the people groups that Yahweh allowed to stay in the land: the Philistines and their five leaders, the Canaanites, the people living in and around the city of Sidon, and the Hivites living in the mountains of Lebanon between Mount Baal Hermon and Lebo Hamath.*

ULT **the Canaanite and the Sidonian and the Hivite**
UST the Canaanites, the people living in and around the city of Sidon, and the Hivites
(הַכְּנַעֲנִי֙ וְהַצִּידֹנִ֔י וְהַחִוִּ֖י)

The author is not referring to a specific **Canaanite**, **Sidonian**, or **Hivite**. He means the members of those people groups in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Canaanites and Sidonians and Hivites]

Support Reference: Generic Noun Phrases

ULT **from Mount Baal Hermon**
UST between Mount Baal Hermon
(מֵהַ֤ר בַּעַל֙ חֶרְמ֔וֹן)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rulers of	and their … leaders
the Philistines	These are the people groups that Yahweh allowed to stay in the land: the Philistines
the Canaanite	the Canaanites
and the Hivite	and the Hivites
the … Lebanon	Lebanon
Lebo Hamath	Lebo Hamath

Judges 3:4

ULT	UST
And they were for the testing of Israel by them, to know whether they would hear the commandments of Yahweh, which he commanded their fathers by the hand of Moses.	*Yahweh left those people groups there to test the Israelites. He wanted to see whether they would obey the commands that he had told Moses to give to their ancestors.*

ULT whether they would hear
UST whether they would obey
(הֲיִשְׁמְעוּ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT the commandments of Yahweh, which he commanded their fathers
UST the commands that he had told … to their ancestors
(אֶת־מִצְוֹת יְהוָה אֲשֶׁר־צִוָּה אֶת־אֲבוֹתָם)

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [the commandments that Yahweh ordered their fathers to obey]

Support Reference: Poetry

ULT by the hand of Moses
UST Moses to give
(בְּיַד־מֹשֶׁה)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the testing of	to test
Israel	the Israelites
to know	He wanted to see
Yahweh	he

ULT	UST
Moses	Moses

Judges 3:5

ULT	UST
So the sons of Israel dwelled in the midst of the Canaanite, the Hittite, and the Amorite and the Perizzite and the Hivite and the Jebusite.	*That was why the Israelites lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.*

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

UST the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites
(הַכְּנַעֲנִי הַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי)

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

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	That was why the Israelites
the Canaanite	the Canaanites
the Hittite	the Hittites
and the Amorite	the Amorites
and the Perizzite	the Perizzites
and the Hivite	the Hivites
and the Jebusite	and the Jebusites

Judges 3:6

ULT	UST
And they took their daughters for themselves as wives, and they gave their daughters to their sons, and they served their gods.	*The Israelite men married women from those people groups. They also allowed their daughters to marry men from those people groups. And they worshiped the gods of those people groups.*

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

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

(וַיִּקְחוּ אֶת־בְּנוֹתֵיהֶם לָהֶם לְנָשִׁים וְאֶת־בְּנוֹתֵיהֶם נָתְנוּ לִבְנֵיהֶם וַיַּעַבְדוּ אֶת־אֱלֹהֵיהֶם)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they served	And they worshiped
their gods	the gods of those people groups

Judges 3:7

ULT	UST
So the sons of Israel did evil in the eyes of Yahweh. And they forgot Yahweh their God and they served the Baals and the Asherahs.	*The Israelites then did things that Yahweh had said were very wicked. They stopped worshiping Yahweh, the God their ancestors had worshiped. Instead, they started to worship idols that represented gods such as Baal and goddesses such as Asherah.*

ULT **evil**
UST things … were very wicked
(אֶת־הָרַע)

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

Support Reference: Abstract Nouns

ULT **in the eyes of Yahweh**
UST that Yahweh had said
(בְּעֵינֵי יְהוָה)

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

Support Reference: Idiom

ULT **the Baals and the Asherahs**
UST idols that represented gods such as Baal and goddesses such as Asherah
(אֶת־הַבְּעָלִים וְאֶת־הָאֲשֵׁרוֹת)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelites
evil	things … were very wicked
Yahweh	Yahweh
Yahweh	Yahweh
their God	the God their ancestors had worshiped
and they served	Instead, they started to worship

ULT	UST
the Baals	idols that represented gods such as Baal
the Asherahs	and goddesses such as Asherah

Judges 3:8

ULT	UST
Then the nose of Yahweh burned against Israel and he sold them into the hand of Cushan-Rishathaim, the king of Aram Naharaim. And the sons of Israel served Cushan-Rishathaim eight years.	*This made Yahweh very angry with the people of Israel. So he allowed Cushan-Rishathaim, the king of Aram Naharaim {in Mesopotamia}, to conquer them. Cushan-Rishathaim ruled over the people of Israel for eight years.*

ULT **Then the nose of Yahweh burned against Israel**
UST This made Yahweh very angry with the people of Israel
(וַיִּֽחַר־אַף יְהוָה בְּיִשְׂרָאֵל)

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

Support Reference: Introduction of a New Event

ULT **Then the nose of Yahweh burned against Israel**
UST This made Yahweh very angry with the people of Israel
(וַיִּֽחַר־אַף יְהוָה בְּיִשְׂרָאֵל)

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

Support Reference: Idiom

ULT **and he sold them into the hand of**
UST So he allowed … to conquer them
(וַיִּמְכְּרֵם בְּיַד)

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

Support Reference: Metaphor

ULT **Aram Naharaim**
UST Aram Naharaim {in Mesopotamia}
(אֲרַם נַהֲרָיִם)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
against Israel	with the people of Israel
the king of	the king of
Aram Naharaim	Aram Naharaim {in Mesopotamia}
Israel	Israel
And … served	ruled over
years	for … years

Judges 3:9

ULT	UST
Then the sons of Israel cried out to Yahweh, and Yahweh raised up a savior for the sons of Israel, and he saved them: Othniel, the son of Kenaz, the brother of Caleb, the {one} younger than him.	*But when the people of Israel pleaded with Yahweh to help them, he brought a leader to rescue them. This leader was Othniel, the son of Caleb's younger brother Kenaz.*

ULT and Yahweh raised up a savior
UST he brought a leader
(וַיָּקֶם יְהוָה מוֹשִׁיעַ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
Then … cried out	But when … pleaded … to help them
Yahweh	Yahweh
Yahweh	he
a savior	a leader
Israel	them
and he saved them	to rescue
Caleb	Caleb's

Judges 3:10

ULT	UST
And the Spirit of Yahweh was upon him, and he judged Israel. And he went out to war, and Yahweh gave Cushan-Rishathaim, the king of Aram, into his hand. So his hand was strong against Cushan-Rishathaim.	*Yahweh's Spirit gave Othniel special strength and courage to be a leader for the Israelites. Then he led an army that fought against the army of Cushan-Rishathaim, the king of Aram. Yahweh enabled the Israelites to win this battle. So Othniel defeated Cushan-Rishathaim {and he no longer ruled over the people of Israel}.*

ULT **And the Spirit of Yahweh was upon him**
UST Yahweh's Spirit gave Othniel special strength and courage
(וַתְּהִי עָלָיו רוּחַ־יְהוָה)

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

Support Reference: Metaphor

ULT **And he went out to war**
UST Then he led an army that fought against the army of
(וַיֵּצֵא לַמִּלְחָמָה)

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

Support Reference: Synecdoche

ULT **and Yahweh gave Cushan-Rishathaim, the king of Aram, into his hand**
UST Cushan-Rishathaim, the king of Aram. Yahweh enabled the Israelites to win this battle
(וַיִּתֵּן יְהוָה בְּיָדוֹ אֶת־כּוּשַׁן רִשְׁעָתַיִם מֶלֶךְ אֲרָם)

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

Support Reference: Metonymy

ULT and Yahweh gave Cushan-Rishathaim, the king of Aram, into his hand
UST Cushan-Rishathaim, the king of Aram. Yahweh enabled the Israelites to win this battle
(וַיִּתֵּן יְהוָה בְּיָדוֹ אֶת־כּוּשַׁן רִשְׁעָתַיִם מֶלֶךְ אֲרָם)

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

Support Reference: Synecdoche

ULT So his hand was strong against Cushan-Rishathaim
UST So Othniel defeated Cushan-Rishathaim {and he no longer ruled over the people of Israel}
(וַתָּעָז יָדוֹ עַל כּוּשַׁן רִשְׁעָתָיִם)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Spirit of	Spirit
Yahweh	Yahweh's
and he judged	to be a leader for
Israel	the Israelites
Yahweh	Yahweh
the king of	the king of
Aram	Aram

Judges 3:11

ULT	UST
And the land rested 40 years. Then Othniel, the son of Kenaz, died.	*After that, the land of Israel was a peaceful place for the next 40 years, until Othniel son of Kenaz died.*

ULT And the land rested 40 years
UST After that, the land of Israel was a peaceful place for the next 40 years
(וַתִּשְׁקֹ֥ט הָאָ֖רֶץ אַרְבָּעִ֣ים שָׁנָ֑ה)

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

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land of Israel
years	years

Judges 3:12

ULT	UST
Then the sons of Israel resumed to do evil in the eyes of Yahweh. So Yahweh strengthened Eglon, the king of Moab, against Israel, because they did evil in the eyes of Yahweh.	*Then the Israelites once again did things that Yahweh had said were very wicked. Because they were doing these things, Yahweh gave Eglon, the king of Moab, a stronger army than the Israelites had {so that he could defeat them}.*

ULT **evil in the eyes of Yahweh**
UST things that Yahweh had said were very wicked
(הָרַע בְּעֵינֵי יְהוָה)

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

Support Reference: Idiom

ULT **So Yahweh strengthened Eglon, the king of Moab, against Israel, because they did evil in the eyes of Yahweh**
UST Because they were doing these things, Yahweh gave Eglon, the king of Moab, a stronger army than the Israelites had {so that he could defeat them}
(וַיְחַזֵּק יְהוָה אֶת־עֶגְלוֹן מֶלֶךְ־מוֹאָב עַל־יִשְׂרָאֵל עַל כִּי־עָשׂוּ אֶת־הָרַע בְּעֵינֵי 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: [So because the Israelites did evil in his eyes, Yahweh strengthened Eglon, the king of Moab, against them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So Yahweh strengthened Eglon, the king of Moab, against Israel**
UST Yahweh gave Eglon, the king of Moab, a stronger army than the Israelites had {so that he could defeat them}
(וַיְחַזֵּק יְהוָה אֶת־עֶגְלוֹן מֶלֶךְ־מוֹאָב עַל־יִשְׂרָאֵל)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
evil	things … were very wicked
Yahweh	Yahweh
Yahweh	Yahweh
the king of	the king of
Moab	Moab
Israel	the Israelites … them
evil	these things
Yahweh	these things

Judges 3:13

ULT	UST
And he gathered to him the sons of Ammon and Amalek, and he went and struck Israel, and they possessed the City of Palms.	*Eglon persuaded the leaders of the Ammonites and the Amalekites to join their armies with his army to attack Israel. They defeated the Israelites and captured Jericho, which people called the City of Palms.*

ULT And he gathered to him the sons of Ammon and Amalek
UST Eglon persuaded the leaders of the Ammonites and the Amalekites to join their armies with his army
(וַיֶּאֱסֹף אֵלָיו אֶת־בְּנֵי עַמּוֹן וַעֲמָלֵק)

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

Support Reference: Metaphor

ULT and struck Israel
UST to attack Israel
(וַיַּךְ אֶת־יִשְׂרָאֵל)

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

Support Reference: Metonymy

ULT the City of Palms
UST Jericho, which people called the City of Palms
(אֶת־עִיר הַתְּמָרִים)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ammon	the Ammonites
and Amalek	and the Amalekites
Israel	Israel
and they possessed	They defeated the Israelites and captured

ULT	UST
the … Palms	Palms

Judges 3:14

ULT	UST
So the sons of Israel served Eglon, the king of Moab, 18 years.	*Then King Eglon of Moab ruled the Israelites for 18 years.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
So … served	Then … ruled
the king of	King
Moab	of Moab
years	years

Judges 3:15

ULT	UST
Then the sons of Israel cried out to Yahweh, and Yahweh raised up a savior for them, Ehud, the son of Gera, a Benjaminite, a man impeded in his right hand. And the sons of Israel sent tribute by his hand to Eglon, the king of Moab.	*After that, the Israelites again pleaded with Yahweh to help them. So he brought another leader to rescue them. This leader was Ehud, the son of Gera. He was from the tribe of Benjamin, and he was left-handed. King Eglon of Moab made the Israelites send him goods such as gold, silver, animals, and crops every year so that he would not attack them. This time, the Israelites put Ehud in charge of delivering those goods.*

ULT **and Yahweh raised up a savior for them**
UST So he brought another leader to rescue them
(וַיָּקֶם יְהוָה לָהֶם מוֹשִׁיעַ)

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

Support Reference: Metaphor

ULT **Ehud, the son of Gera**
UST This leader was Ehud, the son of Gera
(אֶת־אֵהוּד בֶּן־גֵּרָא)

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

Support Reference: How to Translate Names

ULT **a man impeded in his right hand**
UST and he was left-handed
(אִישׁ אִטַּר יַד־יְמִינוֹ)

The author is speaking as if the Ehud literally had some limitation in the use of his **right hand**. In the context of this culture, the phrase probably indicates that he could use his left hand better than he could use his right hand but that he actually had no restriction in the use of either hand. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a left-handed man]

Support Reference: Metaphor

ULT **And the sons of Israel sent tribute by his hand**
UST made the Israelites send … goods such as gold, silver, animals, and crops every year so that he would not attack them. This time, the Israelites put Ehud in charge of delivering those goods
(וַיִּשְׁלְחוּ בְנֵי־יִשְׂרָאֵל בְּיָדוֹ מִנְחָה)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
Then … cried out	After that … again pleaded … to help them
Yahweh	Yahweh
Yahweh	he
a savior	another leader to rescue
a Benjaminite	He was from the tribe of Benjamin
Israel	the Israelites … the Israelites
tribute	goods such as gold, silver, animals, and crops every year so that he would not attack them … those goods
the king of	King … of
Moab	Moab

Judges 3:16

ULT	UST
And Ehud made a sword for himself, and two mouths {were} to it; a cubit {was} its length. And he bound it onto his right thigh beneath his clothing.	*Ehud had made a special sword to bring with him on this trip. Both of its edges were sharp, and it was only half a meter long. He hid it under his clothes by strapping it onto his right thigh.*

ULT **and two mouths {were} to it**
UST Both of its edges were sharp
(וְלָהּ שְׁנֵי פִיּוֹת)

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

Support Reference: Personification

ULT **a cubit {was} its length**
UST and it was only half a meter long
(גֹּמֶד אָרְכָּהּ)

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

Support Reference: Biblical Distance

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sword	a special sword
And he bound	He hid … by strapping

Judges 3:17

ULT	UST
Then he brought the tribute to Eglon, the king of Moab. Now Eglon {was} a very fat man.	*Ehud made sure that King Eglon of Moab received all of the goods that the Israelites had sent. (Eglon was a very fat man.)*

ULT Now Eglon
UST Eglon
(וְעֶגְלֹון)

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

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribute	all of the goods that the Israelites had sent
the king of	King … of
Moab	Moab

Judges 3:18

ULT	UST
Now it happened, when he had finished bringing the tribute, that he sent away the people, the bearers of the tribute.	*After he had delivered all of the goods, Ehud told the men who had carried them to go back to Israel.*

ULT that he sent away the people
UST Ehud told the men … to go back to Israel
(וַיְשַׁלַּח אֶת־הָעָם)

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

Support Reference: Pronouns — When to Use Them

ULT Now it happened
UST After
(וַיְהִי)

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

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribute	the goods
the bearers of	who had carried
the tribute	them

Judges 3:19

ULT	UST
But he, he turned back from the carved images that {were} at Gilgal, and he said, "A word of secrecy {is} to me for you, O king." And he said, "Hush!" So all of the ones standing around him went out from around him.	*Ehud went with the men as far as the boundary stones near the city of Gilgal. There he told the other men to go on, but he himself turned around {and went back to the king of Moab. When he arrived at the palace,} he told the king, "Your majesty, I have a secret message for you." So the king told all his servants to be quiet, and he sent them out of the room.*

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

The author is stating the pronoun **he** separately, even though the verb translated as **he turned back** already includes this meaning. He is doing that because he is contrasting what Ehud did with what the bearers of the tribute did. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [But for his part, he turned back]

Support Reference: Pronouns — When to Use Them

ULT **the carved images**
UST the boundary stones
(הַפְּסִילִים)

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

Support Reference: Translate Unknowns

ULT **and he said**
UST { … When he arrived at the palace,} he told the king
(וַיֹּאמֶר)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **A word of secrecy {is} to me for you**
> UST I have a secret message for you
> (דְּבַר־סֵתֶר לִי אֵלֶיךָ)

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

Support Reference: Abstract Nouns

> ULT **And he said, "Hush**
> UST So the king told … to be quiet
> (וַיֹּאמֶר הָס)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the carved images	the boundary stones
Gilgal	the city of Gilgal
O king	Your majesty

Judges 3:20

ULT	UST
Then Ehud came to him. Now he was sitting in the upper room of coolness that {was} to him, alone. And Ehud said, "A word from God {is} to me for you." And he arose from upon the throne.	*This left Eglon sitting all by himself in the room of his palace where he stayed cool in the heat of summer. Ehud came close to him and said, "I have a message for you from God." The king stood up from his throne {to receive the message}.*

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

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

(וְאֵהוּד ׀ בָּא אֵלָיו וְהוּא־יֹשֵׁב בַּעֲלִיַּת הַמְקֵרָה אֲשֶׁר־לוֹ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now he was sitting**

UST This left Eglon sitting

(וְהוּא־יֹשֵׁב)

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

Support Reference: Background Information

ULT **in the upper room of coolness that {was} to him**
UST in the room of his palace where he stayed cool in the heat of summer
(בַּעֲלִיַּת הַמְקֵרָה אֲשֶׁר־לוֹ)

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

Support Reference: Translate Unknowns

ULT **And he arose**
UST The king stood up … to receive the message
(וַיָּקָם)

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

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	from God
the throne	his throne

Judges 3:21

ULT	UST
Then Ehud stretched out his left hand and took the sword from upon his right thigh, and he thrust it into his belly.	*As the king got up, Ehud reached with his left hand and pulled the dagger from his right thigh. He plunged it into the king's stomach.*

ULT and he thrust it into his belly
UST He plunged it into the king's stomach
(וַיִּתְקָעֵהָ בְּבִטְנוֹ)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sword	the dagger

Judges 3:22

ULT	UST
And the handle also went in after the blade, and the fat closed around the handle, for he did not pull the sword from his belly, and excrement came out.	*Ehud plunged the sword in so far that even the handle went into the king's belly. Ehud did not pull the sword out. He left it there, with the king's fat surrounding it. {From the force of the blow,} Eglon's bowels discharged.*

ULT **and the fat closed around the handle, for he did not pull the sword from his belly**
UST into the king's belly. Ehud did not pull the sword out. He left it there, with the king's fat surrounding it
(וַיִּסְגֹּר הַחֵלֶב בְּעַד הַלַּהַב כִּי לֹא שָׁלַף הַחֶרֶב מִבִּטְנוֹ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [and since Ehud did not pull the sword from Eglon's belly, the fat closed around the handle]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and excrement came out**
UST {From the force of the blow,} Eglon's bowels discharged
(וַיֵּצֵא הַפַּרְשְׁדֹנָה)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sword	the sword … it

Judges 3:23

ULT	UST
Then Ehud went out {to} the porch, and he closed the doors of the upper room behind him and bolted {them}.	*Then Ehud stepped out of the room into its entrance area. He closed the doors to the room, and he bolted them shut as he closed them.*

ULT {to} the porch
UST into its entrance area
(הַמִּסְדְּרוֹנָה)

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

Support Reference: Translate Unknowns

Judges 3:24

ULT	UST
And he went out, and his servants came, and they looked, and behold, the doors of the upper room {were} bolted. So they said, "Surely he is covering his feet in the chamber of coolness."	*Then Ehud ran away from the palace. King Eglon's servants came back, but they found that someone had locked the doors to the room. They said {to each other}, "The king must be relieving himself in there."*

ULT **And he went out, and his servants came**
UST Then Ehud ran away from the palace. King Eglon's servants came back
(וְהוּא יָצָא וַעֲבָדָיו בָּאוּ)

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

Support Reference: Pronouns — When to Use Them

ULT **and they looked, and behold, the doors of the upper room {were} bolted**
UST but they found that someone had locked the doors to the room
(וַיִּרְאוּ וְהִנֵּה דַלְתוֹת הָעֲלִיָּה נְעוּלוֹת)

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

Support Reference: Foreground Information

ULT **the doors of the upper room {were} bolted**
UST someone had locked the doors to the room
(דַלְתוֹת הָעֲלִיָּה נְעוּלוֹת)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [someone had bolted the doors of the upper room]

Support Reference: Active or Passive

ULT **he is covering his feet**
UST The king
(מַסִּיךְ הוּא אֶת־רַגְלָיו)

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

Support Reference: Euphemism

ULT **in the chamber of coolness**
UST in there
(בַּחֲדַר הַמְּקֵרָה)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and his servants	King Eglon’s servants

Judges 3:25

ULT	UST
So they waited until they felt ashamed, but behold, he was not opening the doors of the upper room. So they took the opener and they opened {them}, and behold, their lord {was} fallen on the ground, dead.	*So they waited. But when the king did not open the doors of the room for a long time, they became concerned because they had left him alone for so long. They got a key and unlocked and opened the doors. And they saw that their king was lying on the floor dead {from the sword wound}.*

ULT **until they felt ashamed**
UST they became concerned because they had left him alone for so long
(עַד־בּוֹשׁ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the opener**
UST a key
(אֶת־הַמַּפְתֵּחַ)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they felt ashamed	they became concerned because they had left him alone for so long
their lord	their king
on the ground	on the floor

Judges 3:26

ULT	UST
But Ehud escaped during their delaying, and he passed the carved images, and he fled to Seirah.	*The servants had taken so long to enter the king's room that Ehud had time to escape. He ran back to Israel, passed by the boundary stones {at Gilgal}, and arrived at the city of Seirah.*

ULT But Ehud escaped during their delaying
UST The servants had taken so long to enter the king's room that Ehud had time to escape
(וְאֵהוּד נִמְלַט עַד הִתְמַהְמָהָם)

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

Support Reference: Information Structure

ULT the carved images
UST the boundary stones {at Gilgal}
(אֶת־הַפְּסִילִים)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the carved images	the boundary stones {at Gilgal}

Judges 3:27

ULT	UST
Now it happened at his coming that he blew on the shofar in the hill country of Ephraim. Then the sons of Israel went down with him from the hill country, and he {was} to the face of them.	*That city was in the hilly area where the descendants of Ephraim lived. When Ehud got there, he blew a ram's horn {to call the people to join him in fighting against the people of Moab}. So the Israelites went with him down from the hills {toward the Jordan River}. Ehud was leading them.*

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

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

(וַיְהִי בְּבוֹאוֹ וַיִּתְקַע בַּשּׁוֹפָר בְּהַר אֶפְרַיִם וַיֵּרְדוּ עִמּוֹ בְּנֵי־יִשְׂרָאֵל מִן־הָהָר וְהוּא לִפְנֵיהֶם: וַיֹּאמֶר אֲלֵהֶם רִדְפוּ אַחֲרַי כִּי־נָתַן יְהוָה אֶת־אֹיְבֵיכֶם אֶת־מוֹאָב בְּיֶדְכֶם וַיֵּרְדוּ אַחֲרָיו וַיִּלְכְּדוּ אֶת־מַעְבְּרוֹת הַיַּרְדֵּן לְמוֹאָב וְלֹא־נָתְנוּ אִישׁ לַעֲבֹר) (3:27-28)

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

Support Reference: Verse Bridges

ULT **that he blew on the shofar**

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

(וַיִּתְקַע בַּשּׁוֹפָר)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **on the shofar**
> UST a ram's horn
> (בַּשּׁוֹפָר)

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

Support Reference: Translate Unknowns

> ULT **{was} to the face of them**
> UST was leading them
> (לְפָנֵיהֶם)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the shofar	a ram's horn
Ephraim	where the descendants of Ephraim lived
Israel	the Israelites

Judges 3:28

ULT	UST
Now he had said to them, "Follow after me, for Yahweh has given your enemies, Moab, into your hand." So they went down after him and they captured the fords of the Jordan opposite Moab, and they did not allow anyone to cross over.	*Ehud told the men he was leading, "Yahweh is going to enable us to defeat our enemies, the people of Moab. So follow me!" So they followed him down to the Jordan River, and they stationed some of their men at the place where people could walk across the river into Moab. That way they could kill any people from Moab who tried to cross the river to escape.*

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

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

(וַיֹּאמֶר אֲלֵהֶם רִדְפוּ אַחֲרַי כִּי־נָתַן יְהוָה אֶת־אֹיְבֵיכֶם אֶת־מוֹאָב בְּיֶדְכֶם)

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

Support Reference: Background Information

ULT **your enemies … into your hand**

UST is going to enable us to defeat our enemies

(אֶת־אֹיְבֵיכֶם & בְּיֶדְכֶם)

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

Support Reference: Forms of 'You' — Singular

ULT Moab … opposite Moab
UST the people of Moab … into Moab
(אֶת־מוֹאָב & לְמוֹאָב)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your enemies	our enemies
Moab	the people of Moab
and they captured	and they stationed some of their men at
the Jordan	to the Jordan River … the river
opposite Moab	into Moab

Judges 3:29

ULT	UST
And they struck Moab at that time, about 10,000 men. Each {was} robust and each {was} a man of strength, but not one escaped.	*At that time, the Israelites killed about 10,000 Moabite soldiers {who had been occupying the city of Jericho}. They were all strong and capable soldiers, but the Israelites killed them all.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moab	Moabite

Judges 3:30

ULT	UST
So Moab was subdued on that day under the hand of Israel, and the land rested 80 years.	*On that day, the Israelites conquered the people of Moab. After that, the land of Israel was a peaceful place for the next 80 years.*

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

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

(וַתִּכָּנַע מוֹאָב בַּיּוֹם הַהוּא תַּחַת יַד יִשְׂרָאֵל)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [So the hand of Israel subdued Moab on that day]

Support Reference: Active or Passive

ULT and the land rested 80 years

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

(וַתִּשְׁקֹט הָאָרֶץ שְׁמוֹנִים שָׁנָה)

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

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moab	the people of Moab
on … day	On … day
Israel	the Israelites
the land	the land of Israel
years	for the next … years

Judges 3:31

ULT	UST
After him was Shamgar, the son of Anath, and he struck Philistines, 600 men, with a goad of the ox. So he also saved Israel.	*After Ehud died, Shamgar, the son of Anath, became their leader. In one battle, Shamgar killed 600 Philistine soldiers even though his only weapon was an ox goad. In that way, he rescued the Israelites from the Philistines.*

ULT **After him**
UST After Ehud died
(וְאַחֲרָיו)

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

Support Reference: Pronouns — When to Use Them

ULT **Shamgar, the son of Anath**
UST Shamgar, the son of Anath
(שַׁמְגַּר בֶּן־עֲנָת)

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

Support Reference: How to Translate Names

ULT **with a goad of the ox**
UST even though his only weapon was an ox goad
(בְּמַלְמַד הַבָּקָר)

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

Support Reference: Generic Noun Phrases

> **ULT with a goad of the ox**
> **UST** even though his only weapon was an ox goad
> (בְּמַלְמַד הַבָּקָר)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philistines	Philistine
the ox	ox
So … saved	rescued … from the Philistines
Israel	the Israelites

Judges 4

Judges 4 Chapter Introduction

Structure and Formatting

The place of this story in the book

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

The ending of the story

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

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

to the face of the sons of Israel

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

severe against Jabin, the king of Canaan

until that they destroyed Jabin, the king of Canaan.

Religious and Cultural Concepts in This Chapter

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

In 4:14, Deborah tells Barak that it is time to attack Sisera's forces because Yahweh has already begun to fight against them. It is not clear from this chapter entirely what this means. But readers learn in the next chapter that there was a great storm on the day of this battle. Deborah says in her song (in 5:4) that when Yahweh marched out, "dark clouds dripped down water" and "the earth shook" (perhaps a reference to thunder). She speaks in 5:21 of the Kishon River flooding. The historian Josephus writes of this battle that "as soon as the armies were engaged, there arose a prodigious tempest of hail and rain, which drove in the faces of the Canaanites, and occasioned a total rout of them." With the rain, hail, and flooding, Sisera's forces were not able to make use of their chariots. Barak was able to lead his troops down from the relative safety of Mount Tabor onto the plain and destroy Sisera's army and its chariots.

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

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

Judges 4:1

ULT	UST
And the sons of Israel resumed to do evil in the eyes of Yahweh after Ehud died.	*After Ehud died, the Israelites once again did things that Yahweh had said were very wicked.*

ULT the sons of Israel
UST the Israelites
(בְּנֵי יִשְׂרָאֵל)

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

Support Reference: Metaphor

ULT evil in the eyes of Yahweh
UST things that Yahweh had said were very wicked
(הָרַע בְּעֵינֵי יְהוָה)

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

Support Reference: Metonymy

ULT after Ehud died
UST After Ehud died
(וְאֵהוּד מֵת)

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

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
evil	things … very wicked
Yahweh	Yahweh

Judges 4:2

ULT	UST
And Yahweh sold them into the hand of Jabin king of Canaan, who reigned in Hazor. Now the commander of his army {was} Sisera, and he {was} dwelling in Harosheth Hagoyim.	*A strong king whose name was Jabin ruled the city of Hazor and many other parts of the region of Canaan. Yahweh allowed Jabin to conquer the Israelites with his army because they had disobeyed him. The commander of Jabin's army was a man whose name was Sisera. He lived in a place that people called Harosheth Hagoyim.*

ULT **And Yahweh sold them into the hand of**
UST Yahweh allowed … to conquer the Israelites with his army because they had disobeyed him
(וַיִּמְכְּרֵם יְהוָה בְּיַד)

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

Support Reference: Metaphor

ULT **king of Canaan**
UST A strong king … and many other parts of the region of Canaan
(מֶלֶךְ־כְּנַעַן)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **in Hazor … in Harosheth Hagoyim**
UST the city of Hazor … in a place that people called Harosheth Hagoyim
(בְּחָצֹר & בַּחֲרֹשֶׁת הַגּוֹיִם)

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

Support Reference: How to Translate Names

ULT **in Harosheth Hagoyim**
UST in a place that people called Harosheth Hagoyim
(בְּחֲרֹשֶׁת הַגּוֹיִם)

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

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
king of	A strong king
Canaan	and many other parts of the region of Canaan
reigned	ruled
Now the commander of	The commander of
Hagoyim	Hagoyim

Judges 4:3

ULT	UST
Then the sons of Israel cried out to Yahweh, for 900 chariots of iron {were} to him, and he oppressed the sons of Israel with might 20 years.	*Sisera's army had 900 chariots that had iron parts. He cruelly oppressed the Israelites for 20 years. Then they pleaded with Yahweh to help them.*

ULT for 900 chariots of iron {were} to him
UST Sisera's army had 900 chariots that had iron parts … Then
(כִּי תְשַׁע מֵאוֹת רֶכֶב־בַּרְזֶל לוֹ)

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

Support Reference: Pronouns — When to Use Them

ULT chariots of iron
UST chariots that had iron parts
(רֶכֶב־בַּרְזֶל)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT with might
UST cruelly
(בְּחָזָקָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	they
Yahweh	Yahweh
chariots of	chariots that had
iron	iron parts
Israel	the Israelites
with might	cruelly

ULT	UST
years	for … years

Judges 4:4

ULT	UST
Now Deborah, a woman, a prophetess, the wife of Lappidoth, she {was} judging Israel at that time.	*At that time, a woman whose name was Deborah was a leader of the people of Israel. She was a prophetess. Her husband's name was Lappidoth.*

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

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

(וּדְבוֹרָה֙ אִשָּׁ֣ה נְבִיאָ֔ה אֵ֥שֶׁת לַפִּידֹ֖ות הִ֣יא שֹׁפְטָ֑ה אֶת־יִשְׂרָאֵ֖ל בָּעֵ֥ת הַהִֽיא)

The author is using the phrase **a woman** to introduce **Deborah** as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation. Alternate translation: [Now a certain woman named Deborah was judging Israel at that time. She was a prophetess, and her husband was named Lappidoth]

Support Reference: Introduction of New and Old Participants

ULT **Now Deborah … Lappidoth**

UST whose name was Deborah … was Lappidoth

(וּדְבוֹרָה֙ & לַפִּידֹ֖ות)

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

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prophetess	She was a prophetess
{was} judging	was a leader
Israel	of the people of Israel
at … time	At … time

Judges 4:5

ULT	UST
And she {was} sitting beneath the Palm Tree of Deborah, between Ramah and Bethel in the hill country of Ephraim, and the sons of Israel came up to her for justice.	*She would sit under her palm tree (which people called Deborah's Palm Tree) at a place between Ramah and Bethel in the hilly area where the descendants of Ephraim lived. The Israelites would come to her and ask her to help them settle their disputes.*

ULT **{was} sitting**
UST would sit
(יוֹשֶׁבֶת)

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

Support Reference: Symbolic Action

ULT **and … came up**
UST would come
(וַיַּעֲלוּ)

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

Support Reference: Go and Come

ULT **for justice**
UST and ask her to help them settle their disputes
(לַמִּשְׁפָּט)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Palm Tree of	her palm tree (which people called … Palm Tree
Ramah	Ramah
Bethel	Bethel

ULT	UST
Ephraim	the descendants of Ephraim
Israel	The Israelites
for justice	and ask her to help them settle their disputes

Judges 4:6

ULT	UST
And she sent and called for Barak, the son of Abinoam, from Kedesh Naphtali, and she said to him, "Has not Yahweh, the God of Israel, commanded, 'Go and draw out at Mount Tabor, and you shall take with you 10, 000 men from the sons of Naphtali and from the sons of Zebulun,	*One day she sent for Barak, the son of Abinoam. She called him to come to her. He was from Kedesh, in the area where the descendants of Naphtali lived. She told him, "Yahweh, the God whom we Israelites worship, is commanding you to do something. He is telling you to gather an army of {at least} 10,000 men from the tribes of Naphtali and Zebulun. Have this army assemble at Mount Tabor.*

ULT **for Barak, the son of Abinoam**
UST for Barak, the son of Abinoam … him
(לְבָרָק בֶּן־אֲבִינֹעַם)

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

Support Reference: How to Translate Names

ULT **Has not Yahweh, the God of Israel, commanded, 'Go and draw out at Mount Tabor, and you shall take with you 10, 000 men from the sons of Naphtali and from the sons of Zebulun**
UST Yahweh, the God whom we Israelites worship, is commanding you to do something. He is telling you to gather an army of {at least} 10,000 men from the tribes of Naphtali and Zebulun. Have this army assemble at Mount Tabor
(הֲלֹא צִוָּה ׀ יְהוָה אֱלֹהֵי־יִשְׂרָאֵל לֵךְ וּמָשַׁכְתָּ בְהַר תָּבוֹר וְלָקַחְתָּ עִמְּךָ עֲשֶׂרֶת אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלוּן)

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

Support Reference: Quotes within Quotes

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

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

(הֲלֹא צִוָּה ׀ יְהוָה אֱלֹהֵי־יִשְׂרָאֵל לֵךְ וּמָשַׁכְתָּ בְּהַר תָּבוֹר וְלָקַחְתָּ עִמְּךָ עֲשֶׂרֶת אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלוּן)

Deborah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. (While the question continues into the next verse, you may find it helpful to divide it into two sentences.) Alternate translation: [Yahweh, the God of Israel, has commanded, ‘Go and draw out at Mount Tabor, and take with you 10,000 men from the sons of Naphtali and from the sons of Zebulun]

Support Reference: Rhetorical Question

ULT **and draw out**

UST Have this army assemble

(וּמָשַׁכְתָּ)

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

Support Reference: Poetry

ULT **10, 000 men**

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

(עֲשֶׂרֶת אֲלָפִים אִישׁ)

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

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and called	She called … to come to her
from Kedesh	He was from Kedesh

ULT	UST
Naphtali	in the area where the descendants of Naphtali lived
Yahweh	Yahweh
the God of	the God whom … worship
Israel	we Israelites
Naphtali	Naphtali
Zebulun	Zebulun

Judges 4:7

ULT	UST
and I will draw out to you, to the wadi of Kishon, Sisera, the commander of the army of Jabin, and his chariotry and his multitude, and I will give him into your hand'?"	*Sisera is the commander of King Jabin's army. Yahweh will make him come near you with his chariots and his army. He will come to the Kishon River {a few miles away from you}. Yahweh will enable your men to defeat them."*

ULT **and I will draw out to you … and I will give him into your hand**
UST Yahweh will make him come near you … Yahweh will enable your men to defeat them
(וּמָשַׁכְתִּי אֵלֶיךָ & וּנְתַתִּיהוּ בְּיָדֶךָ)

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

Support Reference: Quotes within Quotes

ULT **and I will draw out to you, to the wadi of Kishon, Sisera, the commander of the army of Jabin, and his chariotry and his multitude, and I will give him into your hand**
UST Sisera is the commander of King Jabin's army. Yahweh will make him come near you with his chariots and his army. He will come to the Kishon River {a few miles away from you}. Yahweh will enable your men to defeat them
(וּמָשַׁכְתִּי אֵלֶיךָ אֶל־נַחַל קִישׁוֹן אֶת־סִיסְרָא שַׂר־צְבָא יָבִין וְאֶת־רִכְבּוֹ וְאֶת־הֲמוֹנוֹ וּנְתַתִּיהוּ בְּיָדֶךָ)

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

Support Reference: Rhetorical Question

ULT **and I will draw out to you**
UST Yahweh will make him come near you
(וּמָשַׁכְתִּי אֵלֶיךָ)

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

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wadi of	the … River {a few miles away from you}
the commander of	is the commander of

Judges 4:8

ULT	UST
And Barak said to her, "If you will go with me, then I will go, but if you will not go with me, I will not go."	*Barak told her, "I will only go if you go with me. If you do not go with me, then I will not go."*

ULT **If you will go with me, then I will go, but if you will not go with me, I will not go**
UST I will only go if you go with me. If you do not go with me, then I will not go
(אִם־תֵּלְכִי עִמִּי וְהָלָכְתִּי וְאִם־לֹא תֵלְכִי עִמִּי לֹא אֵלֵךְ)

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

Support Reference: Connect — Hypothetical Conditions

ULT **If you will go with me, then I will go, but if you will not go with me, I will not go**
UST I will only go if you go with me. If you do not go with me, then I will not go
(אִם־תֵּלְכִי עִמִּי וְהָלָכְתִּי וְאִם־לֹא תֵלְכִי עִמִּי לֹא אֵלֵךְ)

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

Support Reference: Parallelism

ULT **If you will go with me … go, but if you will not … with me**
UST if you go with me. If you do not go with me
(אִם־תֵּלְכִי עִמִּי & וְאִם־לֹא תֵלְכִי עִמִּי)

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

Support Reference: Go and Come

Judges 4:9

ULT	UST
And she said, "Going, I will go with you, only that it will not be your honor upon the way that you are going, for Yahweh will sell Sisera into the hand of a woman." Then Deborah arose and went with Barak to Kedesh.	*She replied, "I will certainly go with you. But because you would not go without me, Yahweh will enable a woman to defeat Sisera. The result will be that no one will honor you for doing that." So Deborah left her home and went with Barak to Kedesh.*

ULT **Going, I will go with you**
UST I will certainly go with you
(הָלֹךְ אֵלֵךְ עִמָּךְ)

Deborah is repeating forms of the verb **go** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [I will indeed go with you]

Support Reference: Reduplication

ULT **it will not be your honor**
UST no one will honor you for doing that
(לֹא תִהְיֶה תִּפְאַרְתְּךָ)

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

Support Reference: Abstract Nouns

ULT **upon the way that you are going**
UST because you would not go without me
(עַל־הַדֶּרֶךְ אֲשֶׁר אַתָּה הוֹלֵךְ)

Deborah could be using the term **way** to refer to: (1) Barak's conduct in saying he will only go if Deborah comes with him. Alternate translation: [since you have said that you will only obey Yahweh on this condition]; (2) the military expedition that Barak will be leading. Alternate translation: [for leading this expedition]

Support Reference: Metaphor

ULT for Yahweh will sell Sisera into the hand of a woman
UST Yahweh will enable a woman to defeat Sisera. The result will be that
(כִּ֣י בְיַד־אִשָּׁ֔ה יִמְכֹּ֥ר יְהוָ֖ה אֶת־סִיסְרָ֑א)

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

Support Reference: Metaphor

ULT Then Deborah arose
UST So Deborah left her home
(וַתָּ֖קָם דְּבוֹרָ֑ה)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your honor	will honor you for doing that
Yahweh	Yahweh
to Kedesh	to Kedesh

Judges 4:10

ULT	UST
Then Barak summoned Zebulun and Naphtali to Kedesh. And 10,000 men went up at his feet, and Deborah went up with him.	*Barak called for the men of Zebulun and Naphtali to assemble at Kedesh. With Barak as their commander, 10,000 men came there. Deborah accompanied this army.*

ULT **10,000 men**
UST 10,000 men
(עֲשֶׂרֶת אַלְפֵי אִישׁ)

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

Support Reference: Numbers

ULT **at his feet**
UST With Barak as their commander
(בְּרַגְלָיו)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then … summoned	called for … to assemble
Zebulun	the men of Zebulun
Naphtali	Naphtali
to Kedesh	at Kedesh

Judges 4:11

ULT	UST
Now Heber the Kenite had separated himself from Kain, from the sons of Hobab, the father-in-law of Moses. And he had pitched his tent near an oak tree in Zaanannim, which {is} near Kedesh.	*Now there was a man whose name was Heber who was a Kenite. (He was a descendant of Moses' father-in-law Hobab.) He had moved away from the rest of the Kenites. He was living at this time near the big oak tree at Zaanannim, near Kedesh.*

ULT Now Heber the Kenite
UST Now there was a man whose name was Heber who was a Kenite
(וְחֶבֶר הַקֵּינִי)

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

Support Reference: Background Information

ULT Now Heber … from Kain … Hobab … in Zaanannim
UST Now there was a man whose name was Heber … Hobab … from the rest of the Kenites … at Zaanannim
(וְחֶבֶר & מִקַּיִן & חֹבָב & בצענים)

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

Support Reference: How to Translate Names

ULT from Kain
UST from the rest of the Kenites
(מִקַּיִן)

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

Support Reference: Metonymy

ULT **the father-in-law of Moses**
UST Moses' father-in-law
(חֹתֵן מֹשֶׁה)

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

Support Reference: Kinship

ULT **And he had pitched his tent**
UST He was living at this time
(וַיֵּט אָהֳלֹו)

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

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
his tent	He was living at this time
an oak tree	the big oak tree
Kedesh	Kedesh

Judges 4:12

ULT	UST
And they reported to Sisera that Barak, the son of Abinoam, had gone up {to} Mount Tabor.	*People told Sisera that Barak son of Abinoam had assembled an army on Mount Tabor.*

ULT **And they reported to Sisera**
UST People told Sisera
(וַיַּגִּדוּ לְסִיסְרָא)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they reported	People told

Judges 4:13

ULT	UST
So Sisera summoned all of his chariotry, 900 chariots of iron, and all of the people who {were} with him, from Harosheth Haggoyim to the wadi of Kishon.	*When Sisera heard that, he gathered all his troops. They brought all 900 of the chariots that had iron parts, and they marched from Harosheth Haggoyim to the Kishon River {to attack Barak and his army}.*

ULT chariots of iron

UST chariots that had iron parts

(רֶכֶב בַּרְזֶל)

See how you translated the same expression in 4:3. Alternate translation: [chariots fitted out with iron]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
So … summoned	When … heard that, he gathered
chariots of	chariots
iron	that had iron parts
Haggoyim	Haggoyim
the wadi of	the … River

Judges 4:14

ULT	UST
Then Deborah said to Barak, "Arise! For this {is} the day when Yahweh has given Sisera into your hand. Has not Yahweh gone out to the face of you?" So Barak went down from Mount Tabor, and 10,000 men {were} after him.	*Then Deborah said to Barak, "It is time to attack! Today Yahweh is going to enable your army to defeat the army of Sisera. Yahweh is already fighting against Sisera for you." So Barak led his thousands of troops down the slopes of Mount Tabor {to fight with Sisera}.*

ULT **Arise**
UST It is time to attack
(קוּם)

Deborah is using the expression **Arise** to tell Barak to take action and lead his army against Sisera's army. She is not telling him to get out of bed or stand up from a seated position. Alternate translation: [Get going]

Support Reference: Idiom

ULT **Yahweh has given Sisera into your hand**
UST Yahweh is going to enable your army to defeat the army of Sisera
(נָתַן יְהוָה אֶת־סִיסְרָא בְּיָדֶךָ)

To emphasize the certainty of Barak winning this battle, Deborah is speaking as if Yahweh has already given Barak victory over Sisera. If it would be clearer in your language, you could use the future tense in your translation. Alternate translation: [Yahweh is going to give Sisera into your hand] or [Yahweh is going to give you the power to conquer Sisera]

Support Reference: Predictive Past

ULT **Has not Yahweh gone out to the face of you**
UST Yahweh is already fighting against Sisera for you
(הֲלֹא יְהוָה יָצָא לְפָנֶיךָ)

Deborah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Yahweh has already gone out ahead of you!]

Support Reference: Rhetorical Question

> ULT **to the face of you**
> UST for you
> (לְפָנֶיךָ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the day	Today
Yahweh	Yahweh
Yahweh	Yahweh

Judges 4:15

ULT	UST
And Yahweh panicked Sisera and all of the chariotry and all of the army, to the mouth of the sword to the face of Barak. So Sisera descended from upon the chariot and fled on his feet.	*As Barak and his troops advanced, Yahweh caused Sisera and all his chariots and his army to become disorganized. The Israelites were killing so many of his soldiers that Sisera jumped down from his chariot and ran away.*

ULT And Yahweh panicked Sisera and all of the chariotry and all of the army, to the mouth of the sword to the face of Barak

UST As Barak and his troops advanced, Yahweh caused Sisera and all his chariots and his army to become disorganized. The Israelites were killing so many of his soldiers that

(וַיְהֻם֩ יְהוָ֨ה אֶת־סִיסְרָ֜א וְאֶת־כָּל־הָרֶ֣כֶב וְאֶת־כָּל־הַֽמַּחֲנֶ֗ה לְפִי־חָרֶב֙ לִפְנֵ֣י בָרָ֔ק)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And Yahweh panicked Sisera and all of the chariotry and all of the army, with the result that Barak and his army were able to attack them and kill large numbers of them]

Support Reference: Ellipsis

ULT to the mouth of the sword

UST The Israelites were killing so many of his soldiers that

(לְפִי־חָרֶב)

See the discussion of this phrase in the Introduction to Judges. Alternate translation: [since there was wholesale slaughter]

Support Reference: Idiom

ULT and fled on his feet

UST and ran away

(וַיָּנָס בְּרַגְלָיו)

It might seem that this expression contains extra information that your language would not naturally express. If so, you can shorten it. Alternate translation: [and ran away]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the sword	

ULT	UST
	The Israelites were killing so many of his soldiers that
So … descended	jumped down
the chariot	his chariot

Judges 4:16

ULT	UST
But Barak pursued after the chariotry and after the army unto Harosheth Haggoyim, and all of the army of Sisera fell by the mouth of the sword. Not even one remained.	*But Barak and his soldiers chased after the other chariots and enemy soldiers all the way to Harosheth Haggoyim. They killed all of the soldiers in Sisera's army. None of them got away.*

ULT **But Barak**
UST But Barak and his soldiers
(וּבָרָק)

The author is using **Barak**, the commander of the Israelite army, to mean the entire army. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But Barak and the soldiers he commanded]

Support Reference: Synecdoche

ULT **and all of the army of Sisera fell by the mouth of the sword. Not even one remained**
UST They killed all of the soldiers in Sisera's army. None of them got away
(וַיִּפֹּל כָּל־מַחֲנֵה סִיסְרָא לְפִי־חָרֶב לֹא נִשְׁאַר עַד־אֶחָד)

The phrases **all of the army … fell** and **Not even one remained** mean the same thing. For emphasis, the author is saying it first positively and then negatively. If a speaker of your language would not use repetition like this, in your translation you can convey the emphasis in a different way. Alternate translation: [and every single one of Sisera's soldiers fell by the mouth of the sword]

Support Reference: Parallelism

ULT **and … fell**
UST They killed
(וַיִּפֹּל)

The author is using the word **fell** to mean "died," by association with the way that people fall down when they die. Alternate translation: [and … died]

Support Reference: Metonymy

> ULT **by the mouth of the sword**
> UST They killed
> (לְפִי־חָֽרֶב)

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

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Haggoyim	Haggoyim
the sword	They killed

Judges 4:17

ULT	UST
But Sisera fled on his feet to the tent of Jael, the wife of Heber the Kenite, for {there was} peace between Jabin, king of Hazor, and the house of Heber the Kenite.	*But Sisera ran away to the place where Heber the Kenite was staying. He went up to the tent where Heber's wife Jael lived. He did that because Heber and his family were good friends of Sisera's master Jabin, the king of the city of Hazor{, so he thought Jael would hide him}.*

ULT **fled on his feet**
UST ran away
(נָס בְּרַגְלָיו)

See how you translated the same expression in 4:15. Alternate translation: [ran away]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Jael**
UST Jael
(יָעֵל)

The word **Jael** is the name of a woman.

Support Reference: How to Translate Names

ULT **for {there was} peace between Jabin, king of Hazor, and the house of Heber the Kenite**
UST He did that because Heber and his family were good friends of Sisera's master Jabin, the king of the city of Hazor{, so he thought Jael would hide him}
(כִּי שָׁלוֹם בֵּין יָבִין מֶלֶךְ־חָצוֹר וּבֵּין בֵּית חֶבֶר הַקֵּינִי)

Here the author is providing background information to help readers understand what happens next in the story. Since there was **peace between** Jabin and Heber, Sisera felt that he could safely go to Heber's compound and find protection there. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT and the house of Heber the Kenite
UST Heber and his family were good friends of … so he thought Jael would hide him
(וּבֵּ֣ין בֵּ֔ית חֶ֖בֶר הַקֵּינִֽי)

The author is using the term **house** to mean an entire household living together. Alternate translation: [and the extended family of Heber the Kenite]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tent of	the place where … was staying … the tent where … lived
{there was} peace	were good friends of … so he thought Jael would hide him
king of	the king of
the house of	and his family

Judges 4:18

ULT	UST
And Jael went out to meet Sisera and she said to him, "Turn aside, my lord, turn aside to me. Do not fear." So he turned aside to her, into the tent, and she covered him with a blanket.	*Jael went out to greet Sisera. She said to him, "Sir, please come into my tent. You do not have to be afraid." So he went into her tent {and lay down}, and she covered him with a blanket {to hide him}.*

ULT **Turn aside**
UST please come into
(סוּרָה)

This is an imperative, but it communicates a polite request rather than a command. In your translation, use a form in your language that communicates a polite request. Alternate translation: [Please turn aside]

Support Reference: Imperatives — Other Uses

ULT **Turn aside**
UST please come into
(סוּרָה)

Jael means implicitly that Sisera does not need to continue running away from the Israelites. He can **Turn aside** from the road he is on and come into her tent. Alternate translation: [Come in here]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with a blanket**
UST with a blanket {to hide him}
(בַּשְּׂמִיכָה)

The word translated as **blanket** occurs only here in the Old Testament, so its meaning is not entirely certain. The word could refer to: (1) something that people use to keep warm in bed. Alternate translation: [with a coverlet]; (2) something that people put on the floor for warmth and decorative purposes. Alternate translation: [with a carpet]; (3) an outer garment. Alternate translation: [with a cloak]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	Sir

ULT	UST
Do … fear	You do … have to be afraid
into the tent	into … tent

Judges 4:19

ULT	UST
And he said to her, "Please give me a little water to drink, for I am thirsty." So she opened a skin of milk and let him drink, and she covered him.	*He said to her, "I am thirsty, so would you please give me some water?" So she opened a leather container of milk, and she gave him a drink. Then she covered him with the blanket again.*

ULT **Please give me a little water to drink, for I am thirsty**
UST I am thirsty, so would you please give me some water
(הַשְׁקִינִי־נָא מְעַט־מַיִם כִּי צָמֵאתִי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. The UST models one way to do this.

Support Reference: Connect — Reason-and-Result Relationship

ULT **a skin of milk**
UST a leather container of milk
(אֶת־נְאוד הֶחָלָב)

The word translated as **skin** refers to a bag made out of animal skin that was used for holding liquids. If your readers would not be familiar with this object, in your translation you could use a general expression. Alternate translation: [a leather bag of milk]

Support Reference: Translate Unknowns

Judges 4:20

ULT	UST
And he said to her, "Stand {at} the entrance of the tent, and it shall be, if anyone comes and asks you and says, 'Is there anyone here?' then you shall say 'No one.'"	*He told her, "Stand near the door of the tent {to meet anyone who arrives}. If someone {who is looking for me} comes and asks you, 'Is anyone else here?' say 'No.'"*

ULT **and asks you and says, 'Is there anyone here?' then you shall say 'No one**
UST and asks you, 'Is anyone else here?' say 'No
(וּשְׁאֵלֵךְ וְאָמַר הֲיֵשׁ־פֹּה אִישׁ וְאָמַרְתְּ אָיִן)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and asks you whether there is anyone here, then tell him that there is not]

Support Reference: Quotes within Quotes

ULT **and asks you and says**
UST and asks you
(וּשְׁאֵלֵךְ וְאָמַר)

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [asks you] or [says to you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tent	the tent

Judges 4:21

ULT	UST
Then Jael, the wife of Heber, took a peg of the tent, and she put the hammer in her hand, and she came to him in secret, and she drove the peg into his temple and pounded {it} into the ground, for he was sleeping deeply and was weary, and he died.	*Sisera was very exhausted, so he soon fell asleep. While he was sleeping, Jael picked up a hammer and a tent peg and crept quietly over to him. Suddenly she pounded the peg into his skull. She hammered it all the way through his head until it stuck into the ground. This killed Sisera.*

ULT **a peg of the tent … the hammer**
UST a hammer and a tent peg
(אֶת־יְתֵד הָאֹהֶל & אֶת־הַמַּקֶּבֶת)

The phrase **a peg of the tent** describes a pointed piece of wood or metal that people drive into the ground to hold down a corner of a tent. A **hammer** in this context refers to a heavy tool made of wood that people use to hit objects with force, for example, in order to drive a tent peg into the ground. If your readers would not be familiar with these objects, in your translation you could use the name of similar things that your readers would recognize, or you could use general expressions. Alternate translation: [a spike … a mallet] or [a sharp piece of wood … a heavy tool]

Support Reference: Translate Unknowns

ULT **for he was sleeping deeply and was weary**
UST Sisera was very exhausted, so he soon fell asleep. While he was sleeping
(וְהוּא־נִרְדָּם וַיָּעַף)

Here the author is providing background information to help readers understand what is happening in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. It may be helpful to put this information at the beginning of the verse, as the UST does.

Support Reference: Background Information

ULT for he was sleeping deeply and was weary
UST Sisera was very exhausted, so he soon fell asleep. While he was sleeping
(וְהוּא־נִרְדָּם וַיָּעַף)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [since he was so weary that he had fallen fast asleep]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tent	tent

Judges 4:22

ULT	UST
And behold, Barak was pursuing Sisera, and Jael came out to meet him, and she said to him, "Come, and I will show you the man whom you are seeking." So he came to her, and behold, Sisera had fallen dead, and the peg {was} in his temple.	*Meanwhile, Barak was looking for Sisera. When he got to Jael's tent, she went out to greet him. She told him, "The man you are looking for is in here!" So he followed her into the tent, and there he saw Sisera lying dead with the tent peg through his head.*

ULT And behold
UST Meanwhile
(וְהִנֵּה)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 1:2. Alternate translation: [Now listen]

Support Reference: Metaphor

ULT and Jael came out to meet him
UST When he got to Jael's tent, she went out to greet him
(וַתֵּצֵא יָעֵל֙ לִקְרָאתֹ֔ו)

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

Support Reference: Go and Come

ULT Sisera had fallen dead
UST Sisera lying dead
(סִיסְרָ֖א נֹפֵ֣ל מֵ֑ת)

See how you translated the similar expression in 3:25. Alternate translation: [and he found Sisera dead]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are seeking	are looking for

Judges 4:23

ULT	UST
So on that day God subdued Jabin, the king of Canaan, to the face of the sons of Israel.	*And that was how God enabled the Israelites that day to defeat the army of Jabin, one of the kings of the Canaanites.*

ULT **on that day**
UST that day
(בַּיּוֹם הַהוּא)

While the battle against Sisera did take place on a specific day, the author may be using the term **day** to refer generally to the whole time when the Israelites gathered an army to oppose the rule of Jabin and fought against his forces. Alternate translation: [at that time]

Support Reference: Metonymy

ULT **So on that day God subdued Jabin, the king of Canaan, to the face of the sons of Israel**
UST And that was how God enabled the Israelites that day to defeat the army of Jabin, one of the kings of the Canaanites
(וַיַּכְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֶת יָבִין מֶלֶךְ־כְּנָעַן לִפְנֵי בְּנֵי יִשְׂרָאֵל)

In this verse and the next one, the author is ending this story of Deborah and Barak with a summary of what happened. Your language may have its own way of presenting such a summary at the end of a story.

Support Reference: End of Story

ULT **So … God subdued Jabin, the king of Canaan, to the face of the sons of Israel**
UST And that was how God enabled the Israelites … to defeat the army of Jabin, one of the kings of the Canaanites
(וַיַּכְנַע אֱלֹהִים & אֶת יָבִין מֶלֶךְ־כְּנָעַן לִפְנֵי בְּנֵי יִשְׂרָאֵל)

In one sense, this battle was a direct contest between the power of **God** and the power of **Jabin**. (The next chapter describes how God sent a hailstorm to thwart Sisera's chariots.) In another sense, the author is speaking of **God** to represent all of the forces on the side of **Israel**, including God, and he is using **Jabin** to represent that king and his army. The UST models one way to represent this second sense.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	day

ULT	UST
God	God
the king of	one of the kings of
Canaan	the Canaanites
Israel	the Israelites

Judges 4:24

ULT	UST
For going, the hand of the sons of Israel went and {became} severe against Jabin, the king of Canaan, until that they destroyed Jabin, the king of Canaan.	*The Israelites had become stronger and stronger, and finally they completely defeated the army of Jabin, that Canaanite king.*

ULT For going, the hand of the sons of Israel went and {became} severe
UST The Israelites had become stronger and stronger
(וַתֵּלֶךְ יַד בְּנֵי־יִשְׂרָאֵל הָלוֹךְ וְקָשָׁה)

The author is repeating forms of the verb "go"—**going** and **went**—in order to intensify the idea that this word expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [For the hand of the sons of Israel became more and more severe]

Support Reference: Reduplication

ULT Jabin, the king of Canaan … Jabin, the king of Canaan
UST the army of Jabin, that Canaanite king
(יָבִין מֶלֶךְ־כְּנַעַן & אֶת יָבִין מֶלֶךְ־כְּנָעַן)

The author is repeating this phrase for emphasis. If it would not be natural in your language to do that, you may have another way of expressing the emphasis. The UST models one way to do this.

Support Reference: Reduplication

ULT they destroyed Jabin
UST they completely defeated the army of Jabin
(הִכְרִ֖יתוּ אֶת יָבִֽין)

The author is using the name **Jabin** by association to mean the army of this king, which the Israelites **destroyed**. (The book does not say specifically that the Israelites killed Jabin himself.) Your language may have a comparable expression that you can use in your translation. Alternate translation: [they broke the power of Jabin]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelites

ULT	UST
the king of	that … king
Canaan	Canaanite
they destroyed	they completely defeated
the king of	that … king
Canaan	Canaanite

Judges 5

Judges 5 Chapter Introduction

Structure and Formatting

In this chapter, the author presents a song that Deborah and Barak sang to celebrate the victory that Yahweh enabled them to win over Sisera.

Some translations prefer to set apart quotations, prayers, and songs with special formatting. The ULT and many other English translations set the lines of chapter 5, which is a song, farther to the right on the page than the rest of the text.

Religious and Cultural Concepts in This Chapter

How were the Israelites able to fight against Sisera if they had no weapons?

In 5:8, this song describes how Jabin's occupying soldiers took away the weapons that the Israelites had. So how were the Israelites able to fight a battle against Sisera's forces? As a note to 4:2 explains, the name Harosheth Hagoyim may describe a place where Jabin forced captive peoples to cut wood for him. It has been suggested that the conscripted Israelites who joined Barak's army took their axes and hatchets with them and used them as weapons.

Translation Issues in This Chapter

Hebrew poetry

Except for a brief introduction and conclusion, this chapter is poetry that consists of pairs of phrases that repeat the same meaning. The second phrase advances the idea of the first by affirming, contrasting, or supplementing it in different words. (Sometimes there is a third line with similar meaning.) Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both (or all three) phrases in your translation. It may be clearer in your language to connect the phrases with a word other than **and** in order to show that the second phrase is repeating

the idea of the first one, not saying something different. For example, in 5:2 you might say, “For the loosening of long hair in Israel, yes, for the volunteering of the people.” (See: Parallelism)

Deborah and Barak singing this song together

While the author says in 5:1 that both “Deborah and Barak” sang this song, the first-person verbs and pronouns in it are singular. It was common for the Israelites to sing in responsive parts, so it may be that Deborah and Barak each sang parts of this song individually, responding to one another. For example, it seems probable that in 5:12 Barak sang “awake, Deborah” and Deborah responded “Arise, Barak.”

Hebrew does not mark first-person pronouns or verbs for gender, so it is not clear in many cases which of them sang which parts, although in some cases the text does give us a fair idea. For the sake of languages that do mark first-person singular pronouns or verbs for gender, here are some suggestions as to who might be singing when the song says “I” or “my.” This is, however, largely a matter of interpretation, so use your own best judgment in your translation. Since Deborah and Barak are, in a sense, speaking for each other, another alternative would be to use plural first-person pronouns. (See: Pronouns — When to Use Them; and Singular Pronouns that refer to Groups)

- In 5:3, you could consider using masculine forms for “I … {even} I, let me sing” and feminine forms for “I will make music.” The verb translated as “make music” refers to singing with an instrumental accompaniment. Deborah was a prophetess, and the Old Testament prophets appear to have sung at least some of their prophecies to instrumental accompaniment. (See, for example, Ezekiel 33:32.) So it is perhaps more likely that Deborah sang “I will make music” and Barak sang “let me sing.”
- Deborah is speaking of herself as “I” in 5:7, so it would be appropriate to use feminine forms there.
- It has been suggested that in 5:9, it would be more appropriate for Deborah to thank the leaders, who would have included Barak, and for Barak to thank those who volunteered in response to his summons. So you may wish to mark “My” as feminine.

- Barak is probably referring to himself as “me” in 5:13, since he was the one who led the Israelite army “against the warriors” of Sisera.
- Barak seems to be speaking in 5:15, “my commanders in Issachar were with Deborah,” because otherwise Deborah would be speaking of herself in the third person, which she does not seem to do in this song.
- It has been suggested that in 5:21, Barak may have described the Kishon River flooding, since he saw this first-hand in the battle, and then said, “March on, my soul, in strength,” recalling how the Israelite soldiers pursued the attack against Sisera vigorously when they saw how the flooding had put them and their chariots at a disadvantage.

A different setting for part of the song

There is an apparent change of setting in 5:10–11, from the original performance of the song at a victory celebration to its repeated recitation at places where travelers stopped along the road for water. In this part of the song, Deborah and Barak are not addressing people who are not present as if they could hear them. That is a poetic device that writers and speakers in the Bible sometimes use, but it does not occur here. Rather, verses 10 and 11 of the song reflect its later use at “watering places” to commemorate the victory over Sisera and Jabin. So translate verse 10 as a direct address to people who are present.

Judges 5:1

ULT	UST
So Deborah and Barak, the son of Abinoam, sang on that day, saying:	*At the time when the Israelites defeated Jabin's army, Deborah and Barak son of Abinoam sang a song to celebrate. This is the song that they sang:*

> ULT **on that day**
> UST At the time when the Israelites defeated Jabin's army
> (בַּיּוֹם הַהוּא)

As in 4:23, here the word **day** may refer not to a single day but to a more general time. The author may not mean that Deborah and Barak sang this song on the actual day on which the Israelites defeated the forces of King Jabin, but rather during that general time. Alternate translation: [at the time when the Israelites defeated the forces of King Jabin]

Support Reference: Metonymy

> ULT **So Deborah and Barak, the son of Abinoam, sang on that day, saying**
> UST At the time when the Israelites defeated Jabin's army, Deborah and Barak son of Abinoam sang a song to celebrate. This is the song that they sang
> (וַתָּשַׁר דְּבוֹרָה וּבָרָק בֶּן־אֲבִינֹעַם בַּיּוֹם הַהוּא לֵאמֹר)

The author is using the term **saying** to introduce a direct quotation of the song that Deborah and Barak **sang**. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [So Deborah and Barak, the son of Abinoam, sang the following song on that day]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	At the time

Judges 5:2

ULT	UST
“For the loosening of long hair in Israel, for the volunteering of the people, bless Yahweh!	*“We should all praise Yahweh for the Israelite men who promised to fight and who fought willingly.*

ULT **For the loosening of long hair in Israel, for the volunteering of the people**
UST for the Israelite men who promised to fight and who fought willingly
(בִּפְרֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם)

This is the beginning of the song that Deborah and Barak sang. You may wish to indicate this with an opening first-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a first-level quotation. You may also be able to use special formatting to set off the song as poetry, as the ULT does.

Support Reference: Quote Markings

ULT **For the loosening of long hair in Israel, for the volunteering of the people**
UST for the Israelite men who promised to fight and who fought willingly
(בִּפְרֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם)

These two phrases mean similar things. See the Introduction to this chapter for a discussion of how to translate such similar phrases throughout this song.

Support Reference: Parallelism

ULT **For the loosening of long hair in Israel**
UST for … Israelite … who promised to fight
(בִּפְרֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל)

While scholars disagree about how to translate and understand this phrase, it seems to be describing the practice of taking a vow not to cut one’s hair until a certain objective is achieved, in this case, the defeat of Sisera’s army. Growing long hair was thus a symbolic action that expressed the determination to achieve this objective. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [For the Israelites who vowed to defeat Sisera’s army]

Support Reference: Symbolic Action

ULT **For the loosening of long hair in Israel**
UST for … Israelite … who promised to fight
(בִּפְרֹעַ פֶּרָעוֹת בְּיִשְׂרָאֵל)

For emphasis and poetic effect, Deborah and Barak are using a construction in which a verb and its object come from the same root. That is, the word translated as **long hair** describes hair that is flowing freely or loosely, and the word translated as **loosening** describes not braiding that hair or binding it with a turban. Your language may have terms available that will allow you to use the same construction in your translation to express the meaning here. Alternatively, your language may have another way of expressing the emphasis and poetic effect, if you do not express the meaning in plain language. Alternate translation: [For freely flowing hair in Israel]

Support Reference: Poetry

ULT **for the volunteering of the people**
UST the … men … and who fought willingly
(בְּהִתְנַדֵּב עָם)

Deborah and Barak are referring implicitly to people **volunteering** to fight against Israel's enemies. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [for the people who volunteered to fight]

Support Reference: Assumed Knowledge and Implicit Information

ULT **bless**
UST We should all praise
(בָּרֲכוּ)

The imperative verb **bless** is plural here because Deborah and Barak are addressing an audience of many people, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Israel	Israelite
bless	We should all praise
Yahweh	Yahweh

Judges 5:3

ULT	UST
Listen, kings! Give ear, rulers! I, to Yahweh, {even} I, may I sing. I will make music to Yahweh, the God of Israel.	*Even the most important people in the world should pay attention to this! I am going to sing to Yahweh. With this song, I will praise Yahweh, the God of Israel.*

ULT Listen, kings! Give ear, rulers
UST Even the most important people in the world should pay attention to this
(שִׁמְעוּ מְלָכִים הַאֲזִינוּ רוֹזְנִים)

Deborah and Barak are speaking to two groups that they know cannot hear them. They are doing this to show in a strong way how they feel about the story they are telling in their song. They feel that it is worth the attention of the most important people in the world. They are actually speaking to all the people who can hear them or who will hear them. (5:10–11 indicates that this includes people from throughout Israelite society.) If your readers might not understand what Deborah and Barak are doing, you could translate their words as if they were speaking directly to people who were present. Alternate translation: [This story deserves to be heard by kings and rulers!]

Support Reference: Apostrophe

ULT I, to Yahweh, {even} I, may I sing. I will make music
UST I am going to sing to Yahweh. With this song, I will praise
(אֲנֹכִי לַיהוָה אָנֹכִי אָשִׁירָה אֲזַמֵּר)

If your language marks first-person singular pronouns or verbs for gender, see the discussion in the Introduction to this chapter for a suggestion of how to mark the instances of **I** here.

Support Reference: Pronouns — When to Use Them

ULT may I sing
UST I am going to sing
(אָשִׁירָה)

The speaker here is not asking permission. He is using a particular verb tense to encourage himself to do something. If your language does not use this type of verb, in your translation you can use an equivalent type. Alternate translation: [I certainly should sing]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings	Even the most important people in the world
rulers	Even the most important people in the world
to Yahweh	to Yahweh
to Yahweh	Yahweh
the God of	the God of
Israel	Israel

Judges 5:4

ULT	UST
Yahweh, at your going forth from Seir, at your marching from the field of Edom, the earth shook, the heavens also dripped, the dark clouds also dripped water.	*Yahweh, when you came from Seir, when you marched from that land that people also call Edom, thunder shook the earth and clouds poured down rain from the skies.*

ULT **Yahweh, at your going forth from Seir, at your marching from the field of Edom**
UST Yahweh, when you came from Seir, when you marched from that land that people also call Edom
(יְהוָה בְּצֵאתְךָ מִשֵּׂעִיר בְּצַעְדְּךָ מִשְּׂדֵה אֱדוֹם)

The song is speaking as if Yahweh had literally traveled from or across the land of **Seir**, that is, **Edom**, in order to lead the Israelites into battle against Sisera. This could mean: (1) that the song is envisioning Mount Sinai as Yahweh's dwelling place on earth and describing the route that Yahweh would have taken from there to the battlefield. Alternate translation: [Yahweh, when you came across Seir to fight against Sisera, when you marched across the fields of Edom]; (2) that the song is referring to the time when the Israelites left Edom to start conquering the people in Canaan and speaking of Yahweh as if he had been a warrior leading the Israelite army at that time. Alternate translation: [Yahweh, it was just like the time when you first led our armies into Canaan from Seir. It was as if you marched ahead of us across the fields of Edom]

Support Reference: Metaphor

ULT **from the field of Edom**
UST from that land that people also call Edom
(מִשְּׂדֵה אֱדוֹם)

The song is not referring to a specific **field** in **Edom**. It means the cultivated land in Edom in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [from the fields of Edom]

Support Reference: Generic Noun Phrases

ULT **the earth shook, the heavens also dripped, the dark clouds also dripped water**
UST thunder shook the earth and clouds poured down rain from the skies
(אֶֽרֶץ רָעָ֣שָׁה גַּם־שָׁמַ֣יִם נָטָ֔פוּ גַּם־עָבִ֖ים נָטְפ֥וּ מָֽיִם)

The song seems to be referring implicitly to the great storm that rendered Sisera's chariots useless for the battle. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the earth trembled from the thunder and there was a heavy downpour]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
from Seir	from Seir
Edom	that people also call Edom
the earth	the earth
shook	thunder shook
the heavens	from the skies

Judges 5:5

ULT	UST
The mountains flowed from the face of Yahweh, this {is} Sinai from the face of Yahweh, the God of Israel.	*The mountains shook when you came, just as Mount Sinai shook when you appeared there, because you are Yahweh, the God whom we Israelites worship.*

ULT The mountains flowed
UST The mountains shook
(הָרִים נָזְלוּ)

The song is speaking as if the **mountains** above the battlefield had literally **flowed** down onto it. This seems to be a reference to the way the downpour made the mountain streams overflow. (Ultimately, they fed into the Kishon River, and it flooded the battlefield. See 5:21.) This might also be an allusion to the way that the overflowing streams would have carried dirt, branches, rocks, etc., down from the mountains, as if the mountains themselves were coming down onto the plain. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [The mountain streams overflowed]

Support Reference: Metaphor

ULT this {is} Sinai from the face of Yahweh
UST just as Mount Sinai shook when you appeared there, because you are Yahweh
(זֶה סִינַי מִפְּנֵי יְהוָה)

The song is saying that what happened to the mountains above the battlefield was just like what happened when Yahweh appeared to the Israelites at Mount Sinai. When he did, according to Exodus 19:16–18, there was also a thunderstorm and the mountain shook. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [just as Mount Sinai trembled when Yahweh appeared there in a storm]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	you
{is} Sinai	Mount Sinai
Yahweh	because you are Yahweh
the God of	the God whom … worship
Israel	we Israelites

Judges 5:6

ULT	UST
In the days of Shamgar, the son of Anath, in the days of Jael, roads ceased, and walkers of paths walked crooked roads.	*After our leader Shamgar son of Anath died and before Jael helped us defeat the army of Jabin, we Israelites were afraid to walk on the main roads, {because Jabin's soldiers would rob us}. Instead, when our people had to travel, they used little roads that wound through the countryside.*

ULT **In the days of Shamgar, the son of Anath, in the days of Jael**
UST After our leader Shamgar son of Anath died and before Jael helped us defeat the army of Jabin
(בִּימֵ֣י שַׁמְגַּ֔ר בֶּן־עֲנָ֖ת בִּימֵ֣י יָעֵ֑ל)

The song is speaking of two time periods in order to mean the time in between them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Between the time when Shamgar son of Anath defeated the Philistines and the time when Jael killed Sisera]

Support Reference: Merism

ULT **roads ceased**
UST we Israelites were afraid to walk on the main roads, because Jabin's soldiers would rob us
(חָדְל֖וּ אֳרָחֹ֑ות)

The song is speaking as if the **roads** in Israel had literally **ceased** to exist. It means that people stopped using the main roads because it had become too dangerous to travel on them. Jabin's forces were apparently occupying Israel, and his soldiers would plunder the goods that anyone was transporting. (This means that, in a sense, the roads literally did cease to exist, since they were dirt roads and grass would have grown back over them. One translation option would be to say this and let readers realize the implications.) Alternate translation: [people stopped using the main roads] or [grass grew back over the roads]

Support Reference: Metaphor

ULT **and walkers of paths walked crooked roads**
UST Instead, when our people had to travel, they used little roads that wound through the countryside
(וְהֹלְכֵ֥י נְתִיבֹ֖ות יֵלְכ֣וּ אֳרָחֹ֑ות עֲקַלְקַלֹּֽות)

The song means implicitly that because people needed to stay off the main roads for safety, they took back roads that wound through the countryside. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [and travelers had to take roundabout back routes]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the days of	After … died
in the days of	and before … helped us defeat the army of Jabin

Judges 5:7

ULT	UST
The peasantry ceased in Israel, they ceased, until when I, Deborah, arose, when I arose, a mother in Israel!	*Israelites who lived in small villages left them and moved into walled cities {for safety}. But then I, Deborah, became a leader of the Israelite people, and I protected them just as a mother protects her children.*

ULT **The peasantry ceased in Israel, they ceased, until when I, Deborah, arose, when I arose, a mother in Israel**

UST Israelites who lived in small villages left them and moved into walled cities {for safety}. But then I, Deborah, became a leader of the Israelite people, and I protected them just as a mother protects her children

(חָדְלוּ פְרָזוֹן בְּיִשְׂרָאֵל חָדָלוּ עַד שַׁקַּמְתִּי דְּבוֹרָה שַׁקַּמְתִּי אֵם בְּיִשְׂרָאֵל)

Deborah is repeating the verbs **ceased** and **arose** in order to intensify the ideas that they express. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [The peasantry completely ceased in Israel until when I, Deborah, arose triumphantly as a mother in Israel]

Support Reference: Reduplication

ULT **The peasantry ceased in Israel, they ceased**

UST Israelites who lived in small villages left them and moved into walled cities {for safety … }

(חָדְלוּ פְרָזוֹן בְּיִשְׂרָאֵל חָדָלוּ)

The song is speaking as if the rural population of Israel had literally **ceased** to exist. The meaning is that no one was living in the countryside anymore because the rural people hid in the mountains or moved into fortified cities for safety. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Everyone had to move from the countryside into the cities where it was safer]

Support Reference: Metaphor

ULT **in Israel … in Israel**
UST Israelites … the Israelite people … them
(בְּיִשְׂרָאֵל & בְּיִשְׂרָאֵל)

If it would be more natural in your language, you could use another term to refer to **Israel** in the second instance, rather than repeating the name. Alternate translation: [in Israel … there]

Support Reference: Pronouns — When to Use Them

ULT **until when I, Deborah, arose, when I arose, a mother in Israel**
UST But then I, Deborah, became a leader of the Israelite people, and I protected them just as a mother protects her children
(עַד שַׁקַּמְתִּי דְּבוֹרָה שַׁקַּמְתִּי אֵם בְּיִשְׂרָאֵל)

Deborah is using the expression **arose** to mean that she took on a particular role. She is not referring to getting up from sitting beneath her palm tree to accompany Barak. The role she is describing included settling the Israelites' disputes there. Alternate translation: [but then I, Deborah, became a mother in Israel]

Support Reference: Idiom

ULT **when I, Deborah, arose, when I arose, a mother in Israel**
UST I, Deborah, became a leader of the Israelite people, and I protected them just as a mother protects her children
(שַׁקַּמְתִּי דְּבוֹרָה שַׁקַּמְתִּי אֵם בְּיִשְׂרָאֵל)

Deborah is speaking of herself as if she had literally become the **mother** of the Israelites. She means that she became a leader who cared for the Israelites the way a mother takes care of her children. If it would be clearer in your language, you could state the meaning as a comparison. Alternate translation: [when I, Deborah, became a leader who took care of the Israelites the way a mother takes care of her children]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Israel	Israelites
in Israel	the Israelite people … them

Judges 5:8

ULT	UST
He chose new gods, then fighting {was} {at} the gates; was a shield seen, or a spear, among 40,000 in Israel?	*When the Israelite people {abandoned Yahweh} and began to worship different gods, enemies attacked their cities. The Israelites {could barely defend themselves because they} had hardly any weapons.*

ULT He chose new gods
UST the Israelite people {abandoned Yahweh} and began to worship different gods
(יִבְחַר אֱלֹהִים חֲדָשִׁים)

The pronoun **He** refers back to "Israel" in the previous verse, meaning the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [The people of Israel chose new gods]

Support Reference: Pronouns — When to Use Them

ULT then fighting {was} {at} the gates
UST When … enemies attacked their cities
(אָז לָחֲמוּ שְׁעָרִים)

The song is using one part of cities, their **gates**, to mean entire cities. The gates are chosen to represent the cities because that is where enemies would attack to try to get into the city and conquer it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then enemy armies besieged the cities]

Support Reference: Synecdoche

ULT was a shield seen, or a spear, among 40,000 in Israel
UST The Israelites {could barely defend themselves because they} had hardly any weapons
(מָגֵן אִם־יֵרָאֶה וְרֹמַח בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל)

The song is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [a shield or spear was not seen among 40,000 in Israel!]

Support Reference: Rhetorical Question

ULT **was a shield seen, or a spear, among 40,000 in Israel**
UST The Israelites {could barely defend themselves because they} had hardly any weapons
(מָגֵן אִם־יֵרָאֶה וְרֹמַח בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל)

The song is using the number **40,000** as a customary way of saying "very many." Alternate translation: [one could hardly find a single shield or spear among a large number of Israelites]

Support Reference: Numbers

ULT **was a shield seen, or a spear**
UST { … they} had … weapons
(מָגֵן אִם־יֵרָאֶה וְרֹמַח)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [did anyone see a shield or a spear]

Support Reference: Active or Passive

ULT **was a shield seen, or a spear**
UST { … they} had … weapons
(מָגֵן אִם־יֵרָאֶה וְרֹמַח)

The song is using the fact that no shield or spear could be **seen** by association to mean that no Israelites had these weapons. (Jabin's occupying forces has apparently confiscated all of the weapons that the Israelites had.) Alternate translation: [was there a single shield or spear]

Support Reference: Metonymy

ULT **was a shield seen, or a spear**
UST { … they} had … weapons
(מָגֵן אִם־יֵרָאֶה וְרֹמַח)

The author is using two weapons, a **shield** and a **spear**, to mean weapons of all kinds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [were there any weapons]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gods	gods
{was} {at} the gates	their cities
a shield	weapons
or a spear	weapons

ULT	UST
in Israel	The Israelites {could barely defend themselves because … }

Judges 5:9

ULT	UST
My heart is to the commanders of Israel, the ones volunteering themselves among the people. Bless Yahweh!	*So I am very thankful for the Israelite leaders and soldiers who willingly fought against Sisera. We should all praise Yahweh for them!*

ULT My heart is to the commanders of Israel
UST So I am very thankful for the Israelite leaders
(לִבִּי לְחֹקְקֵי יִשְׂרָאֵל)

In this culture, people regarded the **heart** as the location of human feelings. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I am so happy about what the commanders of Israel did]

Support Reference: Metaphor

ULT Bless
UST We should all praise … for them
(בָּרֲכוּ)

As in 5:2, the imperative verb **bless** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is to the commanders of	for the … leaders
Israel	Israelite
Bless	We should all praise … for them
Yahweh	Yahweh

Judges 5:10

ULT	UST
Riders of white donkeys, sitters on carpet, walkers on the road, consider!	*You wealthy people who ride on white donkeys, sitting on nice, padded saddles, and you poorer people who just walk on the road, think about all this!*

ULT **Riders of white donkeys, sitters on carpet, walkers on the road**
UST You wealthy people who ride on white donkeys, sitting on nice, padded saddles, and you poorer people who just walk on the road
(רֹכְבֵי֙ אֲתֹנ֣וֹת צְחֹרֹ֔ות יֹשְׁבֵ֖י עַל־מְדָ֑ין וְהֹלְכֵ֥י עַל־דָּֽרֶךְ׃)

See the discussion in the Introduction to this chapter of the apparent change of setting in 5:10–11, from the original performance of the song at a victory celebration to its repeated recitation at places where travelers stopped along the road for water.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Riders of white donkeys, sitters on carpet, walkers on the road**
UST You wealthy people who ride on white donkeys, sitting on nice, padded saddles, and you poorer people who just walk on the road
(רֹכְבֵי֙ אֲתֹנ֣וֹת צְחֹרֹ֔ות יֹשְׁבֵ֖י עַל־מְדָ֑ין וְהֹלְכֵ֥י עַל־דָּֽרֶךְ׃)

The song is speaking of two kinds of people, rich and poor, in order to mean all kinds of people. (Wealthier people would have animals to ride and carpet to sit on as they traveled; poorer people would walk on foot.) If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [All of you who pass by this place]

Support Reference: Merism

ULT **carpet**
UST nice, padded saddles
(מְדָ֑ין)

The word translated as **carpet** describes something that people would put on the back of a riding animal to make the rider more comfortable. If your readers would not be familiar with such an object, you could use a general expression in your translation. Alternate translation: [saddle blankets]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
donkeys	on … donkeys

Judges 5:11

ULT	UST
From the voice of the singers at the watering places, there they celebrate the righteous acts of Yahweh, the righteous acts of his peasantry in Israel. Then the people of Yahweh went down to the gates.	*Listen to the songs that people sing at the places along the road where travelers stop to get water. Those songs tell about how Yahweh acted righteously when he enabled the Israelite warriors to defeat their enemies. After that, Yahweh's people were able to return safely to their cities.*

ULT **From the voice of the singers**
UST Listen to the songs that people sing
(מִקּוֹל מְחַצְּצִים)

The song is using the **voice** of these **singers** to represent the song they are singing with their voices. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [From the song of the singers]

Support Reference: Synecdoche

ULT **From the voice of the singers**
UST Listen to the songs that people sing
(מִקּוֹל מְחַצְּצִים)

Since the song is referring to a group of people, it might be more natural in your language to use the plural form of **voice**. Alternate translation: [From the voices of the singers]

Support Reference: Collective Nouns

ULT **the righteous acts of Yahweh, the righteous acts of his peasantry in Israel**
UST how Yahweh acted righteously when he enabled the Israelite warriors to defeat their enemies
(צִדְקוֹת יְהוָה צִדְקֹת פְּרָזֹנָו בְּיִשְׂרָאֵל)

The song is using the term **righteous** to describe the victory that **Yahweh** and his **peasantry** (the volunteer soldiers) won over Sisera. This is by association with the fact that it was wrong for Jabin to oppress the Israelites, and so by defeating him, the victors restored a situation that was right or **righteous**. Alternate translation: [what Yahweh and his peasantry in Israel did to restore a right situation]

Support Reference: Metonymy

ULT **went down to the gates**
UST were able to return safely to their cities
(יָרְדוּ לַשְּׁעָרִים)

The song is using one part of cities, their **gates**, to mean entire cities. See how you translated the same expression in 5:8. Alternate translation: [returned to live in the cities that their enemies had conquered]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they celebrate	tell about
the righteous acts of	how … acted righteously
Yahweh	Yahweh
the righteous acts of	when he enabled … to defeat their enemies
in Israel	Israelite
Yahweh	Yahweh’s
to the gates	to their cities

Judges 5:12

ULT	UST
Awake, awake, Deborah! Awake, awake, speak a song! Arise, Barak, and take captive your captivity, son of Abinoam.	*Sing energetically, Deborah! Sing from your own vivid recollections! Now is the time, Barak son of Abinoam, to show the prisoners that your army captured.*

ULT **Awake, awake, Deborah! Awake, awake, speak a song**
UST Sing energetically, Deborah! Sing from your own vivid recollections
(עוּרִי עוּרִי דְּבוֹרָה עוּרִי עוּרִי דַּבְּרִי־שִׁיר)

The song is addressing Deborah as if she were literally asleep and needed to wake up. (Baruk may be singing this part; see the discussion in the Introduction to this chapter.) This is actually a call for Deborah to apply vitality and creativity to the task of celebrating Yahweh's victory through this song. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Come on, Deborah, sing in a lively way!]

Support Reference: Metaphor

ULT **Awake, awake, Deborah! Awake, awake, speak a song**
UST Sing energetically, Deborah! Sing from your own vivid recollections
(עוּרִי עוּרִי דְּבוֹרָה עוּרִי עוּרִי דַּבְּרִי־שִׁיר)

The song is repeating the word **awake** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [You certainly must not be drowsy as you sing, Deborah!]

Support Reference: Reduplication

ULT **speak a song**
UST Sing from your own vivid recollections
(דַּבְּרִי־שִׁיר)

This does not mean that Deborah should stop singing and only speak the words of the song. It is actually play on words in Hebrew: the word translated as **speak** has the same three root letters as Deborah's name, D-B-R. Your language may have an expression that you could use in your translation to bring out the meaning here. Alternate translation: [make the song your own]

Support Reference: Poetry

ULT **Arise**
UST Now is the time
(קוּם)

The expression **Arise** does not mean that Barak should get out of bed or stand up from a seated position. Rather, it means that Barak should take action. Deborah could be the one singing this line (see the discussion in the Introduction to this chapter), and it could be intentionally reminiscent of 4:14, where she used the same expression to tell him that it was time to attack Sisera. See how you translated the expression there.

Support Reference: Idiom

ULT **and take captive your captivity**
UST to show the prisoners that your army captured
(וְשָׁבְיְךָ שְׁבֵה)

For emphasis, the song is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [and lead away all of your prisoners]

Support Reference: Poetry

ULT **and take captive your captivity**
UST to show the prisoners that your army captured
(וְשָׁבְיְךָ שְׁבֵה)

The song is using this possessive form to speak to Barak about the group of people that he and his army have taken prisoner. It is not saying that Barak himself is in **captivity**. It may be helpful to clarify this for your readers. Alternate translation: [and lead away all the prisoners you have captured]

Support Reference: Possession

ULT **and take captive your captivity**
UST to show the prisoners that your army captured
(וְשָׁבְיֶךָ שְׁבֵה)

The song is leaving some information implicit that listeners are expected to understand. It is possible that the original occasion of this song was a victory celebration through which captured enemy soldiers were paraded in order to dramatize the victory. Barak, as the army commander, would have led this procession. You could suggest this in your translation if that would be helpful to your readers. Alternate translation: [and parade the captured enemy soldiers in a victory procession]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and take captive	to show
your captivity	the prisoners that your army captured

Judges 5:13

ULT	UST
Then the remnant came down to the nobles, the people of Yahweh came down to me against the warriors.	*The Israelite people who had scattered for safety came down from the highlands to where their leaders were gathering an army. These were men who were loyal to Yahweh, and they came to help me, Barak, fight against the enemy soldiers.*

ULT **the remnant came down to the nobles, the people of Yahweh came down to me**
UST The Israelite people who had scattered for safety came down from the highlands to where their leaders were gathering an army. These were men who were loyal to Yahweh, and they came to help me, Barak
(יָרַד שָׂרִיד לְאַדִּירִים עַם יְהוָה יָרַד־לִי)

While the expression **came down** in both instances is probably a literal reference to travel down from higher elevations to a plain, the implicit meaning is that the **remnant** and **people** were gathering on a level place as troops for battle under the command of the **nobles** and Barak. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [the remnant gathered to the nobles, the people of Yahweh gathered to me]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the remnant came down to the nobles**
UST The Israelite people who had scattered for safety came down from the highlands to where their leaders were gathering an army
(יָרַד שָׂרִיד לְאַדִּירִים)

The phrase translated as **to the nobles** could also be a possessive form and mean “of the nobles.” There would not be a significant difference in meaning. Alternate translation: [the remnant of the nobles came down]

Support Reference: Possession

> ULT **to me**
> UST to help me, Barak
> (לִ֖י)

The pronoun **me** probably refers to Barak, since he was the one who led the Israelite army **against the warriors** of Sisera. Even if your language does not need to mark first-person pronouns for gender, it may be helpful to clarify the reference for your readers. Otherwise, they might take it to be Deborah, since she clearly spoke in the first person in 5:7 and probably did in 5:9 as well. Alternate translation, as in the UST: [to me, Barak]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the remnant	The Israelite people who had scattered for safety
to the nobles	to where their leaders were gathering an army
Yahweh	who were loyal to Yahweh
against the warriors	fight against the enemy soldiers

Judges 5:14

ULT	UST
From Ephraim, their root {is} in Amalek; after you, Benjamin, with your peoples; from Machir, commanders came down; and from Zebulun, the ones holding the scepter of a scribe.	*Some soldiers came from the tribe of Ephraim. They came from land that had once belonged to the descendants of Amalek. Soldiers also came from the tribe of Benjamin. They reached the Israelite camp before the ones from Ephraim. Military leaders from the clan of Machir in the tribe of Manasseh led their troops to fight. So did officers from the tribe of Zebulun. They carried staffs to indicate their rank.*

ULT **From Ephraim, their root {is} in Amalek; after you, Benjamin, with your peoples … and from Zebulun, the ones holding the scepter of a scribe**

UST Some soldiers came from the tribe of Ephraim. They came from land that had once belonged to the descendants of Amalek. Soldiers also came from the tribe of Benjamin. They reached the Israelite camp before the ones from Ephraim … So did officers from the tribe of Zebulun. They carried staffs to indicate their rank

(מִנִּי אֶפְרַיִם שָׁרָשָׁם בַּעֲמָלֵק אַחֲרֶיךָ בִנְיָמִין בַּעַמֶּיךָ & וּמִזְּבוּלֻן מֹשְׁכִים בְּשֵׁבֶט סֹפֵר)

In these phrases, the song is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Some from Ephraim, whose root is in Amalek, came down; they came after you, Benjamin, with your peoples … and from Zebulun, the ones holding onto the scepter of a scribe also came down]

Support Reference: Ellipsis

ULT **From Ephraim, their root {is} in Amalek**

UST Some soldiers came from the tribe of Ephraim. They came from land that had once belonged to the descendants of Amalek

(מִנִּי אֶפְרַיִם שָׁרָשָׁם בַּעֲמָלֵק)

The song is speaking as if the people of the tribe of Ephraim were literally a plant whose **root** was in the territory that formerly belonged to the Amalek people group. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [People from the tribe of Ephraim, which defeated the Amalekites and took their territory]

Support Reference: Metaphor

ULT **after you, Benjamin, with your peoples**
UST Soldiers also came from the tribe of Benjamin. They reached the Israelite camp before the ones from Ephraim
(אַחֲרֶיךָ בִנְיָמִין בַּעַמֶּיךָ)

Here the song could be speaking to a group of people who are not there to hear it, the people of the tribe of **Benjamin**, in order to express strong approval of the way the soldiers from that tribe came and fought for Israel. The song would actually be speaking to the people who could hear it, initially the soldiers and others who gathered for the victory celebration at which it was first performed. However, some people from the tribe of Benjamin probably were present at the celebration, so the direct address with **you** and **your** could be literal. On the other hand, as 5:9–10 shows, this song was later sung in other contexts where people from Benjamin were not necessarily present. So it may be clearer in some languages to translate this without using second-person pronouns and to express the emphasis in some other way. Alternate translation: [they followed the brave soldiers from the tribe of Benjamin]

Support Reference: Apostrophe

ULT **from Machir, commanders came down**
UST Military leaders from the clan of Machir in the tribe of Manasseh led their troops to fight
(מִנִּי מָכִיר יָרְדוּ מְחֹקְקִים)

The song is using these **commanders** to refer to them and the troops they commanded. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the military leaders from Machir brought their soldiers]

Support Reference: Synecdoche

ULT **from Machir**
UST from the clan of Machir in the tribe of Manasseh
(מִנִּי מָכִיר)

The word **Machir** is the name of a man, the son of Manasseh.

Support Reference: How to Translate Names

ULT **from Machir**
UST from the clan of Machir in the tribe of Manasseh
(מִנִּי מָכִיר)

The name **Machir** could mean: (1) the descendants of Machir, who formed one part of the tribe of Manasseh. Alternate translation: [from the clan of Machir]; (2) by association, the tribe of Manasseh. Alternate translation: [from the tribe of Manasseh]

Support Reference: Metonymy

ULT **and from Zebulun, the ones holding the scepter of a scribe**
UST So did officers from the tribe of Zebulun. They carried staffs to indicate their rank
(וּמִזְּבוּלֻן מֹשְׁכִים בְּשֵׁבֶט סֹפֵר)

The military leaders of the tribe of **Zebulun** each carried a **scepter** as a symbolic action to indicate their rank and position. Each leader is called a **scribe** because one of his duties was to record the names of soldiers who enlisted and keep a total of the number of soldiers in the army. But the focus here is not on that duty but on the fact that these were military leaders, like the **commanders** mentioned in the previous phrase. Alternate translation: [and the military commanders of the tribe of Zebulun also brought their soldiers]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the tribe of Ephraim
{is} in Amalek	the descendants of Amalek
Benjamin	the tribe of Benjamin
commanders	Military leaders
and from Zebulun	from the tribe of Zebulun
the scepter of	staffs to indicate
a scribe	So did officers … their rank

Judges 5:15

ULT	UST
And my commanders in Issachar {were} with Deborah, and {as} Issachar, so Barak; into a valley he was sent at his feet. Among the divisions of Reuben, great {were} the searchings of the heart.	*Leaders from the tribe of Issachar brought their soldiers when Deborah told Barak to gather an army. They fully supported Barak. He led these soldiers down into the valley {to fight Sisera}. But the men of the tribe of Reuben could not decide what they should do.*

ULT **And my commanders in Issachar {were} with Deborah**
UST Leaders from the tribe of Issachar brought their soldiers when Deborah told Barak to gather an army
(וְשָׂרַי בְּיִשָּׂשכָר עִם־דְּבֹרָה)

Here again the song is using part of an army, its **commanders**, to mean all of the army. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the soldiers and officers I commanded who were from Issachar also supported Deborah]

Support Reference: Synecdoche

ULT **and {as} Issachar, so Barak**
UST They fully supported Barak
(וְיִשָּׂשכָר כֵּן בָּרָק)

This expression means that the first person or group mentioned was willing to do whatever the second person mentioned wanted to do. (See, for example, 1 Kings 22:4.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the soldiers from Issachar were willing to do whatever Barak ordered]

Support Reference: Idiom

> ULT **into a valley he was sent at his feet**
> UST He led these soldiers down into the valley {to fight Sisera}
> (בָּעֵמֶק שֻׁלַּח בְּרַגְלָיו)

This could mean: (1) that the pronoun **he** refers to Issachar, that is, the soldiers from the tribe of Issachar, and the pronoun **his** refers to Barak. In that case, the phrase **at his feet** would mean the same thing as in 4:10. Alternate translation: [those soldiers were sent into a valley under Barak's command]; (2) that both the pronoun **he** and the pronoun **his** refer to Barak. In that case, the last phrase would be translated as "on his feet," and it would be a reference to the courage of Barak and his soldiers, who fought against chariots on foot. Alternate translation: [he was sent into a valley to fight against chariots on foot]

Support Reference: Pronouns — When to Use Them

> ULT **into a valley he was sent at his feet**
> UST He led these soldiers down into the valley {to fight Sisera}
> (בָּעֵמֶק שֻׁלַּח בְּרַגְלָיו)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. While it was Deborah who told Barak in 4:14 to go down and attack Sisera, she did this as a prophetess speaking for Yahweh, so it would be appropriate to describe Yahweh as the one who **sent**. Alternate translation: [Yahweh sent these soldiers into a valley under Barak's command] or [Yahweh sent Barak into a valley to fight against chariots on foot]

Support Reference: Active or Passive

> ULT **Among the divisions of Reuben**
> UST But the men of the tribe of Reuben
> (בְּפִלַּגּוֹת רְאוּבֵן)

The word translated as **divisions** is a rare word whose meaning is not entirely clear in this context. It could mean: (1) divisions of the people of the tribe of Reuben. Alternate translation: [Among the clans of Reuben]; (2) divisions of the territory of the tribe of Reuben. Alternate translation: [Throughout the districts of Reuben]

Support Reference: Translate Unknowns

ULT **great {were} the searchings of the heart**
UST could not decide what they should do
(גְּדֹלֵי חֲקָקֵי־לֵב)

Here the **heart** represents the thoughts and intentions. By using the word translated as **searchings**, the song is speaking as if the people of Reuben needed to look around inside their hearts to find out what they should do. That is also a rare word whose meaning is not entirely clear in this context. This could mean: (1) that the people of Reuben could not decide whether to help fight. Your language may have a comparable expression for this meaning that you can use in your translation. Alternate translation: [people had second thoughts about whether to fight]; (2) that the people of Reuben publicly expressed a resolve to help fight Sisera but, as the next verse shows, they did not follow through. Alternate translation: [great were the promises to help]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And my commanders	Leaders
in Issachar	from the tribe of Issachar
and {as} Issachar	They fully supported Barak
Reuben	the tribe of Reuben

Judges 5:16

ULT	UST
Why did you sit among the sheepfolds? To hear the piping for the flocks? As for the divisions of Reuben, great {were} the searchings of the heart.	*They should not have stayed away from the battle, taking care of their sheep and listening to shepherds playing their flutes. But the men of the tribe of Reuben could not decide what they should do.*

ULT **Why did you sit among the sheepfolds? To hear the piping for the flocks**
UST They should not have stayed away from the battle, taking care of their sheep and listening to shepherds playing their flutes
(לָמָּה יָשַׁבְתָּ בֵּין הַמִּשְׁפְּתַיִם לִשְׁמֹעַ שְׁרֵקוֹת עֲדָרִים)

The song is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should not have stayed among the sheepfolds, as if it was more important to listen to the piping for the flocks!]

Support Reference: Rhetorical Question

ULT **Why did you sit among the sheepfolds? To hear the piping for the flocks**
UST They should not have stayed away from the battle, taking care of their sheep and listening to shepherds playing their flutes
(לָמָּה יָשַׁבְתָּ בֵּין הַמִּשְׁפְּתַיִם לִשְׁמֹעַ שְׁרֵקוֹת עֲדָרִים)

The song is speaking to someone who is not present. It is doing this to express a strong feeling about that person to the people who are present. If a speaker of your language would not address someone who was not present, you could translate this as if the song were directly addressing those who are present. Alternate translation: [Reuben should not have stayed among the sheepfolds, as if it were more important to listen to the piping for the flocks]

Support Reference: Apostrophe

ULT **Why did you sit among the sheepfolds**
UST They should not have stayed away from the battle, taking care of their sheep
(לָמָּה יָשַׁבְתָּ בֵּין הַמִּשְׁפְּתַיִם)

The word **you** is singular here because the song is addressing this tribe as if it were a single person, its ancestor Reuben. It may be more natural in some languages to use a plural form of "you," since a group of people is actually being addressed.

Support Reference: Forms of 'You' — Singular

ULT **To hear the piping for the flocks**
UST and listening to shepherds playing their flutes
(לִשְׁמֹעַ שְׁרֵקוֹת עֲדָרִים)

The song is implicitly making a comparison that it expects listeners to recognize. When Barak summoned the Israelites in 4:10, it is likely that he blew a shofar (ram's horn), as Ehud did in 3:27. The song is suggesting that the men of Reuben so much enjoyed listening to shepherds play their pipes to summon their flocks that they did not pay attention to the war trumpet. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Was it because you would rather listen to shepherd's pipes than respond to the call of the war trumpet?]

Support Reference: Assumed Knowledge and Implicit Information

ULT **As for the divisions of Reuben, great {were} the searchings of the heart**
UST But the men of the tribe of Reuben could not decide what they should do
(לִפְלַגּוֹת רְאוּבֵן גְּדוֹלִים חִקְרֵי־לֵב)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sheepfolds	taking care of their sheep
the piping for	playing their flutes
the flocks	shepherds
Reuben	the tribe of Reuben

Judges 5:17

ULT	UST
Gilead stayed beyond the Jordan, and Dan, why did he sojourn {on} ships? Asher remained at the coast of the seas, and he stayed among his harbors.	*So the men of all the tribes living in the Gilead area stayed at home, east of the Jordan River. And the men of the tribe of Dan just kept fishing in the sea {when they should have been helping to fight against Sisera}. Similarly, the men of the tribe of Asher did not leave their harbors on the seacoast {to come and help fight}.*

ULT Gilead
UST So the men of all the tribes living in the Gilead area
(גִּלְעָד)

The song is using the name **Gilead** by association to mean the soldiers from the tribes of Reuben, Gad, and Manasseh, which settled in the region of Gilead on the east side of the Jordan River. Alternate translation: [The soldiers of Reuben, Gad, and Manasseh]

Support Reference: Metonymy

ULT and Dan, why did he sojourn {on} ships
UST And the men of the tribe of Dan just kept fishing in the sea {when they should have been helping to fight against Sisera}
(וְדָן לָמָה יָגוּר אֳנִיּוֹת)

The song is using the present tense to describe habitual action. During the battle against Sisera, the people of the tribe of Dan continued to do what they usually did. Their territory included the harbor of Joppa, and so they were devoted to the pursuits of fishing and maritime trading. But since the song is referring specifically to what the people of Dan did on a specific occasion, you could use the past tense in your translation. Alternate translation: [and Dan, why did he sojourn on ships]

Support Reference: Irregular Use of Tenses

ULT and Dan, why did he sojourn {on} ships
UST And the men of the tribe of Dan just kept fishing in the sea {when they should have been helping to fight against Sisera}
(וְדָ֖ן לָמָ֣ה יָג֣וּר אֳנִיּ֑וֹת)

The song is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [and Dan should not have sojourned on ships!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	So the men of all the tribes living in the Gilead area
the Jordan	the Jordan River
and Dan	And the men of the tribe of Dan
did he sojourn	kept
Asher	Similarly, the men of the tribe of Asher
the seas	on the seacoast

Judges 5:18

ULT	UST
Zebulun {was} a people reproaching its soul unto death, also Naphtali on the heights of the field.	*But the soldiers from the tribe of Zebulun risked their lives on the battlefield. The soldiers from the tribe of Naphtali also risked their lives in order to occupy the high ground on the battlefield.*

ULT Zebulun {was} a people reproaching its soul unto death
UST But the soldiers from the tribe of Zebulun risked their lives on the battlefield
(זְבֻלּוֹן עַם חֵרֵף נַפְשׁוֹ לָמוּת)

Since the song is referring to a group of people, it might be more natural in your language to use the plural form of **soul**. Alternate translation: [The people of Zebulun were reproaching their souls unto death]

Support Reference: Collective Nouns

ULT Zebulun {was} a people reproaching its soul unto death
UST But the soldiers from the tribe of Zebulun risked their lives on the battlefield
(זְבֻלּוֹן עַם חֵרֵף נַפְשׁוֹ לָמוּת)

The song is speaking as if the people of the tribe of Zebulun had literally been **reproaching** their souls during the battle, that is, as if they had been taunting or shaming them for wanting to stay alive. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [The people of Zebulun told themselves not to be afraid to die]

Support Reference: Metaphor

ULT also Naphtali on the heights of the field
UST The soldiers from the tribe of Naphtali also risked their lives in order to occupy the high ground on the battlefield
(וְנַפְתָּלִי עַל מְרוֹמֵי שָׂדֶה)

The song is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and the people of Naphtali were also not afraid to die on the heights on the battlefield]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zebulun	the tribe of Zebulun
reproaching	risked their lives on the battlefield
its soul	risked their lives on the battlefield
also Naphtali	The soldiers from the tribe of Naphtali also risked their lives

Judges 5:19

ULT	UST
Kings came, they fought; then the kings of Canaan fought at Taanach, by the waters of Megiddo. Plunder of silver they did not take.	*Sisera brought an army of soldiers from many Canaanite kingdoms {that were subject to Jabin} to fight against us. They fought a battle against us near the city of Taanach. That city is near the river that flows through the Valley of Megiddo. But {they did not defeat us, and so} they did not carry any valuable things away from the battle.*

ULT **Kings came, they fought; then the kings of Canaan fought**
UST Sisera brought an army of soldiers from many Canaanite kingdoms {that were subject to Jabin} to fight against us. They fought a battle against us
(בָּאוּ מְלָכִים נִלְחָמוּ אָז נִלְחֲמוּ מַלְכֵי כְנַעַן)

Chapter 4 describes only Jabin oppressing the Israelites and only his army attacking Barak and his forces. However, it also describes Jabin as the "king of Canaan" (4:2), suggesting that other Canaanite kings were his subjects or allies. The song may be referring to such kings implicitly here. Alternate translation: [Then the armies of Jabin and his Canaanite allies came and fought]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Kings came … the kings of Canaan**
UST Sisera brought an army of soldiers from many Canaanite kingdoms {that were subject to Jabin}
(בָּאוּ מְלָכִים & מַלְכֵי כְנַעַן)

The song is using the term **kings** to refer to them and their armies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Kings came with their armies … the armies of the kings of Canaan]

Support Reference: Synecdoche

ULT **they fought … the kings of Canaan fought**
UST an army of soldiers from many Canaanite kingdoms {that were subject to Jabin} to fight against us. They fought a battle against us
(נִלְחָמוּ מַלְכֵי כְנַעַן & נִלְחֲמוּ)

The song is leaving some information implicit that it assumes readers will understand. The meaning is not that these kings **fought** with each other, but that they fought against the Israelites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [they fought against us Israelites … the kings of Canaan fought against us]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at Taanach … Megiddo**
UST near the city of Taanach. That city is … the Valley of Megiddo
(בְּתַעְנַךְ & מְגִדּוֹ)

See how you translated the names of the cities of **Taanach** and **Megiddo** in 1:27.

Support Reference: How to Translate Names

ULT **the waters of Megiddo**
UST the river that flows through the Valley of Megiddo
(מֵי מְגִדּוֹ)

Here the song is referring to the Kishon River as **the waters of Megiddo** by association with the fact that the river flows through the plain of Megiddo, also known as the valley of Jezreel, where the battle against Sisera was fought. You could use the name Kishon River here if that would help your readers to recognize that the song is describing the same **waters** as in 5:21. Alternate translation: [the Kishon River]

Support Reference: Metonymy

ULT **Plunder of silver they did not take**
UST But {they did not defeat us, and so} they did not carry any valuable things away from the battle
(בֶּצַע כֶּסֶף לֹא לָקָחוּ)

The song is using **silver**, one thing that armies might take as **plunder**, to mean plunder of all kinds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But they did not take any plunder]

Support Reference: Synecdoche

> ULT **Plunder of silver they did not take**
> UST But {they did not defeat us, and so} they did not carry any valuable things away from the battle
> (בֶּצַע כֶּסֶף לֹא לָקָחוּ)

The song is using taking plunder to mean winning the battle, by association with the way that victorious armies take plunder. Alternate translation: [But they did not win the battle]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Kings	an army of soldiers from many Canaanite kingdoms {that were subject to Jabin}
the kings of	an army of soldiers from many Canaanite kingdoms {that were subject to Jabin}
Canaan	an army of soldiers from many Canaanite kingdoms {that were subject to Jabin}
Plunder of	any valuable things
silver	any valuable things

Judges 5:20

ULT	UST
From the heavens the stars fought, from their courses they fought against Sisera.	*It was as if the stars in the sky fought for us, and as if those stars fought against Sisera, as they moved across the sky.*

ULT **From the heavens the stars fought, from their courses they fought against Sisera**
UST It was as if the stars in the sky fought for us, and as if those stars fought against Sisera, as they moved across the sky
(מִן־שָׁמַיִם נִלְחֲמוּ הַכּוֹכָבִים מִמְּסִלּוֹתָם נִלְחֲמוּ עִם־סִיסְרָא)

The song is speaking of the **stars** as if they were living things that could have **fought against Sisera**. It is using the stars to represent the forces of nature, particularly those in the sky, and celebrating the way Yahweh used those forces to defeat Sisera. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh used the forces of nature to defeat Sisera; he sent a great storm from the sky]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the heavens	the sky

Judges 5:21

ULT	UST
The wadi of Kishon swept them away, the wadi of antiquity, the wadi of Kishon. March on, my soul, {in} strength!	*The Kishon River, that river that has been there for a long time, was drowning Sisera's soldiers. So I told myself to be brave and to keep fighting.*

> ULT **swept them away**
> UST was drowning Sisera's soldiers
> (גְּרָפָם)

The pronoun **them** refers to the soldiers in Sisera's army. It may be helpful to clarify this for your readers. Alternate translation: [swept away Sisera's soldiers]

Support Reference: Pronouns — When to Use Them

> ULT **the wadi of antiquity**
> UST that river that has been there for a long time
> (נַחַל קְדוּמִים)

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

Support Reference: Abstract Nouns

> ULT **the wadi of antiquity**
> UST that river that has been there for a long time
> (נַחַל קְדוּמִים)

The implicit idea behind this phrase may be that the Kishon is a natural river, part of the original creation, rather than a manmade canal or irrigation channel. Therefore, like the storm, it was a natural force that Yahweh used to defeat Sisera. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [a river that God created]

Support Reference: Assumed Knowledge and Implicit Information

ULT **March on, my soul, {in} strength**
UST So I told myself to be brave and to keep fighting
(תִּדְרְכִי נַפְשִׁי עֹז)

The singer, who is probably Barak at this point (see the Introduction to this chapter), is using one part of himself, his **soul**, to mean all of himself. He is putting himself back in the time of the battle and encouraging himself to fight vigorously since Yahweh is already defeating Sisera with natural forces. If it would be helpful in your language, you could state the meaning plainly, and you could express it from the time perspective of the victory celebration, that is, as a past event, as in the first sentence of the verse. Alternate translation: [When I saw this, it encouraged me to fight vigorously]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The wadi of	The … River
the wadi of	that river
the wadi of	The … River
my soul	So I told myself

Judges 5:22

ULT	UST
Then the hooves of a horse beat, from the galloping, the galloping of his mighty {ones}.	*Then the horses of Sisera's army {ran away from the battle. As they ran, they} pounded the ground with their hooves. Those powerful horses kept galloping along.*

ULT **Then the hooves of a horse beat, from the galloping, the galloping of his mighty {ones … }**
UST Then the horses of Sisera's army {ran away from the battle. As they ran, they} pounded the ground with their hooves. Those powerful horses kept galloping along
(אָז הָלְמוּ עִקְּבֵי־סוּס מְדַהֲרוֹת דַּהֲרוֹת אַבִּירָיו)

The pronoun **his** refers to Sisera. This is a description of the sound of Sisera's horses fleeing from the battle. It may be helpful to clarify this for your readers. Alternate translation: [Then there was the sound of horses' hooves beating, as Sisera's mighty steeds galloped away from the battlefield]

Support Reference: Pronouns — When to Use Them

ULT **the hooves of a horse beat**
UST the horses of Sisera's army {ran away from the battle. As they ran, they} pounded the ground with their hooves
(הָלְמוּ עִקְּבֵי־סוּס)

Since the song is referring to all of Sisera's horses, it might be more natural in your language to use the plural form of **horse**. Alternate translation: [the hooves of horses beat]

Support Reference: Collective Nouns

ULT **from the galloping, the galloping of his mighty {ones}**
UST Those powerful horses kept galloping along
(מְדַהֲרוֹת דַּהֲרוֹת אַבִּירָיו)

The author is repeating the verb **galloping** in order to intensify the idea that it expresses and perhaps to imitate the repetitive sound of horses' hooves beating against the ground. If your language can repeat words for intensification and poetic effect, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [as Sisera's mighty steeds galloped wildly away]

Support Reference: Reduplication

> ULT **his mighty {ones}**
> UST Those powerful horses
> (אַבִּירָיו)

The song is using the adjective **mighty** as a noun to mean a horse that has the characteristic of being mighty. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [his mighty steeds]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a horse	the horses of Sisera's army … their
his mighty {ones}	Those powerful horses

Judges 5:23

ULT	UST
‘Curse Meroz!’ said the angel of Yahweh. ‘Cursing, you shall curse the dwellers of it, because they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors.’	*{After the battle,} an angel representing Yahweh said, ‘The people who live in the town of Meroz did not help Yahweh by stopping Sisera’s army from retreating. And so you must call for Yahweh to punish them by making bad things happen to them.’*

ULT **Curse Meroz!’ said the angel of Yahweh. Cursing, you shall curse the dwellers of it, because they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors**
UST { … After the battle,} an angel representing Yahweh said, The people who live in the town of Meroz did not help Yahweh by stopping Sisera’s army from retreating. And so you must call for Yahweh to punish them by making bad things happen to them
(אָרוּר מֵרוֹז אָמַר מַלְאַךְ יְהוָה אָרוֹר יֹשְׁבֶיהָ כִּי לֹא־בָאוּ לְעֶזְרַת יְהוָה לְעֶזְרַת יְהוָה בַּגִּבּוֹרִים)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The angel of Yahweh said that we must certainly curse the people who lived in Meroz, because they did not come to the aid of Yahweh against the warriors]

Support Reference: Quotes within Quotes

ULT **Meroz**
UST the town of Meroz
(מֵרוֹז)

The word **Meroz** is the name of a town. It was probably along the route that Sisera’s army took when fleeing from the battlefield, and the people of the town could have blocked their way so that the Israelites could have kept many more of the enemy soldiers from escaping.

Support Reference: How to Translate Names

ULT **the angel of Yahweh**
UST {After the battle,} an angel representing Yahweh
(מַלְאַךְ יְהוָה)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the same phrase in 2:1. Translate it here as you do in other parts of the book, even though there is no further information here about how or when the **angel of Yahweh** appeared on this occasion.

Support Reference: Idiom

ULT **Cursing, you shall curse the dwellers of it, because they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors**
UST The people who live in … did not help Yahweh by stopping Sisera's army from retreating. And so you must call for Yahweh to punish them by making bad things happen to them
(אָרוּר אָרֹור יֹשְׁבֶיהָ כִּי לֹא־בָאוּ לְעֶזְרַת יְהוָה לְעֶזְרַת יְהוָה בַּגִּבֹּרִים)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors, cursing, you shall curse the dwellers of it]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Cursing, you shall curse**
UST you must call for Yahweh to punish them by making bad things happen to them
(אָרוּר אָרֹור)

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

Support Reference: Reduplication

ULT **they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors**
UST did not help Yahweh by stopping Sisera's army from retreating
(לֹא־בָאוּ לְעֶזְרַת יְהוָה לְעֶזְרַת יְהוָה בַּגִּבֹּרִים)

These two phrases are saying the same thing. The second phrase emphasizes the meaning of the first by being more specific. Hebrew poetry was based on this kind of repetition, and you could show this to your readers by including both phrases in your translation. However, if it would be clearer in your language, you could combine the phrases and express the emphasis in another way. Alternate translation: [they did not help Yahweh at all against the warriors]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Curse	you must call for Yahweh to punish them by making bad things happen to them
the angel of	an angel representing
Yahweh	After the battle … Yahweh
Cursing	you must call for Yahweh to punish them by making bad things happen to them

ULT	UST
you shall curse	you must call for Yahweh to punish them by making bad things happen to them
Yahweh	Yahweh
Yahweh	Yahweh
against the warriors	by stopping Sisera’s army from retreating

Judges 5:24

ULT	UST
Jael, the wife of Heber the Kenite, is blessed from women, from women in the tent she is blessed.	*But God is very pleased with the woman whose name is Jael, the wife of Heber the Kenite. He is more pleased with her than with all the other women who live in tents.*

ULT **Jael, the wife of Heber the Kenite, is blessed from women, from women in the tent she is blessed**
UST But God is very pleased with the woman whose name is Jael, the wife of Heber the Kenite. He is more pleased with her than with all the other women who live in tents
(תְּבֹרַךְ֙ מִנָּשִׁ֣ים יָעֵ֔ל אֵ֖שֶׁת חֶ֣בֶר הַקֵּינִ֑י מִנָּשִׁ֥ים בָּאֹ֖הֶל תְּבֹרָֽךְ׃)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [May Yahweh bless Jael, the wife of Heber the Kenite, who lives in a tent, more than any other woman]

Support Reference: Active or Passive

ULT **is blessed from women**
UST But God is very pleased with the woman
(תְּבֹרַךְ֙ מִנָּשִׁ֣ים)

Here, **from women** is a common expression that means that Jael is the most **blessed** woman, that is, she is more blessed than any other woman. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is more blessed than any other woman]

Support Reference: Idiom

ULT **is blessed from women, from women in the tent she is blessed**
UST But God is very pleased with the woman … He is more pleased with her than with all the other women who live in tents
(תְּבֹרַךְ֙ מִנָּשִׁ֣ים & מִנָּשִׁ֥ים בָּאֹ֖הֶל תְּבֹרָֽךְ׃)

These two phrases are saying the same thing. The second phrase emphasizes the meaning of the first by being more specific. (It is not qualifying the first phrase by specifying that this statement about Jael actually applies only to women who live in tents.) You could include both phrases in your translation. However, if it would be clearer in your language, you could combine the phrases and express the emphasis in another way. Alternate translation: [who lives in a tent, is the most blessed of all women]

Support Reference: Parallelism

> ULT **in the tent**
> UST who live in tents
> (בָּאֹהֶל)

The song is not referring to a specific **tent**. This expression refers to tents in general. Alternate translation: [who live in tents]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is blessed	But God is very pleased with
in the tent	who live in tents
she is blessed	He is … pleased with her

Judges 5:25

ULT	UST
Water he requested, milk she gave; in a bowl of nobles she brought curdled milk.	*Although Sisera only asked for some water, Jael gave him some milk. She brought him some yogurt in the kind of bowl that rulers have.*

ULT Water he requested, milk she gave
UST Although Sisera only asked for some water, Jael gave him some milk
(מַ֣יִם שָׁאַ֔ל חָלָ֖ב נָתָ֑נָה)

The pronoun **he** refers to Sisera, and the pronoun **she** refers to Jael. It may be helpful to clarify this for your readers. Alternate translation: [Sisera requested water, Jael gave him milk]

Support Reference: Pronouns — When to Use Them

ULT in a bowl of nobles she brought curdled milk
UST She brought him some yogurt in the kind of bowl that rulers have
(בְּסֵ֥פֶל אַדִּירִ֖ים הִקְרִיבָ֥ה חֶמְאָֽה)

Bringing more than Sisera asked for and bringing it in an elegant bowl was a symbolic action that suggested that Jael respected Sisera and wanted to honor him. This would have made Sisera less cautious and encouraged him to think that he could safely go to sleep. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [to suggest that she respected and honored him, she brought curdled milk in an elegant bowl]

Support Reference: Symbolic Action

ULT in a bowl of nobles
UST in the kind of bowl that rulers have
(בְּסֵ֥פֶל אַדִּירִ֖ים)

The song is using this possessive form to describe the kind of elegant **bowl** that wealthy **nobles** would have. This does not mean a bowl that contained nobles or a bowl that actually belonged to nobles. It may be helpful to clarify this for your readers. Alternate translation: [in a bowl fit for nobles] or [in an elegant bowl]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nobles	that rulers have

Judges 5:26

ULT	UST
They reached out, her hand to the peg and her right hand to a hammer of workmen. And she struck Sisera, she crushed his head, and she shattered and pierced his temple.	*Then{, when Sisera was asleep,} Jael picked up a tent peg with her left hand and a heavy hammer with her right hand. She pounded the tent peg into Sisera's head so hard that it went right through his temple. This smashed his head.*

ULT **They reached out**
UST Then{, when Sisera was asleep,} Jael picked up
(תִּשְׁלַּחְנָה)

The pronoun **They** refers to Jael's hands. It may be helpful to clarify this for your readers. Alternate translation: [Her hands reached out]

Support Reference: Pronouns — When to Use Them

ULT **They reached out**
UST Then{, when Sisera was asleep,} Jael picked up
(תִּשְׁלַּחְנָה)

The song is speaking of Jael's hands as if they were living things that could have **reached out** by themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [She reached out with her hands]

Support Reference: Personification

ULT **her hand**
UST with her left hand
(יָדָהּ)

The context indicates that the word **hand** here means Jael's left hand. Alternate translation: [her left hand]

Support Reference: Assumed Knowledge and Implicit Information

ULT **she crushed his head, and she shattered and pierced his temple**
UST so hard that it went right through his temple. This smashed his head
(מָחֲקָה רֹאשׁוֹ וּמָחֲצָה וְחָלְפָה רַקָּתוֹ)

These two phrases are saying the same thing. The second phrase emphasizes the meaning of the first by being more specific. If it would be clearer in your language, you could combine the phrases and express the emphasis in another way. Alternate translation: [she drove the peg right through his temple and smashed his head]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his temple	his temple

Judges 5:27

ULT	UST
Between her feet, he bowed, he fell, he lay down. Between her feet he bowed, he fell. At where he bowed, there he fell, destroyed.	*As Jael stood over him, Sisera died {from the crushing blow to his head}. He did not even move from where he was when she hit him. He died right there.*

ULT **Between her feet, he bowed**
UST As Jael stood over him
(בֵּין רַגְלֶיהָ כָּרַע)

Since Sisera was lying down asleep when Jael pounded the tent peg through his head, it does not seem that he literally **bowed** down to her from a standing position. Rather, the song seems to be saying that when Jael stood astride his dead body, it was as if Sisera had prostrated himself before her, the way people in this culture did to show great honor to someone. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [It was as if Sisera had been prostrating himself before Jael]

Support Reference: Metaphor

ULT **he fell, he lay down**
UST Sisera died
(נָפַל שָׁכָב)

Since Sisera was lying down, it also does not seem that he **fell** or **lay down** from a standing position. The song seems to be using the word **fell** to mean "died," as in 4:16, and the expression **lay down** to mean "died" as well. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [he died, he surely died]

Support Reference: Metonymy

ULT **Between her feet he bowed, he fell. At where he bowed, there he fell, destroyed**
UST As Jael stood over him, Sisera died {from the crushing blow to his head}. He did not even move from where he was when she hit him. He died right there
(בֵּין רַגְלֶיהָ כָּרַע נָפַל בַּאֲשֶׁר כָּרַע שָׁם נָפַל שָׁדוּד)

For emphasis, these two clauses repeat the idea of the first clause and last clause adds some specific information. If it would be clearer in your language, you could combine these clauses and express the emphasis in another way. The UST models one way to do this.

Support Reference: Parallelism

ULT **destroyed**
UST from the crushing blow to his head
(שָׁדַד)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here and replace the comma before it with a period. Alternate translation: [She had destroyed him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he bowed	As Jael stood over him
he bowed	As Jael stood over him
he bowed	she hit him
destroyed	from the crushing blow to his head

Judges 5:28

ULT	UST
Through the window she looked and wailed, the mother of Sisera, through the lattice, 'Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry?'	*Sisera's mother looked out through her window {to see whether he was returning from the battle}. She asked, 'Why is he taking so long to come home in his chariot? Why have I not yet heard his chariot horses pounding the ground with their feet?'*

ULT **Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry**
UST Why is he taking so long to come home in his chariot? Why have I not yet heard his chariot horses pounding the ground with their feet
(מַדּוּעַ בֹּשֵׁשׁ רִכְבּוֹ לָבוֹא מַדְוּעַ אֶחֶרּוּ פַּעֲמֵי מַרְכְּבוֹתָיו)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [She asked why his chariot had delayed to come and why the hoofbeats of his chariots were tarrying]

Support Reference: Quotes within Quotes

ULT **Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry**
UST Why is he taking so long to come home in his chariot? Why have I not yet heard his chariot horses pounding the ground with their feet
(מַדּוּעַ בֹּשֵׁשׁ רִכְבּוֹ לָבוֹא מַדְוּעַ אֶחֶרּוּ פַּעֲמֵי מַרְכְּבוֹתָיו)

Sisera's mother is using his **chariot** and these **hoofbeats** by association to mean Sisera himself. Alternate translation: [Why has he delayed to come back in his chariot? Why do I not hear the sound of the hoofbeats of his chariot horses indicating his arrival?]

Support Reference: Metonymy

ULT **Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry**
UST Why is he taking so long to come home in his chariot? Why have I not yet heard his chariot horses pounding the ground with their feet
(מַדּוּעַ בֹּשֵׁשׁ רִכְבּוֹ לָבוֹא מַדְוּעַ אֶחֶרּוּ פַּעֲמֵי מַרְכְּבוֹתָיו)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Why is it taking so long for him to come back with his chariots?]

Support Reference: Parallelism

ULT **Why do the hoofbeats of his chariots tarry**
UST Why have I not yet heard his chariot horses pounding the ground with their feet
(מַדּוּעַ אֲחֲרוּ פַּעֲמֵי מַרְכְּבוֹתָיו)

Sisera's mother is using the phrase **the hoofbeats of his chariots** by association to mean the sound of the hoofbeats of the horses that pull Sisera's chariots. Alternate translation: [Why do I not yet hear the sound of the hoofbeats of the horses that pull his chariots?]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his chariot	in his chariot
his chariots	his chariot horses

Judges 5:29

ULT	UST
The wise of her princesses answered, she also returned her answer to herself:	*Some tactful ladies in her household reassured her, and she told herself the same thing they told her:*

ULT **The wise of her princesses**
UST Some tactful ladies in her household
(חַכְמוֹת שָׂרוֹתֶיהָ)

The song is using the adjective **wise** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: [Her wisest princesses]

Support Reference: Nominal Adjectives

ULT **she also returned her answer to herself**
UST and she told herself the same thing they told her
(אַף־הִיא תָּשִׁיב אֲמָרֶיהָ לָהּ)

This is a common expression that means that Sisera's mother answered her own question. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [she also answered her own question]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The wise of her princesses	Some tactful ladies in her household

Judges 5:30

ULT	UST
‘Are they not finding, {are} they {not} dividing spoil, a maiden, two maidens to the head of a warrior, spoil of dyed fabrics for Sisera, spoil of dyed fabrics {and} embroidery, dyed fabric {and} two embroideries for the necks of the spoil?’	*‘Sisera and his soldiers are probably {late returning because they are} dividing up the things and the people they captured after the battle. Each soldier will get one or two women as slaves. Each of Sisera’s soldiers will also get one or two expensive robes that have bright colors and gold thread for decoration. They will probably wear them home from the battle to show that they won.’*

ULT **Are they not finding, {are} they {not} dividing spoil, a maiden, two maidens to the head of a warrior, spoil of dyed fabrics for Sisera, spoil of dyed fabrics {and} embroidery, dyed fabric {and} two embroideries for the necks of the spoil**

UST Sisera and his soldiers are probably {late returning because they are} dividing up the things and the people they captured after the battle. Each soldier will get one or two women as slaves. Each of Sisera’s soldiers will also get one or two expensive robes that have bright colors and gold thread for decoration. They will probably wear them home from the battle to show that they won

(הֲלֹא יִמְצְאוּ יְחַלְּקוּ שָׁלָל רַחַם רַחֲמָתַיִם לְרֹאשׁ גֶּבֶר שְׁלַל צְבָעִים לְסִיסְרָא שְׁלַל צְבָעִים רִקְמָה צֶבַע רִקְמָתַיִם לְצַוְּארֵי שָׁלָל)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to make this more than one sentence. Alternate translation: [She told herself that Sisera and his soldiers must be searching the battlefield for plunder and dividing it up. Each soldier, she thought, must be claiming a woman or two as concubines. She also thought that the soldiers must each be finding one or two dyed, embroidered robes that they could wear]

Support Reference: Quotes within Quotes

ULT **Are they not finding, {are} they {not} dividing spoil**

UST Sisera and his soldiers are probably {late returning because they are} dividing up the things and the people they captured after the battle

(הֲלֹא יִמְצְאוּ יְחַלְּקוּ שָׁלָל)

Sisera’s mother is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Certainly they are finding and dividing spoil]

Support Reference: Rhetorical Question

> ULT **to the head of a warrior**
> UST Each soldier
> (לְרֹאשׁ גָּבֶר)

This expression uses one part of a **warrior**, his **head**, to mean the warrior himself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for each warrior]

Support Reference: Synecdoche

> ULT **for Sisera**
> UST Each of Sisera's soldiers
> (לְסִיסְרָא)

Sisera's mother is probably using the name **Sisera** by association to mean the soldiers in his army. She is probably not saying that only one or two expensive robes will be found among all the plunder and that Sisera personally will get those. Alternate translation: [for Sisera's soldiers]

Support Reference: Metonymy

> ULT **dyed fabrics {and} embroidery**
> UST one … that have bright colors
> (צְבָעִים רִקְמָה)

This phrase expresses a single idea by using two words implicitly connected with **and**. The word **embroidery** indicates how these **dyed fabrics** have been made even more luxurious. Alternate translation: [embroidered dyed fabrics]

Support Reference: Hendiadys

> ULT **for the necks of the spoil**
> UST They will probably wear them home from the battle to show that they won
> (לְצַוְּארֵי שָׁלָל)

Sisera's mother is using one part of these soldiers, their **necks**, to mean the soldiers themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for the soldiers to wear who are collecting this plunder]

Support Reference: Synecdoche

ULT for the necks of the spoil
UST They will probably wear them home from the battle to show that they won
(לְצַוְּארֵי שָׁלָל)

Sisera's mother is using the term **spoil** by association to mean the soldiers who are collecting this plunder after the battle. Alternate translation: [for the necks of the soldiers collecting this plunder]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spoil	the things and the people they captured after the battle
a warrior	soldier
spoil of	will also get
spoil of	will also get
the spoil	to show that they won

Judges 5:31

ULT	UST
So may all of your enemies perish, Yahweh! But {may} the lovers of him {be} like the going forth of the sun in its strength." Then the land rested 40 years.	*{But that is not what happened!} Yahweh, I hope that all your enemies will die as Sisera did! And I wish that all those who love you, Yahweh, will be as strong as the sun when it rises!" After that, the land of Israel was a peaceful place for the next 40 years.*

ULT **But {may} the lovers of him {be}**
UST And I wish that all those who love you
(וְאֹהֲבָ֖יו)

The song is speaking about Yahweh in the third person after addressing him in the second person. It may be more natural in your language to translate this phrase in the second person as well. Alternate translation: [But may those who love you be]

Support Reference: First, Second or Third Person

ULT **like the going forth of the sun in its strength**
UST will be as strong as the sun when it rises
(כְּצֵ֥את הַשֶּׁ֖מֶשׁ בִּגְבֻרָתֽוֹ)

The **strength** of the sun could be its brightness or its heat. So the point of this comparison may be that just as the sun, once it rises, is too bright to look at or so hot that people must get out of its rays into the shade, so no one will be able to resist those who love Yahweh. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [irresistibly strong, like the unbearable brightness of the risen sun] or [irresistibly strong, like the unbearable heat of the risen sun]

Support Reference: Simile

ULT like the going forth of the sun in its strength
UST will be as strong as the sun when it rises
(כְּצֵאת הַשֶּׁמֶשׁ בִּגְבֻרָתוֹ)

This is the end of the song that Deborah and Barak sang. (In the next sentence, the author resumes the story.) If you began the song with an opening first-level quotation mark or similar opening convention, indicate its ending here with a closing first-level quotation mark or similar closing convention. If you have been using special formatting to set off the song as poetry, resume regular formatting with the next sentence.

Support Reference: Quote Markings

ULT Then the land rested 40 years
UST After that, the land of Israel was a peaceful place for the next 40 years
(וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה)

See how you translated the same expression in 3:11. Alternate translation: [After this, there were no more wars for 40 years]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemies	your enemies
may … perish	But that is not what happened … I hope that … will die
Yahweh	Yahweh … Yahweh
But {may} the lovers of him {be}	And I wish that all those who love you
the land	the land of Israel
years	for the next … years

Judges 6

Judges 6 Chapter Introduction

Structure and formatting

This chapter tells the first part of the story of the next judge, Gideon. That story continues in Chapters 7 and 8.

Judges 6:1

ULT	UST
And the sons of Israel did evil in the eyes of Yahweh, so Yahweh gave them into the hand of Midian seven years.	*But then the Israelites once again did things that Yahweh had said were very wicked. So he allowed the people of Midian to conquer them and rule them for seven years.*

ULT evil in the eyes of Yahweh
UST things that Yahweh had said were very wicked
(הָרַע בְּעֵינֵי יְהוָה)

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

Support Reference: Metonymy

ULT the sons of Israel
UST the Israelites
(בְּנֵי־יִשְׂרָאֵל)

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

Support Reference: Metaphor

ULT so Yahweh gave them into the hand of
UST So he allowed … to conquer them and rule them
(וַיִּתְּנֵם יְהוָה בְּיַד)

See how you translated the same expression in 2:14. Alternate translation: [so Yahweh made them subject to]

Support Reference: Metonymy

ULT Midian
UST the people of Midian
(מִדְיָן)

As the Introduction to Judges discusses, the author is using the name **Midian** by association to mean the people of Midian. Alternate translation: [the Midianites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
evil	things that … very wicked
Yahweh	Yahweh had said were
Yahweh	he
Midian	the people of Midian
years	for … years

Judges 6:2

ULT	UST
So the hand of Midian prevailed over Israel. From the face of Midian, the sons of Israel made for themselves dens, which {were} in the mountains, and caves and strongholds.	*The people of Midian treated the Israelites so cruelly that they hid from them. The Israelites made places where they could live on mountains, in caves, and in other safe locations.*

ULT From the face of Midian
UST that they hid from them
(מִפְּנֵי מִדְיָן)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:3. Alternate translation: [To get away from the Midianites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Midian	The people of Midian
Israel	the Israelites
Midian	them
Israel	The Israelites
and strongholds	and in other safe locations

Judges 6:3

ULT	UST
Now it happened, when Israel sowed, that Midian came up and Amalek and the sons of the east, that they came up against him.	*This is what the enemies of the Israelites were doing to them. The Israelites would plant crops in their fields. Once those crops began to grow, enemies from Midian and Amalek and from desert tribes would come into Israel.*

ULT **Now it happened**
UST This is what the enemies of the Israelites were doing to them
(וְהָיָה)

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

Support Reference: Background Information

ULT **when Israel sowed**
UST The Israelites would plant crops in their fields
(אִם־זָרַע יִשְׂרָאֵל)

The author is using one part of the process of growing crops, sowing seed, to mean the whole process. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as the Israelites tried to grow crops each year]

Support Reference: Synecdoche

ULT **and the sons of the east**
UST and from desert tribes
(וּבְנֵי־קֶדֶם)

In certain contexts, the biblical text uses the expression **sons of** to indicate that the members of a group share the quality of something. In this case, they share the quality of living to the **east** of the Israelites. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and the inhabitants of the land to the east of Israel]

Support Reference: Idiom

ULT **against him**
UST into Israel
(עָלָיו)

The pronoun **him** refers to **Israel**. The author is speaking of the nation as if it were a person. It may be helpful to clarify this for your readers. Alternate translation: [to oppress the people of Israel]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelites
sowed	would plant crops in their fields
Midian	from Midian
and Amalek	and Amalek

Judges 6:4

ULT	UST
And they encamped among them, and they ruined the produce of the land until your coming {to} Gaza. And they did not leave sustenance in Israel or sheep or ox or donkey.	*They set up their tents in the land, and their animals devoured the crops as far south as Gaza. They did not leave anything for the Israelites to eat. They also took away their sheep, cattle, and donkeys.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they ruined	and their animals devoured
the produce of	the crops
the land	the crops
{to} Gaza	Gaza
in Israel	for the Israelites
or sheep	their sheep
or ox	cattle
or donkey	and donkeys

Judges 6:5

ULT	UST
For they and their livestock would come up, and their tents, and they would come like the abundance of the locust in multitude. And of them and of their camels there was no counting. And they came into the land to destroy it.	*They came into Israel with their tents and their livestock. When they came, there were so many of them that they seemed like a huge swarm of locusts. One could hardly count how many of them arrived riding on their camels. They came into the land of Israel and ruined the land, so that crops could not grow there.*

ULT And of them and of their camels there was no counting

UST One could hardly count how many of them arrived riding on their camels

(וְלָהֶם וְלִגְמַלֵּיהֶם אֵין מִסְפָּר)

The author is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [Large numbers of people came, and they brought very many camels with them]

Support Reference: Hyperbole

ULT And they came into the land to destroy it

UST They came into the land of Israel and ruined the land, so that crops could not grow there

(וַיָּבֹאוּ בָאָרֶץ לְשַׁחֲתָהּ)

The author is describing the result rather than the purpose of the Midianites coming into the land of Israel. It may be helpful to clarify this for your readers. Alternate translation: [And as a result of them coming into the land, it was ruined]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and their livestock	and their livestock
and their tents	with their tents
the locust	locusts
and of their camels	arrived riding on their camels
into the land	into the land of Israel
to destroy it	and ruined the land, so that crops could not grow there

Judges 6:6

ULT	UST
And Israel was impoverished greatly from the face of Midian, so the sons of Israel cried out to Yahweh.	*The people of Midian took almost everything the Israelites owned. So finally the Israelites pleaded for Yahweh to help them.*

ULT And Israel was impoverished greatly from the face of Midian
UST The people of Midian took almost everything the Israelites owned
(וַיִּדַּל יִשְׂרָאֵל מְאֹד מִפְּנֵי מִדְיָן)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And the Midianites greatly impoverished the Israelites]

Support Reference: Active or Passive

ULT from the face of Midian
UST The people of Midian
(מִפְּנֵי מִדְיָן)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
Midian	The people of Midian
Israel	the Israelites
so … cried out	So finally … pleaded … to help them
Yahweh	Yahweh

Judges 6:7

ULT	UST
Now it happened, when the sons of Israel cried out to Yahweh on account of Midian,	*When the Israelites pleaded with Yahweh to help them because of what the people from Midian were doing to them,*

ULT Now it happened
UST When
(וַיְהִי)

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

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
Yahweh	Yahweh
Midian	the people from Midian

Judges 6:8

ULT	UST
that Yahweh sent a man, a prophet, to the sons of Israel, and he said to them, "Thus says Yahweh, the God of Israel: 'I brought you up from Egypt, and I brought you out from the house of slaves.	*Yahweh sent a prophet to them. He told them, "Yahweh is the God we Israelites are supposed to worship. He sent me to tell you, 'I brought your ancestors out of Egypt. I rescued them from that place where they were slaves.*

ULT **a man, a prophet**
UST a prophet
(אִ֣ישׁ נָבִ֔יא)

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

Support Reference: Introduction of New and Old Participants

ULT **Thus says Yahweh, the God of Israel: 'I brought you up from Egypt, and I brought you out from the house of slaves**
UST Yahweh is the God we Israelites are supposed to worship. He sent me to tell you, 'I brought your ancestors out of Egypt. I rescued them from that place where they were slaves
(כֹּה־אָמַ֞ר יְהוָ֣ה ׀ אֱלֹהֵ֣י יִשְׂרָאֵ֗ל אָנֹכִ֤י הֶעֱלֵיתִי֙ אֶתְכֶ֔ם מִמִּצְרַ֖יִם וָאוֹצִ֣יא אֶתְכֶ֑ם מִבֵּ֖ית עֲבָדִֽים)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Yahweh, the God of Israel, says that he brought you up from Egypt and that he brought you out from the house of slaves]

Support Reference: Quotes within Quotes

ULT **I brought you up from Egypt, and I brought you out from the house of slaves**
UST I brought your ancestors out of Egypt. I rescued them from that place where they were slaves
(אָנֹכִ֤י הֶעֱלֵיתִי֙ אֶתְכֶ֔ם מִמִּצְרַ֖יִם וָאוֹצִ֣יא אֶתְכֶ֑ם מִבֵּ֖ית עֲבָדִֽים)

Yahweh gave the prophet a poetic message that used repetition for emphasis. To show that this is poetry, you may want to include both phrases in your translation. But it may be clearer in your language to connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [I brought you up from Egypt, indeed, I brought you out from the house of slaves]

Support Reference: Parallelism

ULT **you**
UST your ancestors
(אֶתְכֶם)

Yahweh is saying **you** by association to mean "you Israelites." He did not bring the people whom this prophet is addressing **up from Egypt**, since that happened in an earlier generation. Alternate translation: [you Israelites]

Support Reference: Metonymy

ULT **from the house of slaves**
UST from that place where they were slaves
(מִבֵּית עֲבָדִים)

Yahweh is speaking of Egypt as if it had been a **house** where people kept slaves. Alternate translation: [the country where you were in slavery]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
a prophet	a prophet
Israel	them
Yahweh	Yahweh
the God of	is the God
Israel	we Israelites are supposed to worship
from Egypt	out of Egypt
slaves	they were slaves

Judges 6:9

ULT	UST
I rescued you from the hand of Egypt and from the hand of all of your oppressors. And I drove them out from your face, and I gave to you their land.	*I made the Egyptian rulers who had made them slaves set them free. When you got to this land, I enabled you to defeat your enemies. I forced them to leave, and I allowed you to live here instead.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I rescued	I made … set … free
Egypt	the Egyptian rulers
their land	to live here instead

Judges 6:10

ULT	UST
And I said to you, "I {am} Yahweh your God. You shall not fear the gods of the Amorite, when you {are} dwelling in their land." But you have not heard my voice.'"	*I told your ancestors, "I am Yahweh, the God whom you must worship. Once you Israelites are living in the land that belonged to the Amorites, you must not worship the gods that they worshiped." But you have disobeyed what I told them.'"*

ULT **And I said to you, "I {am} Yahweh your God. You shall not fear the gods of the Amorite, when you {are} dwelling in their land." But you have not heard my voice**
UST I told your ancestors, "I am Yahweh, the God whom you must worship. Once you Israelites are living in the land that belonged to the Amorites, you must not worship the gods that they worshiped." But you have disobeyed what I told them
(וָאֹמֶרָה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם לֹא תִירְאוּ אֶת־אֱלֹהֵי הָאֱמֹרִי אֲשֶׁר אַתֶּם יוֹשְׁבִים בְּאַרְצָם וְלֹא שְׁמַעְתֶּם בְּקוֹלִי)

If you began translating this in the previous verse in such a way that there would not be a quotation within a quotation, you can continue to do that here. Alternate translation: [He says that he told you that he was Yahweh your God and that you were not to fear the gods of the Amorite when you were dwelling in their land, but you have not heard his voice]

Support Reference: Quotes within Quotes

ULT **But you have not heard my voice**
UST But you have disobeyed what I told them
(וְלֹא שְׁמַעְתֶּם בְּקוֹלִי)

See how you translated the same expression in 2:2. Alternate translation: [But you have not obeyed my voice]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But you have not heard my voice**
UST But you have disobeyed what I told them
(וְלֹא שְׁמַעְתֶּם בְּקוֹלִי)

Yahweh is using the term **voice** by association to mean what he used his voice to command them to do. Alternate translation: [But you have not obeyed what I commanded you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	am Yahweh

ULT	UST
your God	the God whom you must worship
You shall … fear	you must … worship
the gods of	the gods that … worshiped
the Amorite	they
in their land	in the land that belonged to the Amorites

Judges 6:11

ULT	UST
Now the angel of Yahweh came and sat beneath the oak that {was} in Ophrah, which {was} to Joash the Abiezrite. And Gideon, his son, {was} threshing wheat in the winepress to hide from the face of Midian.	*One day an angel representing Yahweh came and sat under a big oak tree in the town of Ophrah. That tree belonged to Joash, who was from the clan of Abiezer. Joash's son Gideon was threshing wheat in the pit where they pressed grapes to make wine. He was threshing the grain there because it was a place where the people of Midian could not see him.*

ULT **Now the angel of Yahweh came**
UST One day an angel representing Yahweh came
(וַיָּבֹא מַלְאַךְ יְהוָה)

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

Support Reference: Introduction of a New Event

ULT **the angel of Yahweh**
UST an angel representing Yahweh
(מַלְאַךְ יְהוָה)

See the discussion of this phrase in the Introduction to Judges, and see how you translated it in 2:1.

Support Reference: Translate Unknowns

ULT **{was} in Ophrah … the Abiezrite**
UST in the town of Ophrah … who was from the clan of Abiezer
(בְּעָפְרָה & אֲבִי הָעֶזְרִי)

The word **Ophrah** is the name of a town, and the word **Abiezrite** describes a person who belonged to the group of descendants of a man named Abiezer.

Support Reference: How to Translate Names

ULT **And Gideon, his son**
UST Joash's son Gideon
(וְגִדְעוֹן בְּנוֹ)

The author is using this phrase to introduce **Gideon** as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation. Alternate translation: [And one of his sons, Gideon]

Support Reference: Introduction of New and Old Participants

ULT **from the face of Midian**
UST He was threshing the grain there because it was a place where the people of Midian could not see him
(מִפְּנֵי מִדְיָן)

Here, **to the face of** represents being in the presence of the Midianites. See the discussion of the term **to the face** in the Introduction to Judges. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the presence of Midian]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	an angel representing
Yahweh	Yahweh
the oak	a big oak tree
{was} to Joash	to Joash
And Gideon	Gideon
{was} threshing	was threshing
wheat	wheat
in the winepress	in the pit where they pressed grapes to make wine
Midian	the people of Midian

Judges 6:12

ULT	UST
And the angel of Yahweh appeared to him and said to him, "Yahweh {is} with you, warrior of valor!"	*The angel representing Yahweh went over to Gideon and told him, "You mighty soldier, Yahweh is helping you!"*

ULT Yahweh {is} with you
UST Yahweh is helping you
(יְהוָה עִמְּךָ)

Verses 14 and 16 identify this **angel** as Yahweh himself. So here Yahweh is actually speaking about himself in the third person. However, Gideon does not yet know that Yahweh is appearing to him in the form of this angel. So it would be appropriate to leave this statement in the third person.

Support Reference: First, Second or Third Person

ULT warrior of valor
UST You mighty soldier
(גִּבּוֹר הֶחָיִל)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	The angel representing
Yahweh	Yahweh
Yahweh	Yahweh
warrior of	You … soldier

Judges 6:13

ULT	UST
And Gideon said to him, "Excuse me, my lord, but {if} Yahweh is with us, then why has all of this happened to us? And where {are} all of his wonders that our fathers recounted to us, saying, 'Did not Yahweh bring us up from Egypt?' But now Yahweh has forsaken us and given us into the palm of Midian."	*Gideon replied, "Pardon me for asking, sir, but if Yahweh is really helping us, then why have all these bad things happened to us? Yahweh is not doing any miracles for us like the ones that our ancestors have told us about. They have said that he rescued them from being slaves in Egypt. But now Yahweh has abandoned us. He is allowing the people from Midian to rule us."*

ULT **Excuse me, my lord, but {if} Yahweh is with us, then why has all of this happened to us? And where {are} all of his wonders that our fathers recounted to us, saying, 'Did not Yahweh bring us up from Egypt**

UST Pardon me for asking, sir, but if Yahweh is really helping us, then why have all these bad things happened to us? Yahweh is not doing any miracles for us like the ones that our ancestors have told us about. They have said that he rescued them from being slaves in Egypt

(בִּי אֲדֹנָי וְיֵשׁ יְהוָה עִמָּנוּ וְלָמָּה מְצָאַתְנוּ כָּל־זֹאת וְאַיֵּה כָל־נִפְלְאֹתָיו אֲשֶׁר ׀ סִפְרוּ־לָנוּ אֲבוֹתֵינוּ לֵאמֹר הֲלֹא מִמִּצְרַיִם הֶעֱלָנוּ יְהוָֹה)

Gideon and the ancestors whom he is quoting are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [Excuse me, my lord, but if Yahweh is with us, then all of this should not have happened to us! We should be seeing the same kind of wonders that our fathers recounted to us, saying, 'Yahweh brought us up from Egypt!]

Support Reference: Rhetorical Question

ULT **Excuse me, my lord**

UST Pardon me for asking, sir

(בִּי אֲדֹנָי)

Gideon is politely asking permission to address a superior and referring to the angel by a respectful title. In your translation, use comparable forms for these purposes in your own language.

Support Reference: Politeness

ULT **with us … has … happened to us … to us … Did … bring us up … and given us**
UST really helping us … have … happened to us … us … rescued them … He is allowing
(עִמָּנוּ & מְצָאַתְנוּ & לָנוּ & הֶעֱלָנוּ & וַיִּתְּנֵנוּ)

In each of these instances, by **us**, Gideon means himself and others in his situation but not the angel of Yahweh, to whom he is speaking. So use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **our fathers**
UST our ancestors
(אֲבוֹתֵינוּ)

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

Support Reference: Metaphor

ULT **saying, 'Did not Yahweh bring us up from Egypt**
UST They have said that he rescued them from being slaves in Egypt
(לֵאמֹר הֲלֹא מִמִּצְרַיִם הֶעֱלָנוּ יְהוָה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [when they told us how Yahweh brought us up from Egypt]

Support Reference: Quotes within Quotes

ULT **and given us into the palm of Midian**
UST He is allowing the people from Midian to rule us
(וַיִּתְּנֵנוּ בְּכַף־מִדְיָן)

Here the term **palm**, like the term "hand" elsewhere in the book, represents the power of a person or group. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and given the Midianites power over us]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
my lord	sir
Yahweh	Yahweh

ULT	UST
his wonders	miracles … like the ones
Yahweh	he
from Egypt	from being slaves in Egypt
Yahweh	Yahweh
has forsaken us	has abandoned us
into the palm of	to rule us
Midian	the people from Midian

Judges 6:14

ULT	UST
But Yahweh turned to him and said, "Go in this strength of yours, and you shall save Israel from the palm of Midian. Have I not sent you?"	*Then Yahweh looked right at him and said, "I have made you strong enough to rescue the Israelites from the people of Midian who are ruling you. So lead an army against them. I am commanding you to do that!"*

ULT from the palm of Midian
UST from the people of Midian who are ruling you
(מִכַּף מִדְיָן)

See how you translated the similar expression in the previous verse. Alternate translation: [from the power of Midian]

Support Reference: Metonymy

ULT Have I not sent you
UST I am commanding you to do that
(הֲלֹא שְׁלַחְתִּיךָ)

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

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and you shall save	to rescue
Israel	the Israelites
Midian	the people of Midian

Judges 6:15

ULT	UST
And he said to him, "Excuse me, my lord, by what shall I save Israel? Behold, my thousand {is} the weak {one} in Manasseh, and I {am} the young {one} in the house of my father."	*Gideon replied, "I am sorry, sir, but I do not believe that I can rescue the Israelites. This is why I cannot: my clan is the smallest and weakest one in the whole tribe of Manasseh, and I am the least important person in my whole family!"*

ULT **Excuse me, my lord**
UST I am sorry, sir
(בִּי אֲדֹנָי)

See how you translated this same phrase in 6:13.

Support Reference: Politeness

ULT **by what shall I save Israel**
UST but I do not believe that I can rescue the Israelites
(בַּמֶּה אוֹשִׁיעַ אֶת־יִשְׂרָאֵל)

Gideon seems to be using the question form for emphasis rather than to ask for information, since in the rest of the verse he gives reasons why he cannot do what Yahweh is telling him to do. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [there is no means by which I can save Israel!]

Support Reference: Rhetorical Question

ULT **Behold**
UST This is why I cannot
(הִנֵּה)

As the Introduction to Judges discusses, Gideon is using the word **Behold** to call attention to what he is about to say. Alternate translation: [Listen]

Support Reference: Foreground Information

ULT **my thousand**
UST my clan
(אַלְפִּי)

Here the term **thousand** probably refers not to that number of people but to a part of a tribe. Alternate translation, as in the UST: [my clan]

Support Reference: Numbers

ULT **is} the weak {one} in Manasseh, and I {am} the young {one}**
UST is the smallest and weakest one in the whole tribe of Manasseh, and I am the least important person
(הַדַּל בִּמְנַשֶּׁה וְאָנֹכִי הַצָּעִיר)

Gideon is using the adjectives **weak** and **young** as nouns. The ULT shows this by adding the word **one** in each case. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [is the weakest clan in Manasseh, and I am the youngest son]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	sir
shall I save	I can rescue
Israel	the Israelites
in Manasseh	in the whole tribe of Manasseh
in the house of	in my whole family

Judges 6:16

ULT	UST
Then Yahweh said to him, "Because I will be with you, and you will strike Midian as one man."	*Yahweh said to him, "I will help you{, and so you will be able to rescue the Israelites}. I will enable you to defeat the entire Midianite army at one time."*

ULT Because I will be with you
UST I will help you{, and so you will be able to rescue the Israelites}
(כִּי אֶהְיֶה עִמָּךְ)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Yahweh is implicitly answering Gideon's question in the previous verse. Alternate translation: [You will be able to save Israel because I will be with you]

Support Reference: Ellipsis

ULT Midian as one man
UST the entire Midianite army at one time
(אֶת־מִדְיָן כְּאִישׁ אֶחָד)

This is a common expression that refers to an entire group gathered together, as the similar uses in 20:1, 20:8, 20:11, and Nehemiah 8:1 show. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the entire army of Midian at once]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	to him
Midian	the … Midianite army

Judges 6:17

ULT	UST
And he said to him, "Please, if I have found favor in your eyes, then do for me a sign that you {are} speaking with me.	*Gideon replied, "If you truly are pleased with me, then let me ask you to do something that will prove that you, Yahweh, really are the one who is speaking with me.*

ULT if I have found favor in your eyes
UST If you … are pleased with me
(אִם & מָצָאתִי חֵן בְּעֵינֶיךָ)

Gideon is not using the word **found** to mean that he was intentionally searching for something. He is using it to refer to having something, as if he had found it. Alternate translation: [if in fact I have favor in your eyes]

Support Reference: Idiom

ULT if I have found favor in your eyes
UST If you … are pleased with me
(אִם & מָצָאתִי חֵן בְּעֵינֶיךָ)

If your language does not use an abstract noun for the idea of **favor**, you could express the same idea in another way. Alternate translation: [if in fact you have judged me favorably]

Support Reference: Abstract Nouns

ULT in your eyes
UST you … are pleased with me
(בְּעֵינֶיךָ)

See the discussion of the expression "in the eyes of" in the Introduction to Judges. See how you translated the same expression in 2:11. Alternate translation: [in your judgment]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
favor	you … are pleased with me
a sign	something that will prove

Judges 6:18

ULT	UST
Please do not depart from this {place} until my coming to you, and I will bring out my offering and set it to your face.” And he said, “I will stay until your returning.”	*I would like to go and prepare a special meal and bring it to you. Please do not leave here until I get back.” Yahweh answered, “{I agree.} I will wait here until you come back.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Please	Please
my offering	a special meal

Judges 6:19

ULT	UST
Then Gideon went and he prepared a kid of goats and, {from} an ephah of flour, unleavened bread. The meat, he put in a basket, and the broth, he put in a pot. And he brought {them} out to him at under the oak tree, and he presented {them}.	*So Gideon hurried to his home. He killed a young goat and cooked it. He also took about 22 liters of flour and baked some bread without yeast. Then he put the cooked meat in a basket, and he put the broth from the meat in a pot. He brought the meat and the bread to Yahweh, who was still sitting under the oak tree. Gideon invited him to eat these foods as a special meal.*

ULT **a kid of goats**
UST a young goat … it
(גְּדִי־עִזִּים)

This is a common expression that describes a young goat. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a young goat]

Support Reference: Idiom

ULT **and, {from} an ephah of flour**
UST about 22 liters of flour
(וְאֵיפַת־קֶמַח)

If it would be clearer for your readers, you could express this amount in terms of modern measurements. Alternate translation: [and from about 22 liters of flour] or [and from about 20 pounds of flour]

Support Reference: Biblical Volume

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then Gideon	So Gideon
a kid of	young
goats	a … goat … it
unleavened bread	some bread without yeast
the oak tree	the oak tree

Judges 6:20

ULT	UST
And the angel of God said to him, "Take the meat and the unleavened bread and place {them} on this rock, and pour out the broth." And he did so.	*But Yahweh told Gideon, "Put the meat and the bread on this rock. Then pour the broth on top of it." So that is what Gideon did.*

ULT the angel of God
UST Yahweh
(מַלְאַךְ הָאֱלֹהִים)

The phrase **the angel of God** refers to the same person as "the angel of Yahweh." It may be helpful to clarify this for your readers by using the same expression that you have been using to translate "the angel of Yahweh."

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	Yahweh
God	Yahweh
the unleavened bread	and the bread

Judges 6:21

ULT	UST
Then the angel of Yahweh stretched out the end of the staff that {was} in his hand. And he touched upon the meat and upon the unleavened bread, and fire came up from the rock and consumed the meat and the unleavened bread. Then the angel of Yahweh went from his eyes.	*Then the angel representing Yahweh reached out and touched the meat and bread with the tip of the walking stick that he was holding. Flames came up from the rock and completely burned up the meat and the bread! And then the angel representing Yahweh disappeared.*

ULT **and fire came up**
UST Flames came up
(וַתַּעַל הָאֵשׁ)

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

Support Reference: Go and Come

ULT **from his eyes**
UST disappeared
(מֵעֵינָיו)

The author is using the term **eyes** by association to mean sight. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [out of his sight]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	the angel representing
Yahweh	Yahweh
the staff	the … walking stick
and upon the unleavened bread	and bread
and consumed	and completely burned up
the unleavened bread	the … bread
Then the angel of	angel representing … the … And then
Yahweh	Yahweh

Judges 6:22

ULT	UST
And Gideon saw that he {was} the angel of Yahweh, and Gideon said, "Alas, my Lord Yahweh, for upon that I have seen the angel of Yahweh face to face!"	*Then Gideon realized that it had actually been an angel representing Yahweh who had come and spoken with him. He exclaimed, "Oh, no! Yahweh my Lord, I just saw your angel in person! {No one can see you and live, so I am going to die!}"*

ULT **And Gideon saw**
UST Then Gideon realized
(וַיַּרְא גִּדְעוֹן)

The author is using the term **saw** by association to mean "recognized." Alternate translation: [And Gideon recognized]

Support Reference: Metonymy

ULT **Alas, my Lord Yahweh, for upon that I have seen the angel of Yahweh face to face**
UST Oh, no! Yahweh my Lord, I just saw your angel in person! {No one can see you and live, so I am going to die … }
(אֲהָהּ אֲדֹנָי יְהוִֹה כִּי־עַל־כֵּן רָאִיתִי מַלְאַךְ יְהוָֹה פָּנִים אֶל־פָּנִים)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since I have seen the angel of Yahweh face to face, I am afraid that you, Lord Yahweh, are going to punish me]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Alas, my Lord Yahweh**
UST Oh, no! Yahweh my Lord
(אֲהָהּ אֲדֹנָי יְהוִֹה)

Gideon is using a word that expresses a strong feeling, fear. The ULT translates this word as **Alas**. There may be an equivalent word or expression in your language that you can use in your translation to convey this strong feeling. If not, you could specify that Gideon said this because he was feeling fear. Alternate translation: [Oh, no, my Lord Yahweh] or [I am afraid, my Lord Yahweh]

Support Reference: Exclamations

ULT **face to face**
UST in person
(פָּנִים אֶל־פָּנִים)

This is a common expression that describes seeing someone in person. Your language may have a comparable expression that you can use in your translation. (For example, some languages may say something such as “nose to nose.”) You could also state the meaning plainly. Alternate translation, as in the UST: [in person]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
{was} the angel of	an angel representing
Yahweh	Yahweh who had come and spoken with him
Gideon	He
my Lord Yahweh	Yahweh my Lord
the angel of	your angel
Yahweh	No one can see you and live, so I am going to die

Judges 6:23

ULT	UST
But Yahweh said to him, "Peace to you! Do not fear. You will not die."	*But Yahweh called to him and said, "You are safe. You do not have to be afraid. I am not going to kill you."*

ULT But Yahweh said to him
UST But Yahweh called to him and said
(וַיֹּאמֶר לוֹ יְהוָה)

Since the angel of Yahweh had disappeared from Gideon's sight, the author seems to mean implicitly that Yahweh spoke to Gideon from heaven. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But Yahweh spoke to him from heaven and said]

Support Reference: Assumed Knowledge and Implicit Information

ULT Peace to you
UST You are safe
(שָׁלוֹם לְךָ)

If your language does not use an abstract noun for the idea of **Peace**, you could express the same idea in another way. Alternate translation: [Everything is peaceful between you and me]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Peace	are safe
Do … fear	You do … have to be afraid

Judges 6:24

ULT	UST
Then Gideon built an altar there to Yahweh and he called it Yahweh {is} Peace. To this day it {is} still at Ophrah of the Abiezrite.	*Then Gideon built an altar there to worship Yahweh. He gave it the name Yahweh is Peace. That altar is still there at this time in the town of Ophrah in the land that belongs to the Abiezrite clan.*

ULT **Yahweh {is} Peace**
UST Yahweh is Peace
(יְהוָה שָׁלוֹם)

Even if your language would not ordinarily use an abstract noun for the idea of **Peace**, you may be able to use that word in the name of this altar. If not, you could express the same idea in another way. Alternate translation: [Yahweh Makes Us Peaceful]

Support Reference: Abstract Nouns

ULT **To this day**
UST at this time
(עַד הַיּוֹם הַזֶּה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
an altar	an altar
to Yahweh	to worship Yahweh
and he called	He gave … the name
Yahweh	Yahweh
{is} Peace	is Peace
day	time

Judges 6:25

ULT	UST
And it happened on that night that Yahweh said to him, "Take the bullock of an ox that {is} to your father and the second bullock, seven years {old}, and you shall break down the altar of Baal that {is} to your father, and you shall cut down the Asherah that {is} beside it.	*Then, that same night, Yahweh told Gideon, "Tear down the altar that your father built to worship the god Baal. Also cut down the pole for worshiping the goddess Asherah that is beside that altar. Use the young bull that your father owns {to pull down the altar}. But also bring another bull with you that your father owns, the one that is seven years old.*

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

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 **the bullock of an ox**
UST the young bull
(אֶת־פַּר־הַשּׁוֹר)

This is a common expression that describes a young ox. If it would be helpful in your language, you could state the meaning plainly. See how you translated the comparable expression "a kid of goats" in 6:19. Alternate translation: [the young ox]

Support Reference: Idiom

ULT **and the second bullock, seven years {old}**
UST another bull … the one that is seven years old
(וּפַר הַשֵּׁנִי שֶׁבַע שָׁנִים)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [and his other bullock, the one that is seven years old]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the bullock of	young

ULT	UST
an ox	the … bull
years {old}	the one that is … years old
the altar of	the altar
Baal	to worship the god Baal
and … the Asherah	Also … the pole for worshiping the goddess Asherah

Judges 6:26

ULT	UST
And you shall build an altar to Yahweh your God on the head of this stronghold, in the arrangement. Then you shall take the second bull and you shall offer an offering on the wood of the Asherah that you shall cut down."	*Build a plain stone altar here on this hill to worship me, your God Yahweh. Take the wood from the Asherah pole that you cut down and use it to make a fire. Then burn the meat of that seven-year-old bull on that fire as a burnt offering to me."*

ULT **on the head of this stronghold**
UST here on this hill
(עַל רֹאשׁ הַמַּעוֹז הַזֶּה)

Yahweh assumes that Gideon will understand that by **the head of this stronghold**, he is referring to the top of a rocky cliff in the town of Ophrah. The people of the town could go there for safety from the Midianites, and since it was a high place, it was also where Gideon's father had built an altar. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on the high place near this town]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the arrangement**
UST plain stone
(בַּמַּעֲרָכָה)

This phrase probably refers to Yahweh's command to the Israelites in Exodus 20:25 to use only natural stones if they built a stone altar to him. That is, they were not to use any stones that had been cut or shaped with tools. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in the proper arrangement] or [using only natural stones, as I have commanded]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Then you shall take the second bull and you shall offer an offering**
UST Take … Then burn the meat of that seven-year-old bull … as a burnt offering to me
(וְלָקַחְתָּ֞ אֶת־הַפָּ֤ר הַשֵּׁנִי֙ וְהַעֲלִ֣יתָ עוֹלָ֔ה)

As the previous verse describes, this **second bull** was seven years old. This was symbolic of the seven years during which God had punished the Israelites for their disobedience, as 6:1 describes. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Then you shall take the seven-year-old bull and you shall offer an offering for the sins of the Israelites]

Support Reference: Symbolic Action

ULT **on the wood of the Asherah**
UST the wood from the Asherah pole … and use it to make a fire … on that fire
(בַּעֲצֵ֥י הָאֲשֵׁרָ֖ה)

Yahweh is using the term **wood** by association to mean a fire that Gideon would build using this wood as fuel. Alternate translation: [on a fire that you shall build from the wood of the Asherah]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an altar	a … altar
to Yahweh	to worship me … Yahweh
your God	your God
stronghold	hill
the … bull	the meat of that … bull
an offering	as a burnt offering to me
the Asherah	from the Asherah pole

Judges 6:27

ULT	UST
So Gideon took ten men from his servants and he did according to what Yahweh had spoken to him. Now it happened, because he feared the house of his father and the men of the city from doing by day, that he did {by} night.	*Then Gideon got ten of his servants and together they did what Yahweh had commanded him to do. But he was afraid of what the other members of his family and the other people who lived in the town would do to him if they found out that he had done that. So they did it at night.*

ULT **the house of his father**
UST the other members of his family
(אֶת־בֵּית אָבִיו)

The author is using the term **house** by association to mean a group of people who were living together, not necessarily all in the same building. Gideon's **father** was the head of this household, which probably included family members in several generations and servants. Alternate translation: [the people in his extended family]

Support Reference: Metonymy

ULT **and the men of the city**
UST and the other people who lived in the town
(וְאֶת־אַנְשֵׁי הָעִיר)

Here the masculine term **men** has a generic sense that includes both men and women. While the males in the city were the most likely to attack Gideon for tearing down the altar of Baal, he probably feared any person—man or woman, adult or child—who would recognize him and identify him as the person who had done that. Alternate translation: [and the people of the city]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
from his servants	of his servants
Yahweh	Yahweh
he feared	he was afraid of what … would do to him
the house of	the other members of his family
by day	if they found out that he had done that

Judges 6:28

ULT	UST
And the men of the city arose early in the morning, and behold, the altar of Baal was torn down, and the Asherah that {was} beside it was cut down, and the second bullock had been offered on the built altar.	*The next morning, when the people who lived in the town got up, they saw that the altar to Baal was in ruins. The Asherah pole that had been next to it was gone. They saw that there was a new altar on the hill above the town, and on it were the remains of a bull that someone had sacrificed.*

ULT **and behold, the altar of Baal was torn down, and the Asherah that {was} beside it was cut down, and the second bullock had been offered on the built altar**

UST they saw that the altar to Baal was in ruins. The Asherah pole that had been next to it was gone. They saw that there was a new altar on the hill above the town, and on it were the remains of a bull that someone had sacrificed

(וְהִנֵּה נָתַץ֙ מִזְבַּ֣ח הַבַּ֔עַל וְהָאֲשֵׁרָ֖ה אֲשֶׁר־עָלָ֑יו כָּרֻ֣תָה וְאֵת֙ הַפָּ֣ר הַשֵּׁנִ֔י הָעָלָ֖ה עַל־הַמִּזְבֵּ֥חַ הַבָּנֽוּי׃)

If your language does not use these passive forms, you could express these ideas with active forms or in another way that is natural in your language. Alternate translation: [and they saw that someone had torn down the altar of Baal, cut down the Asherah that was beside it, built an altar, and offered the second bullock on it]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar of	the altar to
Baal	Baal
and the Asherah	The Asherah pole
the … altar	altar

Judges 6:29

ULT	UST
And they said, a man to his fellow, "Who has done this thing?" And they searched and sought, and they said, "Gideon, the son of Joash, has done this thing."	*The people asked each other, "Who did this?" When some of the town leaders investigated, someone finally told them. So they announced publicly, "It was Gideon son of Joash who did this."*

ULT **And they said, a man to his fellow**
UST The people asked each other
(וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ)

This is a common expression that means that the people of the city were asking each other the question that follows. No particular relationship is in view between a **man** and his **fellow** man. The expression just means that one person asked another. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Each person was asking other people]

Support Reference: Idiom

ULT **And they searched and sought, and they said**
UST When some of the town leaders investigated, someone finally told them. So they announced publicly
(וְיִדְרְשׁוּ וְיִבַקְשׁוּ וַיֹּאמְרוּ)

The terms **searched** and **sought** mean similar things. The author is using the two terms together for emphasis, probably to mean that it took some time to find out who was responsible. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [They had to search for some time, but finally they discovered]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they searched	When some of the town leaders investigated, someone finally told them
and sought	When some of the town leaders investigated, someone finally told them
Joash	Joash

Judges 6:30

ULT	UST
Then the men of the city said to Joash, "Bring out your son, that he may die, because he tore down the altar of Baal and because he cut down the Asherah that {was} beside it."	*The men of the town came to the house of Joash. They told him, "Bring your son out here! We want to kill him to punish him for destroying the altar of our god Baal and for cutting down the Asherah pole where we worship!"*

ULT **Bring out your son, that he may die, because he tore down the altar of Baal and because he cut down the Asherah that {was} beside it**
UST Bring your son out here! We want to kill him to punish him for destroying the altar of our god Baal and for cutting down the Asherah pole where we worship
(הוֹצֵא אֶת־בִּנְךָ וְיָמֹת כִּי נָתַץ אֶת־מִזְבַּח הַבַּעַל וְכִי כָרַת הָאֲשֵׁרָה אֲשֶׁר־עָלָיו)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because your son tore down the altar of Baal and cut down the Asherah that was beside it, he deserves to die, so bring him out to us]

Support Reference: Connect — Reason-and-Result Relationship

ULT **that he may die**
UST We want to kill him
(וְיָמֹת)

The men of the city mean implicitly that they want Joash to surrender Gideon to them so that they can execute him as a punishment. They do not mean that Gideon would die as a result of Joash bringing him out. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [so that we can execute him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joash	of Joash … him
the altar of	the altar of
Baal	our god Baal
the Asherah	the Asherah pole

Judges 6:31

ULT	UST
But Joash said to all who stood against him, "Will you contend for Baal? Or will you save him? Whoever contends for him, may he die, still morning. If he {is} a god, let him contend for himself, since one has torn down his altar."	*But Joash {refused to bring Gideon out. He} told the hostile crowd that had gathered around his house, "You should not have to argue a case on behalf of Baal! You should not have to defend him! Anyone who thinks he needs to defend Baal is the one whom we should execute. In fact, we should execute him right now! If Baal really is a god, he ought to be able to defend himself when someone tears down his altar!"*

ULT **who stood against him**

UST that had gathered around his house

(אֲשֶׁר־עָמְדוּ עָלָיו)

This is a common expression that describes these people opposing Joash in an argument. The emphasis is not on their body position, although they likely were standing around his house. The idea is that they wanted Joash to bring Gideon out to them, but he refused, so the people were in opposition **against** Joash. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who were arguing with him]

Support Reference: Idiom

ULT **Will you contend for Baal? Or will you save him**

UST You should not have to argue a case on behalf of Baal! You should not have to defend him

(הַאַתֶּם ׀ תְּרִיבוּן לַבַּעַל אִם־אַתֶּם תּוֹשִׁיעוּן אוֹתוֹ)

Joash is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [You should not have to contend for Baal! You should not have to help him!]

Support Reference: Rhetorical Question

ULT **Whoever contends for him, may he die**
UST Anyone who thinks he needs to defend Baal is the one whom we should execute. In fact, we should execute him
(אֲשֶׁר יָרִיב לוֹ יוּמַת)

Joash is saying implicitly that anyone who thinks he needs to act to defend Baal's honor is suggesting that Baal is not powerful enough to defend his own honor, and that is being just as disrespectful to Baal as the person who tore down his altar. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Whoever contends for him is being just as disrespectful, and he is the one who deserves to die]

Support Reference: Assumed Knowledge and Implicit Information

ULT **still morning**
UST right now
(עַד־הַבֹּקֶר)

Joash is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [while it is still morning]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joash	Joash
for Baal	on behalf of Baal
will … save	defend
{is} a god	really is a god
his altar	his altar

Judges 6:32

ULT	UST
And one called him on that day Jerubbaal, saying, "May Baal contend against him, since he tore down his altar."	*And that was how Gideon got the nickname Jerubbaal{, which means, "Let Baal defend himself."} People said, "Yes, Baal should be the one to punish this man for tearing down his altar."*

ULT Jerubbaal
UST Jerubbaal
(יְרֻבַּעַל)

The word **Jerubbaal** is another name by which Gideon became known. It means "may Baal contend."

Support Reference: How to Translate Names

ULT saying, "May Baal contend against him, since he tore down his altar
UST { … which means, "Let Baal defend himself."} People said, "Yes, Baal should be the one to punish this man for tearing down his altar
(לֵאמֹר יָרֶב בּוֹ הַבַּעַל כִּי נָתַץ אֶת־מִזְבְּחוֹ)

It is unclear how many of the words that follow **saying** were spoken by the people who gave Gideon the name **Jerubbaal** and how many are an explanation by the author of why the people gave him this name. The people could have spoken: (1) all of the words that are within quotation marks in the ULT. This would be a repetition of what Joash said at the end of the previous verse. (2) only the first phrase that is within quotation marks in the ULT. This would explain the meaning of the name Jerubbaal. The rest would be an explanation by the author. Alternate translation: [saying, "May Baal contend against him," since he tore down his altar]

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And one called	got the nickname
on … day	And that was how
Baal	Baal … People said, "Yes, Baal
his altar	his altar

Judges 6:33

ULT	UST
Now all of Midian and Amalek and the sons of the east assembled themselves together, and they crossed over and they encamped in the Valley of Jezreel.	*Soon after that, the people of Midian and Amalek and the desert tribes that were their allies sent their armies together across the Jordan River to attack the Israelites. Their soldiers set up their camp in the Valley of Jezreel.*

ULT **Now all of Midian and Amalek and the sons of the east assembled themselves together**
UST Soon after that, the people of Midian and Amalek and the desert tribes that were their allies sent their armies together … to attack the Israelites
(וְכָל־מִדְיָן וַעֲמָלֵק וּבְנֵי־קֶדֶם נֶאֶסְפוּ יַחְדָּו)

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

Support Reference: Introduction of a New Event

ULT **and the sons of the east**
UST and the desert tribes that were their allies
(וּבְנֵי־קֶדֶם)

See how you translated this expression in 6:3.

Support Reference: Idiom

ULT **and they crossed over**
UST across the Jordan River
(וַיַּעַבְרוּ)

The author assumes that readers will understand that he means that these enemy forces **crossed over** the Jordan River into Israel. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and they crossed over the Jordan River into Israel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Midian	Midian
and Amalek	and Amalek
assembled themselves	sent their armies … to attack the Israelites

ULT	UST
Jezreel	Jezreel

Judges 6:34

ULT	UST
Then the Spirit of Yahweh wore Gideon, and he blew on the shofar, and he summoned Abiezer after him.	*Then Yahweh's Spirit gave Gideon special strength and courage. Gideon blew a ram's horn {to call the people of Israel to join him in fighting against these invaders}. The men from his clan of Abiezer gathered to fight, with him as their commander.*

ULT Then the Spirit of Yahweh wore Gideon
UST Then Yahweh's Spirit gave Gideon special strength and courage
(וְרוּחַ יְהוָה לָבְשָׁה אֶת־גִּדְעוֹן)

The author is speaking as if the **Spirit of Yahweh** literally **wore** Gideon as if he had been a garment. He means that the Spirit of Yahweh gave Gideon strength and guidance, as if Gideon had the Spirit right inside himself doing that. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [Then the Spirit of Yahweh filled Gideon] or [Then the Spirit of Yahweh made Gideon strong and confident]

Support Reference: Metaphor

ULT Abiezer
UST The men from his clan … Abiezer
(אֲבִיעֶזֶר)

See the discussion in the Introduction to Judges of the author's use of the name of a nation, tribe, or clan to mean its people or army. Alternate translation: [the Abiezrites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then the Spirit of	Then … Spirit
Yahweh	Yahweh's
Gideon	Gideon
on the shofar	a ram's horn
and he summoned	to call the people of Israel to join him in fighting against these invaders … of

Judges 6:35

ULT	UST
And he sent messengers through all of Manasseh, and he summoned him also after him. And he sent messengers through Asher and through Zebulun and through Naphtali, and they went up to meet them.	*Gideon also sent messengers throughout the territory of the tribe of Manasseh to tell its soldiers to come and fight under his command. He also sent messengers throughout the territories of the tribes of Asher, Zebulun, and Naphtali, and soldiers from those tribes came and joined his army.*

ULT **him**
UST its soldiers
(הוּא)

The author is using the pronoun **him** in the first instance to speak of the tribe of **Manasseh** as if it were an individual person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the soldiers from that tribe]

Support Reference: Personification

ULT **and they went up to meet them**
UST and soldiers from those tribes came and joined his army
(וַיַּעֲלוּ לִקְרָאתָם)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [and they came up to meet them]

Support Reference: Go and Come

ULT **and they went up to meet them**
UST and soldiers from those tribes came and joined his army
(וַיַּעֲלוּ לִקְרָאתָם)

The pronoun **they** refers to the soldiers from the tribes of **Asher**, **Zebulun**, and **Naphtali** who responded to the summons from Gideon. The pronoun **them** could refer to: (1) Gideon and the soldiers from Manasseh whom he was commanding. This would suit the sense of the verb **went up**, since 7:9 indicates that Gideon was staying on some high ground above the battlefield. Alternate translation: [and soldiers from those tribes went up to meet Gideon and the soldiers from Manasseh whom he was commanding]; (2) the enemy armies. Alternate translation: [and soldiers from those tribes joined in the fight against the Midianites and their allies]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … messengers	messengers
Manasseh	the territory of the tribe of Manasseh
and he summoned	to tell
And … messengers	also … messengers
through Asher	throughout the territories of the tribes of Asher
and through Zebulun	Zebulun
and through Naphtali	and Naphtali

Judges 6:36

ULT	UST
Then Gideon said to God, "If you are saving Israel by my hand just as you have spoken,	*Then Gideon said to God, "I want to be sure that you are truly going to enable me to rescue the Israelite people as you promised.*

ULT If you are saving Israel by my hand
UST I want to be sure that you are truly going to enable me to rescue the Israelite people
(אִם־יֶשְׁךָ֣ מוֹשִׁ֤יעַ בְּיָדִי֙ אֶת־יִשְׂרָאֵ֔ל)

Gideon is using one part of himself, his **hand**, to represent all of himself in the act of **saving Israel**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [If you are indeed using me to save Israel]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
God	God
saving	to rescue
Israel	the Israelite people

Judges 6:37

ULT	UST
behold, I {am} putting a fleece of wool on the threshing floor. If dew shall be upon the fleece alone, but on all of the ground {is} dryness, then I will know that by my hand you will save Israel just as you have spoken."	*Please confirm that by doing something for me. Tonight I will put a dry wool fleece on this place where people thresh grain. Tomorrow morning, if only the fleece is wet with dew and the ground is dry, then I will know that you are going to enable me to rescue the people of Israel as you promised."*

ULT **a fleece of wool**
UST a dry wool fleece
(אֶת־גִּזַּת הַצֶּמֶר)

A **fleece of wool** is a large piece of skin from a sheep that still has the wool (the thick, warm hair of the sheep) attached. In this culture, a fleece could be used as a blanket or to make a garment. If your readers would not be familiar with what a fleece is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [a sheepskin] or [an animal skin with the hair still on it]

Support Reference: Translate Unknowns

ULT **but on all of the ground {is} dryness**
UST and the ground is dry
(וְעַל־כָּל־הָאָרֶץ חֹרֶב)

If your language does not use an abstract noun for the idea of **dryness**, you could express the same idea in another way. Alternate translation: [but all around it the ground stays dry]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the threshing floor	on this place where people thresh grain
the ground	and the ground
then I will know	then I will know
you will save	you … to rescue
Israel	the people of Israel

Judges 6:38

ULT	UST
And it happened that he arose early on the next day and squeezed the fleece and wrung dew from the fleece, the fulness of a bowl {of} water.	*And that is what happened. When Gideon got up the next morning, he picked up the fleece and he squeezed enough dew from it to fill a bowl with water! {But the ground all around the fleece was dry.}*

ULT and wrung dew from the fleece, the fulness of a bowl {of} water
UST and he squeezed enough dew from it to fill a bowl with water! {But the ground all around the fleece was dry … }
(וַיִּמֶץ טַל֙ מִן־הַגִּזָּ֔ה מְל֥וֹא הַסֵּ֖פֶל מָֽיִם)

The author is leaving some information implicit that he assumes readers will understand. While the fleece was soaked with dew, the ground all around it remained dry. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the next day	the next morning

Judges 6:39

ULT	UST
Then Gideon said to God, "May your nose not burn against me, but may I speak only this time. May I please test only this time with the fleece? Please may dryness be on the fleece alone, and on all of the ground may dew be."	*Then Gideon said to God, "Please do not be angry with me, but I would like to ask you to do one more thing. Tonight let me put the fleece out again. This time, please let only the fleece remain dry, and let the whole ground become wet with dew."*

ULT **May your nose not burn against me**
UST Please do not be angry with me
(אַל־יִחַר אַפְּךָ בִּי)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:14. Alternate translation: [May you not be angry with me]

Support Reference: Idiom

ULT **but may I speak only this time. May I please test only this time**
UST but I would like to ask you to do one more thing. Tonight let me put … out again. This time
(וַאֲדַבְּרָה אַךְ הַפָּעַם אֲנַסֶּה נָּא־רַק־הַפָּעַם)

Since Gideon has already done a test with the fleece once, by **only this time** he means, in both instances, "just one more time." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but may I speak just one more time. May I please test just one more time]

Support Reference: Assumed Knowledge and Implicit Information

ULT **may dryness be on the fleece alone**
UST let only the fleece remain dry
(יְהִי & חָרֵב אֶל־הַגִּזָּה לְבַדָּהּ)

If your language does not use an abstract noun for the idea of **dryness**, you could express the same idea in another way. See how you translated the similar expression in 6:37. Alternate translation: [may only the fleece be dry]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
God	God

ULT	UST
please	let me
May I … test	put … out
Please	please
the ground	the … ground

Judges 6:40

ULT	UST
And God did thus during that night. For dryness was on the fleece alone, and on all of the ground was dew.	*And that night God did what Gideon had asked him to do. The next morning only the fleece was dry, but the whole ground was wet with dew.*

ULT For dryness was on the fleece alone
UST The next morning only the fleece was dry
(וַיְהִי־חָרֵב אֶל־הַגִּזָּה לְבַדָּהּ)

See how you translated the similar expression in the previous verse. Alternate translation: [For only the fleece was dry]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
the ground	the … ground

Judges 7

Judges 7 Chapter Introduction

Structure and formatting

The account of Gideon, which began in chapter 6, continues in this chapter.

Religious and Cultural Concepts in This Chapter

Why does the barley loaf represent Gideon?

In 7:13, a Midianite soldier tells his friend that the loaf of barley bread in the dream the friend has just recounted must represent Gideon. He says this because barley was a grain that only poorer people ate, and as 6:6 states, the Midianites had reduced the Israelites to poverty. In 6:11, Gideon was threshing wheat in a winepress to hide it from the Midianites; they may have taken the wheat from Israel but left the barley because they did not want to eat it. Beyond this, the "sons of the east" were nomadic herders, so they would have associated grain with a farming culture such as the Israelites had. For these reasons, the soldier recognizes that the loaf of barley bread represents the Israelite army under the command of Gideon. A note to verse 13 suggests a way to indicate this in your translation.

Mount Gilead

In 7:3, Yahweh tells Gideon to announce to his troops that anyone who is afraid can depart from "Mount Gilead." In this context, that name cannot refer, as it usually does, to the mountainous region east of the Jordan River. The Valley of Jezreel, where the two armies had gathered for battle, was west of the Jordan River. Since Gilead was the ancestor of a major part of the tribe of Manasseh, including the Abiezrites, and since that tribe had territory on both sides of the Jordan, it is possible that the people of Manasseh had named a mountain after Gilead on the west side of the river, near where Gideon's army had assembled. But such a mountain is not known from any other source. Some commentators have suggested instead that "Mount Gilead" might have been a name that the soldiers of Manasseh gave to their army, to describe both its strength and its lineage.

However, there is no evidence elsewhere for that either. But since this is ultimately a matter of interpretation rather than of translation, is probably best to translate the expression as “Mount Gilead” and allow preachers and teachers of the Bible to explain the possible meanings.

Translation Issues in This Chapter

“into their hand” or “into your hand” (plural “you”)

In several places in this chapter, the author or characters use the expressions “into their hand” and “into your hand” (with a plural “you”). Since this expression refers to a group of people, it might be more natural in your language to use the plural form of **hand**. (See: Collective Nouns)

Judges 7:1

ULT	UST
Then Jerubbaal, that {is}, Gideon, arose early, and all of the people who {were} with him, and they encamped beside the spring of Harod. Now the camp of Midian was northward from him, toward the hill of Moreh in the valley.	*So that morning Gideon (whom people were calling Jerubbaal) got up right away and led all of his soldiers as far as the spring that people would soon call Harod. The army of Midian had camped north of there, in the valley near the hill of Moreh.*

ULT Harod … Moreh
UST Harod … Moreh
(חָרֹד & הַמּוֹרֶה)

The word **Harod** means "trembling." The spring probably got this name because, as 7:3 describes, all the soldiers who were "afraid and trembling" were dismissed from Gideon's army there. If it would be helpful to your readers, you could indicate this in a footnote.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
the spring of	the spring that people would soon call
Midian	Midian

Judges 7:2

ULT	UST
And Yahweh said to Gideon, "The people who {are} with you {are} {too} many for my giving Midian into their hand, lest Israel glorify itself over me, saying, 'My hand has saved me.'	*Yahweh said to Gideon, "You have too many soldiers with you. Suppose I allow all of you to fight the army of Midian and your army defeats them. Then the Israelites will boast that they defeated their enemies by themselves, without my help.*

ULT **for my giving Midian into their hand**
UST Suppose I allow all of you to fight the army of Midian and your army defeats them
(מִתִּתִּי אֶת־מִדְיָן בְּיָדָם)

Here Yahweh is using the term **hand** in the sense of possession. The image is of someone holding something in his hand. That is, when Yahweh speaks of **giving Midian into** the **hand** of the Israelites, the idea is that the Israelites will conquer the Midianites, who will then become subject to them. Alternate translation: [for me to enable them to conquer the Midianites]

Support Reference: Metonymy

ULT **into their hand**
UST all of you to fight the army of Midian and your army defeats them
(בְּיָדָם)

As the Introduction to this chapter discusses, since a group of people is in view here and in similar instances, it might be more natural in your language to use the plural form of **hand**. Alternate translation: [into their hands]

Support Reference: Collective Nouns

ULT **My hand has saved me**
UST they defeated their enemies by themselves
(יָדִי הוֹשִׁיעָה לִי)

Here Yahweh is using the term **hand** more in the sense of power. The image is of someone doing something with his hand. That is, if the Israelites claimed that their **hand** had **saved** them, they would be saying that they had saved themselves by their own power. Alternate translation: [We Israelites have saved ourselves by our own power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Gideon	Gideon
Midian	all of you to fight the army of Midian and your army defeats them
Israel	the Israelites
glorify itself	will boast
has saved	they defeated their enemies by themselves

Judges 7:3

ULT	UST
So now please proclaim in the ears of the people, saying, 'Whoever {is} afraid and trembling, may he turn back and depart from Mount Gilead.'" And from the people 22,000 turned back, but 10,000 were left.	*So I want you to make an announcement to the soldiers. Tell them, 'Any one of you who is too afraid to fight may leave this army camp and go home by way of Mount Gilead.'" When Gideon made that announcement, 22, 000 of the soldiers went home. Only 10, 000 of them stayed in the camp.*

ULT **proclaim in the ears of the people, saying, 'Whoever {is} afraid and trembling, may he turn back and depart from Mount Gilead**
UST to make an announcement to the soldiers. Tell them, 'Any one of you who is too afraid to fight may leave this army camp and go home by way of Mount Gilead
(קְרָא & בְּאָזְנֵי הָעָם לֵאמֹר מִי־יָרֵא וְחָרֵד יָשֹׁב וְיִצְפֹּר מֵהַר הַגִּלְעָד)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [proclaim in the ears of the people that anyone who is afraid or trembling may turn back and depart from Mount Gilead]

Support Reference: Quotes within Quotes

ULT **in the ears of the people**
UST to make an announcement to the soldiers
(בְּאָזְנֵי הָעָם)

Yahweh is using one part of Gideon's soldiers, their **ears**, to mean all of them in the act of hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [loudly so that the people can hear]

Support Reference: Synecdoche

ULT **{is} afraid and trembling**
UST is too afraid to fight
(יָרֵא וְחָרֵד)

This phrase expresses a single idea by using two words connected with **and**. The word **afraid** tells why a soldier might be **trembling**. Alternate translation: [is trembling with fear]

Support Reference: Hendiadys

ULT **from Mount Gilead**
UST by way of Mount Gilead
(מֵהַר הַגִּלְעָד)

See the discussion in the Introduction to this chapter for a suggestion of how to translate this name in this context.

Support Reference: How to Translate Names

ULT **were left**
UST stayed in the camp
(נִשְׁאֲרוּ)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	I want you
proclaim	to make an announcement
{is} afraid	is too afraid to fight
and trembling	is too afraid to fight
Gilead	Gilead

Judges 7:4

ULT	UST
Then Yahweh said to Gideon, "Still the people {are} {too} many. Bring them down to the water, and I will refine it for you there. And it will be, {of} whom I say to you, 'This {one} shall go with you,' he shall go with you, but all {of} whom I say to you, 'This one shall not go with you,' he shall not go."	*But Yahweh told Gideon, "You still have too many soldiers! Take them down to the spring, and there I will show you which ones to bring. I will tell you which ones to take with you and which ones not to take with you."*

ULT **and I will refine it for you there**
UST and there I will show you which ones to bring
(וְאֶצְרְפֶנּוּ לְךָ שָׁם)

The pronoun **it** refers back to **the people** earlier in the verse. It may be helpful to clarify this for your readers. Alternate translation: [and I will refine the people for you there]

Support Reference: Pronouns — When to Use Them

ULT **and I will refine it for you**
UST and … I will show you which ones to bring
(וְאֶצְרְפֶנּוּ לְךָ)

Yahweh is speaking as if he were literally going to **refine** Gideon's troops, as if they were a precious metal such as silver or gold and he was going to melt them with heat to remove their impurities. He means that he is going to enable Gideon to identify the best soldiers and keep only them in his army. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I will enable you to identify the best soldiers]

Support Reference: Metaphor

ULT **And it will be, {of} whom I say to you, 'This {one} shall go with you,' he shall go with you, but all {of} whom I say to you, 'This one shall not go with you,' he shall not go**
UST I will tell you which ones to take with you and which ones not to take with you
(וְהָיָה אֲשֶׁר אֹמַר אֵלֶיךָ זֶה ׀ יֵלֵךְ אִתָּךְ הוּא יֵלֵךְ אִתָּךְ וְכֹל אֲשֶׁר־אֹמַר אֵלֶיךָ זֶה לֹא־יֵלֵךְ עִמָּךְ הוּא לֹא יֵלֵךְ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And when I tell you that a certain kind of soldier is to go with you, then you must bring that kind of soldier with you, but you must not bring any other kind of soldier with you that I say is not to go with you]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Gideon	Gideon

Judges 7:5

ULT	UST
So he brought the people down to the water, and Yahweh said to Gideon, "Anyone who laps with his tongue from the water just as a dog laps, you shall set him apart, and anyone who kneels upon his knees to drink."	*When Gideon took the men down to the spring, Yahweh told him, "Watch how the men drink. Put in one group the men who scoop up the water with their hands and lick it with their tongues the way dogs do. {Put in another group} the men who kneel down and put their faces in the water to drink."*

ULT **So he brought the people down**
UST When Gideon took the men down
(וַיֹּ֥רֶד אֶת־הָעָ֖ם)

In a context such as this, your language might say "took" instead of **brought**. Alternate translation: [So he took the people down]

Support Reference: Go and Come

ULT **and anyone who kneels upon his knees to drink**
UST the men who kneel down and put their faces in the water to drink
(וְכֹ֣ל אֲשֶׁר־יִכְרַ֤ע עַל־בִּרְכָּיו֙ לִשְׁתּ֔וֹת)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and you shall put in a different group anyone who kneels upon his knees to drink]

Support Reference: Ellipsis

ULT **kneels upon his knees**
UST kneel down and put their faces in the water
(יִכְרַ֤ע עַל־בִּרְכָּיו֙)

It might seem that the expression **kneels upon his knees** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [kneels down]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Gideon	him

ULT	UST
with his tongue	with their tongues
kneels	kneel down and put their faces in the water

Judges 7:6

ULT	UST
And the number of the ones lapping with their hand to their mouth was 300 men, and all of the rest of the people knelt upon their knees to drink the water.	*Now when the soldiers drank, only 300 of them used their hands to bring water to their mouths. All the others drank by kneeling down and putting their faces in the water.*

ULT with their hand to their mouth
UST used their hands … to their mouths
(בְּיָדָם אֶל־פִּיהֶם)

Since the author is referring to a group of people, it might be more natural in your language to use the plural forms of **hand** and **mouth**. Alternate translation: [with their hands to their mouths]

Support Reference: Collective Nouns

ULT knelt upon their knees
UST by kneeling down and putting their faces
(כָּרְעוּ עַל־בִּרְכֵיהֶם)

See how you translated the similar expression in the previous verse. Alternate translation: [knelt down]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knelt	by kneeling down and putting their faces

Judges 7:7

ULT	UST
Then Yahweh said to Gideon, "With the 300 men, the ones lapping, I will save you, and I will give Midian into your hand. But all the people may go, a man to his place."	*Then Yahweh told Gideon, "I will use the 300 men who lapped the water from their hands to rescue Israel! I will enable you to defeat the Midianites. All the others may return to their homes."*

ULT **I will save you, and I will give Midian into your hand**
UST to rescue Israel! I will enable you to defeat the Midianites
(אוֹשִׁ֤יעַ אֶתְכֶם֙ וְנָתַתִּ֣י אֶת־מִדְיָ֔ן בְּיָדֶ֑ךָ)

Since Yahweh was going to **give Midian** into Gideon's **hand** (that is, give Gideon the power to conquer Midian) in order to **save** the Israelites, in your translation you may wish to relate these events in the order in which they were going to happen. Alternate translation: [I will give Midian into your hand and save you]

Support Reference: Order of Events

ULT **you**
UST Israel
(אֶתְכֶם)

In this verse, the word **your** is singular because Yahweh is speaking to Gideon as an individual. However, the word **you** is plural because Yahweh is addressing Gideon as representative of all the Israelites. So use the plural form in your translation if your language marks that distinction. Other languages may have different ways of clarifying the meaning. Alternate translation: [you Israelites]

Support Reference: Forms of 'You' — Singular

ULT **But all the people may go**
UST All the others may return
(וְכָל־הָעָ֖ם יֵלֵ֥כוּ)

Yahweh assumes that when he says **all the people**, Gideon will understand that he means "all the other people," that is, the soldiers who did not lap the water from their hands. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But all the soldiers who did not lap the water may go]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a man to his place**
UST to their homes
(אִישׁ לִמְקֹמוֹ)

Yahweh is not referring to a specific **man**. He means each of the men who knelt down to drink. Express this in a way that would be natural in your language. Alternate translation: [each man to his own home]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Gideon	Gideon
I will save	to rescue
Midian	the Midianites

Judges 7:8

ULT	UST
So the people took provision into their hand and their shofars, but every man of Israel he sent away, a man to his tents, but he held onto the 300 men. Now the camp of Midian was to him from below, in the valley.	*So the 300 soldiers who were staying with Gideon collected the food that the other men had brought. They also collected the ram's horns they had brought. Then Gideon sent those other men home, but he kept the 300 soldiers with him. The army of Midian was camping in the valley below Gideon and his army.*

ULT into their hand
UST So … collected … collected
(בְּיָדָם)

See how you translated the same expression in 7:6. Alternate translation: [into their hands]

Support Reference: Collective Nouns

ULT and their shofars
UST also … the ram's horns they had brought
(וְאֶת שֹׁפְרֹתֵיהֶם)

The pronoun **their** refers to the soldiers who were leaving the army. It may be helpful to clarify this for your readers. Alternate translation: [and the shofars that the other soldiers had brought]

Support Reference: Pronouns — When to Use Them

ULT but every man of Israel
UST Then … those other men
(וְאֶת כָּל־אִישׁ יִשְׂרָאֵל)

The author assumes that readers will understand that by **every man of Israel** he means the soldiers who had not lapped the water from their hands. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but the soldiers who had not lapped the water from their hands]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now the camp of Midian was to him from below, in the valley**
UST The army of Midian was camping in the valley below Gideon and his army
(וּמַחֲנֵ֣ה מִדְיָ֗ן הָיָה֙ לוֹ֙ מִתַּ֣חַת בָּעֵ֔מֶק)

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

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their shofars	the ram's horns they had brought
Israel	those other
to his tents	home
Midian	Midian

Judges 7:9

ULT	UST
And it happened during that night that Yahweh said to him, "Arise! Go down into the camp, for I have given it into your hand.	*The night after all the other soldiers left, Yahweh said to Gideon, "Now is the time for you to attack the Midianites in the valley! You can be confident that I will enable you and your men to defeat them.*

ULT **Arise**
UST Now is the time
(קוּם)

Yahweh is using the expression **Arise** to tell Gideon to take action and lead his army down into the valley to attack the Midianites. Gideon probably was lying in bed when Yahweh spoke to him **that night**, but the meaning of the term **Arise** is not simply that Gideon should get out of bed. See how you translated the same expression in 4:14. Alternate translation: [Get going]

Support Reference: Idiom

ULT **Go down into the camp, for I have given it into your hand**
UST for you to attack the Midianites in the valley! You can be confident that I will enable you and your men to defeat them
(רֵד בַּמַּחֲנֶה כִּי נְתַתִּיו בְּיָדֶךָ)

Yahweh is using the term **camp** by association to mean the Midianite army in its camp. Alternate translation: [Go down and attack the Midianite army where it is encamped, for I have given you the power to defeat it]

Support Reference: Metonymy

ULT **I have given it into your hand**
UST I will enable you and your men to defeat them
(נְתַתִּיו בְּיָדֶךָ)

Yahweh is using the past tense to describe something that is going to happen in the future. He is doing this to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense in your translation and express the emphasis in another way. Alternate translation: [I will certainly give it into your hand]

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Judges 7:10

ULT	UST
But if you fear to go down, go down, you and Purah your servant, to the camp,	*But if you are afraid to attack the Midiantes, then go secretly to their camp with Purah, your armor-bearer.*

ULT and Purah
UST with Purah
(וּפֻרָה)

The word **Purah** is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	are afraid
your servant	your armor-bearer

Judges 7:11

ULT	UST
and you shall hear what they are speaking, and afterward, your hands will be strong and you shall go down against the camp." So he went down, he and Purah his servant, to the edge of the armed {ones} who {were} in the camp.	*Listen to what some of the Midianite soldiers are saying. Then you will be very encouraged, and you will be ready to attack their army." So Gideon took Purah with him and they went secretly to where sentries were guarding the enemy camp.*

ULT **your hands will be strong**
UST you will be very encouraged
(תֶּחֱזַקְנָה יָדֶיךָ)

Yahweh is using one part of Gideon, his **hands**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you will feel courageous]

Support Reference: Synecdoche

ULT **to the edge of the armed {ones} who {were} in the camp**
UST to where sentries were guarding the enemy camp
(אֶל־קְצֵה הַחֲמֻשִׁים אֲשֶׁר בַּמַּחֲנֶה)

If your language does not use a passive form such as **armed**, you could express the idea in active form or in another way that is natural in your language. The emphasis here may be on the fact that these men were holding weapons because they were sentries guarding the camp. Alternate translation: [to the edge of the camp, where the sentries were]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servant	took Purah with him

Judges 7:12

ULT	UST
Now Midian and Amalek and all of the sons of the east were lying in the valley like the locust in multitude. And to their camels there was not a number, like the sand that {is} along the edge of the sea in multitude.	*The armies of the people of Midian and Amalek and the desert tribes that were their allies had set up their tents in the valley. They seemed to have as many soldiers as there are locusts in a swarm. It seemed that their camels were too many to count, like the number of grains of sand on the seashore.*

ULT **the sons of the east**
UST and the desert tribes that were their allies
(בְּנֵי־קֶדֶם)

See how you translated this expression in 6:3.

Support Reference: Idiom

ULT **like the locust in multitude**
UST They seemed to have as many soldiers as there are locusts in a swarm
(כָּאַרְבֶּה לָרֹב)

The point of this comparison is that just as a **locust** swarm is very great **in multitude**, that is, extremely numerous, so this combined army had a very great number of soldiers. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [in huge numbers, such as in a swarm of locusts]

Support Reference: Simile

ULT **And to their camels there was not a number**
UST It seemed that their camels were too many to count
(וְלִגְמַלֵּיהֶם אֵין מִסְפָּר)

The author is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [And they had so many camels that one could hardly count them]

Support Reference: Hyperbole

ULT **And to their camels there was not a number, like the sand that {is} along the edge of the sea in multitude**

UST It seemed that their camels were too many to count, like the number of grains of sand on the seashore

(וְלִגְמַלֵּיהֶם אֵין מִסְפָּר כַּחוֹל שֶׁעַל־שְׂפַת הַיָּם לָרֹב)

The point of this comparison is that just as the grains of **sand** that are **along the edge of the sea** are very numerous, so this combined army had a very great number of camels. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And they had a huge number of camels, which seemed as huge as the number of grains of sand along the edge of the sea]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Midian	The armies of the people of Midian
and Amalek	and Amalek
like the locust	as there are locusts in a swarm
And to their camels	It seemed that their camels
the sea	the seashore

Judges 7:13

ULT	UST
And Gideon came, and behold, a man was recounting a dream to his comrade. And he said, "Behold, I dreamed a dream, and behold, a loaf of bread of barley was tumbling into the camp of Midian, and it came to the tent and struck it and it fell, for it overturned it upwards, and the tent fell."	*But Gideon and Purah crept close to the edge of the camp. There they heard one man telling a friend about a dream. The man said, "I just had a dream, and in it I saw a round loaf of barley bread rolling down into our Midianite camp. When it reached a tent, it hit it so hard that the tent turned upside down and collapsed!"*

ULT **and behold, a man was recounting … Behold … and behold**
UST There they heard one man telling … about … just … and in it I saw
(וְהִנֵּה־אִישׁ מְסַפֵּר & הִנֵּה & וְהִנֵּה)

As the Introduction to Judges discusses, the author is using the term **behold** to call attention to what he is about to say. Similarly, the man is saying **Behold … behold** not to get his comrade to look at something but to get him to pay attention to what he is about to say. Your language may have comparable expressions that you can use in your translation. Alternate translation: [and what he found was that a man was recounting … Now listen … and in my dream]

Support Reference: Foreground Information

ULT **I dreamed a dream**
UST I … had a dream
(חָלַמְתִּי)

It might seem that the expression **I dreamed a dream** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [I had a dream]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon and Purah
a dream	a dream
I dreamed	I … had
a dream	a dream
bread of	bread
barley	barley
Midian	our Midianite
the tent	a tent

ULT	UST
the tent	the tent

Judges 7:14

ULT	UST
And his comrade answered and said, "This {is} nothing except if {it is} the sword of Gideon, the son of Joash, the man of Israel. God has given into his hand Midian and all of the camp."	*His friend replied, "Your dream can mean only one thing. It means that God is going to enable Gideon son of Joash, that Israelite man, to lead his soldiers to defeat our combined armies from Midian and its allies."*

ULT **And his comrade answered and said**
UST His friend replied
(וַיַּ֤עַן רֵעֵהוּ֙ וַיֹּ֣אמֶר)

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells why the comrade **said** this. Alternate translation: [And his comrade said in response] or [And his comrade responded]

Support Reference: Hendiadys

ULT **This {is} nothing except if {it is} the sword of Gideon**
UST Your dream can mean only one thing. It means that … Gideon … to lead his soldiers
(אֵ֣ין זֹ֗את בִּלְתִּי֙ אִם־חֶ֣רֶב גִּדְעוֹן)

If, in your language, it would appear that the comrade was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [This can only be the sword of Gideon]

Support Reference: Connect — Exception Clauses

ULT **This {is} nothing except if {it is} the sword of Gideon**
UST Your dream can mean only one thing. It means that … Gideon … to lead his soldiers
(אֵ֣ין זֹ֗את בִּלְתִּי֙ אִם־חֶ֣רֶב גִּדְעוֹן)

The pronoun **this** refers to the loaf of barley bread in the dream. It may be helpful to clarify this for your readers. Alternate translation: [The loaf of barley bread in your dream can only represent the sword of Gideon]

Support Reference: Pronouns — When to Use Them

ULT **the sword of Gideon**
UST Gideon … to lead his soldiers
(חֶרֶב גִּדְעוֹן)

The comrade is using the expression **the sword of Gideon** to mean the army of Gideon, by association with the way that his army would use swords as weapons. Alternate translation: [the army of Gideon]

Support Reference: Metonymy

ULT **Gideon, the son of Joash, the man of Israel**
UST Gideon son of Joash, that Israelite man
(גִּדְעוֹן בֶּן־יוֹאָשׁ אִישׁ יִשְׂרְאֵל)

See the discussion in the Introduction to this chapter for an explanation of why the comrade says that the loaf of barley bread must represent Gideon. Alternate translation: [that poor Israelite farmer, Gideon, the son of Joash]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sword of	to lead his soldiers
Gideon	Gideon
Joash	Joash
Israel	Israelite
God	God
Midian	our combined armies from Midian

Judges 7:15

ULT	UST
And it happened, when Gideon heard the recounting of the dream and its interpretation, that he bowed down. And he returned to the camp of Israel and said, "Arise, for Yahweh has given the camp of Midian into your hand!"	*When Gideon heard the man tell about his dream and his friend say what it meant, he thanked God {for the victory that the Israelites were going to win}. Then he and Purah returned to the Israelite camp. Gideon shouted to the men, "Now is the time to attack! Yahweh is going to enable us to defeat the Midianite army!"*

ULT **that he bowed down**
UST he thanked God {for the victory that the Israelites were going to win}
(וַיִּשְׁתַּחוּ)

The author means implicitly that Gideon **bowed down** to worship God in thanks for the victory that he realized the Israelites were going to win. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [that he bowed down in worship]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he returned**
UST Then he and Purah returned
(וַיָּשָׁב)

The author is referring only to Gideon, but he means that both Gideon and Purah **returned** to the Israelite camp. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he and Purah returned]

Support Reference: Synecdoche

ULT **Arise, for Yahweh has given the camp of Midian into your hand**
UST Now is the time to attack! Yahweh is going to enable us to defeat the Midianite army
(קוּמוּ כִּי־נָתַן יְהוָה בְּיֶדְכֶם אֶת־מַחֲנֵה מִדְיָן)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Yahweh has given the camp of Midian into your hand, so arise]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Arise**
UST Now is the time to attack
(קוּמוּ)

Even though Gideon's men were probably lying in bed, here the term **Arise** does not mean simply that they should get up. It means the same thing that it did in 7:9. See how you translated it there. Alternate translation: [Let's get going!]

Support Reference: Idiom

ULT **Arise … into your hand**
UST Now is the time to attack … to defeat
(קוּמוּ & בְּיָדְכֶם)

The implied "you" in the imperative **Arise** and the pronoun **your** are plural here because Gideon is addressing all of the soldiers in his army, so use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
the dream	his
its interpretation	his friend say what it meant
that he bowed down	he thanked God {for the victory that the Israelites were going to win}
Israel	Israelite
Yahweh	Yahweh
Midian	Midianite

Judges 7:16

ULT	UST
Then he divided the 300 men {into} three companies, and he put shofars in the hand of all of them, and empty jars, and torches inside of the jars.	*Gideon then divided his 300 soldiers into three groups. He gave each soldier a ram's horn {to blow as a trumpet}. He also gave each one a torch and an empty clay jar to cover the torch and hide its light.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shofars	a ram's horn {to blow as a trumpet}

Judges 7:17

ULT	UST
And he said to them, “You shall look at me, and thus you shall do. And behold, {as} I am arriving at the edge of the camp, then it shall be, just as I do, thus shall you do.	*Then he said to them, “Watch me! When we come close to the enemy camp, {spread out to surround the camp. Then} do exactly what I do.*

(There are no notes for this verse)

Judges 7:18

ULT	UST
And I will blow on the shofar, I and all who {are} with me, and you shall blow on the shofars, also you, around all of the camp. And you shall say, 'For Yahweh and for Gideon!'"	*I will be leading one group of soldiers. As soon as we blow our ram's horns, you men in the other two groups surrounding the camp must blow your horns too. Then shout, 'We are Yahweh's army! We are Gideon's army!'"*

ULT **And you shall say, 'For Yahweh and for Gideon**
UST Then shout, 'We are Yahweh's army! We are Gideon's army
(וַאֲמַרְתֶּם לַיהוָה וּלְגִדְעוֹן)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And you shall shout that you are fighting for Yahweh and for Gideon]

Support Reference: Quotes within Quotes

ULT **And you shall say, 'For Yahweh and for Gideon**
UST Then shout, 'We are Yahweh's army! We are Gideon's army
(וַאֲמַרְתֶּם לַיהוָה וּלְגִדְעוֹן)

Gideon is telling his soldiers to shout something that is not a complete sentence. It is a war cry, and so it is not supposed to be lengthy, and it does not have to be grammatically complete. You may wish to retain it as a brief incomplete sentence in your translation. See the translation suggestion for verse 20, where there is a slightly longer version of this war cry.

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the shofar	our ram's horns
on the shofars	your horns
For Yahweh	We are Yahweh's army
and for Gideon	We are Gideon's army

Judges 7:19

ULT	UST
So Gideon and the 100 men who {were} with him came to the edge of the camp, {at} the start of the middle watch. Stationing, they had just stationed the guards, and they blew on the shofars and shattered the jars that {were} in their hand.	*A new group of guards was just replacing the guards who had been watching the camp since the start of the night. That was when Gideon and the 100 men with him arrived at the edge of the Midianite camp. They suddenly blew their horns and broke the jars they were carrying. {The torches that had been inside the jars shone brightly.}*

ULT Stationing, they had just stationed the guards
UST A new group of guards was just replacing
(אַךְ הָקֵם הֵקִימוּ אֶת־הַשֹּׁמְרִים)

The author is repeating forms of the verb “station” in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [The new guards were just coming on duty]

Support Reference: Reduplication

ULT they had just stationed the guards, and they blew on the shofars
UST A new group of guards was just replacing … They suddenly blew their horns
(אַךְ הֵקִימוּ אֶת־הַשֹּׁמְרִים וַיִּתְקְעוּ בַּשֹּׁפָרוֹת &)

The first instance of the pronoun **they** refers to the Midianites, while the second instance refers to Gideon and his men. It may be helpful to clarify this for your readers. Alternate translation: [the Midianites had just stationed the guards, and Gideon and his men blew on the shofars]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
the … watch	the guards
just	just
the guards	A new group of guards
on the shofars	their horns

Judges 7:20

ULT	UST
Then the three companies blew on the shofars and broke the jars. And they held the torches in their left hand and the shofars in their right hand to blow. And they called out, "A sword for Yahweh and for Gideon."	*Then the men in all three groups blew their horns and smashed their jars. They held the torches high with their left hands {so that the light would awaken and frighten the Midianites}. They held up the horns with their right hands and alternately blew them and shouted, "We are Yahweh's army! We are Gideon's army!"*

ULT **A sword for Yahweh and for Gideon**
UST We are Yahweh's army! We are Gideon's army
(חֶרֶב לַיהוָה וּלְגִדְעוֹן)

The soldiers are using the term **sword** by association to mean "army," since they are an army that uses swords to fight. Alternate translation: [The army of Yahweh and of Gideon]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the shofars	their horns
the shofars	the horns
And they called out	and shouted
A sword	army … army
for Yahweh	We are Yahweh's
and for Gideon	We are Gideon's

Judges 7:21

ULT	UST
And they stood, a man in his place, around the camp, and all of the camp ran and cried out and fled.	*Each of Gideon's men stayed in position all around the enemy camp. All of the enemy soldiers started running around and sounding the alarm and trying to escape.*

ULT the camp
UST of the enemy soldiers
(הַמַּחֲנֶה)

The author is using the word **camp** by association to mean the soldiers in the camp. Alternate translation: [the soldiers in the camp]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and cried out	and sounding the alarm

Judges 7:22

ULT	UST
And they blew the 300 shofars, and Yahweh set the sword of a man against his comrade and against all of the camp. And the camp fled unto Beth Shittah, toward Zererah, unto the edge of Abel Meholah, by Tabbath.	*While the 300 Israelite men kept blowing their horns, Yahweh caused the Midianites to start fighting each other with their swords. Some of them killed each other. The others ran away. Some fled south to the town of Beth Shittah. Some fled to the town of Zererah. Others ran away as far as the outskirts of the town of Abel Meholah, near the town of Tabbath.*

ULT **and Yahweh set the sword of a man against his comrade**
UST Yahweh caused the Midianites to start fighting each other with their swords
(וַיָּשֶׂם יְהוָה אֶת חֶרֶב אִישׁ בְּרֵעֵהוּ)

The author is speaking of a **sword** as if it were a living thing that Yahweh could have **set** against a person, that is, caused to attack a person. If it would be helpful in your language, you could state the meaning plainly. The UST models one way to do this.

Support Reference: Personification

ULT **the camp. And the camp fled**
UST Some of them killed each other. The others ran away
(הַמַּחֲנֶה וַיָּנָס הַמַּחֲנָה)

In both of these instances, the author is using the word **camp** by association to mean the soldiers in the camp. Alternate translation: [the other soldiers in the camp. And the soldiers fled]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … shofars	their horns
Yahweh	Yahweh
the sword of	the Midianites to start fighting … with their swords
Abel	the town of Abel

Judges 7:23

ULT	UST
Then a man of Israel from Naphtali and from Asher and from all of Manasseh was summoned, and they pursued after Midian.	*Then Gideon sent messengers to the Israelite men who lived in the territories of the tribes of Naphtali, Asher, and Manasseh. The messengers got them to come and help finish defeating the army of Midian.*

ULT Then a man of Israel from Naphtali and from Asher and from all of Manasseh was summoned

UST Then Gideon sent messengers to the Israelite men who lived in the territories of the tribes of Naphtali, Asher, and Manasseh

(וַיִּצָּעֵק אִישׁ־יִשְׂרָאֵל מִנַּפְתָּלִי וּמִן־אָשֵׁר וּמִן־כָּל־מְנַשֶּׁה)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Then Gideon summoned the men of Israel from Naphtali and from Asher and from all of Manasseh]

Support Reference: Active or Passive

ULT Then a man of Israel … was summoned

UST Then Gideon sent messengers to the Israelite men

(וַיִּצָּעֵק אִישׁ־יִשְׂרָאֵל)

The author is using the term **man** in a collective sense. It may be more natural in your language to use the plural form of the word and a plural verb. Alternate translation: [Then the men of Israel … were summoned]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
from Naphtali	who lived in the territories of the tribes of Naphtali
Asher	Asher
Manasseh	and Manasseh
Midian	the army of Midian

Judges 7:24

ULT	UST
And Gideon sent messengers through all of the hill country of Ephraim, saying, "Come down to meet Midian and capture before them the waters unto Beth Barah and the Jordan." So every man of Ephraim was summoned, and they captured the waters unto Beth Barah and the Jordan.	*Gideon sent messengers throughout the hilly area where the tribe of Ephraim lived. The messengers told the men there, "Go down and attack the fleeing Midianite soldiers. So that those soldiers do not escape, put guards at the shallow places where people can wade across rivers and streams. Put guards at the crossings of the streams in the area of Beth Barah and the crossings of the Jordan River." So the men of Ephraim came and put guards in those places.*

ULT Come down
UST Go down
(רְדוּ)

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: [Go down]

Support Reference: Go and Come

ULT the waters unto Beth Barah and the Jordan
UST at the shallow places where people can wade across rivers and streams. Put guards at the crossings of the streams in the area of Beth Barah and the crossings of the Jordan River
(אֶת־הַמַּ֖יִם עַד בֵּ֣ית בָּרָ֑ה וְאֶת־הַיַּרְדֵּֽן)

The messengers are using the word **waters** by association to mean the shallow places where people can cross rivers and streams. Your language may have a term for such places. Alternate translation: [the fords of the streams in the area of Beth Barah and the fords of the Jordan]

Support Reference: Metonymy

ULT Beth Barah
UST Beth Barah
(בֵּ֣ית בָּרָ֑ה)

The term **Beth Barah** is the name of a town.

Support Reference: How to Translate Names

ULT **So every man of Ephraim was summoned**
UST So the men of Ephraim came
(וַיִּצָּעֵק כָּל־אִישׁ אֶפְרַיִם)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [So the messengers summoned all of the men of Ephraim]

Support Reference: Active or Passive

ULT **So every man of Ephraim was summoned**
UST So the men of Ephraim came
(וַיִּצָּעֵק כָּל־אִישׁ אֶפְרַיִם)

The author means implicitly that the messengers summoned **every man** who was able to fight as a solider. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [So the messengers summoned all the fighting men of Ephraim]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
And … messengers	messengers
Ephraim	the tribe of Ephraim
Midian	the fleeing Midianite soldiers
and capture	put guards
the Jordan	the crossings of the Jordan River
Ephraim	Ephraim
and they captured	and put guards
the Jordan	in those places

Judges 7:25

ULT	UST
And they captured the two commanders of Midian, Oreb and Zeeb. And they killed Oreb at the rock of Oreb, and they killed Zeeb at the winepress of Zeeb. And they chased after Midian, and they brought the head of Oreb and Zeeb to Gideon, from across the Jordan.	*They also captured Oreb and Zeeb, the two rulers who were commanding the Midianite army. They found Oreb hiding in a cave in a big rock. They killed him there, and that is why people now call it the Rock of Oreb. They found Zeeb hiding in a pit where people press grapes to make wine. They killed him there, and that is why people now call it the Winepress of Zeeb. The Israelites cut off the heads of Oreb and Zeeb so they could bring them to Gideon. They pursued the Midianites across the Jordan River, and they met Gideon there.*

ULT **Oreb and Zeeb**
UST Oreb and Zeeb
(אֶת־עֹרֵב וְאֶת־זְאֵב)

The words **Oreb** and **Zeeb** are the names of men.

Support Reference: How to Translate Names

ULT **at the rock of Oreb … at the winepress of Zeeb**
UST hiding in a cave in a big rock … there, and that is why people now call it the Rock of Oreb … hiding in a pit where people press grapes to make wine … there, and that is why people now call it the Winepress of Zeeb
(בְּצוּר־עוֹרֵב & בְּיֶקֶב־זְאֵב)

The expressions **the rock of Oreb** and **the winepress of Zeeb** are the names of places. Some languages may present these names as titles. Alternate translation: [at the Rock of Zeeb … at the Winepress of Oreb]

Support Reference: How to Translate Names

ULT **and they brought the head of Oreb and Zeeb**
UST The Israelites cut off the heads of Oreb and Zeeb so they could bring them
(וְרֹאשׁ־עֹרֵב וּזְאֵב הֵבִיאוּ)

Since the author is referring to two people, it might be more natural in your language to use the plural form of **head**. Alternate translation: [and they brought the heads of Oreb and Zeeb]

Support Reference: Collective Nouns

ULT to Gideon, from across the Jordan
UST to Gideon … across the Jordan River, and they met Gideon there
(אֶל־גִּדְעוֹן מֵעֵבֶר לַיַּרְדֵּן)

This could mean: (1) that the soldiers from Ephraim pursued the fleeing Midianite soldiers across the Jordan River, bringing the heads of Oreb and Zeeb with them, and when they met Gideon on the east side of the river, they presented the heads to him. This would mean that 8:4 is resuming the story after this episode. Alternate translation: [to Gideon after he crossed the Jordan]; (2) that the soldiers from Ephraim pursued the fleeing Midianite soldiers across the Jordan River, found and killed Oreb and Zeeb on the east side of the river, and then brought their heads back to Gideon on the west side of the river. This would mean that the phrase **they chased after Midian** is a summary of what happened in the first part of the verse. Alternate translation: [back across the river to Gideon]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they captured	They also captured
commanders of	rulers who were commanding
Midian	the Midianite army
And they killed	They found … They killed
they killed	Zeeb … him
at the winepress of	hiding in a pit where people press grapes to make wine … there, and that is why people now call it the Winepress of
Midian	the Midianites
Gideon	Gideon … Gideon
the Jordan	the Jordan River

Judges 8

Judges 8 Chapter Introduction

Structure and Formatting

The account of Gideon concludes in this chapter.

Religious and Cultural Concepts in This Chapter

The tower in Penuel

Ancient cities and towns often built protective towers. Their citizens could go inside them for safety, and from the top of them their soldiers had an advantage in fighting attacking armies. The leaders of Penuel probably thought that they were safe from the Midianites because they had such a tower. Gideon told them that he was going to tear down their tower to show that they should have taken his side in the fight against the Midianites.

Why did Gideon kill the men of Penuel?

It seems difficult to understand why, when Gideon returned to Penuel (8:17), he "killed the men of the city." He had only said he would tear down their tower, just as he had only told the leaders of Succoth that he would whip them with thorny branches, and that was all he did to them. Here is one possible explanation. In 8:16, the author uses the phrase "the men of Succoth" to mean the same thing as "the elders of the city." So the phrase "the men of the city" in 8:17 may refer to the town leaders of Penuel. The author may be saying that when Gideon tore down the tower, this killed the town leaders. That may have happened because those leaders took refuge in the tower, thinking they would be safe from Gideon there because he would not be able to tear down the tower or that he would not tear it down if they were in it. A note to 8:17 suggests an alternate translation that suggests this meaning.

Why did Gideon tell his son Jether to kill the Midianite kings?

In 8:20, Gideon tells his son Jether, who was still a young man, to kill the Midianite kings Zebah and Zalmunna. This was in some way a symbolic action, but interpreters are not entirely sure of what kind. Here are some possibilities: (1) Gideon could have been intending to give an honor to his son. Gideon had already appeased the Ephraimites by telling them what an honor it had been for them to kill Oreb and Zeeb (8:3), and he may have wanted his firstborn son to have a similar honor. If that is the significance of this action, in your translation you might have Gideon say to Jether, "I will give you the honor of killing these kings." (2) Gideon could have been intending to dishonor Zebah and Zalmunna. They had apparently killed Gideon's brothers by murder rather than in battle, and so Gideon did not consider them worthy of being killed by a person of status, such as himself. (In this culture, it was customary for someone to be executed by a person of equal status; see, for example, 1 Kings 2:29.) If that is the significance, you might have Gideon say to Jether, "I am going to have you, a youth, kill them." (3) Gideon could have wanted to emphasize to Jether that he needed to be prepared to fight against the oppressors of Yahweh's people, just as he had. In that case, you might have Gideon say, "Kill these enemy kings, as you must be prepared to fight to free Yahweh's people from oppression."

Judges 8:1

ULT	UST
And the men of Ephraim said to him, "What {is} this thing you have done to us, not calling to us when you went to fight against Midian?" And they contended with him in strength.	*Then the soldiers from the tribe of Ephraim told Gideon, "You have not treated us fairly! You should have given us the opportunity to help you fight against the army of Midian!" They argued very angrily with Gideon.*

ULT **What {is} this thing you have done to us, not calling to us when you went to fight against Midian**

UST You have not treated us fairly! You should have given us the opportunity to help you fight against the army of Midian

(מָה־הַדָּבָר הַזֶּה עָשִׂיתָ לָּנוּ לְבִלְתִּי קְרֹא֣וֹת לָנוּ כִּי הָלַכְתָּ לְהִלָּחֵם בְּמִדְיָן)

The soldiers from Ephraim are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should not have acted toward us like this! When you went out to fight against the army of Midian, you should have called us to help you!]

Support Reference: Rhetorical Question

ULT **in strength**

UST very angrily

(בְּחָזָקָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the tribe of Ephraim
calling	You should have given … the opportunity
against Midian	against the army of Midian

Judges 8:2

ULT	UST
But he said to them, "What have I now done like you? {Are} not the gleanings of Ephraim better than the vintage of Abiezer?	*But Gideon told them, "I have done very little compared with what you have done! It is as if I and my soldiers from the clan of Abiezer and other Israelite tribes harvested a crop of grapes. And it is as if you soldiers from the tribe of Ephraim came along after us and collected the few grapes that we had left on the vines. And it is as if those few grapes you collected were better than the whole crop that we harvested.*

ULT **What have I now done like you? {Are} not the gleanings of Ephraim better than the vintage of Abiezer**

UST I have done very little compared with what you have done! It is as if I and my soldiers from the clan of Abiezer and other Israelite tribes harvested a crop of grapes. And it is as if you soldiers from the tribe of Ephraim came along after us and collected the few grapes that we had left on the vines. And it is as if those few grapes you collected were better than the whole crop that we harvested

(מָה־עָשִׂיתִי עַתָּה כָּכֶם הֲלוֹא טוֹב עֹלְלוֹת אֶפְרַיִם מִבְצִיר אֲבִיעֶזֶר)

Gideon is using the question form in order to make a point without being confrontational. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations, particularly if they would not be regarded as confrontational in your culture. Alternate translation: [What I have done is not like what you have done! The gleanings of Ephraim are better than the vintage of Abiezer!]

Support Reference: Rhetorical Question

ULT **{Are} not the gleanings of Ephraim better than the vintage of Abiezer**
UST It is as if I and my soldiers from the clan of Abiezer and other Israelite tribes harvested a crop of grapes. And it is as if you soldiers from the tribe of Ephraim came along after us and collected the few grapes that we had left on the vines. And it is as if those few grapes you collected were better than the whole crop that we harvested
(הֲלֹוא טֹוב עֹלְלֹות אֶפְרַיִם מִבְצִיר אֲבִיעֶזֶר)

Gideon is speaking as if he had literally harvested a crop of grapes and the soldiers from Ephraim had come along after him and collected the few grapes that he had left on the vines. If it would be clearer in your language, you could state the meaning plainly. (You could also express this as a comparison, as the UST does.) Alternate translation: [The specific thing that you did at the end of the battle was more important than what I and my soldiers did during the battle!]

Support Reference: Metaphor

ULT **than the vintage of Abiezer**
UST I and my soldiers from the clan of Abiezer and other Israelite tribes harvested a crop of grapes … the whole crop that we harvested
(מִבְצִיר אֲבִיעֶזֶר)

Gideon is using the name of his clan, **Abiezer** by association to mean himself. Alternate translation: [than the grapes I have harvested]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gleanings of	came along after us and collected the few grapes that we had left on the vines … those few grapes
Ephraim	you soldiers from the tribe of Ephraim … you collected
better	were better than

Judges 8:3

ULT	UST
God has given into your hand the commanders of Midian, Oreb, and Zeeb! So what was I able to do like you?" Then their spirit abated toward him, upon him speaking this word.	*God enabled you to capture Oreb and Zeeb, the rulers who were commanding the Midianite army. What you did is much more important than what I was able to do!" After Gideon told them that, they were no longer angry with him.*

ULT into your hand
UST you to capture
(בְּיָדְכֶם)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 1:2.

Support Reference: Metonymy

ULT So what was I able to do like you
UST What you did is much more important than what I was able to do
(וּמַה־יָּכֹלְתִּי עֲשׂוֹת כָּכֶם)

Gideon is using the question form for emphasis and to be persuasive without being confrontational. If a speaker of your language would not use the question form for those purposes, you could translate this as a statement or as an exclamation. See how you translated the similar expression in the previous verse. Alternate translation: [So what I have done is not like what you have done!]

Support Reference: Rhetorical Question

ULT Then their spirit abated toward him
UST they were no longer angry with him
(אָז רָפְתָה רוּחָם מֵעָלָיו)

The author is speaking as if the **spirit** of the Ephraimite soldiers literally became smaller or weaker. In this context, the word **spirit** refers to anger. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Then they had less anger toward him]

Support Reference: Metaphor

> ULT **upon him speaking this word**
> UST After Gideon told them that
> (בְּדַבְּרוֹ הַדָּבָר הַזֶּה)

The author is using the term **word** to represent what Gideon said by using words. He is not referring to one specific **word** that Gideon spoke that made the Ephraimite soldiers less angry. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [when he said these things to them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
the commanders of	the rulers who were commanding
Midian	the Midianite army

Judges 8:4

ULT	UST
Then Gideon came to the Jordan. Crossing over, he and the 300 men who {were} with him {were} weary, but pursuing.	*Then Gideon and his 300 men came to the Jordan River and crossed it. They were very tired, but they continued to chase their enemies.*

ULT Then Gideon came to the Jordan. Crossing over, he and the 300 men who {were} with him {were} weary, but pursuing

UST Then Gideon and his 300 men came to the Jordan River and crossed it. They were very tired, but they continued to chase their enemies

(וַיָּבֹא גִדְעוֹן הַיַּרְדֵּנָה עֹבֵר הוּא וּשְׁלֹשׁ־מֵאוֹת הָאִישׁ אֲשֶׁר אִתּוֹ עֲיֵפִים וְרֹדְפִים)

Here the author is introducing a new event in the story. It is possible that he is backing up to a point in the narrative just after 7:24 and that the events of 7:25–8:3 are related out of sequence. Use a word, phrase, or other method in your language that is natural for introducing a new event and that would allow for this possibility. Alternate translation: [Now when Gideon and the 300 men who were with him reached the Jordan and crossed it, even though they were weary, they continued pursuing]

Support Reference: Introduction of a New Event

ULT but pursuing

UST but they continued to chase their enemies

(וְרֹדְפִים)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [but still pursuing their enemies]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
to the Jordan	to the Jordan River

Judges 8:5

ULT	UST
And he said to the men of Succoth, "Please give loaves of bread to the people who {are} at my feet, for they {are} weary, and I {am} pursuing after Zebah and Zalmunna, the kings of Midian."	*When they arrived at the town of Succoth, Gideon said to the town leaders, "Please give my soldiers something to eat. They are tired and hungry, and we are still trying to capture the Midianite kings, Zebah and Zalmunna."*

ULT **loaves of bread to the people**
UST soldiers something to eat
(כִּכְּרוֹת לֶחֶם לָעָם)

Gideon asks specifically for **loaves of bread** because they would have been easy to carry and to eat while pursuing the Midianites. But he may also be using one kind of food to mean the various kinds of food that would provide a good meal to strengthen a soldier. You may wish to indicate this in your translation. Alternate translation: [some food to strengthen the people]

Support Reference: Synecdoche

ULT **to the people who {are} at my feet**
UST my soldiers
(לָעָם אֲשֶׁר בְּרַגְלָי)

See how you translated the similar expression in 4:10. Alternate translation: [to the men who are under my command]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Succoth	When they arrived at the town of Succoth … town
bread	something to eat
the kings of	the … kings
Midian	Midianite

Judges 8:6

ULT	UST
But the leaders of Succoth said, "{Is} the palm of Zebah and Zalmunna now in your hand, that {we are} giving bread to your army?"	*But the leaders of Succoth replied, "You have not caught Zebah and Zalmunna yet! So we are not going to give your troops anything to eat."*

ULT **{Is} the palm of Zebah and Zalmunna now in your hand, that {we are} giving bread to your army**

UST You have not caught Zebah and Zalmunna yet! So we are not going to give your troops anything to eat

(הֲכַף זֶבַח וְצַלְמֻנָּע עַתָּה בְיָדֶךָ כִּי־נִתֵּן לְאַנְשֵׁי צְבָאֲךָ לָחֶם)

The leaders of Succoth are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [The palm of Zebah and Zalmunna is not now in your hand, that we should give bread to your army!]

Support Reference: Rhetorical Question

ULT **{Is} the palm of Zebah and Zalmunna now in your hand**

UST You have not caught Zebah and Zalmunna yet

(הֲכַף זֶבַח וְצַלְמֻנָּע עַתָּה בְיָדֶךָ)

The leaders of Succoth are referring by association to Gideon and his men having captured Zebah and Zalmunna. While the source and meaning are not entirely clear of the expression **palm … in your hand**, it seems to refer to the way captured prisoners would have their hands tied or chained by a rope or chain that one of their captors would hold in his hand to lead them. Alternate translation: [Have you already captured Zebah and Zalmunna]

Support Reference: Metonymy

ULT **{Is} the palm of**

UST You have not caught

(הֲכַף)

Since the leaders of Succoth are referring to two people, it might be more natural in your language to use the dual or plural form of **palm**. Alternate translation: [Are the palms]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the leaders of	the leaders of

ULT	UST
Succoth	Succoth
bread	anything to eat

Judges 8:7

ULT	UST
So Gideon said, “Therefore, in the giving of Yahweh {of} Zebah and Zalmunna into my hand, then I will thrash your flesh with thorns of the wilderness and briers.”	*Gideon replied, “Because you have refused to give us food, we will return here after Yahweh enables us to capture Zebah and Zalmunna. We are going to make whips out of the stems of thorny desert plants. Then we are going to use them to whip you and cut you!”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
Yahweh	Yahweh
thorns of	the stems of thorny … plants
the wilderness	desert

Judges 8:8

ULT	UST
Then he went up from there {to} Penuel, and he spoke to them like this, but the men of Penuel answered him just as the men of Succoth had answered.	*Next Gideon and his 300 men went to the town of Penuel and asked for food there. But the town leaders of Penuel also refused to give them anything to eat.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Succoth	But … also refused to give them anything to eat

Judges 8:9

ULT	UST
And he said also to the men of Penuel, saying, "In my returning in peace, I will tear down this tower."	*So Gideon told the town leaders of Penuel, "I am going to defeat those kings. Then I will come back here and demolish your tower{, which you think is going to protect you}!"*

ULT In my returning in peace

UST I am going to defeat those kings. Then I will come back here

(בְּשׁוּבִי בְשָׁלֹום)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [When I return here peacefully] or [When I return here after winning the war against the Midianites]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in peace	I am going to defeat those kings
tower	tower{, which you think is going to protect you}

Judges 8:10

ULT	UST
Now Zebah and Zalmunna {were} in Karkor and their camps {were} with them, about 15, 000, all of the {ones} remaining from all of the camp of the sons of the east, and the {ones} having fallen {were} 120, 000 men drawing the sword.	*By that time, Zebah and Zalmunna had gone to the town of Karkor with 15,000 troops. Those were all who were left of the armies of Midian, Amalek, and the desert tribes that were their allies. Of their fighting men, 120,000 had already died.*

ULT Now Zebah and Zalmunna {were} in Karkor
UST By that time, Zebah and Zalmunna had gone to the town of Karkor
(וְזֶבַח וְצַלְמֻנָּע בְּקַרְקֹר)

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

Support Reference: Introduction of a New Event

ULT and their camps … the camp of the sons of the east
UST troops … the armies of Midian, Amalek, and the desert tribes that were their allies
(וּמַחֲנֵיהֶם & מַחֲנֵה בְנֵי־קֶדֶם)

The author is using the terms **camps** and **camp** to mean "soldiers" and "army," by association with the way the soldiers in an army stay in camps. Alternate translation: [and their soldiers … the army of the sons of the east]

Support Reference: Metonymy

ULT the sons of the east
UST Midian, Amalek, and the desert tribes that were their allies
(בְּנֵי־קֶדֶם)

See how you translated this phrase in 6:3.

Support Reference: Idiom

> ULT **and the {ones} having fallen**
> UST had already died
> (וְהַנֹּפְלִ֔ים)

See how you translated the similar expression in 4:16. Alternate translation: [and the ones who had died]

Support Reference: Metonymy

> ULT **drawing the sword**
> UST fighting
> (שֹׁלֵ֥ף חָֽרֶב)

The author is using one thing that a skilled fighter would learn to do to represent all the things that such a fighter would do. The meaning is that such men were trained and experienced soldiers. Use a word or phrase in your translation that would convey that meaning. Alternate translation: [skilled in warfare]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sword	fighting

Judges 8:11

ULT	UST
Then Gideon went up the road of the {ones} lodged in tents, from the east to Nobah and Jogbehah. And he struck the camp, and the camp was {in} security.	*Gideon and his men took the road through the wilderness on which caravans travel. This took them east of the villages of Nobah and Jogbehah. The Midianite soldiers were feeling safe out in the wilderness, so Gideon was able to attack them by surprise.*

ULT **the {ones} lodged in tents**
UST on which caravans travel
(הַשְּׁכוּנֵי בָאֳהָלִֽים)

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

Support Reference: Active or Passive

ULT **the road of the {ones} lodged in tents**
UST the road through the wilderness on which caravans travel
(דֶּרֶךְ הַשְּׁכוּנֵי בָאֳהָלִֽים)

The author is using the phrase **the road of the {ones} lodged in tents** to describe a caravan road, by association with the way that caravan travelers stayed on this road for many days, pitching their tents alongside the road to sleep at night. Alternate translation: [the caravan road]

Support Reference: Metonymy

ULT **from the east to Nobah and Jogbehah**
UST This took them east of the villages of Nobah and Jogbehah
(מִקֶּדֶם לְנֹבַח וְיָגְבְּהָה)

The author is describing the location of places relative to one another in the way that is characteristic of his culture. In your translation, express this in the way your culture customarily describes the location of places relative to one another. Alternate translation: [to the east of Nobah and Jogbehah]

Support Reference: Idiom

ULT **And he struck the camp, and the camp was {in} security**
UST The Midianite soldiers were feeling safe out in the wilderness, so Gideon was able to attack them by surprise
(וַיַּךְ אֶת־הַמַּחֲנֶה וְהַמַּחֲנֶה הָיָה בֶּטַח)

If your language does not use an abstract noun for the idea of **security**, you could express the same idea in another way. Alternate translation: [And he struck the camp while the soldiers were feeling secure]

Support Reference: Abstract Nouns

ULT **And he struck**
UST so Gideon was able to attack them by surprise
(וַיַּךְ)

See the discussion of the term **struck** in the Introduction to Judges, and see how you translated it in 3:13. Alternate translation: [And he attacked]

Support Reference: Metonymy

ULT **the camp**
UST so Gideon was able to attack them by surprise
(אֶת־הַמַּחֲנֶה)

Here, as in the previous verse, the author is using the word **camp** to mean the soldiers in the camp. Alternate translation: [the enemy soldiers]

Support Reference: Metonymy

ULT **And he struck the camp, and the camp was {in} security**
UST The Midianite soldiers were feeling safe out in the wilderness, so Gideon was able to attack them by surprise
(וַיַּךְ אֶת־הַמַּחֲנֶה וְהַמַּחֲנֶה הָיָה בֶּטַח)

Since the camp was **in security** before Gideon **struck** or "attacked" it, in your translation you may wish to relate these events in the order in which they happened. Alternate translation: [And the soldiers were feeling secure, but he attacked their camp]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon and his men
tents	on which caravans travel

Judges 8:12

ULT	UST
Then Zebah and Zalmunna fled, but he pursued after them, and he captured the two kings of Midian, Zebah and Zalmunna. And he made all of the camp tremble.	*When Gideon and his soldiers attacked, the Midianite army panicked and ran away. Zebah and Zalmunna tried to escape, but Gideon and his soldiers chased them. And they captured those two kings of Midian, Zebah and Zalmunna.*

> ULT **And he made all of the camp tremble**
> UST When Gideon and his soldiers attacked, the Midianite army panicked and ran away
> (וְכָל־הַמַּחֲנֶה הֶחֱרִיד)

The author is speaking by association of how Gideon made the Midianite army **tremble** to mean that the army panicked and fled. Alternate translation: [And he threw the entire army into a panic]

Support Reference: Metonymy

> ULT **And he made all of the camp tremble**
> UST When Gideon and his soldiers attacked, the Midianite army panicked and ran away
> (וְכָל־הַמַּחֲנֶה הֶחֱרִיד)

Since Gideon first routed the Midianite army and its kings then fled, in your translation you may wish to relate these events in the order in which they happened. You could do that by putting this last sentence first in the verse.

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he captured	And they captured
the … kings	kings of
of Midian	Midian
he made … tremble	When Gideon and his soldiers attacked … panicked and ran away

Judges 8:13

ULT	UST
Then Gideon, the son of Joash, returned from the battle through the Ascent of Heres.	*After that, Gideon the son of Joash and his men {took Zebah and Zalmunna with them} and started to return home. They went through the Ascent of Heres.*

ULT through the Ascent of Heres

UST They went through the Ascent of Heres
(מִלְּמַעֲלֵה הֶחָרֵס)

The word **Heres** is the name of a road that passes between two mountains. Alternate translation: [through Heres Pass]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon … and his men
Joash	Joash

Judges 8:14

ULT	UST
And he captured a youth from the men of Succoth and he questioned him. And he wrote for him the leaders of Succoth and its elders, 77 men.	*Gideon was able to capture a young man who lived in Succoth. Gideon made him tell him who were all the leaders and elders of the town. The young man wrote down the names of all 77 of those men.*

ULT **and he questioned him**
UST Gideon made him tell him who were
(וַיִּשְׁאָלֵהוּ)

The author means implicitly that Gideon **questioned** this young man in order to find out the identities of all of the town leaders of Succoth. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he questioned him to find out who the town leaders were]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he wrote for him the leaders of Succoth and its elders**
UST all the leaders and elders of the town. The young man wrote down the names of
(וַיִּכְתֹּב אֵלָיו אֶת־שָׂרֵי סֻכּוֹת וְאֶת־זִקְנֶיהָ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And he wrote for him the names of the leaders of Succoth and its elders]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he captured	Gideon was able to capture
Succoth	Succoth
the leaders of	all the leaders
Succoth	the town
its elders	elders of

Judges 8:15

ULT	UST
Then he went to the men of Succoth and said, “Behold, Zebah and Zalmunna, {about} whom you taunted me, saying, ‘Is the palm of Zebah and Zalmunna now in your hand, that we {are} giving bread to your weary men?’”	*Then Gideon and his men went into Succoth and said to those leaders, “Here are Zebah and Zalmunna! When we were here before, you made fun of me. You said ‘You have not caught Zebah and Zalmunna yet! So we are not going to give your hungry troops anything to eat.’”*

ULT **Then he went**

UST Then Gideon and his men went

(וַיָּבֹא)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [Then he came]

Support Reference: Go and Come

ULT **you taunted me, saying, ‘Is the palm of Zebah and Zalmunna now in your hand, that we {are} giving bread to your weary men**

UST you made fun of me. You said ‘You have not caught Zebah and Zalmunna yet! So we are not going to give your hungry troops anything to eat

(חֲרַפְתֶּם אוֹתִי לֵאמֹר הֲכַף זֶבַח וְצַלְמֻנָּע עַתָּה בְיָדֶךָ כִּי נִתֵּן לַאֲנָשֶׁיךָ הַיְעֵפִים לָחֶם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you taunted me, asking whether the palm of Zebah and Zalmunna was already in my hand, that you should give bread to my weary men!]

Support Reference: Quotes within Quotes

ULT **Is the palm of Zebah and Zalmunna now in your hand, that we {are} giving bread to your weary men**

UST You have not caught Zebah and Zalmunna yet! So we are not going to give your hungry troops anything to eat

(הֲכַף זֶבַח וְצַלְמֻנָּע עַתָּה בְיָדֶךָ כִּי נִתֵּן לַאֲנָשֶׁיךָ הַיְעֵפִים לָחֶם)

If you retain the quotation within the quotation, see how you translated this question in 8:6. Alternate translation: [The palm of Zebah and Zalmunna is not now in your hand, that we should give bread to your weary men!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Succoth	into Succoth
you taunted	you made fun of
bread	anything to eat

Judges 8:16

ULT	UST
And took the elders of the city and thorns of the wilderness and briers, and he taught the men of Succoth with them.	*Then Gideon and his men grabbed the town leaders. They made whips from the stems of thorny desert plants, and they whipped the town leaders with them. They did that to punish the leaders for not giving them food.*

ULT And took the elders of the city and thorns of the wilderness and briers
UST Then Gideon and his men grabbed the town leaders. They made whips from the stems of thorny desert plants
(וַיִּקַּח אֶת־זִקְנֵי הָעִיר וְאֶת־קוֹצֵי הַמִּדְבָּר וְאֶת־הַבְּרָקָנִים)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And he took the elders of the city, and he also took thorns of the wilderness and briers]

Support Reference: Ellipsis

ULT and he taught
UST and they whipped … They did that to punish … for not giving them food
(וַיֹּדַע)

The traditional Hebrew text reads **taught** here. The ULT follows that reading. Some ancient versions seem to reflect a different textual reading and say “thrashed,” as in 8:7. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. However, if the original reading is “taught,” in this context the word would mean “disciplined,” so the two readings mean basically the same thing. Alternate translation: [and he disciplined]

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	the … leaders
thorns of	They made whips from the stems of thorny … plants
the wilderness	desert
Succoth	town

Judges 8:17

ULT	UST
Then he tore down the tower of Penuel and killed the men of the city.	*Then Gideon and his men went to the town of Penuel. They tore down the tower and killed men in that town.*

ULT **Then he tore down the tower of Penuel and killed the men of the city**

UST Then Gideon and his men went to the town of Penuel. They tore down the tower and killed men in that town

(וְאֶת־מִגְדַּל פְּנוּאֵל נָתַץ וַיַּהַרֹג אֶת־אַנְשֵׁי הָעִיר)

See the Introduction to this chapter for a discussion of what the author may be saying implicitly here. Alternate translation: [Then he tore down the tower of Peniel, and that killed the leaders of the city]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then … the tower of	the tower
and killed	and killed

Judges 8:18

ULT	UST
Then he said to Zebah and to Zalmunna, "Where {are} the men whom you killed at Tabor?" And they said, "As you {are}, so they {were}. Each {was} like the form of the sons of the king."	*Then Gideon said to Zebah and Zalmunna, "You and your soldiers killed some men near Mount Tabor. Tell me about those men." They replied, "They looked like you. They all looked like royal princes."*

ULT Where {are} the men whom you killed at Tabor
UST You and your soldiers killed some men near Mount Tabor. Tell me about those men
(אַיֵּפֹה הָאֲנָשִׁים אֲשֶׁר הָרַגְתֶּם בְּתָבֹור)

Gideon's question relates to something that the author has not narrated as part of this story. The author has also not related it as background information. So readers must infer what happened. It appears that at some point, probably before Yahweh called Gideon to lead an army against the Midianites, their soldiers came into Israel and murdered some of Gideon's brothers. Because these forces were under the command or authority of Zebah and Zalmunna, Gideon is going to hold them accountable for his brothers' deaths. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: [Now some time ago your forces killed some men at Tabor. You need to answer for that]

Support Reference: Background Information

ULT Where {are} the men whom you killed at Tabor
UST You and your soldiers killed some men near Mount Tabor. Tell me about those men
(אַיֵּפֹה הָאֲנָשִׁים אֲשֶׁר הָרַגְתֶּם בְּתָבֹור)

This could mean: (1) that Gideon is asking for information. He wants to verify the identity of the men whom these kings killed. Alternate translation: [What did the men look like whom you killed at Tabor?]; (2) that Gideon is using the question form to announce that he is going to hold Zebah and Zalmunna accountable for the deaths of his brothers. This question seems to have had that significance in this culture. For example, for the same purpose, God says to Cain, "Where is your brother Abel?" (Genesis 4:9). Alternate translation: [I am going to hold you accountable for the men whom you killed at Tabor]

Support Reference: Rhetorical Question

ULT **As you {are}, so they {were}. Each {was} like the form of the sons of the king**
UST They looked like you. They all looked like royal princes
(כָּמוֹךָ כְמוֹהֶם אֶחָד כְּתֹאַר בְּנֵי הַמֶּלֶךְ)

Zebah and Zalmunna could be: (1) saying implicitly that they killed these men because they were of regal bearing and so they perceived them to be a potential threat. As Israelites of strength and influence, they could have led resistance to the Midianites. Alternate translation: [They were of regal bearing, just like you, and we killed them because we perceived them as a threat]; (2) answering Gideon's question by providing information. Alternate translation: [They looked just like you. Each one of them looked like a prince]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the sons of the king**
UST royal princes
(בְּנֵי הַמֶּלֶךְ)

By the expression **the king**, Zebah and Zalmunna could mean: (1) a person of regal bearing and presence in general. Alternate translation: [the sons of a king]; (2) Gideon himself. They may regard him as the "king" of Israel because he has led the Israelite forces into battle. In that case, by **the sons of the king**, they would be referring to Gideon's sons, at least one of whom is present, as 8:20 indicates. Alternate translation: [your sons right there]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you killed	You and your soldiers killed some men
the king	royal

Judges 8:19

ULT	UST
And he said, "They {were} my brothers, the sons of my mother! The life of Yahweh, if you had let them live, I would not have killed you."	*Gideon replied, "Those men were my own brothers! I swear by Yahweh that I would spare your lives now if you had spared their lives then."*

ULT They {were} my brothers, the sons of my mother
UST Those men were my own brothers
(אַחַי בְּנֵי־אִמִּי הֵם)

Gideon is specifying that he had not just the same father but also the same mother as these men. Your language may have its own term or expression for this relationship. Alternate translation: [They were my full brothers]

Support Reference: Kinship

ULT The life of Yahweh
UST I swear by Yahweh … you
(חַי־יְהוָה)

Following the custom of his culture, Gideon is swearing an oath by guaranteeing it by something he holds sacred. Use a natural way in your language to express an oath. The UST models one way to do that.

Support Reference: Oath Formulas

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
I would … have killed	that I would spare … lives now

Judges 8:20

ULT	UST
Then he said to Jether his firstborn, "Arise, kill them!" But the youth did not draw his sword, for he feared, for he {was} still a youth.	*Then Gideon turned to his oldest son, Jether. He told him, "Now you kill these two kings!" But Jether was still only a boy, so he was afraid. So he did not pull out his sword to kill them.*

ULT **Then he said to Jether his firstborn, "Arise, kill them**
UST Then Gideon turned to his oldest son, Jether. He told him, "Now you kill these two kings
(וַיֹּאמֶר לְיֶתֶר בְּכוֹרוֹ קוּם הָרֹג אוֹתָם)

Gideon having his son Jether, who was still a young man, kill Zebah and Zalmunna was in some way a symbolic action, but interpreters are not entirely sure what it would have meant. See the Introduction to this chapter for a discussion of the possibilities and for suggestions of how to translate what Gideon told Jether.

Support Reference: Symbolic Action

ULT **Arise**
UST Now
(קוּם)

Gideon is using the expression **Arise** to tell Jether to take action. He is not telling him to get up from a seated position. Alternate translation: [Go ahead]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his firstborn	his oldest son
kill	you kill
his sword	his sword to kill them
he feared	he was afraid

Judges 8:21

ULT	UST
Then Zebah and Zalmunna said, “Arise yourself and strike us! For like a man {is} his strength.” So Gideon arose and killed Zebah and Zalmunna, and he took the ornaments that {were} on the necks of their camels.	*Then Zebah and Zalmunna said to Gideon, “Do not ask a boy to do the work that a man should do! You kill us yourself.” So Gideon killed both of them. Then he took the golden crescent-shaped ornaments that their camels were wearing.*

ULT Arise … So Gideon arose
UST yourself.” So Gideon
(קוּם & וַיָּקָם גִּדְעוֹן)

See how you translated the word “Arise” in the previous verse. Alternate translation: [Go ahead … So Gideon took action]

Support Reference: Idiom

ULT For like a man {is} his strength
UST Do not ask a boy to do the work that a man should do
(כִּי כָאִישׁ גְּבוּרָתוֹ)

Zebah and Zalmunna may be expressing their meaning by using a short popular saying of the culture. They probably mean that Gideon should not have expected that a boy would have had the strength or courage to kill them. Your culture may have a comparable saying that you can use in your translation. Alternate translation: [It takes a man to do a man’s job]

Support Reference: Proverbs

ULT For like a man {is} his strength
UST Do not ask a boy to do the work that a man should do
(כִּי כָאִישׁ גְּבוּרָתוֹ)

You may wish to use punctuation to indicate that Zebah and Zalmunna may be quoting a popular saying of the culture. You could put this sentence within second-level quotation marks, or you could use some other punctuation or convention of your language.

Support Reference: Quote Markings

ULT **the ornaments**
UST the golden crescent-shaped ornaments
(אֶת־הַשַּׂהֲרֹנִים)

The word translated as **ornaments** describes crescent-shaped decorations made of gold. If your readers would not be familiar with such objects, in your translation you could describe them more fully. The UST models one way to do this.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
and killed	killed
their camels	their camels

Judges 8:22

ULT	UST
Then the men of Israel said to Gideon, "Rule over us, both you and your son and the son of your son, for you have saved us from the hand of Midian."	*Then the soldiers whom Gideon had led into battle told him, "You should be our king! In fact, we want you and your son and your grandson to be our kings. That is because you rescued us from the Midianites who were oppressing us."*

ULT **the men of Israel**
UST the soldiers whom Gideon had led into battle
(אִישׁ־יִשְׂרָאֵל)

By **the men of Israel**, the author seems implicitly to mean Gideon's soldiers. What Gideon says to these men in 8:24 suggests this. Alternate translation: [Gideon's soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Rule over us, both you and your son and the son of your son**
UST You should be our king! In fact, we want you and your son and your grandson to be our kings
(מְשָׁל־בָּנוּ גַּם־אַתָּה גַּם־בִּנְךָ גַּם בֶּן־בִּנֶךָ)

Your language may have its own terms for the relationships described here. You could also use a general expression. Alternate translation: [We want you and your son and your grandson to rule over us] or [We want your family to rule over us to the third generation]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the soldiers whom Gideon had led into battle
Gideon	him
Rule	You should be … king … we want … to be our kings
you have saved us	you rescued us
Midian	the Midianites

Judges 8:23

ULT	UST
But Gideon said to them, "I will not rule over you myself, and my son will not rule over you. Yahweh will rule over you."	*But Gideon told them, "No, I will not be your king. My son will not be your king either. Yahweh is your real king."*

ULT **and my son will not rule over you**
UST My son will not be your king either
(וְלֹא־יִמְשֹׁל בְּנִי בָּכֶם)

By saying **my son will not rule over you**, Gideon implicitly means that his grandson will not rule over the Israelites either. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and my son and grandson will not rule over you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
I will … rule	will … be … king
will … rule	will … be … king
Yahweh	Yahweh
will rule	is … real king

Judges 8:24

ULT	UST
But Gideon said to them, "Let me request a request from you, that a man give to me an earring of his spoil." For earrings of gold {were} to them, for they {were} Ishmaelites.	*But he added, "There is one thing that I would like you to do for me. Would each of you please give me one earring from the things you captured after the battle?" (The Midianite soldiers were descendants of Ishmael, and it was their custom to wear golden earrings.)*

ULT Let me request a request from you
UST There is one thing that I would like you to do for me
(אֶשְׁאֲלָה מִכֶּם שְׁאֵלָה)

To make his request politely, Gideon is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express a polite request. Alternatively, your language may have another way of doing that. Alternate translation: [I just have one small thing that I would like to ask of you]

Support Reference: Politeness

ULT a man
UST each of you
(אִישׁ)

Gideon is not referring to a specific **man**. He means each man in the army. Alternate translation: [each one of you]

Support Reference: Generic Noun Phrases

ULT For earrings of gold {were} to them, for they {were} Ishmaelites
UST The Midianite soldiers were descendants of Ishmael, and it was their custom to wear golden earrings
(כִּי־נִזְמֵי זָהָב לָהֶם כִּי יִשְׁמְעֵאלִים הֵם)

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

Support Reference: Background Information

ULT **For earrings of gold {were} to them, for they {were} Ishmaelites**
UST The Midianite soldiers were descendants of Ishmael, and it was their custom to wear golden earrings
(כִּי־נִזְמֵי זָהָב לָהֶם כִּי יִשְׁמְעֵאלִים הֵם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [For since they were Ishmaelites, they were wearing golden earrings]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	he
his spoil	from the things you captured after the battle
gold	golden
{were} Ishmaelites	were descendants of Ishmael

Judges 8:25

ULT	UST
And they said, "Giving, we will give." And they spread out a cloak, and a man threw an earring of his spoil there.	*They replied, "We will each be glad to give an earring to you!" So they spread out a large garment on the ground. Then each man threw a gold earring onto it from the things he had taken from the enemy soldiers he had killed in the battle.*

ULT **Giving, we will give**
UST We will each be glad to give an earring to you
(נָתֹן נִתֵּן)

The men are repeating forms of the verb **give** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [We will certainly give you what you want!]

Support Reference: Reduplication

ULT **and a man threw**
UST Then each man threw
(וַיַּשְׁלֵיכוּ & אִישׁ)

As in the previous verse, this is not referring to a specific **man**. Alternate translation: [and each man threw]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his spoil	from the things he had taken from the enemy soldiers he had killed in the battle

Judges 8:26

ULT	UST
Now the weight of the earrings of gold that he requested {was} 1,700 gold, apart from the ornaments and the pendants and the purple robes that {were} on the kings of Midian and apart from the chains that were on the necks of their camels.	*The golden earrings that Gideon received weighed a total of over 20 kilograms. That weight did not include some other things that Gideon received. He also received gold, jewels, and luxurious purple robes that the Midianite kings had been wearing and gold chains that had been around their camels' necks.*

ULT **1,700 gold**
UST over 20 kilograms
(אֶ֣לֶף וּשְׁבַע־מֵא֗וֹת זָהָב)

The author is using the word **gold** by association to mean golden shekels, a unit of weight. Alternate translation: [1,700 shekels of gold]

Support Reference: Metonymy

ULT **1,700 gold**
UST over 20 kilograms
(אֶ֣לֶף וּשְׁבַע־מֵא֗וֹת זָהָב)

These 1,700 **gold** shekels weighed about 20 kilograms or over 40 pounds. In your translation, you could use the ancient measurement and spell the word "shekel" the way it sounds in your language. You could also use the metric measurement given in the UST or another measurement that your language and culture customarily use. Alternatively, you could use the ancient measurement in your translation and put a modern measurement in parentheses in the text or in a footnote.

Support Reference: Biblical Weight

ULT **the ornaments**
UST gold
(הַשַּׂהֲרֹנִ֔ים)

The word translated as **ornaments** is the same word as in 8:21, so it appears that these kings wore crescent-shaped decorations made of gold as their camels did. See how you translated the word there.

Support Reference: Translate Unknowns

ULT **and the pendants … the chains**
UST jewels … gold chains
(וְהַנְּטִפֹּות & הָעֲנָקֹות)

The word translated as **pendants** refers to some other kind of jewelry that these kings wore. Interpreters are not entirely sure what it was, so it may be best to use a general expression for it. The same is true for the word translated as **chains**, which seems to refer to some kind of decoration that went around the necks of the camels, possibly made of gold chains. Alternate translation: [and the jewelry … the necklaces]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	golden
gold	over 20 kilograms
the purple	luxurious purple
and … robes	and … robes
the kings	the … kings
of Midian	Midianite
their camels	their camels

Judges 8:27

ULT	UST
Then Gideon made it into an ephod and placed it in his city, in Ophrah, and all of Israel whored after it there. And it was for a snare to Gideon and to his house.	*Gideon used the gold to make a sacred garment. He set it up in his hometown of Ophrah. The people of Israel started going there to worship it, instead of worshiping only Yahweh. Gideon and his family had great trouble because of this.*

ULT **Then Gideon made it into an ephod**
UST Gideon used the gold to make a sacred garment
(וַיַּעַשׂ֣וּ אוֹתוֹ גִדְעוֹן לְאֵפוֹד)

The pronoun **it** refers to the 1,700 shekels of gold described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [Then Gideon made the gold into an ephod]

Support Reference: Pronouns — When to Use Them

ULT **and all of Israel whored after it there**
UST The people of Israel started going there to worship it, instead of worshiping only Yahweh
(וַיִּזְנוּ כָל־יִשְׂרָאֵ֣ל אַחֲרָיו שָׁ֑ם)

The author is speaking as if the Israelites had literally acted as prostitutes for this ephod. If it would be clearer in your language, you could state the meaning plainly. See how you translated the same expression in 2:17. Alternate translation: [and all of Israel betrayed Yahweh by worshiping this ephod there as if it were a god]

Support Reference: Metaphor

ULT **And it was for a snare to Gideon and to his house**
UST Gideon and his family had great trouble because of this
(וַיְהִ֥י לְגִדְעוֹן֙ וּלְבֵיתֹ֔ו לְמוֹקֵֽשׁ)

The author is speaking as if this ephod had literally been a **snare** in which **Gideon** and **his house** were caught. If it would be clearer in your language, you could state the meaning plainly. See how you translated the same expression in 2:3. Alternate translation: [and this led to the ruin of Gideon and his house]

Support Reference: Metaphor

> ULT **to Gideon and to his house**
> UST Gideon and his family
> (לְגִדְעוֹן וּלְבֵיתוֹ)

Here, **house** means all the people descended from a particular person. It does not mean the building in which they lived. Alternate translation: [for Gideon and his descendants]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
into an ephod	a sacred garment
Israel	The people of Israel
and … whored	to worship … instead of worshiping only Yahweh
for a snare	had great trouble because of this
to Gideon	Gideon
and to his house	and his family

Judges 8:28

ULT	UST
So Midian was subdued to the face of the sons of Israel, and they did not continue to lift their head. And the land rested forty years in the days of Gideon.	*So that is the story of how the Israelites defeated the army of Midian. The people of Midian did not become strong enough to attack Israel again. So while Gideon was alive, Israel was a peaceful place for 40 years.*

ULT So Midian was subdued to the face of the sons of Israel
UST So that is the story of how the Israelites defeated the army of Midian
(וַיִּכָּנַע מִדְיָן לִפְנֵי בְּנֵי יִשְׂרָאֵל)

In this verse and the next one, the author is saying what happened at the end of the story of the fight that Gideon led against the Midianites. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT So Midian was subdued
UST So that is the story of how … defeated the army of Midian
(וַיִּכָּנַע מִדְיָן)

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

Support Reference: Active or Passive

ULT So Midian was subdued to the face of
UST So that is the story of how … defeated the army of Midian
(וַיִּכָּנַע מִדְיָן לִפְנֵי)

See the discussion of the term **to the face** in the Introduction to Judges. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [So Midian was subdued before]

Support Reference: Metonymy

ULT and they did not continue to lift their head
UST The people of Midian did not become strong enough to attack Israel again
(וְלֹא יָסְפוּ לָשֵׂאת רֹאשָׁם)

The author is speaking as if the Midianites were literally looking down, as a subservient person would do in this culture. He means that they no longer assumed a position of dominance over the Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they no longer oppressed the Israelites]

Support Reference: Metaphor

ULT their head
UST The people of Midian did … become strong enough to attack Israel
(רֹאשָׁם)

Since the author is referring to a group of people, if you retain this image, it might be more natural in your language to use the plural form of **head**. Alternate translation: [their heads]

Support Reference: Collective Nouns

ULT And the land rested forty years
UST Israel was a peaceful place for 40 years
(וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה)

See how you translated the same expression in 3:11. Alternate translation: [And there were no more wars for 40 years]

Support Reference: Personification

ULT in the days of Gideon
UST So while Gideon was alive
(בִּימֵי גִדְעוֹן)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Midian	the army of Midian
Israel	the Israelites
the land	Israel
years	years
in the days of	So while … was alive

ULT	UST
Gideon	Gideon

Judges 8:29

ULT	UST
And Jerubbaal, the son of Joash, went and lived in his house.	*Then Gideon son of Joash, whom people also called Jerubbaal, went back home to live there.*

ULT **And Jerubbaal, the son of Joash, went**
UST Then Gideon son of Joash, whom people also called Jerubbaal, went
(וַיֵּלֶךְ יְרֻבַּעַל בֶּן־יוֹאָשׁ)

As 6:32 and 7:1 explain, the word **Jerubbaal** is another name for the man also known as Gideon. The author may be using this name here to recall how Gideon tore down the altar to Baal that his father **Joash** had set up. He may be recalling that action to contrast it with Gideon setting up the golden ephod. So it would be in keeping with the author's purposes to use the name Jerubbaal here in your translation. But if it would be helpful to your readers, you could explain in the text that this is another name for Gideon. Alternate translation: [And Jerubbaal, the son of Joash, that is, Gideon, went]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joash	Joash
in his house	back home

Judges 8:30

ULT	UST
Now to Gideon were 70 sons coming from his thigh, for many wives were to him.	*Gideon had many full legal wives, and they bore him 70 sons.*

ULT Now to Gideon were 70 sons coming from his thigh, for many wives were to him
UST Gideon had many full legal wives, and they bore him 70 sons
(וּלְגִדְעוֹן הָיוּ שִׁבְעִים בָּנִים יֹצְאֵי יְרֵכוֹ כִּי־נָשִׁים רַבּוֹת הָיוּ לוֹ)

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

Support Reference: Background Information

ULT Now to Gideon were 70 sons coming from his thigh, for many wives were to him
UST Gideon had many full legal wives, and they bore him 70 sons
(וּלְגִדְעוֹן הָיוּ שִׁבְעִים בָּנִים יֹצְאֵי יְרֵכוֹ כִּי־נָשִׁים רַבּוֹת הָיוּ לוֹ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Now Gideon had many wives, so he had 70 sons coming from his thigh]

Support Reference: Connect — Reason-and-Result Relationship

ULT sons coming from his thigh
UST they bore him … sons
(בָּנִים יֹצְאֵי יְרֵכוֹ)

The author is using the expression **coming from his thigh** to mean that Gideon was the biological father of all these **sons**. Gideon did not adopt any sons or marry any widows who already had sons by their late husbands. Your language may have its own term or expression that communicates this meaning. Alternate translation: [sons of his own]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now to Gideon	Gideon

Judges 8:31

ULT	UST
And his concubine, who {was} in Shechem, bore to him, she too, a son, and he made his name Abimelech.	*Gideon also had a secondary wife in the city of Shechem. She too bore him a son, and Gideon named him Abimelech.*

> ULT **Abimelech**
> UST Abimelech
> (אֲבִימֶלֶךְ)

The author is introducing **Abimelech** as a new participant in the story. He will be the main character in chapter 9. If your language has its own way of introducing new participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

> ULT **Abimelech**
> UST Abimelech
> (אֲבִימֶלֶךְ)

The author could assume that his original audience would know that the Hebrew name **Abimelech** means “my father is king.” While Gideon had refused to become the actual king of Israel, he may have given this name to his son to suggest that he was, in a sense, a king, since he had been offered the kingship. Unfortunately this seems to have made Abimelech ambitious to become an actual king, with disastrous consequences, as chapter 9 describes. If it would be helpful to your readers, you could indicate the meaning of this name explicitly in your translation. Alternate translation: [Abimelech, which means “my father is king”]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And his concubine	Gideon also had a secondary wife
{was} in Shechem	in the city of Shechem
bore	bore
Abimelech	Abimelech

Judges 8:32

ULT	UST
And Gideon, the son of Joash, died in good old age, and he was buried in the tomb of Joash his father at Ophrah of the Abiezerite.	*Gideon son of Joash lived for a long time. When he died, his family buried his body in the burial ground that his father Joash owned. This was in the town of Ophrah in the territory that belonged to the clan of Abiezer.*

ULT **in good old age**
UST lived for a long time
(בְּשֵׂיבָה טוֹבָה)

The author is using a common expression that describes a person being very old. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when he was very old]

Support Reference: Idiom

ULT **and he was buried**
UST his family buried his body
(וַיִּקָּבֵר)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and his family buried him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
Joash	Joash
good	lived for a long time
in … old age	lived for a long time
and he was buried	his family buried his body
in the tomb of	in the burial ground that … owned
Joash	Joash

Judges 8:33

ULT	UST
Now it happened, when Gideon died, that the sons of Israel turned and whored after the Baals. And they made for themselves Baal-Berith as a god.	*But as soon as Gideon died, the Israelites were unfaithful to Yahweh. They once again worshiped idols that represented gods such as Baal. They made an idol that they called Baal-Berith, and they worshiped it as their god.*

ULT **Now it happened**
UST But
(וַיְהִי)

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

Support Reference: Introduction of a New Event

ULT **that … turned**
UST once again
(וַיָּשׁוּבוּ)

The author is speaking as if the Israelites literally **turned** and faced or went in a different direction. If it would be clearer in your language, you could state the meaning plainly. See how you translated the same expression in 2:19. Alternate translation: [that … changed their behavior]

Support Reference: Metaphor

ULT **and whored after the Baals**
UST were unfaithful to Yahweh. They … worshiped idols that represented gods such as Baal
(וַיִּזְנוּ אַחֲרֵי הַבְּעָלִים)

See how you translated the same expression in 2:17. Alternate translation: [and betrayed Yahweh by worshiping the Baals]

Support Reference: Metaphor

ULT And they made for themselves Baal-Berith as a god
UST They made an idol that they called Baal-Berith, and they worshiped it as their god
(וַיָּשִׂימוּ לָהֶם בַּעַל בְּרִית לֵאלֹהִים)

The expression **Baal-Berith** is the name of a false god. It means "master of the covenant." This name also appears in 9:4 and in the form El-Berith (which means "god of the covenant") in 9:46.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gideon	Gideon
Israel	the Israelites
and whored	were unfaithful to Yahweh. They … worshiped
the Baals	idols that represented gods such as Baal
Baal	Baal
as a god	and they worshiped it as their god

Judges 8:34

ULT	UST
And the sons of Israel did not remember Yahweh, their God, the one having delivered them from the hand of all of their enemies from around.	*The enemy nations that surrounded the Israelites had conquered them. Yahweh their God had rescued the Israelites from their control. But they were not grateful for this.*

ULT **And the sons of Israel did not remember Yahweh, their God, the one having delivered them from the hand of all of their enemies from around**

UST The enemy nations that surrounded the Israelites had conquered them. Yahweh their God had rescued the Israelites from their control. But they were not grateful for this

(וְלֹא זָכְרוּ בְּנֵי יִשְׂרָאֵל אֶת־יְהוָה אֱלֹהֵיהֶם הַמַּצִּיל אוֹתָם מִיַּד כָּל־אֹיְבֵיהֶם מִסָּבִיב)

Since Yahweh **delivered** the Israelites before they failed to **remember** him, in your translation you may wish to relate these events in the order in which they happened. The UST models one way to do this.

Support Reference: Order of Events

ULT **And … did not remember**

UST But … were not grateful

(וְלֹא זָכְרוּ)

The author is speaking as if the Israelites literally **did not remember** who Yahweh was or what he had done for them. He means that they were not grateful to Yahweh and so did not respond the way grateful people would, with loyal devotion. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And … did not gratefully worship]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites … they
Yahweh	Yahweh
their God	their God
the one having delivered	had rescued … for this
their enemies	The enemy nations

Judges 8:35

ULT	UST
And they did not do covenant faithfulness with the house of Jerubbaal, Gideon, according to all of the good that he did with Israel.	*Gideon, whom people also called Jerubbaal, had done many good things for the Israelites. But they did not act kindly toward his family.*

ULT And they did not do covenant faithfulness with
UST But they did not act kindly toward
(וְלֹא־עָשׂוּ חֶסֶד עִם)

If your language does not use an abstract noun for the idea of **covenant faithfulness**, you could express the same idea in another way. Alternate translation: [And they did not behave loyally toward]

Support Reference: Abstract Nouns

ULT the house of Jerubbaal, Gideon
UST Gideon, whom people also called Jerubbaal … his family
(בֵּית יְרֻבַּעַל גִּדְעוֹן)

See how you translated the term **house** in 8:27. Alternate translation: [the descendants of Jerubbaal, that is, Gideon]

Support Reference: Metaphor

ULT the good that he did with Israel
UST had done … good things for the Israelites
(הַטּוֹבָה אֲשֶׁר עָשָׂה עִם־יִשְׂרָאֵל)

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: [the good things that he did for Israel]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant faithfulness	kindly
the house of	his family
Gideon	Gideon
the good	good things
Israel	the Israelites

Judges 9

Judges 9 Chapter Introduction

Religious and Cultural Concepts in This Chapter

“upon one stone”

The author says in 9:5 that Abimelech and the men he hired brought all of his half-brothers, the other sons of Gideon, to “one stone” and killed them there. There seems to have been some symbolic significance to this action. The stone might have been a place of formal execution. Abimelech could have killed his half-brothers there to indicate that he had taken authority as king and so no threats to his rule should be allowed to exist. The stone might also have been a religious altar of some kind. Some interpreters believe that Abimelech and the leaders of Shechem were executing Gideon’s sons on a stone altar to avenge his desecration of Baal’s altar. This would explain why money from the temple of Baal-Berith paid for the action. However, since the exact purpose is unclear, it would be best to say no more about this in your translation than the original text does.

Jotham’s curse

In 9:20, Jotham, the one son of Gideon who survived Abimelech’s massacre, says, “may fire go forth from Abimelech and may it consume the lords of Shechem and Beth Millo, and may fire go forth from the lords of Shechem and from Beth Millo and may it consume Abimelech.” This was a curse. Jotham was expressing a desire for bad things to happen to the people who had murdered the sons of the man who had delivered them from the Midianites. What Jotham was ultimately wishing for was God’s justice. He wanted people who had done such bad things to have bad things happen to them. His curse was fulfilled in a literal way when Abimelech burned the lords of Shechem to death in 9:49. (See: curse, cursed, cursing)

Translation Issues in This Chapter

Jotham's parable about the trees

In 9:8–15, Gideon's surviving son, Jotham, tells the lords of Shechem a parable. A parable is a short story that teaches something that is true. It delivers its lesson in a way that is easy to understand and hard to forget. In many cases, the events in a parable could happen, though they did not actually happen. But in this case, they could not have happened, since this parable is about trees talking to each other about appointing a king. However, either way, the events of a parable are told only to teach the lesson that the listeners are meant to learn. See the first note to 9:8 for suggestions about how to introduce and begin this parable in your translation.

Did God send an "evil spirit" to Shechem?

In 9:23, the author says that God sent a "bad spirit" that made the lords of Shechem hostile toward Abimelech. The word that the ULT translates as "bad" can also mean "evil," depending on the context. Some versions of the Bible in various languages translate it as "evil" here. Translators may have encountered that reading. However, the context does not seem to support it. The teaching of the Bible as a whole suggests that God would not use something evil to accomplish his purposes. Also, evil spirits have rebelled against God, and so they have forfeited the right to be part of what he is doing. Moreover, the word "spirit" does not necessarily refer to a spiritual being here. It could refer instead to the attitude that Abimelech and the lords of Shechem had toward one another. This would be the same meaning as in 8:3, "their spirit abated toward him," which means, "they no longer had a hostile attitude toward him." So it seems appropriate to understand the author to be saying in 9:23 that God caused hostility between Abimelech and the lords of Shechem.

Why did Gaal go and stand in the gate of Shechem?

In 9:35, the author says that "Gaal, the son of Ebed, went out and stood in the entrance of the gate of the city" of Shechem. He does not say explicitly why Gaal did this. Gaal does not seem to have known that Abimelech and his troops were nearby, since Zebul was able to convince him otherwise at first (as the next verse describes). Gaal, given his boast against Abimelech at the temple banquet, may have wanted to watch and see whether there was any danger. He may have expected to be able to see approaching

troops while they were still far away and arrange a defense before they arrived. But since the author does not say explicitly why Gaal went out to the city gate, it would probably be best not to suggest any reason for this in your translation.

Why did the people of Shechem go out of their city the day after Abimelech defeated Gaal?

In 9:42, the author says that the people of Shechem went out of their city the day after Abimelech defeated Gaal, but he does not say why. In this verse, "went out" does not seem to describe a military operation, as it does in 9:39 in the case of Gaal. Instead, the people of Shechem seem to have thought mistakenly that they could let Gaal try to defeat Abimelech and become their ruler and that, if he failed, they could still serve Abimelech. So they were probably just going out to work in their fields. You may find it appropriate to use a different expression in your translation for "went out" in 9:42 than you do for that phrase in 9:39.

Judges 9:1

ULT	UST
Now Abimelech, the son of Jerubbaal, went to Shechem to the brothers of his mother, and he spoke to them and to all of the clan of the house of the father of his mother, saying,	*Gideon's son Abimelech went to talk with his mother's brothers in the city of Shechem. He spoke to them and to all his mother's relatives. He said,*

ULT **Now Abimelech, the son of Jerubbaal, went to Shechem**
UST Gideon's son Abimelech went … in the city of Shechem
(וַיֵּ֤לֶךְ אֲבִימֶ֙לֶךְ֙ בֶּן־יְרֻבַּ֔עַל שְׁכֶ֖מָה)

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

Support Reference: Introduction of a New Event

ULT **the brothers of his mother … the father of his mother**
UST his mother's brothers … his mother's relatives
(אַחֵ֥י אִמּ֖וֹ & אֲבִ֥י אִמּֽוֹ)

Your language may have its own term or expression for these relationships. Alternate translation: [his maternal uncles … his maternal grandfather]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech
to Shechem	in the city of Shechem
the clan of	relatives
the house of	relatives

Judges 9:2

ULT	UST
"Please speak in the ears of all of the lords of Shechem, 'What is better for you, 70 men ruling over you, all of the sons of Jerubbaal, or one man ruling over you?' Now remember that I {am} your bone and your flesh."	*"I want you to gather all the leaders of Shechem. Tell them, 'It would not be good to have all 70 of Gideon's sons rule over us. It would be better to have only one man, Abimelech, rule over us.' And do not forget that I am a part of your family!"*

ULT **Please speak in the ears of all of the lords of Shechem, 'What is better for you, 70 men ruling over you, all of the sons of Jerubbaal, or one man ruling over you**
UST I want you to gather all the leaders of Shechem. Tell them, 'It would not be good to have all 70 of Gideon's sons rule over us. It would be better to have only one man, Abimelech, rule over us
(דַּבְּרוּ־נָ֣א בְאָזְנֵי֮ כָּל־בַּעֲלֵי֒ שְׁכֶ֗ם מַה־טּ֤וֹב לָכֶם֙ הֲמֹשֵׁ֣ל בָּכֶ֔ם שִׁבְעִ֥ים אִ֖ישׁ כֹּ֣ל בְּנֵי֑ יְרֻבַּ֗עַל אִם־מֹשֵׁ֤ל בָּכֶם֙ אִ֣ישׁ אֶחָ֔ד)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Please ask all the lords of Shechem out loud whether it is better for them to have 70 men, all the sons of Jerubbaal, ruling over them or to have one man ruling over them]

Support Reference: Quotes within Quotes

ULT **speak in the ears of all of the lords of Shechem**
UST all the leaders of Shechem. Tell them
(דַּבְּרוּ & בְּאָזְנֵי֮ כָּל־בַּעֲלֵי֒ שְׁכֶ֗ם)

Abimelech is using the term **ears** by association to mean hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [speak so that all of the lords of Shechem can hear you] or [say out loud to all of the lords of Shechem]

Support Reference: Metonymy

ULT **What is better for you, 70 men ruling over you, all of the sons of Jerubbaal, or one man ruling over you**
UST It would not be good to have all 70 of Gideon's sons rule over us. It would be better to have only one man, Abimelech, rule over us
(מַה־טּוֹב לָכֶם הֲמֹשֵׁל בָּכֶם שִׁבְעִים אִישׁ כֹּל בְּנֵי יְרֻבַּעַל אִם־מֹשֵׁל בָּכֶם אִישׁ אֶחָד)

Abimelech wants his relatives to use the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [It is certainly better for you to have one man ruling over you than to have 70 men, all the sons of Jerubbaal, ruling over you!]

Support Reference: Rhetorical Question

ULT **I {am} your bone and your flesh**
UST I am a part of your family
(עַצְמֵכֶם וּבְשַׂרְכֶם אָנִי)

Abimelech is using the two main components of the human body, **bone** and **flesh**, to mean the whole body, and when he tells the people of Shechem that he is part of the same body with them, he means that he is their close relative. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [I am your own flesh and blood] or [I am your close relative]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of	the leaders of
Shechem	Shechem
is better	It would not be good
ruling	to have … rule
ruling	to have … rule

Judges 9:3

ULT	UST
And the brothers of his mother spoke all of these things for him in the ears of all of the lords of Shechem, and their heart turned after Abimelech, for they said, "He {is} our brother."	*So Abimelech's mother's brothers gathered all the leaders of Shechem. They told them everything that Abimelech wanted them to say. The leaders decided to allow Abimelech to rule over them, considering that he was their relative.*

ULT **in the ears of**
UST They told
(בְּאָזְנֵי)

See how you translated the same expression in the previous verse. Alternate translation: [in the hearing of] or [out loud to]

Support Reference: Metonymy

ULT **and their heart turned after Abimelech, for they said, "He {is} our brother**
UST The leaders decided to allow Abimelech to rule over them, considering that he was their relative
(וַיֵּט לִבָּם אַחֲרֵי אֲבִימֶלֶךְ כִּי אָמְרוּ אָחִינוּ הוּא)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [and when they considered, "He is our brother," their heart turned after Abimelech]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and their heart turned after Abimelech**
UST The leaders decided to allow Abimelech to rule over them
(וַיֵּט לִבָּם אַחֲרֵי אֲבִימֶלֶךְ)

Here the **heart** represents the will and inclinations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they decided to make Abimelech their king]

Support Reference: Metaphor

> ULT **their heart**
> UST The leaders decided to allow … to rule over them
> (לִבָּם)

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

Support Reference: Collective Nouns

> ULT **He {is} our brother**
> UST he was their relative
> (אָחִינוּ הוּא)

The lords of Shechem are using the term **brother** to mean someone descended from the same ancestor. They do not mean that Abimelech is their literal brother, a child of the same parents. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [He is our kinsman]

Support Reference: Metaphor

> ULT **He {is} our brother**
> UST he was their relative
> (אָחִינוּ הוּא)

The lords of Shechem mean implicitly that they expect Abimelech to treat them better than the other sons of Gideon would because he is their relative, while the other sons are not. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [He is our kinsman, so he will treat us well]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **He {is} our brother**
> UST he was their relative
> (אָחִינוּ הוּא)

It may be more natural in your language to have an indirect quotation here. The UST models one way to do that.

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of Shechem	gathered … the leaders of Shechem

ULT	UST
Abimelech	Abimelech

Judges 9:4

ULT	UST
Then they gave 70 silver to him from the house of Baal-Berith, and with them Abimelech hired worthless and reckless men, and they went after him.	*So the leaders of Shechem took about a kilogram of silver from the temple of their god Baal-Berith and gave it to Abimelech. He used that money to hire some wicked and violent men. They did whatever he told them to do.*

ULT **70 silver**
UST about a kilogram of silver
(שִׁבְעִ֣ים כֶּ֔סֶף)

The author is using the word **silver** by association to mean silver shekels, a unit of weight. Alternate translation: [70 shekels of silver]

Support Reference: Metonymy

ULT **70 silver**
UST about a kilogram of silver
(שִׁבְעִ֣ים כֶּ֔סֶף)

A **silver** shekel weighed about 11 grams, so these **70** shekels weighed a little less than a kilogram, or almost two pounds. In your translation, you could use the ancient measurement and spell the word “shekel” the way it sounds in your language. You could also say “coins” rather than “shekels.” Alternatively, you could use the metric measurement given in the UST or another measurement that your language and culture customarily use, or you could use the ancient measurement in your translation and put a modern measurement in parentheses in the text or in a footnote. Alternate translation: [70 silver shekels] or [70 silver coins]

Support Reference: Biblical Weight

ULT **from the house of Baal-Berith**
UST from the temple of their god Baal-Berith
(מִבֵּ֣ית בַּעַל בְּרִ֔ית)

The author is speaking of the temple of Baal-Berith as if it had been a **house** in which that false god lived. Alternate translation: [from the temple of Baal-Berith]

Support Reference: Metaphor

ULT **worthless and reckless men**
UST some wicked and violent men
(אֲנָשִׁים רֵיקִים וּפֹחֲזִים)

This phrase expresses a single idea by using two words connected with **and**. The idea is that because these **men** were **worthless**, that is, unprincipled, they were not careful to do what was right and avoid doing what was wrong, that is, they were **reckless**. So Abimelech could hire them to commit murder, as the next verse describes. Your language may have a comparable expression for people whose consciences do not keep them from doing wrong. Alternate translation: [hardened criminals]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	silver
from the house of	from the temple of
Baal	their god Baal
Abimelech	He

Judges 9:5

ULT	UST
Then he went {to} the house of his father in Ophrah and he killed his brothers, the sons of Jerubbaal, 70 men upon one stone. But Jotham was left, the youngest son of Jerubbaal, for he had hidden himself.	*Abimelech and the men he had hired went to Ophrah, his father's town. There they murdered his 70 brothers, the sons of his father Gideon. They brought each one of them to a huge rock and killed him there. But Gideon's youngest son Jotham escaped because he hid from Abimelech and his men.*

ULT **his brothers, the sons of Jerubbaal**
UST his … brothers, the sons of his father Gideon
(אֶת־אֶחָיו בְּנֵי־יְרֻבַּעַל)

The author is specifying that these **brothers** were sons of Abimelech's father **Jerubbaal** (Gideon) but not of his mother. Your language may have its own term or expression for this relationship. Alternate translation: [his paternal half-brothers]

Support Reference: Kinship

ULT **upon one stone**
UST to a huge rock … there
(עַל־אֶבֶן אֶחָת)

It appears that killing all **70** of these men **upon one stone** was a symbolic action of some kind. See the Introduction to this chapter for a discussion of what the significance of this action might have been and for suggestions of how to represent that in your translation.

Support Reference: Symbolic Action

ULT **But Jotham was left, the youngest son of Jerubbaal, for he had hidden himself**
UST But Gideon's youngest son Jotham escaped because he hid from Abimelech and his men
(וַיִּוָּתֵר יוֹתָם בֶּן־יְרֻבַּעַל הַקָּטֹן כִּי נֶחְבָּא)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [But Jotham, the youngest son of Jerubbaal, hid himself, and so he was left]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **But Jotham was left**
> UST But … Jotham escaped
> (וַיִּוָּתֵר יוֹתָם)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} the house of	town
and he killed	There they murdered … They brought … and killed him
stone	huge rock … there
Jotham	Jotham

Judges 9:6

ULT	UST
Then all of the lords of Shechem and all of Beth Millo gathered themselves, and they went and made Abimelech reign as king beside the oak of the pillar that {was} in Shechem.	*Then all the town leaders of Shechem and the officers from the nearby fort gathered next to the pillar under the big sacred tree at Shechem. There they appointed Abimelech to be their king.*

ULT **and all of Beth Millo**
UST and the officers from the nearby fort
(וְכָל־בֵּ֣ית מִלּ֔וֹא)

The expression **Beth Millo** could be: (1) an expression meaning "the house of Millo," that is, the residents of a place that was described by that term, which means a fortification. This could be the same place as the "citadel" described in 9:46. These might therefore have been soldiers or military officers. Alternate translation: [and all of the officers from the citadel]; (2) the name of a town near Shechem. In that case, the author may be leaving the phrase **the lords of** to be understood implicitly in this second instance. Alternate translation: [and all of the leaders of the nearby town of Beth Millo]

Support Reference: How to Translate Names

ULT **beside the oak of the pillar that {was} in Shechem**
UST next to the pillar under the big sacred tree at Shechem
(עִם־אֵלֹ֥ון מֻצָּ֖ב אֲשֶׁ֥ר בִּשְׁכֶֽם)

The author assumes that readers will know what **oak** and **pillar** he is referring to. Joshua had set up the pillar under that oak there in Shechem as a witness of the covenant that the Israelites had made with Yahweh to worship him alone as their God (Joshua 24:26–27). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [beside the oak in Shechem under which Joshua had set up a pillar]

Support Reference: Assumed Knowledge and Implicit Information

ULT **beside the oak of the pillar that {was} in Shechem**
UST next to the pillar under the big sacred tree at Shechem
(עִם־אֵלֹ֥ון מֻצָּ֖ב אֲשֶׁ֥ר בִּשְׁכֶֽם)

Making Abimelech **king** next to this **pillar** under this **oak** tree was a symbolic action, given the history of the place. Since the lords of Shechem had given Abimelech money from the temple of Baal-Berith to establish himself as king, Baal-Berith was Abimelech's patron god. So the location of this ceremony was intended to signify that, in place of their covenant with Yahweh, the people were installing a king who would lead them in the worship of Baal-Berith. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [under the patronage of Baal-Berith, beside the very same oak tree in Shechem where Joshua had set up a pillar to remind the Israelites of their covenant with Yahweh]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of	the town leaders of
Shechem	Shechem
Then … gathered themselves	Then … gathered
Abimelech	Abimelech
and made … reign	There they appointed
as king	to be their king
the oak of	the big sacred tree
the pillar	next to the pillar
{was} in Shechem	at Shechem

Judges 9:7

ULT	UST
And they declared to Jotham, and he went and stood on the top of Mount Gerizim, and he lifted his voice and cried out and said to them, "Listen to me, lords of Shechem, that God may listen to you!	*When Jotham heard about that, he climbed high up on Mount Gerizim. From where he was standing, he shouted very loudly to the people below, "You leaders of Shechem, pay attention to what I say, or God will not answer your prayers!*

ULT **And they declared to Jotham**
UST When Jotham heard about that
(וַיַּגִּדוּ לְיוֹתָם)

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

Support Reference: Pronouns — When to Use Them

ULT **And they declared to Jotham**
UST When Jotham heard about that
(וַיַּגִּדוּ לְיוֹתָם)

The author is leaving some information implicit that he assumes readers will understand. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And they declared to Jotham that the leaders of Shechem had made Abimelech their king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the top of Mount Gerizim**
UST high … on Mount Gerizim
(בְּרֹאשׁ הַר־גְּרִזִּים)

The author seems to mean that Jotham stood atop a rocky crag, several hundred feet high, that overlooked Shechem, rather than on the very summit of Mount Gerizim. From there the leaders of Shechem could have heard him but he would have been safe from capture. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on a crag high up on Mount Gerizim]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Mount Gerizim**
UST Mount Gerizim
(הַר־גְּרִזִּים)

Jotham choosing **Mount Gerizim** as the place from which to shout his message was a symbolic action. In Deuteronomy 11:29 and Deuteronomy 27:12–26, Moses had commanded the Israelites to proclaim blessings for keeping Yahweh's law from Mount Gerizim and curses for breaking Yahweh's law from the facing Mount Ebal. Joshua 8:32–34 records how Joshua carried out this command. So the location was a reminder of how the people of Israel would be blessed if they remained faithful to Yahweh and cursed if they did not. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Mount Gerizim, opposite where curses had been proclaimed against unfaithfulness to Yahweh]

Support Reference: Symbolic Action

ULT **and he lifted his voice and cried out**
UST he shouted very loudly
(וַיִּשָּׂא קוֹלוֹ וַיִּקְרָא)

The author is using a common expression that means that Jotham spoke very loudly. (The rocky cliffs in this area would have amplified and projected his voice.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and in a loud voice he cried out]

Support Reference: Idiom

ULT **Listen to me, lords of Shechem, that God may listen to you**
UST You leaders of Shechem, pay attention to what I say, or God will not answer your prayers
(שִׁמְעוּ אֵלַי בַּעֲלֵי שְׁכֶם וְיִשְׁמַע אֲלֵיכֶם אֱלֹהִים)

Jotham is making a threat that he assumes the lords of Shechem will understand. He is implicitly threatening that God will not listen to their prayers if they do not listen to him, since God has sent him to them with a message. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [If you do not listen to me, you lords of Shechem, then God will not listen to you when you pray, because I am bringing you a message from God]

Support Reference: Assumed Knowledge and Implicit Information

ULT Listen … to you
UST pay attention … your prayers
(שִׁמְעוּ & אֲלֵיכֶם)

Here and through the end of Jotham's speech in verse 20, the pronouns **you** and "your" are plural and the imperative verbs have plural forms because Jotham is addressing a group of people, the **lords of Shechem**. So use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they declared	When … heard about that
to Jotham	Jotham
and cried out	he shouted
lords of	You leaders of
Shechem	Shechem
God	God

Judges 9:8

ULT	UST
Going, the trees went to anoint a king over them. And they said to the olive tree, 'Reign over us.'	*One day the trees decided to choose one tree to be their king. First they told the olive tree, 'We would like you to be our king.'*

ULT Going, the trees went to anoint a king over them
UST One day the trees decided to choose one tree to be their king
(הָלוֹךְ הָלְכוּ הָעֵצִים לִמְשֹׁחַ עֲלֵיהֶם מֶלֶךְ)

To make the lords of Shechem recognize that they will have much trouble because they have made Abimelech their king, Jotham tells them a story. If it would be helpful to your readers, you could state that explicitly. You could also begin this story in the way that made-up stories usually begin in your language. Alternate translation: [Then Jotham told the lords of Shechem a story to make them realize that they would have much trouble because they had made Abimelech their king. He said, "Once upon a time, the trees went to anoint a king over them]

Support Reference: Parables

ULT Going, the trees went to anoint a king over them
UST One day the trees decided to choose one tree to be their king
(הָלוֹךְ הָלְכוּ הָעֵצִים לִמְשֹׁחַ עֲלֵיהֶם מֶלֶךְ)

Jotham is repeating the verb "go" (saying **Going** and **went**) in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [The trees went around looking for someone they could anoint as their king]

Support Reference: Reduplication

ULT And they said to the olive tree, 'Reign over us
UST First they told the olive tree, 'We would like you to be our king
(וַיֹּאמְרוּ לַזַּיִת מלוכה עָלֵינוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And they asked the olive tree to reign over them]

Support Reference: Quotes within Quotes

ULT **Reign over us**
UST We would like you to be our king
(מלוכה עָלֵינוּ)

This is an imperative, but it communicates a respectful request rather than a command. Use a form in your language that communicates a respectful request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please reign over us]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to anoint	to choose one tree to be
a king	king
to the olive tree	the olive tree
מָלְכָה עָלֵינוּ (ORIG QUOTE)	מָלְכָה עָלֵינוּ (ORIG QUOTE)

Judges 9:9

ULT	UST
But the olive tree said to them, 'Should I discontinue my fatness, which, by it, they honor gods and men, that I should go to wave over the trees?'	*But the olive tree replied, 'I produce olives, and people make oil from them. They put the oil in sacrifices that they offer, and they use it to anoint people whom they want to honor. It is much more important for me to keep producing olives than to wander around settling matters for other trees as a king would do. {So I will not be your king.}'*

ULT **But the olive tree said to them, 'Should I discontinue my fatness, which, by it, they honor gods and men, that I should go to wave over the trees**

UST But the olive tree replied, 'I produce olives, and people make oil from them. They put the oil in sacrifices that they offer, and they use it to anoint people whom they want to honor. It is much more important for me to keep producing olives than to wander around settling matters for other trees as a king would do. {So I will not be your king … }

(וַיֹּאמֶר לָהֶם הַזַּיִת הֶחָדַלְתִּי אֶת־דִּשְׁנִי אֲשֶׁר־בִּי יְכַבְּדוּ אֱלֹהִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But the olive tree asked them whether it should discontinue its fatness, by which they honor gods and men, in order to go wave over the trees]

Support Reference: Quotes within Quotes

ULT **Should I discontinue my fatness, which, by it, they honor gods and men, that I should go to wave over the trees**

UST I produce olives, and people make oil from them. They put the oil in sacrifices that they offer, and they use it to anoint people whom they want to honor. It is much more important for me to keep producing olives than to wander around settling matters for other trees as a king would do. {So I will not be your king … }

(הֶחָדַלְתִּי אֶת־דִּשְׁנִי אֲשֶׁר־בִּי יְכַבְּדוּ אֱלֹהִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים)

The olive tree in the story is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I am not going to discontinue my fatness, by which they honor gods and men, in order to go wave over the trees!]

Support Reference: Rhetorical Question

ULT **Should I discontinue my fatness**
UST I produce olives, and people make oil from them … It is much more important for me to keep producing olives
(הֶחָדַלְתִּי אֶת־דִּשְׁנִי)

If your language does not use an abstract noun for the idea of **fatness**, you could express the same idea in another way. The tree is referring specifically to the oil that is made from its olives. Alternate translation: [Should I stop producing oil]

Support Reference: Abstract Nouns

ULT **which, by it, they honor gods and men**
UST They put the oil in sacrifices that they offer, and they use it to anoint people whom they want to honor
(אֲשֶׁר־בִּי יְכַבְּדוּ אֱלֹהִים וַאֲנָשִׁים)

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [by which people honor gods and men] or [by which gods and men are honored]

Support Reference: Pronouns — When to Use Them

ULT **gods**
UST in sacrifices that they offer
(אֱלֹהִים)

The word translated as **gods** is plural in form, but it could mean either: (1) gods, as in the ULT. (2) God. Alternate translation: [God]

Support Reference: Unusual Uses of the Plural

ULT **that I should go to wave over the trees**
UST than to wander around settling matters for other trees as a king would do. {So I will not be your king … }
(וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים)

The olive tree is using the term **wave** to suggest implicitly that being a king over the other trees would not be as worthwhile or productive as continuing to make olives for oil. Trees stay rooted in the ground, so the olive tree is using the word **wave**, meaning to sway back and forth in the wind, to represent how kings go around taking care of various official matters. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the olive tree	the olive tree
they honor	whom they want to honor
gods	in sacrifices that they offer

Judges 9:10

ULT	UST
So the trees said to the fig tree, ‘Come, you reign over us.’	*So the trees told the fig tree, ‘Then we want you to be our king!’*

ULT So the trees said to the fig tree, ‘Come, you reign over us
UST So the trees told the fig tree, ‘Then we want you to be our king
(וַיֹּאמְרוּ הָעֵצִים לַתְּאֵנָה לְכִי־אַתְּ מָלְכִי עָלֵינוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So the trees asked the fig tree to come and reign over them]

Support Reference: Quotes within Quotes

ULT Come, you reign over us
UST Then we want you to be our king
(לְכִי־אַתְּ מָלְכִי עָלֵינוּ)

The trees are stating the pronoun **you** separately, even though the verb translated as **reign** already includes this meaning. They are doing that to emphasize what they want the personal role of the fig tree to be. The idea is that if the olive tree will not be their king, then the trees would like the fig tree to be their king. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [Then you be the one to reign over us]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the fig tree	the fig tree
reign	to be … king

Judges 9:11

ULT	UST
But the fig tree said to them, 'Should I discontinue my sweetness and my good fruit, that I should go to wave over the trees?'	*But the fig tree replied, 'I produce figs. They are good to eat, and they taste sweet. It is much more important for me to keep producing figs than to wander around settling matters for other trees as a king would do. {So I will not be your king.}'*

ULT **But the fig tree said to them, 'Should I discontinue my sweetness and my good fruit, that I should go to wave over the trees**

UST But the fig tree replied, 'I produce figs. They are good to eat, and they taste sweet. It is much more important for me to keep producing figs than to wander around settling matters for other trees as a king would do. {So I will not be your king … }

(וַתֹּאמֶר לָהֶם הַתְאֵנָה הֶחָדַלְתִּי אֶת־מָתְקִי וְאֶת־תְּנוּבָתִי הַטּוֹבָה וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But the fig tree asked them whether it should discontinue its sweetness and its good fruit in order to go wave over the trees]

Support Reference: Quotes within Quotes

ULT **Should I discontinue my sweetness and my good fruit, that I should go to wave over the trees**

UST I produce figs. They are good to eat, and they taste sweet. It is much more important for me to keep producing figs than to wander around settling matters for other trees as a king would do. {So I will not be your king … }

(הֶחָדַלְתִּי אֶת־מָתְקִי וְאֶת־תְּנוּבָתִי הַטּוֹבָה וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים)

See how you translated the similar question in 9:9. Alternate translation: [I am not going to discontinue my sweetness and my good fruit in order to go wave over the trees!]

Support Reference: Rhetorical Question

ULT **my sweetness and my good fruit**

UST figs. They are good to eat, and they taste sweet … figs

(אֶת־מָתְקִי וְאֶת־תְּנוּבָתִי הַטּוֹבָה)

If your language does not use an abstract noun for the idea of **sweetness**, you could express the same idea in another way. (The tree is expressing a single idea by using two phrases connected with **and**.) Alternate translation: [my good, sweet fruit]

Support Reference: Abstract Nouns

ULT **that I should go to wave over the trees**
UST than to wander around settling matters for other trees as a king would do. {So I will not be your king … }
(וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים)

See how you translated the same expression in 9:9.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the fig tree	the fig tree
good	They are good to eat
my … fruit	figs … figs

Judges 9:12

ULT	UST
So the trees said to the vine, ‘Come, you reign over us.’	*So the trees told the grapevine, ‘Then we want you to be our king!’*

ULT So the trees said to the vine, ‘Come, you reign over us
UST So the trees told the grapevine, ‘Then we want you to be our king
(וַיֹּאמְרוּ הָעֵצִים לַגֶּפֶן לְכִי־אַתְּ מלוכי עָלֵינוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So the trees asked the vine to come and reign over them]

Support Reference: Quotes within Quotes

ULT Come, you reign over us
UST Then we want you to be our king
(לְכִי־אַתְּ מלוכי עָלֵינוּ)

See how you translated the same expression in 9:10. Alternate translation: [Then you be the one to reign over us]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the vine	the grapevine
reign	to be … king

Judges 9:13

ULT	UST
But the vine said to them, 'Should I discontinue my new wine, cheering gods and men, that I should go to wave over the trees?'	*But the grapevine replied, 'I produce grapes, and people produce new wine from them. That new wine causes gods and people to be happy. It is much more important for me to keep producing grapes than to wander around settling matters for other trees as a king would do. {So I will not be your king.}'*

ULT **But the vine said to them, 'Should I discontinue my new wine, cheering gods and men, that I should go to wave over the trees**

UST But the grapevine replied, 'I produce grapes, and people produce new wine from them. That new wine causes gods and people to be happy. It is much more important for me to keep producing grapes than to wander around settling matters for other trees as a king would do. {So I will not be your king … }

(וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹהִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But the vine asked them whether it should discontinue its new wine, which cheers gods and men, in order to go wave over the trees]

Support Reference: Quotes within Quotes

ULT **Should I discontinue my new wine, cheering gods and men, that I should go to wave over the trees**

UST I produce grapes, and people produce new wine from them. That new wine causes gods and people to be happy. It is much more important for me to keep producing grapes than to wander around settling matters for other trees as a king would do. {So I will not be your king … }

(הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹהִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים)

See how you translated the similar question in 9:9. Alternate translation: [I am not going to discontinue my new wine, which cheers gods and men, in order to go wave over the trees!]

Support Reference: Rhetorical Question

ULT **gods**
UST gods
(אֱלֹהִים)

The word translated as **gods** is plural in form, but it could mean either: (1) gods, as in the ULT. (2) God. Alternate translation: [God]

Support Reference: Unusual Uses of the Plural

ULT **that I should go to wave over the trees**
UST than to wander around settling matters for other trees as a king would do. {So I will not be your king … }
(וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים)

See how you translated the same expression in 9:9.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the vine	the grapevine
my new wine	grapes, and people produce new wine from them … grapes
gods	gods

Judges 9:14

ULT	UST
So all of the trees said to the thornbush, ‘Come, you reign over us.’	*So all of the trees finally told the thornbush, ‘Then we want you to be our king!’*

ULT So all of the trees said to the thornbush, ‘Come, you reign over us
UST So all of the trees finally told the thornbush, ‘Then we want you to be our king
(וַיֹּאמְרוּ כָל־הָעֵצִים אֶל־הָאָטָד לֵךְ אַתָּה מְלֹךְ־עָלֵינוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So all of the trees asked the thornbush to come and reign over them]

Support Reference: Quotes within Quotes

ULT all of the trees
UST all of the trees
(כָּל־הָעֵצִים)

With the word **all**, Jotham is implicitly including the trees that had refused to become king. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [all of the trees, including the ones that could have become king themselves]

Support Reference: Assumed Knowledge and Implicit Information

ULT Come, you reign over us
UST Then we want you to be our king
(לֵךְ אַתָּה מְלֹךְ־עָלֵינוּ)

See how you translated the same expression in 9:10. Alternate translation: [Then you be the one to reign over us]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reign	to be … king

Judges 9:15

ULT	UST
And the thornbush said to the trees, 'If in truth you are anointing me as king over you, come, shelter in my shade. But if not, may fire go forth from the thornbush and consume the cedars of Lebanon!'	*The thornbush said to the trees, 'If you sincerely want to appoint me to be your king, then accept my protection and obey my commands. But be sure that you are sincere, because if you do not obey me, then I will start a fire that will burn up all of you, even the biggest trees, such as the cedar trees in the country of Lebanon!'"*

ULT **And the thornbush said to the trees, 'If in truth you are anointing me as king over you, come, shelter in my shade. But if not, may fire go forth from the thornbush and consume the cedars of Lebanon**

UST The thornbush said to the trees, 'If you sincerely want to appoint me to be your king, then accept my protection and obey my commands. But be sure that you are sincere, because if you do not obey me, then I will start a fire that will burn up all of you, even the biggest trees, such as the cedar trees in the country of Lebanon

(וַיֹּאמֶר הָאָטָד֙ אֶל־הָעֲצִ֔ים אִ֗ם בֶּאֱמֶת֙ אַתֶּ֣ם מֹשְׁחִ֔ים אֹתִ֥י לְמֶ֖לֶךְ עֲלֵיכֶ֑ם בֹּ֣אוּ חֲס֗וּ בְּצִלִּי֙ וְאִם־אַ֔יִן תֵּצֵ֥א אֵ֖שׁ מִן־הָאָטָ֑ד וְתֹאכַ֖ל אֶת־אַרְזֵ֥י הַלְּבָנֽוֹן)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And the thornbush told the trees that if in truth they were anointing him as king over them, then they should come and shelter in his shade. But if not, then may fire go forth from the thornbush and consume the cedars of Lebanon]

Support Reference: Quotes within Quotes

ULT **in truth**

UST sincerely

(בֶּאֱמֶת)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. In this context. the word translated as **truth** refers to faithfully fulfilling relational responsibilities towards another person. The thornbush wants to make sure that the other trees sincerely want it to be their king and that they are not anointing it simply because the other trees refused. Alternate translation: [truly] or [in good faith]

Support Reference: Abstract Nouns

ULT **come, shelter in my shade**
UST then accept my protection and obey my commands
(בֹּאוּ חֲסוּ בְצִלִּי)

In the story, the thornbush is speaking as if the other trees would literally **shelter** in its **shade**, that is, find protection there from the heat of the sun. This was an image that people in this culture used to describe coming under the protection of a ruler and accordingly accepting an obligation to obey that ruler. Isaiah 30:2, for example, speaks of the Judeans sheltering in the shadow of Egypt, meaning that they agreed to allow Pharaoh to rule them in exchange for his protection. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [then obey me as your king]

Support Reference: Metaphor

ULT **come, shelter in my shade**
UST then accept my protection and obey my commands
(בֹּאוּ חֲסוּ בְצִלִּי)

Jotham's parable is designed to make the lords of Shechem realize that they have made a great mistake by giving Abimelech the means to kill all of his brothers and then anointing him as king. One way the parable does this is by having one of its characters, the thornbush, say something that is the opposite of the way things really are. A thornbush does not create any **shade** in which anyone or anything can **shelter**. Similarly, Abimelech will not do anything worthwhile for the people of Shechem. He will only cause great trouble for them. If it would be helpful to your readers, you could reflect in your translation how what the thornbush says is the opposite of the way things are. Alternate translation: [come under the shade of my tiny branches]

Support Reference: Irony

ULT **But if not**
UST But be sure that you are sincere, because if you do not obey me
(וְאִם־אַיִן)

The thornbush is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [But if you are not anointing me in truth] or [But if you are not sincerely intending to obey me as your king]

Support Reference: Ellipsis

ULT **may fire go forth from the thornbush and consume the cedars of Lebanon**
UST then I will start a fire that will burn up all of you, even the biggest trees, such as the cedar trees in the country of Lebanon
(תֵּצֵא אֵשׁ מִן־הָאָטָד וְתֹאכַל אֶת־אַרְזֵי הַלְּבָנוֹן)

The thornbush is speaking of **fire** as if it were a living thing that could **go forth** by itself. It is actually making a threat that it will start a fire if it discovers that the other trees have not anointed it king sincerely, that is, if they are not going to obey it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then I will start a fire that will burn up even the cedars of Lebanon]

Support Reference: Personification

ULT **the thornbush**
UST I
(הָאָטָד)

The thornbush is speaking about itself in the third person, as subjects would speak of and to a king in this culture. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are anointing	want to appoint
as king	to be … king
shelter	then accept my protection and obey my commands
and consume	that will burn up
the cedars of	all of you, even the biggest trees, such as the cedar trees in
Lebanon	the country of Lebanon

Judges 9:16

ULT	UST
So now, if you have acted in truth and in integrity and made Abimelech reign, and if you have done good with Jerubbaal and with his house, and if according to the deserving of his hands you have done to him,	*After Jotham finished telling them this parable, he said, "Now you must consider whether you have truly done the right thing by making Abimelech your king. You must consider whether you have treated Gideon and his family properly. You must consider whether you have treated him the way he deserved for what he did.*

ULT **So now, if you have acted in truth and in integrity and made Abimelech reign, and if you have done good with Jerubbaal and with his house, and if according to the deserving of his hands you have done to him**

UST After Jotham finished telling them this parable, he said, "Now you must consider whether you have truly done the right thing by making Abimelech your king. You must consider whether you have treated Gideon and his family properly. You must consider whether you have treated him the way he deserved for what he did

(וְעַתָּה אִם־בֶּאֱמֶת וּבְתָמִים עֲשִׂיתֶם וַתַּמְלִיכוּ אֶת־אֲבִימֶלֶךְ וְאִם־טוֹבָה עֲשִׂיתֶם עִם־יְרֻבַּעַל וְעִם־בֵּיתוֹ וְאִם־כִּגְמוּל יָדָיו עֲשִׂיתֶם לוֹ)

In verses 16–19, Jotham is describing a condition in which a second event should take place only if a first event has taken place. He makes a series of "if" statements in verses 16 and 19 (suggesting in verses 17 and 18 that these statements are not actually true), and then in the second half of verse 19 he says what the lords of Shechem should do if they have done what he has described. These verses are all one long sentence. If it would be clearer for your readers, you could translate them as a series of shorter sentences. Alternate translation: [So now, suppose you have acted in truth and in integrity and made Abimelech reign. Suppose you have done good with Jerubbaal and with his house. Suppose that according to the deserving of his hands you have done to him]

Support Reference: Connect — Hypothetical Conditions

ULT **So now, if you have acted**
UST After Jotham finished telling them this parable, he said, "Now you must consider whether you have … done
(וְעַתָּה אִם עֲשִׂיתֶם &)

Jotham has finished telling the story of the trees, and he is using the expression **So now** to introduce his explanation of the implications of the story. You could indicate this more explicitly in your translation if that would be helpful to your readers. Alternate translation: [Now this is how my story applies to you: if you have acted]

Support Reference: Connecting Words and Phrases

ULT **if you have acted in truth and in integrity and made Abimelech reign**
UST you must consider whether you have truly done the right thing by making Abimelech your king
(אִם־בֶּאֱמֶת וּבְתָמִים עֲשִׂיתֶם וַתַּמְלִיכוּ אֶת־אֲבִימֶלֶךְ)

If your language does not use abstract nouns for the ideas of **truth** and **integrity**, you could express the same idea in another way. Alternate translation: [if you have acted truly and genuinely and made Abimelech reign]

Support Reference: Abstract Nouns

ULT **if you have acted in truth and in integrity and made Abimelech reign**
UST you must consider whether you have truly done the right thing by making Abimelech your king
(אִם־בֶּאֱמֶת וּבְתָמִים עֲשִׂיתֶם וַתַּמְלִיכוּ אֶת־אֲבִימֶלֶךְ)

In his explanation of the parable, Jotham carries the implications of the idea of **truth** one step farther than in the parable. That term refers to faithfully fulfilling relational responsibilities towards another person. In a sense, just as the trees were not doing right by the thornbush by anointing it king just because the other trees refused, so the lords of Shechem are not doing right by Abimelech by supporting his murderous plot to become king. They should have encouraged him to be honest and humble and peaceful instead. But the person they are most significantly not doing right by is Gideon. Jotham will develop this idea at length in the verses that follow. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [if you have really been fair to Gideon by making Abimelech reign]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in truth and in integrity**
> UST truly … the right thing
> (בֶּאֱמֶת וּבְתָמִים)

The terms **truth** and **integrity** mean similar things. Jotham is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [in complete sincerity]

Support Reference: Doublet

> ULT **his house**
> UST his family
> (בֵּיתוֹ)

Here, **house** means all the people descended from a particular person. Alternate translation: [his descendants]

Support Reference: Metaphor

> ULT **according to the deserving of his hands**
> UST the way he deserved for what he did
> (כִּגְמוּל יָדָיו)

Jotham is using the word **hands** to mean what his father **Jerubbaal** (Gideon) did for the Israelites, by association with the way people use their hands to do things. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [according to what his actions deserved]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and in integrity	the right thing
Abimelech	Abimelech
and made … reign	by making … your king
good	properly
his house	his family
according to the deserving of	the way he deserved for

Judges 9:17

ULT	UST
that my father fought for you and threw his life in front and delivered you from the hand of Midian—	*Remember what my father did for you. He led the Israelites into battle against the Midianites. He was willing to die if necessary to rescue you from their power.*

ULT **that my father fought for you and threw his life in front and delivered you from the hand of Midian**

UST Remember what my father did for you. He led the Israelites into battle against the Midianites. He was willing to die if necessary to rescue you from their power

(אֲשֶׁר־נִלְחַם אָבִי עֲלֵיכֶם וַיַּשְׁלֵךְ אֶת־נַפְשׁוֹ מִנֶּגֶד וַיַּצֵּל אֶתְכֶם מִיַּד מִדְיָן)

If you have decided to translate the long sentence in verses 16–19 as a series of shorter sentences, you could make this verse a sentence of its own. Alternate translation: [Now consider how my father fought for you and threw his life in front and delivered you from the hand of Midian]

Support Reference: Connect — Hypothetical Conditions

ULT **that**

UST Remember what

(אֲשֶׁר)

Jotham is providing background information to remind the lords of Shechem what Gideon had done for the Israelites. They already know this information, but he is bringing it their attention and emphasizing it to show that they have not treated Gideon and his family "according to the deserving of his hands," as he said in the previous verse. In your translation, introduce this information in a way that would be natural in your own language and culture. Alternate translation: [considering that]

Support Reference: Background Information

ULT and threw his life in front
UST He led the Israelites … He was willing to die if necessary
(וַיִּשְׁלַ֤ךְ אֶת־נַפְשׁוֹ֙ מִנֶּגֶד)

Jotham is using a common expression that means that Gideon risked his life by leading the armies of Israel and thus going **in front** of them into battle against the Midianites. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [and put his life on the line] or [and risked his life]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and delivered	to rescue
Midian	against the Midianites

Judges 9:18

ULT	UST
but today you have arisen against the house of my father and have killed his sons, 70 men upon one stone, and you have made Abimelech, the son of his female slave, reign over the lords of Shechem because he is your brother—	*But now you have rebelled against my father's family. You have murdered 70 of his sons on one huge rock. And you have appointed Abimelech to be the king who will rule you people of Shechem. {You think he will treat you well} because he is your relative. {But he has no right to be a king, since} he is only the son of my father's slave girl, not of one of his full legal wives.*

ULT **but today you have arisen against the house of my father and have killed his sons, 70 men upon one stone, and you have made Abimelech, the son of his female slave, reign over the lords of Shechem because he is your brother**

UST But now you have rebelled against my father's family. You have murdered 70 of his sons on one huge rock. And you have appointed Abimelech to be the king who will rule you people of Shechem. {You think he will treat you well} because he is your relative. {But he has no right to be a king, since} he is only the son of my father's slave girl, not of one of his full legal wives

(וְאַתֶּם קַמְתֶּם עַל־בֵּית אָבִי הַיּוֹם וַתַּהַרְגוּ אֶת־בָּנָיו שִׁבְעִים אִישׁ עַל־אֶבֶן אֶחָת וַתַּמְלִיכוּ אֶת־אֲבִימֶלֶךְ בֶּן־אֲמָתוֹ עַל־בַּעֲלֵי שְׁכֶם כִּי אֲחִיכֶם הוּא)

The word translated as **but** shows that in this verse, Jotham is drawing a contrast between the way the lords of Shechem should implicitly have treated Gideon and what they actually did to his descendants. In your translation, introduce this contrast in a way that is natural in your language. Since this contrasting material is supplemental to the if-then condition that Jotham develops over the course of verses 16–19, you may want to use punctuation to set it apart in some way, such as by setting it off with dashes, as the ULT does, or by putting it in parentheses.

Support Reference: Connect — Contrast Relationship

ULT **but today you have arisen against the house of my father and have killed his sons, 70 men upon one stone, and you have made Abimelech, the son of his female slave, reign over the lords of Shechem because he is your brother**
UST But now you have rebelled against my father's family. You have murdered 70 of his sons on one huge rock. And you have appointed Abimelech to be the king who will rule you people of Shechem. {You think he will treat you well} because he is your relative. {But he has no right to be a king, since} he is only the son of my father's slave girl, not of one of his full legal wives
(וְאַתֶּם קַמְתֶּם עַל־בֵּית אָבִי הַיּוֹם וַתַּהַרְגוּ אֶת־בָּנָיו שִׁבְעִים אִישׁ עַל־אֶבֶן אַחַת וַתַּמְלִיכוּ אֶת־אֲבִימֶלֶךְ בֶּן־אֲמָתוֹ עַל־בַּעֲלֵי שְׁכֶם כִּי אֲחִיכֶם הוּא)

If you have decided to translate the long sentence in verses 16–19 as a series of shorter sentences, you could make this verse a sentence of its own. You may wish to state some implicit ideas explicitly for the sake of continuity. Alternate translation: [But you have not treated my father and his family fairly. Instead, today you have arisen against them and have killed his sons, 70 men upon one stone, and you have made Abimelech, the son of his female slave, reign over the lords of Shechem because he is your brother]

Support Reference: Connect — Hypothetical Conditions

ULT **have arisen**
UST have rebelled
(קַמְתֶּם)

Jotham is using the word **arisen** within a common expression in which it ordinarily describes subjects revolting against their rulers. In 8:23, Gideon refused to become king and to have his son and grandson be kings after him, so the lords of Shechem did not literally revolt against the rule of Gideon's family. Jotham's point may be that if anyone were to be their king, it should have been Gideon's legal heirs (just as the olive tree, fig tree, and grapevine would have made better kings than the thornbush), so in that sense making Abimelech king was a revolt against those who should have been accepted as authorities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [have revolted]

Support Reference: Idiom

ULT **the house of**
UST family
(בֵּית)

See how you translated the term **house** in 9:16. Alternate translation: [the descendants of]

Support Reference: Metaphor

ULT **the son of his female slave**
UST {But he has no right to be a king, since} he is only the son of my father's slave girl, not of one of his full legal wives
(בֶּן־אֲמָתוֹ)

The author says in 8:31 that Abimelech's mother was Gideon's "concubine." This means that she was a legal but secondary wife whose children did not have inheritance rights. While female slaves sometimes did become the concubines of their masters, not every concubine was a female slave. Abimelech's mother seems to have come from a family of standing in Shechem; Gideon may have married her as a concubine rather than as a full wife because she was a foreigner, from the surviving Canaanite population of Shechem. So Jotham is disparaging her by calling her a **female slave**. His main point seems to be that Abimelech has no rights of inheritance and thus no claim to become king. (Unfortunately Gideon suggested otherwise when he named this son Abimelech, meaning "my father is king.") You could bring out this emphasis in your translation if that would be helpful to your readers. Alternate translation: [who has no rights of inheritance and so no claim to become king as Gideon's son]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is your brother**
UST is your relative
(אֲחִיכֶם)

See how you translated the term **brother** in 9:3. Alternate translation: [is your kinsman]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have arisen	have rebelled
the house of	family
and have killed	You have murdered
stone	rock
Abimelech	Abimelech
his female slave	my father's slave girl, not of one of his full legal wives
and you have made … reign	And you have appointed … to be the king who will rule
the lords of	you people of
Shechem	Shechem

Judges 9:19

ULT	UST
now if you have acted in truth and in integrity with Jerubbaal and with his house this day, rejoice in Abimelech, and may he also rejoice in you.	*Now if you truly have done the right thing toward Gideon and his family, then may you now be happy that Abimelech is your king, and may he also be happy that you are his subjects.*

ULT **now if you have acted in truth and in integrity with Jerubbaal and with his house this day, rejoice in Abimelech, and may he also rejoice in you**
UST Now if you truly have done the right thing toward Gideon and his family, then may you now be happy that Abimelech is your king, and may he also be happy that you are his subjects
(וְאִם־בֶּאֱמֶת וּבְתָמִים עֲשִׂיתֶם עִם־יְרֻבַּעַל וְעִם־בֵּיתוֹ הַיּוֹם הַזֶּה שִׂמְחוּ בַּאֲבִימֶלֶךְ וְיִשְׂמַח גַּם־הוּא בָּכֶם)

Jotham is concluding the long hypothetical statement he began in 9:16. He is repeating the **if** part of it for clarity, since he has said many other things after first stating that part. If it would be helpful in your language, you could explicitly state the implied "then" before that part of the statement. If you have been translating verses 16–19 as a series of shorter sentences, you could make this verse a sentence of its own and indicate that Jotham is introducing his conclusion here. Alternate translation: [So to conclude, if you have acted in truth and in integrity with Jerubbaal and with his house this day, then rejoice in Abimelech, and may he also rejoice in you]

Support Reference: Connect — Hypothetical Conditions

ULT **in truth and in integrity**
UST truly … the right thing
(בֶּאֱמֶת וּבְתָמִים)

See how you translated the same expression in 9:16. Alternate translation: [in complete sincerity]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and in integrity	the right thing
his house	his family
day	now
rejoice	then may you … be happy
in Abimelech	that Abimelech is your king

ULT	UST
and may … rejoice	and may … be happy

Judges 9:20

ULT	UST
But if not, may fire go forth from Abimelech, and may it consume the lords of Shechem and Beth Millo, and may fire go forth from the lords of Shechem and from Beth Millo, and may it consume Abimelech."	*But if what you did was not right, then I hope that Abimelech destroys you leaders of Shechem and you officers from the fort, and I hope that you destroy him!"*

ULT **But if not, may fire go forth**
UST But if what you did was not right, then I hope that … destroys
(וְאִם־אַ֗יִן תֵּצֵ֤א אֵשׁ֙)

Jotham is describing a further condition in which a second event would take place if a first event had. If it would be helpful in your language, you could explicitly state the implied "then" before the second part of this statement. Alternate translation: [But if not, then may fire go forth]

Support Reference: Connect — Hypothetical Conditions

ULT **But if not**
UST But if what you did was not right
(וְאִם־אַ֗יִן)

Jotham is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [But if you have not acted in truth and in integrity with Jerubbaal and with his house this day]

Support Reference: Ellipsis

ULT **may fire go forth from Abimelech, and may it consume the lords of Shechem and Beth Millo, and may fire go forth from the lords of Shechem and from Beth Millo, and may it consume Abimelech**

UST then I hope that Abimelech destroys you leaders of Shechem and you officers from the fort, and I hope that you destroy him

(תֵּצֵא אֵשׁ מֵאֲבִימֶלֶךְ וְתֹאכַל אֶת־בַּעֲלֵי שְׁכֶם וְאֶת־בֵּית מִלּוֹא וְתֵצֵא אֵשׁ מִבַּעֲלֵי שְׁכֶם וּמִבֵּית מִלּוֹא וְתֹאכַל אֶת־אֲבִימֶלֶךְ)

Jotham is speaking as if **fire** would literally **go forth** from Abimelech and burn up the lords of Shechem and Beth Millo and as if fire from them would also burn up Abimelech. Jotham is using fire to represent the destruction of warfare. He means that, if Abimelech and the lords of Shechem have not treated Gideon and his family right, then he hopes and expects that they will turn against each other and fight a war and destroy each other. (Part of what he said actually was fulfilled literally, when Abimelech burned the tower of Shechem, as verse 49 describes.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [may Abimelech and you lords of Shechem fight a war against each other that destroys all of you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Abimelech	Abimelech
and may it consume	then I hope that … destroys
the lords of	you leaders of
Shechem	Shechem
from the lords of	you
Shechem	you
and may it consume	and I hope that … destroy
Abimelech	him

Judges 9:21

ULT	UST
Then Jotham escaped and fled, and he went to Beer. And he dwelled there from the face of Abimelech his brother.	*After Jotham finished saying all of this, the leaders of Shechem tried to capture him, but he got away from them. He ran away to the town of Beer. He stayed there so that his half-brother Abimelech would not be able to kill him.*

ULT **Then Jotham escaped and fled**
UST After Jotham finished saying all of this, the leaders of Shechem tried to capture him, but he got away from them
(וַיִּנָּס יוֹתָם וַיִּבְרַח)

While the words **escaped** and **fled** mean similar things, the author does not seem to be using them together for emphasis (for example, to mean "hurriedly ran away") or to express a single idea through them (for example, to mean "escaped by running away"). He seems to mean implicitly that Jotham **escaped** from Shechem, that is, he was able to shout his message without being captured, and then **fled** to the city of Beer where he was apparently safe from Abimelech. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Then Jotham escaped from Shechem and fled for safety]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the face of**
UST so that … would not be able to kill him
(מִפְּנֵי)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:3. Alternate translation: [away from the presence of]

Support Reference: Metonymy

ULT **his brother**
UST his half-brother
(אָחִיו)

Jotham and Abimelech had the same father but not the same mother. Your language may have its own term or expression for this relationship. Alternate translation: [his father's son]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jotham	Jotham
Abimelech	Abimelech

Judges 9:22

ULT	UST
And Abimelech ruled over Israel three years.	*For the next three years, Abimelech ruled as the king of the city of Shechem. Many Israelites also accepted him as their king.*

ULT Israel
UST Many Israelites also accepted him as their
(יִשְׂרָאֵל)

The author is using all of **Israel** to mean one part of Israel. The narrative suggests that Abimelech ruled primarily over the city of Shechem and its surrounding towns. (Recall from 1:7 that in Canaan at this time, each city and town had a ruler who had the title of "king.") His authority and influence may have extended somewhat farther from there, through the territory of Ephraim and possibly into neighboring tribes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that part of Israel]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech
And … ruled	ruled as the king of the city of Shechem
Israel	Many Israelites also accepted him as their
years	For … years

Judges 9:23

ULT	UST
Then God sent a bad spirit between Abimelech and between the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech,	*Then God made Abimelech and the leaders of Shechem hostile toward each other. The leaders of Shechem started plotting against Abimelech.*

ULT **Then God sent a bad spirit between Abimelech and between the lords of Shechem**
UST Then God made Abimelech and the leaders of Shechem hostile toward each other
(וַיִּשְׁלַח אֱלֹהִים רוּחַ רָעָה בֵּין אֲבִימֶלֶךְ וּבֵין בַּעֲלֵי שְׁכֶם)

See the discussion of this statement in the Introduction to this chapter. The word **spirit** could refer to: (1) the attitude that Abimelech and the lords of Shechem had towards one another. Alternate translation: [Then God caused hostility between Abimelech and the lords of Shechem]; (2) a spiritual being. Alternate translation: [Then God sent a spiritual being that caused Abimelech and the lords of Shechem to fight with each other]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Then God sent**
UST Then God made … hostile toward each other
(וַיִּשְׁלַח אֱלֹהִים)

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

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
bad	Then … made … hostile toward each other
a … spirit	Then … made … hostile toward each other
Abimelech	Abimelech
Abimelech	Abimelech
between the lords of	the leaders of
Shechem	Shechem
the lords of	The leaders of
Shechem	Shechem

ULT	UST
with Abimelech	against Abimelech

Judges 9:24

ULT	UST
the violence of the 70 sons of Jerubbaal to come, and their blood to put, upon Abimelech their brother who killed them and upon the lords of Shechem who strengthened his hands to kill his brothers.	*The 70 sons of Jerubbaal were Abimelech's half-brothers, but he hired men to kill them. The leaders of Shechem gave him the money to have men kill his half-brothers. {So God made them enemies so that} they would suffer violently, just as they had caused others to suffer violently. God did this to punish them for the murders they had committed.*

ULT **the violence of the 70 sons of Jerubbaal to come, and their blood to put, upon Abimelech**

UST The 70 sons of Jerubbaal were Abimelech's … {So God made them enemies so that} they would suffer violently, just as they had caused others to suffer violently. God did this to punish them for the murders they had committed

(לָבֹוא חֲמַס שִׁבְעִים בְּנֵי־יְרֻבַּעַל וְדָמָם לָשׂוּם עַל־אֲבִימֶלֶךְ)

This verse is giving the reason why God "sent a bad spirit," as the previous verse described. It is not indicating why or how the lords of Shechem "dealt treacherously" with Abimelech. You may wish to clarify this for your readers. It may be helpful to begin a new sentence here. Alternate translation: [God did this so that the violence of the 70 sons of Jerubbaal would come upon, and to put their blood upon, Abimelech]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the violence of the 70 sons of Jerubbaal**

UST The 70 sons of Jerubbaal … {So God made them enemies so that} they would suffer violently, just as they had caused others to suffer violently

(חֲמַס שִׁבְעִים בְּנֵי־יְרֻבַּעַל)

The author is using this possessive form to describe the **violence** that was committed against **the 70 sons of Jerubbaal**, not to describe any violence that they committed. It may be helpful to clarify this for your readers. Alternate translation: [the violence that was committed against the 70 sons of Jerubbaal] or [the violence that the 70 sons of Jerubbaal suffered]

Support Reference: Possession

ULT **and their blood to put, upon Abimelech their brother who killed them**
UST were Abimelech's half-brothers, but he hired men to kill them … God did this to punish them for the murders they had committed
(וְדָמָם לָשִׂים עַל־אֲבִימֶלֶךְ אֲחִיהֶם אֲשֶׁר הָרַג אוֹתָם)

The expression **to put** the **blood** of one person on another means to hold responsible and punish that other person for killing the first one. This expression uses the term **blood** by association to mean death. Alternate translation: [and to hold their brother Abimelech, who killed them, responsible for their deaths] or [and to avenge their deaths by punishing their brother Abimelech, who killed them]

Support Reference: Idiom

ULT **their brother … his brothers**
UST half-brothers … his half-brothers
(אֲחִיהֶם & אֶת־אֶחָיו)

See how you translated the term "brother" in 9:21. Alternate translation: [their father's son … his father's sons]

Support Reference: Kinship

ULT **who strengthened his hands**
UST gave him the money
(אֲשֶׁר־חִזְּקוּ אֶת־יָדָיו)

This expression means that the lords of Shechem enabled Abimelech to do something he could not otherwise have done. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who enabled him] or [who gave him the means]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	were Abimelech's
killed	hired men to kill
the lords of	The leaders of
Shechem	Shechem
to kill	to have men kill

Judges 9:25

ULT	UST
And the lords of Shechem put ambushers against him on the tops of the hills, and they robbed everyone who passed by them on the road, and it was told to Abimelech.	*The leaders of Shechem decided not to rely on Abimelech anymore. Instead, they had some of their men hide up high on the hills around the city. {From there these men could see travelers approaching, and they surprised them} and robbed them when they got close. Abimelech heard about what they were doing.*

ULT **against him**
UST decided not to rely on Abimelech anymore
(לוֹ)

The phrase **against him** could mean: (1) to the disadvantage of Abimelech, that is, discrediting his authority and undermining the stability of his rule. Alternate translation: [to his disadvantage]; (2) to watch for Abimelech and try to capture him. Alternate translation: [to try to capture him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the tops of the hills**
UST up high on the hills around the city
(עַל רָאשֵׁי הֶהָרִים)

By **hills**, the author may mean Mount Gerizim and Mount Ebal. (This word can describe either hills or mountains.) The city of Shechem was in a valley between those two mountains. See how you translated the expression “on the top of Mount Gerizim” in 9:7. Alternate translation: [up high on Mount Gerizim and Mount Ebal]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and it was told to Abimelech**
UST Abimelech heard about what they were doing
(וַיֻּגַּד לַאֲבִימֶלֶךְ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and someone told Abimelech about this]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of	The leaders of
Shechem	Shechem
and they robbed	{ … and they surprised them} and robbed them
to Abimelech	Abimelech

Judges 9:26

ULT	UST
Then Gaal, the son of Ebed, came with his brothers and they went over into Shechem. And the lords of Shechem trusted in him.	*Then Gaal son of Ebed moved into the city of Shechem along with a group of men he commanded. The leaders of Shechem liked him and welcomed him.*

ULT Gaal … Ebed
UST Gaal … Ebed
(גַּעַל & עֶבֶד)

The word **Ebed** is the name of a man.

Support Reference: How to Translate Names

ULT with his brothers
UST along with a group of men he commanded
(וְאֶחָיו)

Here the term **brothers** probably does not describe men who have the same parents. It could be referring to: (1) a band of men who traveled about with Gaal. Some of them may have been related to him, but they were not all necessarily his relatives. Alternate translation: [with a band of men]; (2) men who were related to Gaal but who were not all necessarily his literal brothers. Alternate translation: [with some of his kinsmen]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into Shechem	the city of Shechem
the lords of	The leaders of
Shechem	Shechem
And … trusted	liked … and welcomed

Judges 9:27

ULT	UST
And they went out {into} the field and cut off their vineyards and trod, and they made offerings and went {into} the house of their god, and they ate and drank and cursed Abimelech.	*Then the people who lived in Shechem went out to their vineyards to pick some grapes. They pressed the grapes to make juice, and from the juice they made wine. They brought some of the wine as an offering into the temple of their god Baal-Berith. There they had a big feast and drank a lot of wine. Then they started cursing Abimelech.*

ULT And they went out
UST Then the people who lived in Shechem went out
(וַיֵּצְאוּ)

The author is using the pronoun **they** to mean the people of the city of Shechem. It may be helpful to clarify this for your readers. Alternate translation: [And the people of Shechem went out]

Support Reference: Pronouns — When to Use Them

ULT and cut off their vineyards
UST to pick some grapes
(וַיְבַצְּרוּ אֶת־כַּרְמֵיהֶם)

The author is using the term **vineyards** by association to mean the grapes on the vines in the vineyards. Alternate translation: [and cut clusters of grapes off the vines in their vineyards]

Support Reference: Metonymy

ULT and trod
UST They pressed the grapes to make juice, and from the juice they made wine
(וַיִּדְרֹכוּ)

The author is leaving some information implicit that he assumes readers will understand. He means that the people of Shechem **trod** on the grapes that they had picked. That is, they stepped on them to squeeze the juice out of them so that they could make wine from it. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and squeezed the grapes to make wine]

Support Reference: Assumed Knowledge and Implicit Information

ULT and they made offerings
UST They brought some of the wine as an offering
(וַיַּעֲשׂוּ הִלּוּלִים)

Based on its one other use in Leviticus 19:24, the term translated as **offerings** refers to fruit that people brought into a temple and ate, or drank as juice, as part of a harvest thanksgiving celebration. Alternate translation: [and they prepared fruit offerings to give thanks for their harvest]

Support Reference: Translate Unknowns

ULT {into} the house of their god
UST the temple of their god Baal-Berith
(בֵּית אֱלֹהֵיהֶם)

The author is speaking of the temple of the **god** that the people of Shechem worshiped as if it were a **house** in which that false god lived. See how you translated the similar expression in 9:4. Alternate translation: [into the temple of their god]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their vineyards	some grapes
offerings	some of the wine as an offering
{into} the house of	the temple of
their god	their god Baal-Berith
and cursed	Then they started cursing
Abimelech	Abimelech

Judges 9:28

ULT	UST
Then Gaal, the son of Ebed, said, "Who {is} Abimelech, and who {is} Shechem, that we should serve him? {Is he} not the son of Jerubbaal, and {is not} Zebul his deputy? Serve the men of Hamor, the father of Shechem. But we, why should we serve him?	*Gaal son of Ebed said, "We should not allow Abimelech to rule over us! His mother was from Shechem, but his father was Jerubbaal{, an Israelite}. So he is not really one of us! {We should not allow} Zebul {to rule over us either, since} it was Abimelech who appointed him as governor of our city. Instead, our ruler should be one of the descendants of Hamor, who founded our city of Shechem. We should not be allowing a foreigner like Abimelech to rule us.*

ULT **Who {is} Abimelech, and who {is} Shechem, that we should serve him? {Is he} not the son of Jerubbaal, and {is not} Zebul his deputy**

UST We should not allow Abimelech to rule over us! His mother was from Shechem, but his father was Jerubbaal{, an Israelite}. So he is not really one of us! {We should not allow} Zebul {to rule over us either, since} it was Abimelech who appointed him as governor of our city … our

(מִי־אֲבִימֶלֶךְ וּמִי־שְׁכֶם כִּי נַעַבְדֶנּוּ הֲלֹא בֶן־יְרֻבַּעַל וּזְבֻל פְּקִידָו)

Gaal is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or exclamations. Alternate translation: [We should not serve Abimelech, even though he is from Shechem! After all, he is the son of Jerubbaal! And Zebul is just somebody he appointed]

Support Reference: Rhetorical Question

ULT **Who {is} Abimelech, and who {is} Shechem, that we should serve him**

UST We should not allow Abimelech to rule over us! His mother was from Shechem

(מִי־אֲבִימֶלֶךְ וּמִי־שְׁכֶם כִּי נַעַבְדֶנּוּ)

Gaal is using the name **Shechem** by association to mean Abimelech, probably because Abimelech is from Shechem. Alternate translation: [Who is Abimelech? Who is this man from Shechem, that we should serve him?]

Support Reference: Metonymy

ULT **Who {is} Abimelech, and who {is} Shechem, that we should serve him**
UST We should not allow Abimelech to rule over us! His mother was from Shechem
(מִי־אֲבִימֶלֶךְ וּמִי־שְׁכֶם כִּי נַעַבְדֶנּוּ)

The first two phrases mean basically the same thing. Gaal is referring to the same person by the names **Abimelech** and **Shechem**. However, there is a slight difference in meaning. The second phrase makes a mild concession, indicating that perhaps there is some basis to serve Abimelech, since he is from the city of Shechem and his mother is related to the people who live there. (In 9:3, the people of the city say of Abimelech, "He is our brother," meaning "our kinsman.") You may wish to indicate this in your translation. Alternate translation: [Why should we serve Abimelech, even though he is from Shechem?]

Support Reference: Parallelism

ULT **we should serve him**
UST to rule over us
(נַעַבְדֶנּוּ)

Gaal is using the pronoun **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **{Is he} not the son of Jerubbaal**
UST but his father was Jerubbaal{, an Israelite}. So he is not really one of us
(הֲלֹא בֶן־יְרֻבַּעַל)

Gaal is implicitly suggesting a reason why the people of Shechem should not serve Abimelech. His point is that Abimelech is the son of somebody outside their people group, an Israelite. Gaal may be using the name Jerubbaal instead of Gideon to make a further point, that Abimelech's father opposed the worship of Baal, while the people of Shechem are devoted to Baal. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [He is the son of Jerubbaal, an Israelite who opposed the worship of Baal]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and {is not} Zebul his deputy**
UST {We should not allow} Zebul {to rule over us either, since} it was Abimelech who appointed him as governor of our city … our
(וְזֶבֶל פְּקִידָו)

The author could have indicated in 9:22, when he briefly described Abimelech's reign, that Abimelech appointed a man named Zebul as his **deputy** to govern Shechem whenever he was not present there. However, the author is instead reporting what Gaal said at this festival as a way of introducing **Zebul** as a new participant in the story. If this would not be clear to your readers, you could explain in a footnote that Zebul was a man whom Abimelech had appointed to govern Shechem whenever he himself was away from the city.

Support Reference: Introduction of New and Old Participants

ULT **and {is not} Zebul**
UST Zebul
(וְזֶבֶל)

The word **Zebul** is the name of a man.

Support Reference: How to Translate Names

ULT **Serve the men of Hamor**
UST Instead … ruler should be one of the descendants of Hamor … our
(עִבְדוּ אֶת־אַנְשֵׁי חֲמוֹר)

Gaal may be using the plural form **men** to indicate what the people of Shechem should regularly do. However, on this occasion, he means that they should serve a specific descendant of Hamor, their ancestor, instead of Abimelech. Alternate translation: [You should always be serving one of the descendants of Hamor] or [You should be serving a fellow descendant of Hamor instead]

Support Reference: Unusual Uses of the Plural

ULT **the father of Shechem**
UST who founded … city of Shechem
(אֲבִי שְׁכֶם)

While a man named **Hamor** had literally been the **father** of a man named **Shechem** (Genesis 34:2), Gaal probably means that Hamor was the ancestor of the people who lived in Shechem. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the founder of Shechem] or [the ancestor of the people of Shechem]

Support Reference: Metaphor

ULT **But we, why should we serve him**
UST We should not be allowing a foreigner like Abimelech to rule us
(וּמַדּוּעַ נַעַבְדֶנּוּ אֲנָחְנוּ)

Gaal is stating the pronoun **we** separately, even though the verb translated as **should we serve** already includes this meaning. He is doing that in order to contrast Abimelech's ancestry with the ancestry of the people of Shechem. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [But why should we, who are descendants of Hamor, serve Abimelech, who is an Israelite?]

Support Reference: Pronouns — When to Use Them

ULT **But we, why should we serve him**
UST We should not be allowing a foreigner like Abimelech to rule us
(וּמַדּוּעַ נַעַבְדֶנּוּ אֲנָחְנוּ)

Gaal is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [But we, we should not serve Abimelech!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} Abimelech	Abimelech
{is} Shechem	His mother was from Shechem
we should serve him	to rule over us
Serve	Instead … ruler should be … our
Hamor	Hamor
Shechem	city of Shechem

ULT	UST
should we serve him	allowing a foreigner like Abimelech to rule

Judges 9:29

ULT	UST
Now who will give this people into my hand? Then I would remove Abimelech.” And he said to Abimelech, “Increase your army and come out.”	*If you appoint me to be your leader, I will make Abimelech stop being your leader.” Then Gaal boasted that he would not be afraid to fight Abimelech and his whole army.*

> ULT **Now who will give this people into my hand**
> UST If you appoint me to be your leader
> (וּמִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי)

The question **who will give** was a characteristic way for a Hebrew speaker to introduce a wish. If it would be helpful in your language, you could translate this question as a statement or exclamation expressing a wish. Alternate translation: [I wish that someone would give this people into my hand!]

Support Reference: Idiom

> ULT **And he said to Abimelech, “Increase your army and come out**
> UST Then Gaal boasted that he would not be afraid to fight Abimelech and his whole army
> (וַיֹּאמֶר לַאֲבִימֶלֶךְ רַבֶּה צְבָאֲךָ וְצֵאָה)

Gaal is speaking to Abimelech even though he is not present and cannot hear him. Gaal is doing this to show in a strong way how he feels about Abimelech. He is actually speaking to the people who can hear him, the others who are present at this feast. If your readers might not understand why Gaal is speaking to someone who is not present, you could translate his words as if he were speaking directly to others who are present. You could also describe what Gaal is doing here, as the UST does. Alternate translation, continuing the direct quotation: [I would fight against him and his whole army and defeat him!]

Support Reference: Apostrophe

ULT **Increase your army**
UST and his whole army
(רַבֶּה צְבָאֶךָ)

Gaal is probably not saying that Abimelech should seek a larger number of troops than are already at his disposal. He is probably saying that even if Abimelech summoned all of the men who would willingly serve in his army, he would not be afraid to fight a battle with him. (Abimelech probably ordinarily traveled with just a small number of bodyguards, and Gaal is boasting that he could defeat a much larger force than that.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [mobilize your forces]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech
to Abimelech	Abimelech

Judges 9:30

ULT	UST
And Zebul, the ruler of the city, heard the words of Gaal, the son of Ebed, and his nose burned.	*When Zebul, the governor of Shechem, heard Gaal son of Ebed talking {about Abimelech} this way, he became very angry.*

ULT the words of Gaal
UST Gaal … talking {about Abimelech} this way
(אֶת־דִּבְרֵי גַּעַל)

The author is using the term **words** to represent what Gaal said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Gaal said]

Support Reference: Metonymy

ULT and his nose burned
UST he became very angry
(וַיִּחַר אַפּוֹ)

See the discussion of this term in the Introduction to Judges, and see how you translated the similar expression in 2:14. Alternate translation: [and he became furious]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ruler of	the governor of

Judges 9:31

ULT	UST
And he sent messengers to Abimelech in deceit, saying, "Behold, Gaal, the son of Ebed, and his brothers {are} come to Shechem, and behold, {they are} inciting the city against you.	*But Zebul did not show that he was angry. He sent messengers to warn Abimelech, but he pretended he was sending them for some other reason. The messengers told Abimelech, "Be careful! A certain man, Gaal son of Ebed, has brought a group of men that he commands to Shechem. You need to know that they are getting the people who live in Shechem to rebel against you.*

ULT in deceit
UST but he pretended he was sending them for some other reason
(בְּתָרְמָה)

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. The idea is that Zebul sent the messengers openly but pretended that he was sending them for some other reason. The idea is not that Zebul sent the messengers secretly so that no one knew he had sent them. Alternate translation: [deceitfully]

Support Reference: Abstract Nouns

ULT Behold … and behold
UST Be careful … You need to know that
(הִנֵּה & וְהִנֵּם)

See the discussion of this term in the Introduction to Judges, and see how you translated the similar expression in 1:2. Alternate translation: [Now listen … and pay attention]

Support Reference: Metaphor

ULT and his brothers {are} come to Shechem
UST has brought a group of men that he commands to Shechem
(וְאֶחָיו בָּאִים שְׁכֶמָה)

See how you translated the similar expression in 9:26. Alternate translation: [has come to Shechem with a band of men]

Support Reference: Metaphor

ULT **the city**
UST the people who live in Shechem
(אֶת־הָעִיר)

Zebul's messengers are using the term **city** by association to mean the people of the city.

Alternate translation: [the people of the city]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
messengers	messengers
Abimelech	Abimelech
in deceit	but he pretended he was sending them for some other reason
to Shechem	to Shechem

Judges 9:32

ULT	UST
So now arise {at} night, you and the people who {are} with you, and hide in the field.	*So you and your troops should come here at night{, when no one will see you,} and hide in the area outside the city.*

ULT **So now**
UST So
(וְעַתָּה)

The messengers are not using the word **now** to mean "at this moment." They are using the word to draw attention to the important point that follows. Alternate translation: [So this is what you should do:]

Support Reference: Connecting Words and Phrases

ULT **arise … and hide**
UST should come here … and hide
(קוּם & וֶאֱרֹב)

While these are imperatives, the messengers are using them to communicate a recommendation from Zebul rather than a command. Translate them with a form that someone would use in your language to address a superior. Alternate translation: [I would recommend that you arise … and hide]

Support Reference: Irregular Use of Tenses

ULT **arise**
UST should come here
(קוּם)

See how you translated the word **arise** in 4:14. While Abimelech and his troops would have to get up out of bed in order to travel to Shechem **at night**, the meaning is not simply that they should do that, but that they should take action to defeat the rebellion. Alternate translation: [get going] or, perhaps more deferentially, [take action]

Support Reference: Idiom

> ULT **in the field**
> UST in the area outside the city
> (בַּשָּׂדֶה)

Since 9:36 indicates that Abimelech and his troops launched their attack from "the tops of the hills," and the people of Shechem grew their crops in the valley between the hills, not up on the hills, the messengers are probably using the word **field** to mean the open area outside the city. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in the countryside]

Support Reference: Assumed Knowledge and Implicit Information

Judges 9:33

ULT	UST
And it shall happen in the morning, as the sun rises, you shall start early and you shall rush against the city. And behold, he and the people who {are} with him {will be} coming out against you, and you shall do to him according to what your hand finds."	*That way, in the morning, as soon as it becomes light, you can immediately attack the city. Gaal and his men will surely come out of the city to fight against you, and when they do, you can do whatever you want to him."*

ULT **you shall start early and you shall rush … against you, and you shall do … your hand**
UST you can immediately attack … to fight against you, and when they do, you can do whatever you want to him
(תַּשְׁכִּים וּפָשַׁטְתָּ & אֵלָיִךְ וְעָשִׂיתָ & יָדֶךָ)

The words **you** and **your** are singular throughout this verse because the messengers are addressing Abimelech directly. However, they are speaking of what he and his troops will do, so it may be more natural for you to use plural forms if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **he**
UST Gaal
(הוּא)

The pronoun **he** refers to Gaal. It may be helpful to clarify this for your readers. Alternate translation: [Gaal]

Support Reference: Pronouns — When to Use Them

ULT **according to what your hand finds**
UST and when they do, you can do whatever you want to him
(כַּאֲשֶׁר תִּמְצָא יָדֶךָ)

The messengers are using a common expression that means that Abimelech would do what the opportunity allowed and the situation directed. In other words, Zebul was not making any further recommendation about what Abimelech should do at this point but leaving it to his discretion. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as the opportunity presents]

Support Reference: Idiom

> ULT **And it shall happen in the morning, as the sun rises, you shall start early and you shall rush against the city**
> UST That way, in the morning, as soon as it becomes light, you can immediately attack the city
> (וְהָיָה בַבֹּקֶר כִּזְרֹחַ הַשֶּׁמֶשׁ תַּשְׁכִּים וּפָשַׁטְתָּ עַל־הָעִיר)

The messengers are continuing to communicate a recommendation from Zebul. Translate this using forms that someone would use in your language to address a superior. Alternate translation: [And I would recommend that in the morning, as the sun rises, you start early and rush against the city]

Support Reference: Irregular Use of Tenses

Judges 9:34

ULT	UST
So Abimelech and all of the people who {were} with him arose {at} night, and they ambushed against Shechem, {in} four companies.	*So Abimelech and all of his troops got up during the night. They divided into four groups and hid in the fields near Shechem.*

ULT **So … arose**
UST So … got up
(וַיָּקָם)

See how you translated the similar expression in 9:32. Alternate translation: [So … got going]

Support Reference: Idiom

ULT **and they ambushed against Shechem**
UST and hid in the fields near Shechem
(וַיֶּאֱרְבוּ עַל־שְׁכֶם)

The verb translated as **ambushed** here is the same one that was translated as "ambushers" in 9:25 and as "hide" in 9:32. Abimelech and his troops followed Zebul's advice to hide so that they could not be seen and so that they could launch a surprise attack in the morning. Alternate translation: [and they set up an ambush against Shechem]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech
Shechem	Shechem

Judges 9:35

ULT	UST
And Gaal, the son of Ebed, went out and stood in the entrance of the gate of the city, and Abimelech and the people who {were} with him arose from the ambush.	*{The next morning,} Gaal went out and stood at the city gate. {While he was standing there,} Abimelech and his soldiers came out of their hiding places and started coming toward him.*

ULT **And Gaal, the son of Ebed, went out and stood in the entrance of the gate of the city**
UST The next morning,} Gaal went out and stood at the city gate. {While he was standing there … }
(וַיֵּצֵא גַּעַל בֶּן־עֶבֶד וַיַּעֲמֹד פֶּתַח שַׁעַר הָעִיר)

See the discussion of this verse in the Introduction to this chapter. Since the author does not say explicitly why Gaal **stood in the entrance of the gate of the city**, it would probably be best to say no more about this in your translation than the original text does.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and … arose from the ambush**
UST came out of their hiding places and started coming toward him
(וַיָּקָם & מִן־הַמַּאְרָב)

In this context, the word **arose** does refer literally to standing up from a sitting or lying position. Alternate translation: [and … stood up from where they had been hiding]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gate of	at the … gate … he
Abimelech	Abimelech

Judges 9:36

ULT	UST
And Gaal saw the people and he said to Zebul, "Behold, a people {is} coming down from the tops of the hills!" But Zebul said to him, "The shadow of the hills, you {are} seeing as men."	*When Gaal saw the soldiers, he said to Zebul, "Look! There is a group of people coming down from the hills!" But Zebul said, "You are just seeing the shadow that one hill casts on another as the sun gets higher in the sky. That dark shape is not a group of people. It only looks like one."*

ULT **to Zebul**
UST to Zebul
(אֶל־זְבֻל)

The author expects readers to understand implicitly that Zebul had gone out to the city gate with Gaal. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to Zebul, who had gone out to the gate with him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But Zebul said to him**
UST But Zebul said
(וַיֹּאמֶר אֵלָיו זְבֻל)

The author expects readers to understand implicitly that Zebul is not sharing an honest opinion with Gaal. Zebul is trying to deceive him into thinking that Abimelech has not yet arrived, so that Gaal will not be able to prepare his defenses sufficiently. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But Zebul said to him deceptively]

Support Reference: Assumed Knowledge and Implicit Information

Judges 9:37

ULT	UST
And Gaal resumed to speak more and he said, "Behold, people {are} coming down from the navel of the land, and one company {is} coming along the way of the Oak of the Diviners."	*But Gaal {kept watching and} spoke again. He said to Zebul, "Look! I do see groups of people coming down that central hill! I also see a group coming towards us along the road that goes past the Oak of the Diviners."*

ULT **people {are} coming down**
UST groups of people coming down
(עָם יוֹרְדִים)

Here the expression **coming down** is plural, even though the subject, **people**, is singular. In the previous verse, with the same subject, "coming down" was singular. This suggests that Gaal was speaking of a single group of people in the previous verse and that here he is using **people** in a collective sense to mean several groups of people. He is now able to distinguish the separate companies, as Abimelech's troops get closer. If it would be helpful to your readers, you may wish to reflect this distinction in your translation. The UST models one way to do that.

Support Reference: Unusual Uses of the Plural

ULT **the navel of the land**
UST that central hill
(טַבּוּר הָאָרֶץ)

This expression could be: (1) a description of some geographic feature. Alternate translation: [the center of the land] or [the crest of that hill]; (2) the name of one of the hills around Shechem. Gaal could be pointing out a specific location by name, as he does later in the verse by naming a large tree. If you represent this as a name, you could translate the meaning into your own language, or you could use the words of the Hebrew text and spell them the way they sound in your language. Alternate translation: [the Navel of the Land] or [Tabbur Haarets]

Support Reference: Copy or Borrow Words

ULT **the Oak of the Diviners**
UST the Oak of the Diviners
(אֵלוֹן מְעוֹנְנִים)

This expression could be: (1) the name of a large tree near Shechem. You could translate the meaning of this name into your own language, or you could use the words of the Hebrew text and spell them the way they sound in your language. Alternate translation: [the Fortunetellers' Tree] or [Elon Meonenim]; (2) a description of some geographic feature. Alternate translation: [that large tree over there where people tell fortunes]

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Oak of the Diviners	the Oak of the Diviners

Judges 9:38

ULT	UST
Then Zebul said to him, "Where now {is} your mouth, {by} which you said, 'Who {is} Abimelech, that we should serve him?' {Is} this not the people that you despised? Indeed, go out now and fight with it."	*Then Zebul said to Gaal, "Earlier you spoke boastfully. You said, 'We should not allow Abimelech to rule over us!' That is who you see coming: the army that you said you could easily defeat. So now that they are here, go out and fight them!"*

ULT Where now {is} your mouth
UST Earlier you spoke boastfully
(אַיֵּה אַפְּוֹא פִּיךָ)

Zebul is referring to the confidence that led Gaal to boast against Abimelech by association with the **mouth** with which Gaal made this boast. Alternate translation: [Where now is your confidence]

Support Reference: Metonymy

ULT Where now {is} your mouth, {by} which you said
UST Earlier you spoke boastfully. You said
(אַיֵּה אַפְּוֹא פִּיךָ אֲשֶׁר תֹּאמַר)

Zebul is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You no longer seem as confident as when you said]

Support Reference: Rhetorical Question

ULT {by} which you said, 'Who {is} Abimelech, that we should serve him
UST Earlier you spoke boastfully. You said, 'We should not allow Abimelech to rule over us
(אֲשֶׁר תֹּאמַר מִי אֲבִימֶלֶךְ כִּי נַעַבְדֶנּוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [by which you asked who Abimelech was, that you should serve him]

Support Reference: Quotes within Quotes

ULT **Who {is} Abimelech, that we should serve him**
UST We should not allow Abimelech to rule over us
(מִי אֲבִימֶלֶךְ כִּי נַעַבְדֶנּוּ)

Gaal was using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [We should not serve Abimelech!]

Support Reference: Rhetorical Question

ULT **that we should serve him**
UST to rule over us
(כִּי נַעַבְדֶנּוּ)

In the statement he made in 9:28, which Zebul is quoting here, Gaal was using the pronoun **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. If you translate this statement as an indirect quotation, the word "you" that is equivalent to **we** should be plural.

Support Reference: Exclusive and Inclusive 'We'

ULT **{Is} this not the people that you despised**
UST That is who you see coming: the army that you said you could easily defeat
(הֲלֹא זֶה הָעָם אֲשֶׁר מָאַסְתָּה בּוֹ)

Zebul is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [This is the people that you despised!]

Support Reference: Rhetorical Question

ULT **{Is} this not the people … with it**
UST That is who you see coming: the army … them
(הֲלֹא זֶה הָעָם & בּוֹ)

Gaal is thinking of these **people** as a group and so he is using the singular pronoun **it**. It may be more natural in your language to use a plural pronoun. Alternate translation: [Are these not the people … with them]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} Abimelech	Abimelech

ULT	UST
we should serve him	to rule over us

Judges 9:39

ULT	UST
So Gaal went out to the face of the lords of Shechem, and he fought with Abimelech.	*So Gaal and his men went out of the city and fought against the army of Abimelech. The leaders of Shechem were watching {to see what would happen}.*

ULT So Gaal went out … and he fought with Abimelech
UST So Gaal and his men went out of the city and fought against the army of Abimelech
(וַיֵּצֵא גַּעַל & וַיִּלָּחֶם בַּאֲבִימֶלֶךְ)

As the Introduction to Judges discusses, the author is using **Gaal** and **Abimelech** to represent them and their armies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [So Gaal led his soldiers into battle … against Abimelech and his soldiers]

Support Reference: Synecdoche

ULT to the face of the lords of Shechem
UST The leaders of Shechem were watching {to see what would happen}
(לִפְנֵי בַּעֲלֵי שְׁכֶם)

See the discussion of the term **to the face** in the Introduction to Judges. Alternate translation: [before the lords of Shechem]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of	The leaders of
Shechem	Shechem
with Abimelech	against the army of Abimelech

Judges 9:40

ULT	UST
And Abimelech pursued him, and he fled from his face. And many wounded fell, up to the entrance of the gate.	*Abimelech and his men {defeated them and} chased them when they ran away. They stabbed and killed many of Gaal's men all the way back to the city gate of Shechem.*

ULT And Abimelech pursued him
UST Abimelech and his men {defeated them and} chased them
(וַיִּרְדְּפֵהוּ אֲבִימֶלֶךְ)

The author is using the last thing that happened in this battle to mean everything that happened in the battle. Abimelech and his army defeated Gaal and his men, so they retreated, and Abimelech **pursued** them. Alternate translation: [And Abimelech routed him] or [And Abimelech defeated him so that he gave up and retreated]

Support Reference: Synecdoche

ULT wounded
UST They stabbed
(חֲלָלִים)

The author is using the adjective **wounded** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [wounded soldiers]

Support Reference: Nominal Adjectives

ULT And … fell
UST and killed
(וַיִּפָּלוּ)

The author is using the word **fell** to mean "died," by association with the way that people fall down when they die. Alternate translation: [And … died]

Support Reference: Metonymy

> ULT **up to the entrance of the gate**
> UST all the way back to the city gate of Shechem
> (עַד־פֶּתַח הַשָּׁעַר)

The implication is that Gaal's men would have been safe if they had been able to go through the **gate** back into the city. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [before they could get safely back inside the city gate]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech and his men
the gate	the city gate of Shechem

Judges 9:41

ULT	UST
Then Abimelech dwelt in Arumah. And Zebul drove out Gaal and his brothers from dwelling in Shechem.	*Abimelech then went to the nearby town of Arumah. Zebul forced Gaal and the group of men he commanded to leave Shechem, where they had been living.*

ULT in Arumah
UST to the nearby town of Arumah
(בָּארוּמָה)

The word **Arumah** is the name of a town. It was about five miles away from Shechem.

Support Reference: How to Translate Names

ULT and his brothers
UST and the group of men he commanded
(וְאֶת־אֶחָיו)

See how you translated the same expression in 9:26. Alternate translation: [and his band of men]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech
in Shechem	Shechem

Judges 9:42

ULT	UST
And it happened on the next day that the people went out {to} the field, and they reported {this} to Abimelech.	*Then, the next day, the people of Shechem were getting ready to leave the city and go out and work in their fields. Someone told Abimelech what they were going to do.*

ULT **that … went out**
UST were getting ready to leave the city and go out
(וַיֵּצְא)

It is clear from the narrative that this action was not completed by the time it was **reported** to Abimelech. It was something that the people were planning to do and that was in process. It may be more natural in your language to use a different verb tense to indicate this. Alternate translation: [that … were going out]

Support Reference: Irregular Use of Tenses

ULT **{to} the field**
UST and work in their fields
(הַשָּׂדֶה)

The author is using the word **field** to mean all of the cultivated land around Shechem. It may be more natural in your language to use the plural form of that word, here and in the next two verses. Alternate translation: [to the fields]

Support Reference: Collective Nouns

ULT **and they reported {this} to Abimelech**
UST Someone told Abimelech what they were going to do
(וַיַּגִּדוּ לַאֲבִימֶלֶךְ)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the next day	the next day
and they reported {this}	Someone told … what they were going to do

ULT	UST
to Abimelech	Abimelech

Judges 9:43

ULT	UST
So he took the people and divided them into three companies and hid in the field. Then he saw and behold, the people {were} gone out from the city, and he arose against them and killed them.	*So Abimelech divided his men into three groups and had them hide in the fields around Shechem. Then, once they saw that the people were out in the fields away from the city, they got up and attacked them.*

ULT **the people … the people**
UST his men … the people
(אֶת־הָעָם & הָעָם)

In its first instance in this verse, the expression **the people** refers to Abimelech's army, as in 9:34–38. In its second instance, this expression refers to the citizens of Shechem, as in 9:42. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and hid**
UST and had them hide
(וַיֶּאֱרֹב)

See how you translated the word "hide" in 9:32. Alternate translation: [and set an ambush]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and killed them	and attacked

Judges 9:44

ULT	UST
For Abimelech and the companies that {were} with him rushed out. And they stood {at} the entrance of the gate of the city, while two of the companies rushed against all who {were} in the field and killed them.	*When Abimelech and his soldiers came out of hiding, he and one group of them ran to the city gate {and blocked it}. The other two groups of soldiers ran out to the fields and killed the people of Shechem who were there.*

ULT For Abimelech
UST When Abimelech
(וַאֲבִימֶלֶךְ)

In this verse, the author provides fuller details about how Abimelech and his soldiers killed the people of Shechem who had gone out into the fields, as he described briefly at the end of the previous verse. The ULT indicates this with the word **For**. Your language may have a connecting word or phrase that you can use in your translation to indicate that this verse is providing fuller details about what the author has just said. Alternate translation: [They were able to do this because Abimelech]

Support Reference: Connecting Words and Phrases

ULT And they stood
UST he and one group of them ran … and blocked it
(וַיַּעַמְדוּ)

The context indicates that the pronoun **they** refers to Abimelech and the soldiers who were with him in one of the three **companies** into which he had divided his army. It may be helpful to clarify this for your readers. Alternate translation: [And Abimelech and the men who were with him in one company stood]

Support Reference: Pronouns — When to Use Them

ULT **{at} the entrance of the gate of the city**
UST to the city gate
(פֶּתַח שַׁעַר הָעִיר)

The author means implicitly that Abimelech and one group of soldiers went to the **gate of the city** to keep anyone who was in the fields from getting back into the city for safety. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [at the entrance of the gate of the city to keep anyone from getting back into the city for safety]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
For Abimelech	When Abimelech
the gate of	to the … gate
and killed them	and killed

Judges 9:45

ULT	UST
And Abimelech fought with the city all of that day. And he captured the city, and he killed the people who {were} in it. Then he tore down the city and sowed it {with} salt.	*Abimelech and his soldiers fought against the people of Shechem all that day. When they finally conquered the city, they killed all the people who lived there. They tore down all of the buildings. Then they threw salt over the ruins to show that they never wanted anyone to live there again.*

ULT **and sowed it {with} salt**
UST Then they threw salt over the ruins to show that they never wanted anyone to live there again
(וַיִּזְרָעֶהָ מֶלַח)

The author is speaking as if Abimelech literally took **salt** and **sowed** it as seed that would grow up from the ground. He means that Abimelech scattered salt all over the ruins of Shechem the way people in this culture scattered seed that they were planting. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and scattered salt all over it]

Support Reference: Metaphor

ULT **and sowed it {with} salt**
UST Then they threw salt over the ruins to show that they never wanted anyone to live there again
(וַיִּזְרָעֶהָ מֶלַח)

Scattering salt all over the ruins of Shechem was a symbolic action. Abimelech did this to express the wish that the city would always be an uninhabited wasteland, like a salt desert. It was as if he was saying, “May no one ever live here again.” If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and sowed it with salt to express the wish that it would always be an uninhabited wasteland]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Abimelech	Abimelech and his soldiers
day	day
And he captured	When they finally conquered
he killed	they killed

ULT	UST
and sowed it	Then they threw … over the ruins

Judges 9:46

ULT	UST
And all of the lords of the tower of Shechem heard, and they entered into the citadel of the house of El-Berith.	*A group of soldiers lived in a fortress near Shechem that had a defensive tower. When their commanders heard what had happened, all of them went inside the fortress, which was also a temple of their god El-Berith.*

ULT **the lords of the tower of Shechem**
UST A group of soldiers lived in a fortress near Shechem that had a defensive tower
(בַּעֲלֵי מִגְדַּל־שְׁכֶם)

Here the author is probably re-introducing participants to the story whom he has mentioned earlier. They seem to be the same people who are described in 9:6 as "Beth Millo," officers from a military post near the city that included its defensive tower. If your language has its own way of re-introducing participants, you can use it here in your translation. Alternate translation: [the officers of the military post that included the tower of Shechem]

Support Reference: Introduction of New and Old Participants

ULT **the house of**
UST which was also a temple
(בֵּית)

See how you translated the same expression in 9:4. Alternate translation: [the temple of]

Support Reference: Metaphor

ULT **El-Berith**
UST of their god El-Berith
(אֵל בְּרִית)

The expression **El-Berith** seems to be another name for the false god that is called Baal-Berith in 8:33 and 9:4. El-Berith means "god of the covenant," while Baal-Berith means "master of the covenant." So that readers will know that this is the same false god, you could use the name Baal-Berith here, or you could use a general expression. Alternate translation: [their false god]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tower of	in a fortress … that had a defensive tower

ULT	UST
Shechem	near Shechem
the citadel of	the fortress
the house of	which was also a temple

Judges 9:47

ULT	UST
And it was reported to Abimelech that all of the lords of the tower of Shechem had assembled themselves.	*Somebody told Abimelech that the commanders of the fortress near Shechem had all gone inside it.*

ULT And it was reported to Abimelech
UST Somebody told Abimelech
(וַיֻּגַּד לַאֲבִימֶלֶךְ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And someone reported to Abimelech]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And it was reported	Somebody told
to Abimelech	Abimelech
the lords of	the commanders of
the tower of	the fortress
Shechem	near Shechem
had assembled themselves	had … gone inside it

Judges 9:48

ULT	UST
So Abimelech went up Mount Zalmon, he and all of the people who {were} with him, and Abimelech took axes in his hand. And he cut a branch of the trees and lifted it and set {it} on his shoulder and said to the people who {were} with him, "What you have seen I have done, hurry, do like me."	*So Abimelech and all of his soldiers went onto the slopes of {nearby} Mount Zalmon. They brought axes with them. Abimelech cut a large branch from a tree and put it on his shoulder. He told all of his soldiers, "Quickly, all of you cut branches as you just saw me do!"*

ULT **and Abimelech took axes in his hand**

UST They brought axes with them

(וַיִּקַּח אֲבִימֶלֶךְ אֶת־הַקַּרְדֻּמּוֹת בְּיָדוֹ)

In this context, as the similar uses in 1 Samuel 14:34 and Jeremiah 38:10 show, this expression means that Abimelech brought axes with him. That is, he had his men bring as many axes with them as they could. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and Abimelech brought axes with him] or [and Abimelech had his men bring axes with them]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech
Abimelech	They
axes	axes

Judges 9:49

ULT	UST
So all the people also cut, a man a branch, and they went after Abimelech. And they set {them} against the citadel, and they burned the citadel upon them with fire. So all of the men of the tower of Shechem also died, about 1,000 men and women.	*So each one of the soldiers also cut a branch, {and they carried them down the mountain,} following Abimelech. They went to the fortress and piled the branches against its walls. Then they set the branches on fire. About 1,000 men and women were inside the tower near Shechem. The fire burned up the fortress and killed all of them too.*

ULT **and they burned the citadel upon them with fire**
UST Then they set the branches on fire … The fire burned up the fortress
(וַיַּצִּיתוּ עֲלֵיהֶם אֶת־הַמִּצְרַיִם 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. Alternate translation: [and they used them to set fire to the citadel] or [and they burned the citadel with them]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech
the citadel	to the fortress … its walls
the citadel	the fortress
the tower of	were inside the tower
Shechem	near Shechem

Judges 9:50

ULT	UST
Then Abimelech went to Thebez and encamped against Thebez, and he captured it.	*After that, Abimelech and his soldiers went to the town of Thebez{, whose people had also rebelled against him}. They surrounded it and conquered it.*

ULT **Then Abimelech went to Thebez and encamped against Thebez**

UST After that, Abimelech and his soldiers went to the town of Thebez{, whose people had also rebelled against him}. They surrounded it

(וַיֵּלֶךְ אֲבִימֶלֶךְ אֶל־תֵּבֵץ וַיִּחַן בְּתֵבֵץ)

The author is leaving some information implicit that he assumes readers will understand. The people of **Thebez** had apparently also rebelled against Abimelech. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech and his soldiers
and he captured it	and conquered it

Judges 9:51

ULT	UST
But a strong tower was in the midst of the city, and all of the men and women and all of the lords of the city fled there. And they closed {it} behind them and went up onto the roof of the tower.	*But the people of that city had built a tower where they would be safe if someone attacked them. Many men and women from the city, including its leaders, ran to the tower. Once they were inside, they locked the door. Then they climbed up to the roof of the tower.*

ULT **all of the men and women and all of the lords of the city**
UST Many men and women from the city, including its leaders
(כָּל־הָאֲנָשִׁים וְהַנָּשִׁים וְכֹל֙ בַּעֲלֵ֣י הָעִ֔יר)

The author is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [and a large number of the men and women and of the lords of the city]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But a … tower	a tower
the tower	the tower

Judges 9:52

ULT	UST
Then Abimelech came to the tower and fought with it. And he came near to the entrance of the tower to burn it with fire.	*Abimelech and his soldiers came to the tower to try to kill the people who were in it. Abimelech went right up to the tower to start a fire that would burn it down.*

ULT **and fought with it**

UST to try to kill the people who were in it

(וַיִּלָּחֶם בּוֹ)

The author is using the tower, represented by the pronoun **it**, by association to mean the people who were in the tower. Alternate translation: [and fought with the people who were in the tower]

Support Reference: Metonymy

ULT **to burn it with fire**

UST to start a fire that would burn it down

(לְשָׂרְפוֹ בָאֵשׁ)

See how you translated the similar expression in 9:49. Alternate translation: [to set it on fire] or [to burn it down]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech and his soldiers
the tower	the tower
the tower	the tower

Judges 9:53

ULT	UST
But one woman threw an upper millstone onto the head of Abimelech, and it crushed his skull.	*But when Abimelech came near the tower, a woman who was on the roof dropped a large grinding stone on his head. It cracked the bone of his skull.*

> ULT **one woman**
> UST a woman who was on the roof
> (אִשָּׁה אַחַת)

The author is using the phrase **one woman** to introduce this woman as a participant in the story. While she has only a brief role, it is an important one. If your language has its own way of introducing new participants, you can use it here in your translation. Alternate translation: [a certain woman]

Support Reference: Introduction of New and Old Participants

> ULT **an upper millstone**
> UST a large grinding stone
> (פֶּלַח רָכֶב)

A **millstone** was a large, flat, round stone that was used to grind grain. Two of these stones were used together, with the grain between them. The **upper millstone** was the top one that was rolled on the lower one to crush the grain. If your readers would not be familiar with this object, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [a heavy stone]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	his

Judges 9:54

ULT	UST
Then he cried hastily to the young man bearing his armor and said to him, "Draw your sword and kill me, lest they say about me, 'A woman killed him.'" So his young man stabbed him, and he died.	*The servant who was carrying Abimelech's weapons was nearby. Abimelech quickly ordered him, "Pull out your sword and kill me with it! I do not want people to say about me, 'A woman killed Abimelech.'" So the servant stabbed Abimelech with his sword, and that killed him.*

ULT **lest they say about me, 'A woman killed him**
UST I do not want people to say about me, 'A woman killed Abimelech
(פֶּן־יֹאמְרוּ לִי אִשָּׁה הֲרָגָתְהוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [lest they say about me that a woman killed me]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then he cried	Abimelech … ordered
the young man	The servant
bearing	who was carrying … was nearby
his armor	Abimelech's weapons
your sword	your sword
and kill me	and kill me with it
killed him	killed Abimelech
his young man	the servant

Judges 9:55

ULT	UST
And the men of Israel saw that Abimelech had died, and they went away, a man to his place.	*When the Israelite soldiers saw that Abimelech was dead, they all returned to their homes.*

ULT **the men of Israel**
UST the Israelite soldiers
(אִישׁ־יִשְׂרָאֵל)

The author assumes that his readers will know that the people of Thebez were Canaanites and that he can therefore use the phrase **the men of Israel** to mean the soldiers who were fighting with Abimelech against Thebez. (Apparently many Israelites were loyal to Abimelech, even though it was the Canaanites who lived in Shechem who first made him king on the basis that he had a Canaanite mother.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the Israelites who had been supporting Abimelech]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
Abimelech	Abimelech

Judges 9:56

ULT	UST
So God turned back the evil of Abimelech, which he did to his father by killing his 70 brothers.	*In that way, God punished Abimelech for murdering all 70 of his brothers. When Abimelech did that, he did a wicked thing to his father.*

ULT So God turned back the evil of Abimelech, which he did to his father by killing his 70 brothers

UST In that way, God punished Abimelech for murdering all 70 of his brothers. When Abimelech did that, he did a wicked thing to his father

(וַיָּשֶׁב אֱלֹהִים אֵת רָעַת אֲבִימֶלֶךְ אֲשֶׁר עָשָׂה לְאָבִיו לַהֲרֹג אֶת־שִׁבְעִים אֶחָיו)

In this verse and the next one, the author concludes the story by explaining that God punished Abimelech and the men of Shechem for what they did to Gideon's family. Your language may have its own way of concluding a story.

Support Reference: End of Story

ULT So God turned back the evil of Abimelech, which he did to his father by killing his 70 brothers

UST In that way, God punished Abimelech for murdering all 70 of his brothers. When Abimelech did that, he did a wicked thing to his father

(וַיָּשֶׁב אֱלֹהִים אֵת רָעַת אֲבִימֶלֶךְ אֲשֶׁר עָשָׂה לְאָבִיו לַהֲרֹג אֶת־שִׁבְעִים אֶחָיו)

The author is speaking as if the **evil** that Abimelech did had literally been moving away from him and God **turned** it **back** so that it returned to him and harmed him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [So God made Abimelech experience the same kind of harm he had done to his father by killing his 70 brothers]

Support Reference: Metaphor

ULT the evil of Abimelech, which he did to his father

UST Abimelech … When Abimelech did that, he did a wicked thing to his father

(אֵת רָעַת אֲבִימֶלֶךְ אֲשֶׁר עָשָׂה לְאָבִיו)

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [the evil thing that Abimelech had done to his father]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
the evil of	a wicked thing
Abimelech	Abimelech
by killing	for murdering

Judges 9:57

ULT	UST
And all of the evil of the men of Shechem, God turned back upon their head, and the curse of Jotham, the son of Jerubbaal, came upon them.	*God also punished the people of Shechem for all the wicked things that they had done. Jotham son of Gideon had said that Abimelech would destroy them, and that is what happened.*

ULT **And all of the evil of the men of Shechem, God turned back upon their head**
UST God also punished the people of Shechem for all the wicked things that they had done
(וְאֵת כָּל־רָעַת אַנְשֵׁי שְׁכֶם הֵשִׁיב אֱלֹהִים בְּרֹאשָׁם)

The expression **turned back** has the same meaning here as in the previous verse, except that the author speaks more fully of the **evil** that the **men of Shechem** did as if God literally made it come back and land **upon their head**. While he is using one part of them, their **head**, to represent all of them, this expression is especially apt in light of the story, in which Abimelech dies when a heavy stone lands on his head. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And God also made the people of Shechem experience painfully the same kind of harm that they had done to other people]

Support Reference: Metaphor

ULT **And all of the evil of the men of Shechem**
UST also … the people of Shechem … all the wicked things that they had done
(וְאֵת כָּל־רָעַת אַנְשֵׁי שְׁכֶם)

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [And all of the evil things that the men of Shechem had done]

Support Reference: Abstract Nouns

ULT **the men of Shechem**
UST the people of Shechem
(אַנְשֵׁי שְׁכֶם)

Here the masculine term **men** seems to have a generic sense. The author specifies in 9:49 that both “men and women” died when the tower of Shechem burned, so this summary reference to that punishment would include both men and women. Alternate translation: [the people of Shechem]

Support Reference: When Masculine Words Include Women

ULT **upon their head**
UST punished … for
(בְּרֹאשָׁם)

Since the author is referring to a group of people, if you retain this image in your translation, it might be more natural in your language to use the plural form of **head**. Alternate translation: [upon their heads]

Support Reference: Collective Nouns

ULT **and the curse of Jotham, the son of Jerubbaal, came upon them**
UST Jotham son of Gideon had said that Abimelech would destroy them, and that is what happened
(וַתָּבֹא אֲלֵיהֶם קִלְלַת יוֹתָם בֶּן־יְרֻבָּעַל)

The author is speaking as if the **curse of Jotham** literally **came upon** the people of Shechem. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and everything happened to them just as Jotham, the son of Jerubbaal, said it would when he cursed them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the evil of	the wicked things that they had done
Shechem	Shechem
God	God
the curse of	had said that Abimelech would destroy them
Jotham	Jotham

Judges 10

Judges 10 Chapter Introduction

Structure and Formatting

This chapter introduces the account of Jephthah, which continues in Chapters 11 and 12.

Literary devices that point to structure

Possessive forms

Within the list of people groups in 10:6, the author uses slightly different possessive forms to make a distinction that is significant for what happens as the book continues. He uses the name of a country or city to speak of the gods of Aram, Sidon, and Moab. But he describes the inhabitants of a country or cities when he speaks of the gods of "the sons of Ammon" and "the Philistines." This is because, as the next verse indicates, it was the Ammonites and the Philistines who next conquered and oppressed the Israelites and whom the next two judges opposed. Jephthah defeated the Ammonites, as chapters 11 and 12 describe, and Samson fought against the Philistines, as chapters 13–16 describe. If possible, use slightly different possessive forms in your own translation to reflect this distinction. The UST models one way to do this.

Order of information

In 10:7, the author presents new information in a particular order for a specific reason. In the book, he relates the oppression by the Ammonites and the deliverance by Jephthah in chapters 10–12, before he describes the oppression by the Philistines and the resistance of Samson in chapters 13–16. But in this verse he is creating a special arrangement between the phrase "into the hand of the Philistines and into the hand of the sons of Ammon" and those next sections of the book. This arrangement is known as a chiasm. In it, the first and last parts match and the middle parts match. In other words, the author is creating this arrangement: Philistines—Ammonites (this phrase); Ammonites—Philistines (the next sections of the book). However, if it would better help your readers to recognize how this phrase introduces the following accounts of Jephthah and Samson,

you could name these people groups in the order in which they feature in the narrative. You might say, in other words, “into the hand of the sons of Ammon and into the hand of the Philistines”

Judges 10:1

ULT	UST
Now after Abimelech, Tola, the son of Puah, the son of Dodo, a man of Issachar, arose to save Israel. And he {was} dwelling in Shamir, in the hill country of Ephraim.	*After Abimelech died, Tola, the son of Puah and grandson of Dodo became a leader. He rescued the Israelites from their enemies. He belonged to the tribe of Issachar. However, he lived in the town of Shamir in the hilly area where the descendants of Ephraim live.*

ULT **Tola … Puah … Dodo**
UST Tola … Puah … Dodo
(תּוֹלָע & פּוּאָה & דּוֹדוֹ)

The words **Tola**, **Puah**, and **Dodo** are the names of men.

Support Reference: How to Translate Names

ULT **Now after Abimelech, Tola … arose to save Israel**
UST After Abimelech died, Tola … became a leader. He rescued the Israelites from their enemies
(וַיָּקָם אַחֲרֵי אֲבִימֶלֶךְ לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל תּוֹלָע)

See the discussion of the term **arose** in the Introduction to Judges, and see how you translated the similar expression in 5:7. Alternate translation: [Now After Abimelech, Tola … became the next person to deliver Israel]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech
Issachar	the tribe of Issachar
to save	He rescued … from their enemies
Israel	the Israelites
Ephraim	the descendants of Ephraim

Judges 10:2

ULT	UST
And he judged Israel 23 years. Then he died and was buried in Shamir.	*Tola was the leader of the Israelites for 23 years. When he died, his family buried him in Shamir.*

ULT and was buried
UST his family buried him
(וַיִּקָּבֵר)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he judged	Tola was the leader of
Israel	the Israelites
years	for … years
and was buried	his family buried him

Judges 10:3

ULT	UST
And after him Jair the Gileadite arose. And he judged Israel 22 years.	*After Tola died, Jair from the region of Gilead became a leader. He was the leader of the Israelites for 22 years.*

ULT Jair
UST Jair
(יָאִיר)

The word **Jair** is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Gileadite	from the region of Gilead
And he judged	He was the leader of
Israel	the Israelites
years	for … years

Judges 10:4

ULT	UST
And it was to him 30 sons, riding on 30 donkeys. And 30 cities {were} to them, they call them Havvoth Jair to this day, which {are} in the land of Gilead.	*He had 30 sons, and he gave each of them his own donkey to ride on. They lived in 30 cities in the region of Gilead. People still call those cities Havvoth Jair.*

ULT **riding on 30 donkeys**
UST and he gave each of them his own donkey to ride on
(רֹכְבִים עַל־שִׁלֹּשִׁים עֲיָרִים)

In this culture at this time, Jair's sons **riding** on these **donkeys** was a symbolic action that indicated that they were young men of wealth and status. This, in turn, indicated that Jair himself was wealthy and influential. Alternate translation: [each of whom he could afford to give a donkey to ride]

Support Reference: Symbolic Action

ULT **they call them**
UST People … call those cities
(לָהֶם יִקְרְאוּ)

Here the author is using **they** to refer to people in general. Use an expression for this that would be natural in your language. Alternate translation: [people call them] or [they are called]

Support Reference: Pronouns — When to Use Them

ULT **Havvoth Jair**
UST Havvoth Jair
(חַוֹּת יָאִיר)

Havvoth Jair is the name of a group of cities.

Support Reference: How to Translate Names

ULT **Havvoth Jair**
UST Havvoth Jair
(חַוֹּת יָאִיר)

In your translation, you could spell this name the way it sounds in your language, the way the ULT does. However, this name means the Cities of Jair, and if it would be helpful to your readers, you could say that in your translation instead. Alternate translation: [the Cities of Jair]

Support Reference: Copy or Borrow Words

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

By **this day**, the author means the time when he was writing. He and his audience knew when that was, but we are not entirely sure of it today. It may be helpful to use a general expression in your translation. Alternate translation: [at this time]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
donkeys	donkey
they call	People … call
day	still
{are} in the land of	in the region of
Gilead	Gilead

Judges 10:5

ULT	UST
Then Jair died, and he was buried in Kamon.	*When Jair died, his family buried him in the town of Kamon.*

ULT and he was buried
UST his family buried him
(וַיִּקָּבֵר)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he was buried	his family buried him

Judges 10:6

ULT	UST
Then the sons of Israel resumed to do evil in the eyes of Yahweh. And they served the Baals and the Ashtoreths and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the sons of Ammon and the gods of the Philistines. And they forsook Yahweh and did not serve him.	*Once again the Israelites did things that Yahweh said were very wicked. They worshiped various idols that represented gods such as Baal. They also worshiped female fertility goddesses such as Ashtoreth. They also worshiped the gods that people worshiped in the countries of Aram and Moab and in the city of Sidon. And they worshiped the gods that the Ammonites and Philistines worshiped. But they did not worship Yahweh at all anymore.*

ULT **the sons of Israel**
UST the Israelites
(בְּנֵי יִשְׂרָאֵל)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:4

Support Reference: Metaphor

ULT **in the eyes of Yahweh**
UST that Yahweh said were
(בְּעֵינֵי יְהוָה)

See the discussion of the phrase **in the eyes of** in the Introduction to Judges, and see how you translated the similar expression in 2:11.

Support Reference: Idiom

ULT **the Baals and the Ashtoreths**
UST various idols that represented gods such as Baal. They also worshiped female fertility goddesses such as Ashtoreth
(אֶת־הַבְּעָלִים וְאֶת־הָעַשְׁתָּרוֹת)

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

Support Reference: How to Translate Names

ULT **and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the sons of Ammon and the gods of the Philistines**

UST They also worshiped the gods that people worshiped in the countries of Aram and Moab and in the city of Sidon. And they worshiped the gods that the Ammonites and Philistines worshiped

(וְאֶת־אֱלֹהֵי אֲרָם וְאֶת־אֱלֹהֵי צִידוֹן וְאֶת ׀ אֱלֹהֵי מוֹאָב וְאֵת אֱלֹהֵי בְנֵי־עַמּוֹן וְאֵת אֱלֹהֵי פְלִשְׁתִּים)

See the discussion in the Introduction to this chapter for a suggestion about how to use slightly different possessive forms here in your translation to reflect a distinction that the author is making.

Support Reference: Possession

ULT **And they forsook Yahweh and did not serve him**

UST But they did not worship Yahweh at all anymore

(וַיַּעַזְבוּ אֶת־יְהוָה וְלֹא עָבָדוּהוּ)

For emphasis, the author is saying basically the same thing twice, first positively and then negatively. If it would be clearer in your language, you could combine these statements. Alternate translation: [And they completely stopped worshiping Yahweh]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
evil	things … very wicked
Yahweh	Yahweh
And they served	They worshiped
the Baals	various idols that represented gods such as Baal
the Ashtoreths	female fertility goddesses such as Ashtoreth
the gods of	the gods that people worshiped in the countries of
Aram	Aram
the gods of	the gods that people worshiped in the countries of
Sidon	in the city of Sidon
the gods of	the gods that people worshiped in the countries of
Moab	Moab
the gods of	the gods that … worshiped
Ammon	the Ammonites
the gods of	the gods that … worshiped

ULT	UST
the Philistines	Philistines
Yahweh	Yahweh
did … serve him	they did … worship

Judges 10:7

ULT	UST
Then the nose of Yahweh burned against Israel, and he sold them into the hand of the Philistines and into the hand of the sons of Ammon.	*So Yahweh became very angry with the Israelites, and he allowed the Philistines and Ammonites to conquer them.*

ULT **Then the nose of Yahweh burned against Israel, and he sold them into the hand of the Philistines and into the hand of the sons of Ammon**
UST So Yahweh became very angry with the Israelites, and he allowed the Philistines and Ammonites to conquer them
(וַיִּֽחַר־אַ֣ף יְהוָ֗ה בְּיִשְׂרָאֵל֙ וַיִּמְכְּרֵ֣ם בְּיַד־פְּלִשְׁתִּ֔ים וּבְיַ֖ד בְּנֵ֥י עַמּֽוֹן)

See how you translated the expressions “the nose of Yahweh burned” and “he sold them into the hand of” in 3:8. Alternate translation: [Then Yahweh became furious with Israel, and he made them subjects of the Philistines and the Ammonites]

Support Reference: Idiom

ULT **Then the nose of Yahweh burned**
UST So Yahweh became very angry
(וַיִּֽחַר־אַ֣ף יְהוָ֗ה)

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

Support Reference: Introduction of a New Event

ULT **into the hand of the Philistines and into the hand of the sons of Ammon**
UST and he allowed the Philistines and Ammonites to conquer them
(בְּיַד־פְּלִשְׁתִּ֔ים וּבְיַ֖ד בְּנֵ֥י עַמּֽוֹן)

See the discussion in the Introduction to this chapter of the order in which the author presents this information. Alternate translation: [into the hand of the sons of Ammon and into the hand of the Philistines]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
against Israel	with the Israelites

ULT	UST
the Philistines	the Philistines
Ammon	Ammonites

Judges 10:8

ULT	UST
And they shattered and crushed the sons of Israel in that year. {For} 18 years, all the sons of Israel who {were} on the other side of the Jordan in the land of the Amorites, which {is} in Gilead.	*For 18 years, the Amorites had already been oppressing all the people of Israel who lived in the area east of the Jordan River. That land formerly belonged to the Amorites. (People also call it Gilead.) But now they began to oppress all of the Israelites severely.*

ULT **And they shattered and crushed the sons of Israel in that year. {For} 18 years, all the sons of Israel who {were} on the other side of the Jordan in the land of the Amorites, which {is} in Gilead**

UST For 18 years, the Amorites had already been oppressing all the people of Israel who lived in the area east of the Jordan River. That land formerly belonged to the Amorites. (People also call it Gilead.) But now they began to oppress all of the Israelites severely

(וַיִּרְעֲצוּ וַיְרֹצְצוּ אֶת־בְּנֵי יִשְׂרָאֵל בַּשָּׁנָה הַהִיא שְׁמֹנֶה עֶשְׂרֵה שָׁנָה אֶת־כָּל־בְּנֵי יִשְׂרָאֵל אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן בְּאֶרֶץ הָאֱמֹרִי אֲשֶׁר בַּגִּלְעָד)

The author is describing one event before describing an event that preceded it. In your translation, you may wish to relate these events in the order in which they happened. The UST models one way to do this.

Support Reference: Order of Events

ULT **And they shattered and crushed the sons of Israel in that year**

UST the Amorites had already been oppressing … But now they began to oppress all of the Israelites severely

(וַיִּרְעֲצוּ וַיְרֹצְצוּ אֶת־בְּנֵי יִשְׂרָאֵל בַּשָּׁנָה הַהִיא)

The author is using the phrase **in that year** to mean implicitly that the Ammonites began to oppress all of the Israelites, not just the ones living east of the Jordan, as soon as Yahweh decided in his anger to punish and discipline the Israelites. If you decide to relate the events in this verse in the same order that the author does, you could indicate this explicitly in your translation. Alternate translation: [Right away the Ammonites began to shatter and crush all of the Israelites]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **And they shattered and crushed**
> UST the Amorites had already been oppressing … they began to oppress … severely
> (וַיִּרְעֲצוּ וַיְרֹצְצוּ)

The pronoun **they** refers to the "sons of Ammon" or Ammonites, as the next verse makes clear. It may be helpful to clarify this for your readers. Alternate translation: [And the Ammonites shattered and crushed]

Support Reference: Pronouns — When to Use Them

> ULT **And they shattered and crushed**
> UST the Amorites had already been oppressing … they began to oppress … severely
> (וַיִּרְעֲצוּ וַיְרֹצְצוּ)

The author is speaking as if the Israelites had literally been an object such as a clay jar that could be **shattered** or a skull that could be **crushed**. (The author uses the same verb for "crush" in 9:53 to describe what the millstone did to Abimelech's skull.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And they afflicted and oppressed]

Support Reference: Metaphor

> ULT **And they shattered and crushed**
> UST the Amorites had already been oppressing … they began to oppress … severely
> (וַיִּרְעֲצוּ וַיְרֹצְצוּ)

The terms **shattered** and **crushed** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [And they severely oppressed]

Support Reference: Doublet

> ULT **{For} 18 years, all the sons of Israel who {were} on the other side of the Jordan**
> UST For 18 years … all the people of Israel who lived in the area east of the Jordan River
> (שְׁמֹנֶה עֶשְׂרֵה שָׁנָה אֶת־כָּל־בְּנֵי יִשְׂרָאֵל אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [For the previous 18 years, they had oppressed all the sons of Israel who were on the other side of the Jordan]

Support Reference: Ellipsis

ULT **{were} on the other side of the Jordan**
UST lived in the area east of the Jordan River
(בְּעֵבֶר הַיַּרְדֵּן)

The author is speaking from a vantage point west of the Jordan River, so **the other side** implicitly means the east side. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [were on the east side of the Jordan]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the land of the Amorites**
UST That land formerly belonged to the Amorites
(בְּאֶרֶץ הָאֱמֹרִי)

The author is using this possessive form to provide a more specific description of where these Israelites were living. He is referring to the land that the Israelites conquered from the Amorites. It may be helpful to clarify this for your readers. Alternate translation: [in the land that the Israelites conquered from the Amorites]

Support Reference: Possession

ULT **which {is} in Gilead**
UST People also call it Gilead
(אֲשֶׁר בַּגִּלְעָד)

The author is using this phrase to indicate that the land he is describing is the area that his readers probably know better as **Gilead**. Alternate translation: [which is now known as Gilead]

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	all of the Israelites
in … year	But now
years	For … years
Israel	Israel
the Jordan	the Jordan River
in the land of	That land formerly belonged to
the Amorites	the Amorites
{is} in Gilead	Gilead

Judges 10:9

ULT	UST
Then the sons of Ammon crossed the Jordan to fight also with Judah and with Benjamin and with the house of Ephraim, and it narrowed to Israel greatly.	*The Ammonites crossed over the Jordan River and also fought against the people of the tribes of Judah, Benjamin, and Ephraim. They made the Israelites suffer terribly.*

ULT and with the house of Ephraim
UST and Ephraim
(וּבְבֵ֣ית אֶפְרָ֔יִם)

The author is using the word **house** to mean all the people descended from a particular person. So by **the house of Ephraim**, he means all the people descended from Ephraim, who was one of the twelve sons of Jacob. It is not clear why he uses this expression for this tribe but not for the other two tribes he mentions. In your translation, you could speak of **Ephraim** the same way the author speaks of **Judah** and **Benjamin**. Alternate translation: [and with Ephraim]

Support Reference: Metaphor

ULT and it narrowed to Israel greatly
UST They made the Israelites suffer terribly
(וַתֵּ֥צֶר לְיִשְׂרָאֵ֖ל מְאֹֽד)

See how you translated the same expression in 2:15. Alternate translation: [and Israel was in great distress]

Support Reference: Metaphor

ULT and it narrowed to Israel greatly
UST They made the Israelites suffer terribly
(וַתֵּ֥צֶר לְיִשְׂרָאֵ֖ל מְאֹֽד)

See the discussion in the Introduction to Judges of the use of a person's name to mean his descendants, and see how you translated the similar expression in 1:1. Alternate translation: [and the Israelites were in great distress]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ammon	The Ammonites
the Jordan	the Jordan River
with Judah	against the people of the tribes of Judah

ULT	UST
and with Benjamin	Benjamin
and with the house of	and
Ephraim	Ephraim
to Israel	the Israelites

Judges 10:10

ULT	UST
Then the sons of Israel cried out to Yahweh, saying, "We have sinned against you, for we have forsaken our God and served the Baals."	*So the Israelites prayed desperately to Yahweh. They said, "We have sinned against you. We have stopped worshiping you, and instead we have been worshiping idols representing false gods such as Baal."*

ULT our God
UST you
(אֶת־אֱלֹהֵינוּ)

Although the Israelites are praying to Yahweh, they are speaking about him in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [you, our God]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
Then … cried out	So … prayed desperately
Yahweh	Yahweh
We have sinned	We have sinned
we have forsaken	We have stopped worshiping
our God	you
and served	and instead we have been worshiping
the Baals	idols representing false gods such as Baal

Judges 10:11

ULT	UST
Then Yahweh said to the sons of Israel, "{Was it} not from the Egyptians and from the Amorite and from the sons of Ammon and from the Philistines	*Yahweh answered them, saying, "{In the past,} the Egyptians, Amorites, Ammonites, Philistines,*

ULT Then Yahweh said to the sons of Israel, "{Was it} not from the Egyptians and from the Amorite and from the sons of Ammon and from the Philistines … and the Sidonians and Amalek and Maon, {when} they oppressed you, that you cried out to me and I saved you from their hand

UST Yahweh answered them, saying, "{In the past,} the Egyptians, Amorites, Ammonites, Philistines … Sidonians, Amalekites, and Maonites were treating you badly. You prayed desperately to me, and I rescued you from them

(וַיֹּאמֶר יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל הֲלֹא מִמִּצְרַיִם וּמִן־הָאֱמֹרִי וּמִן־בְּנֵי עַמּוֹן וּמִן־פְּלִשְׁתִּים: וְצִידוֹנִים וַעֲמָלֵק וּמָעוֹן לָחֲצוּ אֶתְכֶם וַתִּצְעֲקוּ אֵלַי וָאוֹשִׁיעָה אֶתְכֶם מִיָּדָם) (10:11-12)

In this verse and the next verse, Yahweh is asking the Israelites a long question, using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. In order to do that, you could create a verse bridge for verses 11–12. Alternate translation: [When the Egyptians and Amorites and Ammonites and Philistines and Sidonians and Amalekites and Maonites oppressed you, you cried out to me, and I saved you from their hand!]

Support Reference: Verse Bridges

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Israel	them
from the Egyptians	the Egyptians
the Amorite	Amorites
Ammon	Ammonites
the Philistines	Philistines

Judges 10:12

ULT	UST
and the Sidonians and Amalek and Maon, {when} they oppressed you, that you cried out to me and I saved you from their hand?	*Sidonians, Amalekites, and Maonites were treating you badly. You prayed desperately to me, and I rescued you from them.*

ULT and Maon
UST and Maonites
(וּמָעוֹן)

The word **Maon** is the name of a people group.

Support Reference: How to Translate Names

ULT from their hand
UST from them
(מִיָּדָם)

See how you translated the same expression in 2:14. Alternate translation: [from their power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the Sidonians	Sidonians
and Amalek	Amalekites
and I saved	and I rescued

Judges 10:13

ULT	UST
Yet you have forsaken me and served other gods. Therefore I will not continue to save you.	*But even after that, you stopped worshiping me. You worshiped other gods instead. So I am not going to keep rescuing you.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have forsaken	stopped worshiping
and served	You worshiped
gods	gods
to save	rescuing

Judges 10:14

ULT	UST
Go and cry out to the gods upon whom you have chosen. Let them save you in the time of your distress.”	*See whether the gods you are worshiping can rescue you now that you are in trouble again!”*

ULT Go and cry out to the gods upon whom you have chosen. Let them save you in the time of your distress

UST See whether the gods you are worshiping can rescue you now that you are in trouble again
(לְכוּ וְזַעֲקוּ֙ אֶל־הָאֱלֹהִ֔ים אֲשֶׁ֥ר בְּחַרְתֶּ֖ם בָּ֑הֶם הֵ֚מָּה יוֹשִׁיעוּ֙ לָכֶ֔ם בְּעֵ֖ת צָרַתְכֶֽם)

Yahweh does not really want the Israelites to **cry out** to other **gods** for help. He means to communicate emphatically the opposite of the literal meaning of his words. Alternate translation: [Just try crying out to the gods you have chosen! They will not be able to save you in the time of your distress]

Support Reference: Irony

ULT upon whom you have chosen

UST you are worshiping
(אֲשֶׁר בְּחַרְתֶּם בָּם)

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [that you have chosen]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and cry out	See whether
the gods	the gods
you have chosen	you are worshiping
Let … save	can rescue
your distress	you are in trouble again

Judges 10:15

ULT	UST
But the sons of Israel said to Yahweh, "We have sinned. You do to us according to all of the good in your eyes. Only please deliver us this day."	*But the people of Israel said to Yahweh, "We confess that we have sinned. Punish us in whatever way you wish. But please rescue us now!"*

ULT according to all of the good in your eyes
UST in whatever way you wish
(כְּכָל־הַטּוֹב בְּעֵינֶיךָ)

See how you translated the similar expression in 2:11. Alternate translation: [according to everything that you judge to be good]

Support Reference: Metonymy

ULT this day
UST now
(הַיּוֹם הַזֶּה)

The Israelites are using the term **day** to refer to a specific time. They are not asking Yahweh to **deliver** them on that specific day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at this time] or [right away]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
Yahweh	Yahweh
We have sinned	We confess that we have sinned
the good	in whatever way
please	please
deliver us	rescue us
day	now

Judges 10:16

ULT	UST
And they removed the foreign gods from the midst of them, and they served Yahweh. And his soul wore out with the trouble of Israel.	*Then the Israelites threw away the idols that represented the foreign gods they had been worshiping. They worshiped Yahweh instead. Yahweh saw that they were suffering greatly. He felt compassion for them and decided to help them.*

ULT **the foreign gods**
UST the idols that represented the foreign gods
(אֶת־אֱלֹהֵי הַנֵּכָר)

The author is using the expression **foreign gods** by association to mean idols that represented these gods. Alternate translation: [the idols]

Support Reference: Metonymy

ULT **And his soul wore out with the trouble of Israel**
UST Yahweh saw that they were suffering greatly. He felt compassion for them and decided to help them
(וַתִּקְצַר נַפְשׁוֹ בַּעֲמַל יִשְׂרָאֵל)

The author is speaking as if Yahweh's **soul** were an item of clothing that **wore out** from continual use. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And Yahweh did not want the Israelites to suffer any longer]

Support Reference: Metaphor

ULT **And his soul wore out with the trouble of Israel**
UST Yahweh saw that they were suffering greatly. He felt compassion for them and decided to help them
(וַתִּקְצַר נַפְשׁוֹ בַּעֲמַל יִשְׂרָאֵל)

The author is using one part of Yahweh, his **soul**, to mean all of him. Alternate translation: [And the trouble of Israel was too much for him to bear]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … gods	the idols that represented the … gods
and they served	They worshiped … instead
Yahweh	Yahweh

ULT	UST
his soul	Yahweh
with the trouble of	were suffering greatly
Israel	they

Judges 10:17

ULT	UST
Now the sons of Ammon were summoned, and they encamped in Gilead. So the sons of Israel gathered themselves, and they encamped at Mizpah.	*Ammonite soldiers gathered {to fight against the Israelites}. They set up their tents in the region of Gilead. So the Israelite soldiers gathered {to fight against them}. They set up their tents near the city of Mizpah.*

ULT **Now the sons of Ammon were summoned**
UST Ammonite soldiers gathered {to fight against the Israelites}
(וַיִּצָּעֲקוּ֙ בְּנֵ֣י עַמּ֔וֹן)

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

Support Reference: Introduction of a New Event

ULT **Now the sons of Ammon were summoned**
UST Ammonite soldiers gathered {to fight against the Israelites}
(וַיִּצָּעֲקוּ֙ בְּנֵ֣י עַמּ֔וֹן)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Now the Ammonite commanders summoned their soldiers]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ammon	Ammonite
in Gilead	in the region of Gilead
Israel	Israelite
So … gathered themselves	So the … gathered {to fight against them}
at Mizpah	near the city of Mizpah

Judges 10:18

ULT	UST
Then the people, the leaders of Gilead, said, a man to his fellow, "Who {is} the man who will begin to fight with the sons of Ammon? He will be the head for all of the dwellers of Gilead."	*The leaders of the people of Gilead said to each other, "Who will lead our attack against the Ammonite army? If someone will do that, we will make him the leader of everyone who lives in the region of Gilead."*

ULT **Then the people, the leaders of Gilead, said**
UST The leaders of the people of Gilead said
(וַיֹּאמְרוּ הָעָם שָׂרֵי גִלְעָד)

This could mean: (1) that the author is using the term **people** to introduce these **leaders** as new participants in the story. (This would be similar to the usage in 4:4, where the author describes Deborah as "a woman, a prophetess.") Alternate translation: [Then the people who were the leaders of Gilead said]; (2) that the author is describing how both the ordinary **people** and the **leaders** of Gilead met to discuss this question. Alternate translation: [Then the people and leaders of Gilead said]

Support Reference: Introduction of New and Old Participants

ULT **Then … said, a man to his fellow**
UST said to each other
(וַיֹּאמְרוּ & אִישׁ אֶל־רֵעֵהוּ)

See how you translated the same expression in 6:29. Alternate translation: [Then … all asked each other]

Support Reference: Idiom

ULT **Who {is} the man who will begin to fight with the sons of Ammon**
UST Who will lead our attack against the Ammonite army
(מִי הָאִישׁ אֲשֶׁר יָחֵל לְהִלָּחֵם בִּבְנֵי עַמּוֹן)

The leaders of Gilead are using a common expression to ask who should lead their army against the Ammonites. They are not asking which soldier will be the first to engage in combat with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Who will lead our army to fight against the Ammonites?]

Support Reference: Idiom

ULT **the head**
UST the leader of
(רֹאשׁ)

The leaders of Gilead are using the word **head** to mean "ruler," not just "military commander," as 11:11 shows, where the people make Jephthah both their "head" (ruler) and commander. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the ruler]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the leaders of	The leaders of
Gilead	Gilead
Ammon	Ammonite
Gilead	the region of Gilead

Judges 11

Judges 11 Chapter Introduction

Structure and Formatting

The account of Jephthah continues in this chapter.

Religious and Cultural Concepts in This Chapter

Why did Jephthah sacrifice his daughter?

The story of Jephthah defeating the Ammonites has a tragic ending. He vows that if Yahweh will give him victory, upon his return, he will sacrifice the first person who comes out of his house as a burnt offering. This person turns out to be his daughter, his only child. But he fulfills his vow anyway and sacrifices her. Part of the explanation for this is that Jephthah's half-brothers drove him away from their home in Israel so that he had to live in Syria. The Syrians practiced human sacrifice, and Jephthah apparently came to regard it as a way of influencing a deity. The rest of the explanation is that Jephthah did not know the provisions of the law of Moses. In Leviticus 27:1–8, Yahweh tells Moses that if someone dedicates a person, he must redeem that person by paying a certain amount of silver shekels. That is what Jephthah was supposed to do. It was all right for him to devote a family member to Yahweh as long as he then redeemed that person. The author of Judges is using this story to show what happens when, as he says in 17:6 and 21:25, everyone does what is right in his own eyes, rather than what Yahweh has commanded. This supports the overall argument of the book that Israel should have a good king who makes sure that the Israelites follow the law of Moses.

Judges 11:1

ULT	UST
Now Jephthah the Gileadite was a warrior of valor, but he {was} the son of a whoring woman. Now Gilead had begotten Jephthah.	*There was a man from the region of Gilead whose name was Jephthah. He was a great soldier. But his mother was a prostitute. His father was a man whose name was Gilead.*

ULT **Now Jephthah the Gileadite was a warrior of valor, but he {was} the son of a whoring woman. Now Gilead had begotten Jephthah**

UST There was a man from the region of Gilead whose name was Jephthah. He was a great soldier. But his mother was a prostitute. His father was a man whose name was Gilead

(וְיִפְתָּח הַגִּלְעָדִי הָיָה גִּבּוֹר חַיִל וְהוּא בֶּן־אִשָּׁה זוֹנָה וַיּוֹלֶד גִּלְעָד אֶת־יִפְתָּח)

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

Support Reference: Background Information

ULT **Now Jephthah the Gileadite was a warrior of valor**

UST There was a man from the region of Gilead whose name was Jephthah. He was a great soldier

(וְיִפְתָּח הַגִּלְעָדִי הָיָה גִּבּוֹר חַיִל)

The author is using introducing **Jephthah** as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation. Alternate translation: [Now there was a man named Jephthah, a Gileadite, who was a warrior of valor]

Support Reference: Introduction of New and Old Participants

ULT **a warrior of valor**

UST was a great soldier

(גִּבּוֹר חַיִל)

See how you translated the same expression in 6:12. Alternate translation: [a valiant warrior]

Support Reference: Abstract Nouns

ULT **Gilead**
UST was a man whose name was Gilead
(גִּלְעָד)

Here the word **Gilead** is the name of a man, not the name of a region. But the word **Gileadite** does refer to someone who came from the region called Gilead.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Jephthah	whose name was Jephthah
the Gileadite	There was a man from the region of Gilead
a warrior of	was a … soldier
valor	great
whoring	a prostitute
Gilead	was a man whose name was Gilead
Now … had begotten	father
Jephthah	His
Jephthah	His

Judges 11:2

ULT	UST
And the wife of Gilead bore sons to him, and the sons of the wife grew up, and they drove out Jephthah and said to him, "You will not inherit in the house of our father, for you are the son of another woman."	*Gilead also had a legal wife who gave birth to several sons. When they became adults, they forced Jephthah to leave. They told him, "You are not the son of our father's legal wife, so you have no right to inherit any of his property."*

ULT **And the wife of Gilead bore sons to him**
UST Gilead also had a legal wife who gave birth to several sons
(וַתֵּלֶד אֵשֶׁת־גִּלְעָד לוֹ בָּנִים)

The author does not say specifically whether Gilead became the father of Jephthah before or after he was married. However, the story seems to suggest that it was before and that Jephthah was somewhat older than his half-brothers, since they had to wait until they grew up to drive him away from the family. Your language may have a connecting phrase that you can use to indicate this. Alternate translation: [Later, when Gilead had a wife, she bore sons to him]

Support Reference: Connect — Sequential Time Relationship

ULT **and they drove out Jephthah and said to him, "You will not inherit in the house of our father, for you are the son of another woman**
UST they forced Jephthah to leave. They told him, "You are not the son of our father's legal wife, so you have no right to inherit any of his property
(וַיְגָרְשׁוּ אֶת־יִפְתָּח וַיֹּאמְרוּ לוֹ לֹא־תִנָּחֵל בְּבֵית־אָבִינוּ כִּי בֶן־אִשָּׁה אַחֶרֶת אָתָּה)

Since the **sons of the wife** said this to Jephthah before they **drove** him **out**, in your translation you may wish to relate these events in the order in which they happened. Alternate translation: [and they said to Jephthah, "You will not inherit in the house of our father, for you are the son of another woman." And they drove him out]

Support Reference: Order of Events

ULT **in the house of our father**
UST any of his property
(בְּבֵית־אָבִינוּ)

Here, **house** represents the family of Gilead. (He may have died by this point, since it appears that Jephthah was a member of the household while he was alive.) Alternate translation: [as if you were a proper member of family]

Support Reference: Metaphor

ULT **in the house of our father**
UST any of his property
(בְּבֵית־אָבִינוּ)

Gilead was the father of Jephthah and his half-brothers, so it may be natural for you to use the inclusive form of **our** if your language marks that distinction. However, since the half-brothers are describing **the house of our father** to Jephthah as something that he has no place in, some languages, considering the entire phrase, might use the exclusive form.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	Gilead
And … bore	gave birth to
Jephthah	Jephthah
You will … inherit	you have … right to inherit
in the house of	any of … property

Judges 11:3

ULT	UST
So Jephthah fled from the face of his brothers, and he dwelled in the land of Tob. And worthless men collected themselves to Jephthah, and they went out with him.	*So Jephthah ran away from his brothers. He settled in the region of Tob. He attracted a group of lawless men, and they went out raiding together.*

ULT **from the face of**
UST from
(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 account of] or [because of]

Support Reference: Idiom

ULT **his brothers**
UST his brothers
(אֶחָיו)

These brothers were sons of Jephthah's father but not of his mother. Your language may have its own term or expression for this relationship. Alternate translation: [his half-brothers]

Support Reference: Kinship

ULT **Tob**
UST Tob
(טֹוב)

The word **Tob** is the name of a region. It seems to have been a part of Aram (Syria) that was near Gilead.

Support Reference: How to Translate Names

ULT and they went out with him
UST and they went out raiding together
(וַיֵּצְא֥וּ עִמּֽוֹ)

This expression means that Jephthah led these men on raids to get plunder. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they all formed a gang of bandits]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
in the land of	in the region of
Jephthah	He

Judges 11:4

ULT	UST
Now it happened after some days that the sons of Ammon fought with Israel.	*Some time later, the soldiers of the Ammon people group attacked the people of Israel.*

ULT Now it happened after some days that the sons of Ammon fought with Israel
UST Some time later, the soldiers of the Ammon people group attacked the people of Israel
(וַיְהִי מִיָּמִים וַיִּלָּחֲמוּ בְּנֵי־עַמּוֹן עִם־יִשְׂרָאֵל)

The author is using this phrase to return to the main story after providing background information about Jephthah. This is the same event that was described in 10:17. Alternate translation: [It was some days after that when the sons of Ammon fought with Israel]

Support Reference: Introduction of a New Event

ULT after some days
UST Some time later
(מִיָּמִים)

The author is using the term **days** to mean "time." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [after some time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
after some days	Some time later
Ammon	the Ammon people group
Israel	the people of Israel

Judges 11:5

ULT	UST
And it happened, when the sons of Ammon fought with Israel, that the elders of Gilead went to get Jephthah from the land of Tob.	*The Israelites needed someone to lead their soldiers to fight against the Ammonites. So the leaders of the region of Gilead went to the land of Tob. They wanted to bring Jephthah back {to be their commander}.*

ULT **And it happened**
UST to fight
(וַיְהִ֣י)

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

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ammon	the Ammonites
Israel	The Israelites needed someone to lead their soldiers
the elders of	the leaders of
Gilead	the region of Gilead
Jephthah	Jephthah
from the land of	to the land of

Judges 11:6

ULT	UST
And they said to Jephthah, "Come, and you shall be a commander for us so we may fight with the sons of Ammon."	*They said to him, "Come back with us and lead our army. That way we will be able to defeat the Ammonite army."*

ULT Come, and you shall be a commander for us
UST Come back with us and lead our army
(לְכָה וְהָיִיתָה לָּנוּ לְקָצִין)

The elders are making a polite request of Jephthah. Translate this with a form that is suitable for a polite request in your language. Alternate translation: [Please come and be our commander]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Jephthah	to him
a commander	and lead … army
Ammon	Ammonite

Judges 11:7

ULT	UST
But Jephthah said to the elders of Gilead, "Do you not hate me, since you drove me from the house of my father? So why have you come to me now, when trouble {is} to you?"	*But Jephthah told the leaders of Gilead, "You rejected me! You let my brothers force me to leave home {without any inheritance}! So you should not come and expect me to help you now that you are in trouble."*

ULT **Do you not hate me, since you drove me from the house of my father**
UST You rejected me! You let my brothers force me to leave home {without any inheritance}
(הֲלֹא אַתֶּם שְׂנֵאתֶם אוֹתִי וַתְּגָרְשׁוּנִי מִבֵּית אָבִי)

Jephthah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [It is clear that hate me, since you drove me from the house of my father!]

Support Reference: Rhetorical Question

ULT **Do you not hate me, since you drove me from the house of my father**
UST You rejected me! You let my brothers force me to leave home {without any inheritance}
(הֲלֹא אַתֶּם שְׂנֵאתֶם אוֹתִי וַתְּגָרְשׁוּנִי מִבֵּית אָבִי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [You drove me from the house of my father, and that shows that you hate me!]

Support Reference: Connect — Reason-and-Result Relationship

ULT **since you drove me from the house of my father**
UST You let my brothers force me to leave home {without any inheritance}
(וַתְּגָרְשׁוּנִי מִבֵּית אָבִי)

It was Jephthah's half-brothers, not the elders of Gilead, who drove him from the house of his father. Jephthah may mean that the elders were implicated in this action because they did nothing to help him. Alternate translation: [since you did nothing to help me when my brothers drove me from the house of my father]

Support Reference: Metonymy

ULT **from the house of my father**
UST without any inheritance
(מִבֵּית אָבִי)

See how you translated the similar expression in 11:2. Alternate translation: [from my family]

Support Reference: Metaphor

ULT **So why have you come to me now, when trouble {is} to you**
UST So you should not come and expect me to help you now that you are in trouble
(וּמַדּוּעַ בָּאתֶם אֵלַי עַתָּה כַּאֲשֶׁר צַר לָכֶם)

Jephthah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. The UST models one way to do this.

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
to the elders of	the leaders of
Gilead	Gilead
from the house of	without any inheritance
trouble	trouble

Judges 11:8

ULT	UST
Then the elders of Gilead said to Jephthah, "Therefore we have now returned to you. So you shall come with us and fight with the sons of Ammon, and you shall be for us the head of all of the dwellers of Gilead."	*The leaders of Gilead said to Jephthah, "That is exactly why we are coming to you now{, because we are in trouble}. Come back with us and lead our soldiers against the Ammonite army. If you do, we will make you the leader over everyone who lives in Gilead."*

ULT **Therefore we have now returned to you**
UST That is exactly why we are coming to you now{, because we are in trouble}
(לָכֵן עַתָּה שַׁבְנוּ אֵלֶיךָ)

The elders are using the word translated as **Therefore** to acknowledge the reason why they have **returned** to Jephthah to ask for his help. They do not mean that they have come because they hate Jephthah or because they drove him out. They mean that they have come because they have trouble. It may be helpful to clarify this for your readers. Alternate translation: [Yes, it is because we are in trouble that we have returned to you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So you shall come with us and fight with the sons of Ammon, and you shall be for us the head of all of the dwellers of Gilead**
UST Come back with us and lead our soldiers against the army. If you do, we will make you the leader over everyone who lives in Gilead
(וְהָלַכְתָּ עִמָּנוּ וְנִלְחַמְתָּ בִּבְנֵי עַמּוֹן וְהָיִיתָ לָּנוּ לְרֹאשׁ לְכֹל יֹשְׁבֵי גִלְעָד)

The elders are actually describing a condition in which a second event will take place if a first event does. Alternate translation: [Now if you come with us and fight with the sons of Ammon, then you shall be for us the head of all of the dwellers of Gilead]

Support Reference: Connect — Hypothetical Conditions

ULT **the head of**
UST the leader
(לְרֹאשׁ)

See how you translated the same term in 10:18. Alternate translation: [the ruler]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	The leaders of

ULT	UST
Gilead	Gilead
Jephthah	Jephthah
Ammon	עַמּוֹן (ORIG QUOTE)
Gilead	Gilead

Judges 11:9

ULT	UST
Then Jephthah said to the elders of Gilead, "If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, I will be the head for you."	*Jephthah answered them, "So if I go back to Gilead with you to fight against the army of Ammon, and if Yahweh helps us to defeat them, then I will be your leader."*

ULT **If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, I will be the head for you**
UST So if I go back to Gilead with you to fight against the army of Ammon, and if Yahweh helps us to defeat them, then I will be your leader
(אִם־מְשִׁיבִים אַתֶּם אוֹתִי לְהִלָּחֵם בִּבְנֵי עַמּוֹן וְנָתַן יְהוָה אוֹתָם לְפָנַי אָנֹכִי אֶהְיֶה לָכֶם לְרֹאשׁ)

This could mean: (1) that Jephthah is restating the condition that the elders described in order to confirm it. Your language may have an expression that you can use to indicate this. Alternate translation: [Now let me get this straight: If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, I will be the head for you]; (2) that Jephthah is asking the elders to confirm the description they have described. Alternate translation: [If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, will I really be the head for you?]

Support Reference: Connect — Hypothetical Conditions

ULT **and Yahweh gives them over to my face**
UST and if Yahweh helps us to defeat them
(וְנָתַן יְהוָה אוֹתָם לְפָנָי)

Jephthah is using this expression to mean that Yahweh would enable him to defeat the Ammonites. (Gideon used a very similar expression in 8:7 when he spoke of Yahweh "giving" Zebah and Zalmunna into his "hand.") If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and Yahweh enables me to defeat them]

Support Reference: Idiom

ULT **the head for you**
UST your leader
(לָכֶם לְרֹאשׁ)

See how you translated the same term in the previous verse. Alternate translation: [your ruler]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
the elders of	them
Gilead	them
Ammon	Ammon
Yahweh	Yahweh

Judges 11:10

ULT	UST
And the elders of Gilead said to Jephthah, "May Yahweh be hearing {the things} between us if not, according to your word, thus we do!"	*The leaders of Gilead told Jephthah, "We swear that we will do what you have just described. Yahweh is a witness of the promises we are making to you. May he punish us if we do not keep those promises!"*

ULT **May Yahweh be hearing {the things} between us if not, according to your word, thus we do**

UST We swear that we will do what you have just described. Yahweh is a witness of the promises we are making to you. May he punish us if we do not keep those promises
(יְהוָה יִהְיֶה שֹׁמֵעַ בֵּינוֹתֵינוּ אִם־לֹא כִדְבָרְךָ כֵּן נַעֲשֶׂה)

The elders are swearing an oath by describing a condition. If it would be clearer in your language, you could put the first part of the condition (**if**) before the second part of the condition (the implied "then"). Alternate translation: [If we do not do according to your word, then may Yahweh be hearing the things between us]

Support Reference: Oath Formulas

ULT **May Yahweh be hearing {the things} between us if not, according to your word, thus we do**

UST We swear that we will do what you have just described. Yahweh is a witness of the promises we are making to you. May he punish us if we do not keep those promises
(יְהוָה יִהְיֶה שֹׁמֵעַ בֵּינוֹתֵינוּ אִם־לֹא כִדְבָרְךָ כֵּן נַעֲשֶׂה)

In this context, the idea of Yahweh **hearing** includes the aspect of Yahweh judging and punishing people for not doing the things he has heard them promise. Alternate translation: [If we do not do according to your word, then may Yahweh punish us for not keeping the promises he has heard us make to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{the things} between us**
UST of the promises we are making to you
(בֵּינוֹתֵינוּ)

The elders are speaking of the commitments that they and Jephthah have made to each other as if they were literally something that had taken on actual form in the space **between** them. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [the things that have passed between us] or [the commitments we have made to each other]

Support Reference: Metaphor

ULT **if not, according to your word, thus we do**
UST We swear that we will do what you have just described … May he punish us if we do not keep those promises
(אִם־לֹ֣א כִדְבָרְךָ֔ כֵּ֖ן נַעֲשֶׂ֑ה)

The elders are using the term **word** to represent what Jephthah has just said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [if we do not do exactly what you have said]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	The leaders of
Gilead	Gilead
Jephthah	Jephthah
Yahweh	Yahweh

Judges 11:11

ULT	UST
So Jephthah went with the elders of Gilead, and the people set him over them as head and as commander. And Jephthah spoke all of his words to the face of Yahweh at Mizpah.	*So Jephthah went with the leaders back to Gilead. {In a religious gathering} at Mizpah, Jephthah repeated to Yahweh the terms of the agreement they had made. Then the people appointed him to be their leader and the commander of their army.*

ULT **and the people set him over them as head and as commander. And Jephthah spoke all of his words to the face of Yahweh at Mizpah**

UST {In a religious gathering} at Mizpah, Jephthah repeated to Yahweh the terms of the agreement they had made. Then the people appointed him to be their leader and the commander of their army

(וַיָּשִׂימוּ הָעָם אוֹתוֹ עֲלֵיהֶם לְרֹאשׁ וּלְקָצִין וַיְדַבֵּר יִפְתָּח אֶת־כָּל־דְּבָרָיו לִפְנֵי יְהוָה בַּמִּצְפָּה)

It may be that Jephthah reaffirmed the commitments that he and the elders had made to each other before he formally became the **head** and **commander** of the **people**. In your translation, you may wish to relate these events in that order. Alternate translation: [And after Jephthah spoke all of his words to the face of Yahweh at Mizpah, the people set him over them as head and as commander]

Support Reference: Order of Events

ULT **as head and as commander**

UST to be … leader and the commander of their army

(לְרֹאשׁ וּלְקָצִין)

See how you translated the word **head** in 11:8–9. Alternate translation: [not only as their military commander but also as their ruler]

Support Reference: Metaphor

ULT **all of his words**

UST the terms of the agreement they had made

(אֶת־כָּל־דְּבָרָיו)

The author is using the term **words** to represent something that Jephthah said by using words. It seems that he repeated **at Mizpah** the same thing he said to the elders in 11:9. Alternate translation: [the same thing he had said to the elders]

Support Reference: Metonymy

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

Here, **to the face of** represents being in the presence of Yahweh. This is probably a reference to a solemn assembly of **the people**, where it was understood that Yahweh would be present. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in a solemn assembly of the people, where Yahweh was present]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
the elders of	the leaders
Gilead	to Gilead
and as commander	and the commander of their army
Jephthah	Jephthah
Yahweh	Yahweh
at Mizpah	{In a religious gathering} at Mizpah

Judges 11:12

ULT	UST
Then Jephthah sent messengers to the king of the sons of Ammon, saying, "What to me and to you, that you have come against me to fight in my land?"	*Jephthah sent messengers to the king of the Ammonites. They asked the king, "What have we done to make you angry, so that your army has invaded our land to fight against us?"*

ULT **What to me and to you, that you have come against me to fight in my land**
UST What have we done to make you angry, so that your army has invaded our land to fight against us
(מַה־לִּי וָלָךְ כִּי־בָאתָ אֵלַי לְהִלָּחֵם בְּאַרְצִי)

Jephthah's messengers are speaking on his behalf, and so they use the singular pronouns **me** and **my**. They are addressing the Ammonite king, so **you** is also singular. However, Jephthah is speaking as a representative of all the Israelites, and he is addressing the Ammonite king as a representative of his own people and army. So it may be more natural in your language to use the plural pronouns "us" and "our" and plural forms of **you** if your language marks that distinction.

Support Reference: Singular Pronouns that refer to Groups

ULT **What to me and to you, that you have come against me to fight in my land**
UST What have we done to make you angry, so that your army has invaded our land to fight against us
(מַה־לִּי וָלָךְ כִּי־בָאתָ אֵלַי לְהִלָּחֵם בְּאַרְצִי)

Jephthah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [There is nothing to me and to you, that you should come against me to fight in my land!]

Support Reference: Rhetorical Question

ULT **What to me and to you**
UST What have we done to make you angry
(מַה־לִּי וָלָךְ)

This is a common expression that, in this context, inquires what quarrel the Ammonite king has with Jephthah, who represents the Israelites. The implication is that he really has no just cause to invade their land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [What quarrel is there between us] or [There is no quarrel between us]

Support Reference: Idiom

ULT **in my land**
UST our land
(בְּאַרְצִי)

This could mean: (1) that Jephthah is objecting to the presence of the Ammonite army on Israelite territory. Alternate translation: [and have invaded my land]; (2) that Jephthah is using the term **land** by association to mean the people who live in the land. Alternate translation: [against my people]; (3) that Jephthah is saying that the Ammonite king wants to contest possession of the land. Alternate translation: [over my land]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
messengers	messengers
the king of	the king of
Ammon	Ammonites
in my land	our land

Judges 11:13

ULT	UST
And the king of the sons of Ammon said to the messengers of Jephthah, "Because Israel took my land in his coming up from Egypt, from the Arnon and to the Jabbok and to the Jordan. So now return them in peace."	*The Ammonite king replied to Jephthah's messengers, "I am invading because you Israelites took our land when you came here from Egypt. You took all of our land east of the Jordan River, from the Arnon River in the south to the Jabbok River in the north. So now give it back to us without a fight."*

ULT Because Israel took my land

UST I am invading because you Israelites took our land … You took all of our land
(כִּי־לָקַח יִשְׂרָאֵל אֶת־אַרְצִי)

The Ammonite king is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [I have come against you to fight because Israel took my land]

Support Reference: Ellipsis

ULT them

UST it
(אֶתְהֶן)

The Ammonite king is using the plural pronoun **them** to refer to the areas bounded by the rivers he names. However, since he uses the singular term **land** to describe this entire territory, it may be more natural in your language to use a singular pronoun. Alternate translation: [it]

Support Reference: Pronouns — When to Use Them

ULT in peace

UST without a fight
(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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	The … king
Ammon	Ammonite

ULT	UST
the messengers of	messengers
Jephthah	Jephthah’s
Israel	you Israelites … You
my land	our land … all of our land
from Egypt	from Egypt
the Jordan	east of the Jordan River
in peace	without a fight

Judges 11:14

ULT	UST
Then Jephthah resumed and sent messengers again to the king of the sons of Ammon,	*But Jephthah sent his messengers back to the Ammonite king.*

ULT Then Jephthah resumed and sent messengers again
UST But Jephthah sent his messengers back
(וַיֹּסֶף עוֹד יִפְתָּח וַיִּשְׁלַח מַלְאָכִים)

It might seem that saying both **resumed** and **again** would be to state extra information that would be unnatural to express in your language. If so, you could represent just one of these terms. Alternate translation: [Then Jephthah sent messengers once again] or [Jephthah continued to send messengers]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
messengers	his messengers
the king of	the … king
Ammon	Ammonite

Judges 11:15

ULT	UST
and said to him, "Thus says Jephthah: 'Israel did not take the land of Moab or the land of the sons of Ammon.	*They said to him, "Jephthah told us to tell you: 'Israel did not take any land that belonged to the Moabites or the Ammonites.*

ULT **and said**
UST They said
(וַיֹּאמֶר)

The verb **said** is singular. It refers to Jephthah, and it means that Jephthah said this to the king of Ammon through his messengers. However, since a group of messengers actually spoke these words to the king, it might be more natural in your language to use the pronoun "they" with a plural verb. Alternate translation: [and they said]

Support Reference: Pronouns — When to Use Them

ULT **Thus says Jephthah: 'Israel did not take the land of Moab or the land of the sons of Ammon**
UST Jephthah told us to tell you: 'Israel did not take any land that belonged to the Moabites or the Ammonites
(כֹּה אָמַר יִפְתָּח לֹא־לָקַח יִשְׂרָאֵל אֶת־אֶרֶץ מוֹאָב וְאֶת־אֶרֶץ בְּנֵי עַמּוֹן)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Jephthah says that Israel did not take the land of Moab or the land of the sons of Ammon]

Support Reference: Quotes within Quotes

ULT **Israel did not take the land of Moab or the land of the sons of Ammon**
UST Israel did not take any land that belonged to the Moabites or the Ammonites
(לֹא־לָקַח יִשְׂרָאֵל אֶת־אֶרֶץ מוֹאָב וְאֶת־אֶרֶץ בְּנֵי עַמּוֹן)

Jephthah recognizes that the Ammonite king is speaking of land that formerly belonged partly to Ammon and partly to Moab. It appears that at this time, the Moabites were either allies or subjects of the Ammonites, and so the Ammonite king regards the Moabites' interests as his own. The author assumes that his readers will have this knowledge and so he does not explain it as background information. But you could indicate it in your translation if that would be helpful to your readers. Alternate translation: [Israel did not take any land from you Ammonites or from your allies the Moabites]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
Israel	Israel
the land of	any land that belonged to
Moab	the Moabites
the land of	any land that belonged to
Ammon	the Ammonites

Judges 11:16

ULT	UST
But in their coming up from Egypt, Israel went through the wilderness to the Sea of Reeds, and he came to Kadesh.	*Here is what actually happened. When the Israelite people came out of Egypt, they walked through the desert to the Sea of Reeds. From there they traveled to the town of Kadesh {at the border of the region of Edom}.*

ULT in their coming up … and he came
UST When … came … From there they traveled to
(בַּעֲלוֹתָם & וַיָּבֹא)

The messengers are using both plural (**their**) and singular (**he**) pronouns to refer to **Israel**, as a group of people and as a nation. It may be more natural in your language to use either plural or singular pronouns consistently. Alternate translation: [when they came up … and they came] or [when he came up … and he came]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Egypt	out of Egypt
Israel	the Israelite people
through the wilderness	through the desert
the Sea of Reeds	the Sea of Reeds
to Kadesh	the town of Kadesh {at the border of the region of Edom}

Judges 11:17

ULT	UST
Then Israel sent messengers to the king of Edom, saying, "Please may I pass through your land." But the king of Edom did not listen. And he also sent to the king of Moab, but he did not consent. So Israel dwelled in Kadesh.	*From there the Israelites sent messengers to the king of the Edomites. They asked him, "Please allow us to walk across your land." But the king of the Edomites refused. When they sent the same message to the king of the Moabites, he also refused to allow them to go through his land. So the Israelites stayed at Kadesh for a long time.*

ULT saying, "Please may I pass through your land
UST They asked him, "Please allow us to walk across your land
(לֵאמֹר אֶעְבְּרָה־נָּא בְאַרְצֶךָ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [asking for permission to pass through his land]

Support Reference: Quotes within Quotes

ULT But … did not listen
UST But … refused
(וְלֹא שָׁמַע)

The word translated as **listen** here is the same one that is translated as **heard** in 2:2 and similar contexts. As the Introduction to Judges discusses, in these contexts the word has the specific sense of complying with what someone has said, by association with the way someone would need to hear what was said in order to obey it. Alternate translation: [But … did not consent]

Support Reference: Assumed Knowledge and Implicit Information

ULT And he also sent to the king of Moab
UST When they sent the same message to the king of the Moabites
(וְגַם אֶל־מֶלֶךְ מוֹאָב שָׁלַח)

The messengers are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And the Israelites also sent messengers to the king of Moab requesting safe passage through his country]

Support Reference: Ellipsis

ULT So Israel dwelled in Kadesh

UST So the Israelites stayed at Kadesh for a long time

(וַיֵּשֶׁב יִשְׂרָאֵל בְּקָדֵשׁ)

The messengers are leaving some information implicit that they assume the Ammonite king will understand. This information supports Jephthah's claim that the Israelites did not take any territory from the Ammonites or their allies the Moabites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [In response, the Israelites did not try to force their way through Edom or Moab. Instead, they waited in Kadesh and considered what they should do next]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
messengers	messengers
the king of	the king of
Edom	the Edomites
through your land	across your land
the king of	the king of
Edom	the Edomites
the king of	the king of
Moab	the Moabites
Israel	the Israelites
in Kadesh	at Kadesh

Judges 11:18

ULT	UST
Then he went through the wilderness and circled the land of Edom and the land of Moab, and he went from the rising of the sun to the land of Moab. And they encamped on the other side of the Arnon, but they did not enter within the border of Moab, for the Arnon {was} the border of Moab.	*Then the Israelites went into the desert and walked outside the borders of Edom and Moab. They stayed to the east of Moab, and they did not set up their camp until they were north of the Arnon River. That means that they never went into the territory of Moab, since the Arnon River is the {northern} border of Moab.*

ULT **and he went from the rising of the sun to the land of Moab**
UST They stayed to the east of Moab
(וַיָּבֹא מִמִּזְרַח־שֶׁמֶשׁ לְאֶרֶץ מוֹאָב)

The messengers are describing the location of one place relative to another in the way that is characteristic of their culture. In your translation, express this in the way your culture customarily describes the location of places relative to one another. See how you translated the comparable expression in 8:11. Alternate translation: [and he traveled to the east of the land of Moab]

Support Reference: Idiom

ULT **on the other side of the Arnon**
UST north of the Arnon River
(בְּעֵבֶר אַרְנֹן)

The messengers are speaking from a vantage point south of the Arnon River, since the Israelites approached it from the south on their journey from Egypt. So **the other side** implicitly means the north side. You could indicate this explicitly in your translation if that would be helpful to your readers. See how you translated the similar expression in 10:8. Alternate translation: [on the north side of the Arnon River]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
through the wilderness	into the desert
the land of	the borders of
Edom	Edom
the land of	the borders of
Moab	Moab
to the land of	Moab

ULT	UST
Moab	Moab
Moab	Moab
Moab	Moab

Judges 11:19

ULT	UST
Then Israel sent messengers to Sihon, the king of the Amorite, the king of Heshbon, and Israel said to him, "Please, may we pass through your land to my place?"	*Then the leaders of Israel sent a message to the king of the Amorites. His name was Sihon. He ruled in the city of Heshbon. They asked him, "Please allow us Israelite people to cross through your land so we may go into the land that is ours."*

ULT **and Israel said to him, "Please, may we pass through your land to my place**
UST They asked him, "Please allow us Israelite people to cross through your land so we may go into the land that is ours
(וַיֹּאמֶר לוֹ יִשְׂרָאֵל נַעְבְּרָה־נָּא בְאַרְצְךָ עַד־מְקוֹמִי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and Israel asked him for permission to pass through his land to his own place]

Support Reference: Quotes within Quotes

ULT **and Israel said to him, "Please, may we pass through your land to my place**
UST They asked him, "Please allow us Israelite people to cross through your land so we may go into the land that is ours
(וַיֹּאמֶר לוֹ יִשְׂרָאֵל נַעְבְּרָה־נָּא בְאַרְצְךָ עַד־מְקוֹמִי)

Jephthah's messengers are speaking of **Israel** as if it were an individual person who could speak to Sihon. They mean that the messengers whom the Israelites sent to him spoke this message. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the messengers said to him, "Please, may we Israelites pass through your land unto our place]

Support Reference: Personification

ULT **may we pass through your land to my place**
UST allow us Israelite people to cross through your land so we may go into the land that is ours
(נַעְבְּרָה & בְאַרְצְךָ עַד־מְקוֹמִי)

The Israelite messengers used both plural (**we**) and singular (**my**) pronouns to refer to themselves, as a group of people and as a nation. It may be more natural in your language to use either plural or singular pronouns consistently. Alternate translation: [may we pass through your land unto our place] or [may I pass through your land unto my place]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the leaders of Israel
messengers	a message
Sihon	His name was Sihon
the king of	the king of
the Amorite	the Amorites
the king of	He ruled in
Heshbon	the city of Heshbon
Israel	They
through your land	through your land

Judges 11:20

ULT	UST
But Sihon did not trust Israel passing through his border. So Sihon assembled all of his people, and they encamped at Jahaz, and he fought with Israel.	*But Sihon thought that if he allowed the Israelites to come into his land, they would try to conquer it. So he gathered his whole army. His soldiers set up their tents at the town of Jahaz. From there, they attacked the Israelite people.*

ULT **passing through his border**
UST to come into his land
(עֲבֹר בִּגְבֻלּוֹ)

Jephthah's messengers are using the term **border** by association to refer to all of Sihon's territory. However, it is significant that they do not say "land," as they report the Israelite messengers saying in the previous verse. The idea is that not only did Sihon not want the Israelites to walk across his land, he did not want them even to cross the border and come into any part of his territory. Alternate translation: [coming into his territory]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sihon	Sihon
did … trust	thought that if he allowed … they would try to conquer it
Israel	the Israelites
Sihon	he
Israel	the Israelite people

Judges 11:21

ULT	UST
Then Yahweh, the God of Israel, gave Sihon and all of his people into the hand of Israel, and they struck them. So Israel possessed all of the land of the Amorite inhabiting that land.	*But Yahweh, the God of Israel, made the Israelite army stronger than the army of Sihon. So the Israelites destroyed that enemy army. Then they took possession of all the land where those Amorites had lived.*

ULT and they struck them

UST So the Israelites destroyed that enemy army

(וַיַּכֻּם)

See how you translated the same expression in 1:5. Alternate translation: [and they beat them] or [and they defeated them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the God of	the God of
Israel	Israel
Sihon	Sihon
Israel	the Israelite army
Israel	they
So … possessed	Then … took possession of
the land of	the land
the Amorite	those Amorites
land	where … had lived

Judges 11:22

ULT	UST
And they possessed all of the border of the Amorite, from the Arnon to the Jabbok and from the wilderness to the Jordan.	*Yes, the Israelites took all the land that belonged to those Amorites. It extended from the Arnon River in the south to the Jabbok River in the north, and from the desert in the east to the Jordan River in the west.*

ULT **And they possessed**
UST Yes, the Israelites took
(וַיִּירְשׁוּ)

In this verse, Jephthah's messengers are saying the same thing as in the last sentence of the previous verse. They are describing the same territory as "all the land of the Amorite." However, they are naming the same specific borders that the Ammonite king did in 11:13 in order to establish Israel's claim to that land. So it would be good to include this information. However, it may be clearer in your language to introduce it with a word other than **And** in order to show that this sentence is not saying something additional to the last sentence of the previous verse. It is repeating the meaning, although with further information. Alternate translation: [Indeed, they possessed]

Support Reference: Parallelism

ULT **all of the border of the Amorite**
UST all the land that belonged to those Amorites
(אֵת כָּל־גְּבוּל הָאֱמֹרִי)

The messengers are using the term **border** by association to mean the territory that was enclosed within the borders they describe. Alternate translation: [the entire territory of those Amorites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they possessed	Yes, the Israelites took
the Amorite	those Amorites
the wilderness	from the desert in the east
the Jordan	the Jordan River in the west

Judges 11:23

ULT	UST
And now, Yahweh, the God of Israel, has dispossessed the Amorite from the face of his people Israel. So will you possess it?	*So it was Yahweh, the God of Israel, who forced the Amorites to leave the land in which they were living. Yahweh allowed the Israelites to live there instead. So you cannot claim that land as if it belonged to you.*

ULT **And now**
UST So it
(וְעַתָּה)

The phrase translated as **And now** is an expression that was used in letters and messages of this time to introduce the main topic that the sender wished to address. If your language has a comparable expression that it uses for this same purpose, you can use it in your translation. If not, you do not have to translate this phrase explicitly; you can indicate in other ways that this is the main point that Jephthah wanted his messengers to make. Alternate translation: [Here is my main point:]

Support Reference: Connecting Words and Phrases

ULT **So will you possess it**
UST So you cannot claim that land as if it belonged to you
(וְאַתָּה תִּירָשֶׁנּוּ)

Jephthah's messengers are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [So do not think that you can possess it!]

Support Reference: Rhetorical Question

ULT **So will you possess it**
UST So you cannot claim that land as if it belonged to you
(וְאַתָּה תִּירָשֶׁנּוּ)

As in 11:19, the word **you** is singular here, and it is also singular for the rest of this speech (with one exception that these notes will indicate), because the messengers are addressing the Ammonite king. So use the singular form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	was Yahweh
the God of	the God of
Israel	Israel
has dispossessed	who forced … to leave the land in which they were living
the Amorite	the Amorites
Israel	the Israelites
will … possess it	cannot claim that land as if it belonged to you

Judges 11:24

ULT	UST
What Chemosh your god causes you to possess, will you not possess it? And all of what Yahweh our God has dispossessed from our face, we will possess it.	*You have the right to live in any land that your god Chemosh may give to you. But Yahweh our God forced others to leave this entire land so that we could live in it. And we are going to keep living in it!*

ULT **What Chemosh your god causes you to possess, will you not possess it**
UST You have the right to live in any land that your god Chemosh may give to you
(הֲלֹא֙ אֵ֣ת אֲשֶׁ֣ר יוֹרִישְׁךָ֣ כְּמ֔וֹשׁ אֱלֹהֶ֖יךָ אוֹת֣וֹ תִֽירָ֑שׁ)

The messengers are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should just possess what Chemosh, your god, causes you to possess]

Support Reference: Rhetorical Question

ULT **Chemosh**
UST Chemosh
(כְּמ֔וֹשׁ)

The word **Chemosh** is the name of a false god.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your god	your god
causes you to possess	may give to you
will you … possess	You have the right to live in
Yahweh	Yahweh
our God	our God
has dispossessed	forced others to leave
we will possess	And we are going to keep living in

Judges 11:25

ULT	UST
And now, being better, are you being better than Balak, the son of Zippor, the king of Moab? Contending, did he contend with Israel, or fighting, did he fight with them?	*You are not greater than Balak son of Zippor, the king of Moab. He never disputed that this land now belonged to the Israelites. He never fought against the Israelites to try to take the land from them{, even though it once belonged to the Moabites and Ammonites}.*

ULT **And now**
(וְעַתָּה)

See how you translated the same expression in 11:23. Alternate translation: [And here is another important point:]

Support Reference: Idiom

ULT **being better, are you being better than Balak … Contending, did he contend with Israel, or fighting, did he fight with them**
UST You are not greater than Balak … He never disputed that this land now belonged to the Israelites. He never fought against the Israelites to try to take the land from them{, even though it once belonged to the Moabites and Ammonites}
(הֲטֹוב טוֹב אַתָּה מִבָּלָק & הֲרֹוב רָב עִם־יִשְׂרָאֵל אִם־נִלְחָם נִלְחַם בָּם)

The messengers are repeating forms of the verbs translated as **being better**, **Contending**, and **fighting** in order to intensify the ideas that they express. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [are you really better than Balak …? Did he contend at all with Israel, or did he fight with them at all?]

Support Reference: Reduplication

ULT **being better, are you being better than Balak … Contending, did he contend with Israel, or fighting, did he fight with them**

UST You are not greater than Balak … He never disputed that this land now belonged to the Israelites. He never fought against the Israelites to try to take the land from them{, even though it once belonged to the Moabites and Ammonites}

(הֲטֹוב טֹוב אַתָּה מִבָּלָק & הָרֹוב רָב עִם־יִשְׂרָאֵל אִם־נִלְחֹם נִלְחַם בָּם)

The messengers are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [you are not really better than Balak …! He did not contend at all with Israel, no, he did not fight with them at all!]

Support Reference: Rhetorical Question

ULT **did he fight with them**

UST He never fought against the Israelites to try to take the land from them{, even though it once belonged to the Moabites and Ammonites}

(נִלְחַם בָּם)

The messengers are leaving some information implicit that they know the Ammonite king will understand. Most modern readers, however, will not have this information. It is that the land that the Israelites acquired when they defeated Sihon had previously belonged to the Moabites and Ammonites. Sihon had taken it from them. But Balak did not try to get it back. The implication is that unless the Ammonite king thinks that he is greater than Balak, he should not try to get it back either. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [did he fight with them to get back the part of that land that Sihon had earlier taken from the Moabites and Ammonites? No, and you should not either!]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being better	are not greater
being better	are not greater
the king of	the king of
Moab	Moab
Israel	this land now belonged to the Israelites

Judges 11:26

ULT	UST
In the dwelling of Israel in Heshbon and in its daughters and in Aroer and in its daughters and in all of the cities that {are} upon the banks of the Arnon, 300 years, why then did you not deliver during that time?	*The Israelites have been living for the past 300 years in the city of Heshbon and the town of Aroer and in the villages around them. They have also been living in settlements along the Arnon River. But during all of that time, you Ammonites have not tried to capture those areas for yourselves.*

ULT **and in its daughters … and in its daughters**
UST and in the villages around them
(וּבִבְנוֹתֶיהָ & וּבִבְנוֹתֶיהָ)

See how you translated the same expression in 1:27. Alternate translation: [and in the surrounding villages … and in the surrounding villages]

Support Reference: Metaphor

ULT **why then did you not deliver during that time**
UST But during all of that time, you Ammonites have not tried to capture those areas for yourselves
(וּמַדּוּעַ לֹא־הִצַּלְתֶּם בָּעֵת הַהִיא)

The messengers are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [but you did not deliver during that time!]

Support Reference: Rhetorical Question

ULT **did you not deliver**
UST you Ammonites have not tried to capture those areas for yourselves
(לֹא־הִצַּלְתֶּם)

The word **you** is plural here because the messengers are asking why none of the Ammonites tried to recapture the land during the time they are describing. If your language marks that distinction, you could use the plural form in your translation. Other languages may have other ways of indicating this. Alternate translation: [did you Ammonites not deliver]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelites … They

ULT	UST
in Heshbon	in the city of Heshbon
years	for … years

Judges 11:27

ULT	UST
So I have not sinned against you, but you are doing me wrong by fighting with me. Yahweh, the judge, will judge today between the sons of Israel and between the sons of Ammon.'"	*So we Israelites have not harmed you {by taking any land from you}. But you Ammonites are doing something bad to us by attacking us {to try to conquer our land}. Yahweh {our God} makes sure that people treat each other properly. If we fight, he will enable our Israelite army to defeat your Ammonite army, because we have done what is right and you are doing what is wrong.'"*

ULT **but you are doing me wrong**
UST But you Ammonites are doing something bad to us
(וְאַתָּה עֹשֶׂה אִתִּי רָעָה)

If your language does not use an abstract noun for the idea of **wrong**, you could express the same idea in another way. Alternate translation: [but you are doing to me what is wrong]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have … sinned	have … harmed … by taking any land from you
wrong	something bad
Yahweh	Yahweh {our God}
the judge	makes sure that people treat each other properly
will judge	he will enable … to defeat … because we have done what is right and you are doing what is wrong
Israel	our Israelite
Ammon	your Ammonite

Judges 11:28

ULT	UST
But the king of the sons of Ammon did not listen to the words of Jephthah that he sent to him.	*But even though Jephthah sent him this message, the king of Ammon did not command his army to stop fighting against the Israelites.*

ULT But … did not listen to

UST But even though … did not command his army to stop fighting against the Israelites

(וְלֹא שָׁמַע & אֶל)

See how you translated the word “listen” in 11:17. It has the same meaning here. Alternate translation: [But … did not agree not to fight after he heard]

Support Reference: Assumed Knowledge and Implicit Information

ULT the words of Jephthah that he sent to him

UST Jephthah sent him this message

(דִּבְרֵי יִפְתָּח אֲשֶׁר שָׁלַח אֵלָיו)

The author is using the term **words** to represent what Jephthah said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the message that Jephthah sent to him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Ammon	Ammon
Jephthah	Jephthah

Judges 11:29

ULT	UST
Then the Spirit of Yahweh was upon Jephthah, and he passed through Gilead and Manasseh, and he passed through Mizpah of Gilead, and from Mizpah of Gilead he passed through {to} the sons of Ammon.	*Then the Spirit of Yahweh gave Jephthah special strength and courage. He went through the region of Gilead and through the area east of the Jordan River where the tribe of Manasseh lived {to enlist men for his army}. He brought all those soldiers to the city of Mizpah in Gilead{, where some of the Israelites had already gathered}. From there, they would go to fight against the Ammonites.*

ULT Then the Spirit of Yahweh was upon Jephthah
UST Then the Spirit of Yahweh gave Jephthah special strength and courage
(וַתְּהִי עַל־יִפְתָּח רוּחַ יְהוָה)

See how you translated the similar expression about Othniel in 3:10. Alternate translation: [Then the Spirit of Yahweh powerfully influenced Jephthah]

Support Reference: Metaphor

ULT and he passed through Gilead and Manasseh
UST He went through … and through the area east of the Jordan River where the tribe of Manasseh lived {to enlist men for his army} … in Gilead
(וַיַּעֲבֹר & וְאֶת־מְנַשֶּׁה & גִּלְעָד)

The author means implicitly that Jephthah **passed through** these areas to summon Israelite men to fight, as Barak did in 4:10 and Gideon did in 6:34–35. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he passed through Gilead and Manasseh summoning troops to fight against the Ammonites]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Spirit of	the Spirit of
Yahweh	Yahweh
Jephthah	Jephthah
Gilead	in Gilead
Manasseh	the area east of the Jordan River where the tribe of Manasseh lived
Mizpah of	the city of Mizpah
Gilead	From there
and from Mizpah of	From there

ULT	UST
Gilead	the region of Gilead
Ammon	to fight against the Ammonites

Judges 11:30

ULT	UST
And Jephthah vowed a vow to Yahweh and said, "If giving, you will give the sons of Ammon into my hand,	*There Jephthah made a solemn promise to Yahweh. He said, "If you will enable my army to defeat the Ammonites,*

ULT **And Jephthah vowed a vow to Yahweh and said**
UST There Jephthah made a solemn promise to Yahweh. He said
(וַיִּדַּר יִפְתָּח נֶדֶר לַיהוָה וַיֹּאמַר)

Here the author is providing background information to help readers understand what happens in the story. Since the first sentence of 11:32 describes the same thing as the last sentence of 11:29, the Israelite attack against the Ammonites, this verse and the next one are describing something that happened just before that. It may be helpful to clarify this for your readers. Alternate translation: [But before he led that attack against the Ammonites, Jephthah vowed a vow to Yahweh and said]

Support Reference: Background Information

ULT **And Jephthah vowed a vow to Yahweh and said**
UST There Jephthah made a solemn promise to Yahweh. He said
(וַיִּדַּר יִפְתָּח נֶדֶר לַיהוָה וַיֹּאמַר)

This phrase expresses a single idea by using two words connected with **and**. The vowing and saying were not two different actions. The word **vowed** indicates what Jephthah was doing when he **said** this. Alternate translation: [And Jephthah solemnly promised Yahweh]

Support Reference: Hendiadys

ULT **And Jephthah vowed a vow**
UST There Jephthah made a solemn promise
(וַיִּדַּר יִפְתָּח נֶדֶר)

It might seem that the expression **vowed a vow** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [And Jephthah made a vow]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **If giving, you will give**
> UST If you will enable my army to defeat
> (אִם־נָתֹון תִּתֵּן)

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

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
And … vowed	There … made
a vow	a solemn promise
to Yahweh	to Yahweh
Ammon	the Ammonites

Judges 11:31

ULT	UST
then it shall be, the one coming out, whoever comes out of the doors of my house to greet me in my returning in peace from the sons of Ammon, that he will be to Yahweh, and I will offer him {as} a burnt offering."	*when I return safely from defeating the Ammonites, then I will devote to you the first person who comes out of my house to greet me. I will sacrifice that person by burning him up completely on an altar."*

ULT **whoever comes out of the doors of my house to greet me**
UST who comes out of my house to greet me
(אֲשֶׁר יֵצֵא מִדַּלְתֵי בֵיתִי לִקְרָאתִי)

Jephthah is using one part of his **house**, its **doors**, to mean all of the house as a place for human habitation. In other words, he is specifying a person, rather than an animal that might come from a field or a stall. (See the discussion in the Introduction to this chapter of how wrong Jephthah was to offer a human sacrifice and for what purpose the author includes this account in the book of Judges.) Alternate translation: [the first member of my household who comes out to greet me]

Support Reference: Synecdoche

ULT **in peace**
UST safely
(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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my house	my house
in peace	safely
Ammon	from defeating the Ammonites
to Yahweh	then I will devote to you
{as} a burnt offering	by burning him up completely on an altar

Judges 11:32

ULT	UST
Then Jephthah passed through to the sons of Ammon to fight with them, and Yahweh gave them into his hand.	*Then Jephthah and his soldiers went from Mizpah to attack the Ammonites. Yahweh enabled his army to defeat them.*

ULT Then Jephthah passed through to the sons of Ammon to fight with them
UST Then Jephthah and his soldiers went from Mizpah to attack the Ammonites
(וַיַּעֲבֹר יִפְתָּח אֶל־בְּנֵי עַמּוֹן לְהִלָּחֶם בָּם)

Here the author is returning to the main story after providing background information in 11:30–31. It may be helpful to clarify this for your readers. Alternate translation: [It was after making this vow that Jephthah passed through to the sons of Ammon to fight with them]

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah and his soldiers
Ammon	the Ammonites
Yahweh	Yahweh

Judges 11:33

ULT	UST
And he struck them from Aroer and to your coming {to} Minnith, twenty cities, and to Abel Keramim, a very great slaughter. So the sons of Ammon were subdued from the face of the sons of Israel.	*Jephthah and his men defeated the Ammonites at the town of Aroer. Then they pursued them all the way to the area around the city of Minnith. They destroyed 20 settlements, as far as the city of Abel Keramim. The Israelites killed a very great number of Ammonites. After that the Ammonites could no longer oppose the Israelites.*

ULT **So the sons of Ammon were subdued from the face of the sons of Israel**
UST After that the Ammonites could no longer oppose the Israelites
(וַיִּכָּנְעוּ בְנֵי עַמּוֹן מִפְּנֵי בְּנֵי יִשְׂרָאֵל)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [So the sons of Israel subdued the sons of Ammon before their face]

Support Reference: Active or Passive

ULT **from the face of**
UST After that … could no longer oppose
(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: [because of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abel	the city of Abel
a … slaughter	The Israelites killed … Ammonites
Ammon	the Ammonites
Israel	the Israelites

Judges 11:34

ULT	UST
Then Jephthah came to Mizpah, to his house, and behold, his daughter was coming out to greet him with timbrels and with dances. And except her alone, {there was} not to him a son or daughter apart from her.	*When Jephthah returned to his home in Mizpah, his daughter was the first one to come out of the house to meet him. She was joyfully playing a tambourine and dancing. Since he had no other sons or daughters, she was his only child.*

ULT **with timbrels and with dances**
UST She was joyfully playing a tambourine and dancing
(בְּתֻפִּים וּבִמְחֹלוֹת)

Jephthah's daughter was probably not carrying and playing several **timbrels**. The author may be using the plural forms **timbrels** and **dances** to indicate that she was leading a group of young women from the community who were together celebrating Jephthah's victory. (This would be similar to what happens in 1 Samuel 18:6.) Alternate translation: [leading a group of women who were playing timbrels and dancing]

Support Reference: Unusual Uses of the Plural

ULT **with timbrels**
UST She was joyfully playing a tambourine
(בְּתֻפִּים)

The term **timbrels** describes small percussion instruments. A timbrel is a hand-held drum that may also have pieces of metal around its sides that make sounds when a person shakes or hits the drum. If your readers would not be familiar with what a timbrel is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression.

Support Reference: Translate Unknowns

ULT **And except her alone, {there was} not to him a son or daughter apart from her**
UST Since he had no other sons or daughters, she was his only child
(וְרַק הִיא יְחִידָה אֵין־לוֹ מִמֶּנּוּ בֵּן אוֹ־בַת)

It might seem that this sentence contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [And except for her, he did not have a son or daughter] or [And he did not have a son or daughter apart from her]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
to Mizpah	in Mizpah
his house	his home

Judges 11:35

ULT	UST
And it happened, as he saw her, that he tore his garments and said, "Alas, my daughter! Causing to bow, you have caused me to bow, and you are among the ones troubling me! For I have opened my mouth to Yahweh, and I am not able to turn back."	*When Jephthah saw his daughter, he tore his clothes to show that he was very sad about what he thought he had to do. He said to her, "Oh, no! My daughter, you have made me terribly distressed {by being the first one to greet me}. You are troubling me just as the Ammonites did. I made a solemn promise to Yahweh {to sacrifice the first person who came out of my house}, and I have to do what I promised."*

ULT **that he tore his garments**

UST he tore his clothes to show that he was very sad about what he thought he had to do
(וַיִּקְרַע אֶת־בְּגָדָיו)

When Jephthah **tore his garments**, this was a symbolic action that expressed great distress and grief. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [that he tore his garments to show his great distress]

Support Reference: Symbolic Action

ULT **Causing to bow, you have caused me to bow**

UST you have made me terribly distressed {by being the first one to greet me}
(הַכָּרַע הִכְרַעְתִּנִי)

Jephthah is repeating forms of the verb **Causing to bow** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [You have certainly caused me to bow]

Support Reference: Reduplication

> **ULT Causing to bow, you have caused me to bow**
> **UST** you have made me terribly distressed {by being the first one to greet me}
> (הַכְרֵעַ הִכְרַעְתִּנִי)

Jephthah probably does not mean that he is literally bowing down. He is speaking of his grief and distress as if those emotions were so strong that they were keeping him from standing up. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [You have brought me very low] or [You have caused me very great grief]

Support Reference: Metaphor

> **ULT and you are among the ones troubling me**
> **UST** You are troubling me just as the Ammonites did
> (וְאַתְּ הָיִית בְּעֹכְרָי)

Jephthah may be implicitly comparing his distress at seeing his daughter with the distress that the Ammonites caused the Israelites when they invading their land. (In 11:7, Jephthah complained to the elders of Gilead that they were only seeking his help because they were in "trouble." The author speaks similarly in 10:16 of the Ammonite invasion as "the trouble of Israel.") You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and my distress at seeing you is as great as the distress that the Ammonites caused us]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT For I have opened my mouth to Yahweh**
> **UST** I made a solemn promise to Yahweh {to sacrifice the first person who came out of my house}
> (וְאָנֹכִי פָּצִיתִי־פִי אֶל־יְהוָה)

Jephthah is referring to what he vowed to Yahweh, by association with the way he **opened** his **mouth** in order to speak his vow. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [For I have spoken a vow to Yahweh]

Support Reference: Metonymy

> **ULT and I am not able to turn back**
> UST and I have to do what I promised
> (וְלֹא אוּכַל לָשׁוּב)

Jephthah is speaking as if he were literally walking somewhere and could not **turn back** to return to where he was before he started walking. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I am not able to break my vow]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Causing to bow	you have made me terribly distressed {by being the first one to greet me}
you have caused me to bow	you have made me terribly distressed {by being the first one to greet me}
among the ones troubling me	troubling me just as the Ammonites did
Yahweh	Yahweh

Judges 11:36

ULT	UST
But she said to him, "My father, you have opened your mouth to Yahweh. Do to me according to what came forth from your mouth, after what Yahweh has done for you: vengeances against your enemies, against the sons of Ammon."	*His daughter said, "Father, you made a solemn promise to Yahweh. So you must do to me what you promised, because you said that you would do that if Yahweh helped you to defeat your enemies, the Ammonites."*

ULT **you have opened your mouth to Yahweh**
UST you made a solemn promise to Yahweh
(פָּצִיתָה אֶת־פִּיךָ אֶל־יְהוָה)

See how you translated the same expression in 11:35. Alternate translation: [you have spoken a vow to Yahweh]

Support Reference: Metonymy

ULT **according to what came forth from your mouth**
UST what you promised
(כַּאֲשֶׁר יָצָא מִפִּיךָ)

Jephthah's daughter is referring to what he said, by association with the way it **came forth from** his **mouth** when he said it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to what you said]

Support Reference: Metonymy

ULT **vengeances**
UST to defeat
(נְקָמוֹת)

Jephthah's daughter is using the plural form **vengeances** in a context where the singular term "vengeance" would suffice. This suggests that she is using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: [great vengeance]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Yahweh	Yahweh
vengeances	to defeat

ULT	UST
against your enemies	your enemies
Ammon	the Ammonites

Judges 11:37

ULT	UST
Then she said to her father, "May this thing be done for me. Refrain from me two months so I may go, and I will go down upon the hills and weep upon my virginity, I and my companions."	*But then she asked him, "Please do something for me first. Do not offer me as a sacrifice right away. Let me go into the hills and wander around with my friends for two months. Let me grieve with them the fact that I will never get married and have children."*

ULT **May this thing be done for me**
UST Please do something for me first
(יֵעָשֶׂה לִי הַדָּבָר הַזֶּה)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Please do this thing for me]

Support Reference: Active or Passive

ULT **and I will go down upon the hills**
UST into the hills and wander around
(וְיָרַדְתִּי עַל־הֶהָרִים)

As the Introduction to Judges discusses, in Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. The town of Mizpah was located at a high elevation, and Jephthah's daughter is indicating that she would like to go down from there and wander the hills in the area. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and I will wander the hills in this area]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
months	for … months
my virginity	the fact that I will never get married and have children
and my companions	with my friends … with them

Judges 11:38

ULT	UST
And he said, “Go.” Then he sent her away {for} two months. And she went, she and her companions, and she wept upon her virginity on the hills.	*Jephthah told her, “You may go.” And he let her leave for two months. So she and her friends wandered in the hills, and they all cried for her because she would never get married and have children.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for … months	months
and her companions	and her friends
her virginity	for her because she would never get married and have children

Judges 11:39

ULT	UST
And it happened at the end of two months that she returned to her father, and he did to her his vow that he had vowed. And she had not known a man. And it became a custom in Israel.	*After two months, she returned to her father Jephthah, and he did to her what he had solemnly promised. So his daughter never married. Because of that, the Israelites now have a custom.*

ULT and he did to her his vow that he had vowed
UST and he did to her what he had solemnly promised
(וַיַּעַשׂ לָהּ אֶת־נִדְרוֹ אֲשֶׁר נָדָר)

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [and he did to her what he had vowed to do]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT And she had not known a man
UST So his daughter never married
(וְהִיא לֹא־יָדְעָה אִישׁ)

The author is using this expression to speak of a private matter in a delicate way. Your language may have a similar expression that you can use in your translation. You could also use plain language. Alternate translation: [And she had never slept with a man] or [And she had never had sexual relations with a man]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
months	months
his vow	what he had solemnly promised
he had vowed	what he had solemnly promised
had … known	married
a custom	now have a custom
in Israel	the Israelites

Judges 11:40

ULT	UST
From days to days the daughters of Israel go to commemorate the daughter of Jephthah the Gileadite, four days in the year.	*The young Israelite women go into the hills for four days each year. There they sadly remember what happened to the daughter of Jephthah from the region of Gilead.*

ULT From days to days
UST each year
(מִיָּמִים ׀ יָמִימָה)

This is a common expression that means “every year.” (In this context, **days** in the plural means “year.” The usual word for “year” occurs at the end of the verse.) Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Year by year] or [Every year]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
From days	each year
to days	each year
Israel	Israelite
Jephthah	Jephthah
the Gileadite	from the region of Gilead
days	days
in the year	each year

Judges 12

Judges 12 Chapter Introduction

Structure and Formatting

12:1–7 Jephthah (conclusion)

12:8–10 Ibzan

12:11–12 Elon

12:13–15 Abdon

This short chapter concludes the story of Jephthah and gives brief accounts of three further judges, Ibzan, Elon, and Abdon.

Judges 12:1

ULT	UST
And a man of Ephraim was summoned, and he crossed over northward. And they said to Jephthah, "Why did you cross over to fight with the sons of Ammon but did not call us to go with you? We will burn your house over you with fire."	*The men of the tribe of Ephraim got ready for battle. They crossed the Jordan River and went northeast to where Jephthah was. They said to Jephthah, "You should not have gone to fight the Ammonites without asking us to help you. We will burn down your house with you inside it!"*

ULT **And a man of Ephraim was summoned, and he crossed over**
UST The men of the tribe of Ephraim got ready for battle. They crossed the Jordan River
(וַיִּצָּעֵק אִישׁ אֶפְרַיִם וַיַּעֲבֹר)

The phrase **a man of Ephraim** is referring to all the fighting men of the tribe of Ephraim, not just one man. If it would be clearer in your language, you could express this meaning with a plural form. Alternate translation: [The men of Ephraim were summoned, and they crossed over]

Support Reference: Collective Nouns

ULT **And a man of Ephraim was summoned, and he crossed over**
UST The men of the tribe of Ephraim got ready for battle. They crossed the Jordan River
(וַיִּצָּעֵק אִישׁ אֶפְרַיִם וַיַּעֲבֹר)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And the leaders of Ephraim summoned their men, and they crossed over]

Support Reference: Active or Passive

ULT **and he crossed over**
UST They crossed the Jordan River
(וַיַּעֲבֹר)

The author assumes that his readers will understand that the Ephraimites **crossed over** the Jordan River. Alternate translation: [and they went across the Jordan River]

Support Reference: Assumed Knowledge and Implicit Information

ULT **northward**
UST and went northeast to where Jephthah was
(צָפֹונָה)

The author is describing the Ephraimites' travel from the perspective of their location. After crossing the Jordan River, they went northeast to Mizpah, where Jephthah was. Alternate translation: [and went to Mizpah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with the sons of**
UST the Ammonites
(בִּבְנֵי)

See the Notes to this chapter for a discussion of this phrase. Alternate translation: [with the descendants of]

Support Reference: Metaphor

ULT **We will burn your house over you with fire**
UST We will burn down your house with you inside it
(בֵּיתְךָ֥ נִשְׂרָ֖ף עָלֶ֑יךָ בָּאֵֽשׁ)

It might seem that the expression **burn … with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [We will burn down your house around you] or [We will set fire to your house with you in it]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the tribe of Ephraim
to Jephthah	to Jephthah
Ammon	the Ammonites
did … call	asking
your house	your house

Judges 12:2

ULT	UST
And Jephthah said to them, "I was a man of strife, I and my people and the sons of Ammon, exceedingly. And I summoned you, but you did not save me from their hand.	*Jephthah replied to them, "My people and I were in a big fight with the Ammonites. I called for you to help me against them, but you did not come.*

ULT **I was a man of strife, I and my people and the sons of Ammon, exceedingly**
UST My people and I were in a big fight with the Ammonites
(אִ֣ישׁ רִ֔יב הָיִ֥יתִי אֲנִ֖י וְעַמִּ֑י וּבְנֵי־עַמּ֖וֹן מְאֹֽד)

If your language does not use an abstract noun for the idea of **strife**, you could express the same idea in another way. Alternate translation: [I and my people were fighting a great war against the sons of Ammon]

Support Reference: Abstract Nouns

ULT **from their hand**
UST against them
(מִיָּדָֽם)

See the introduction to Judges for a discussion of this meaning of the word **hand**. Alternate translation: [from them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
strife	in a … fight
Ammon	with the Ammonites
And I summoned	I called for … to … come
you did … save	help … you did

Judges 12:3

ULT	UST
And I saw that you {were} not a savior, and I put my life in my palm and crossed over against the sons of Ammon, and Yahweh gave them into my hand. So why have you come up to me this day to fight with me?"	*When I saw that you would not help me, I risked my own life and led my men against the Ammonites. Yahweh helped me defeat them. So you should not have come to fight against me today!"*

ULT **you {were} not a savior**
UST you would not help me
(אֵינְךָ מוֹשִׁיעַ)

If your language does not use an abstract noun for the idea of **savior**, you could express the same idea in another way. Alternate translation: [you were not going to save me]

Support Reference: Abstract Nouns

ULT **and I put my life in my palm**
UST I risked my own life
(וָאָשִׂימָה נַפְשִׁי בְכַפִּי)

Gideon is using a common expression to indicate that he risked his life. Alternate translation: [so I risked my life]

Support Reference: Idiom

ULT **and crossed over against**
UST led my men against
(וָאֶעְבְּרָה אֶל)

The author assumes that his readers will understand that Jephthah **crossed over** the Jordan River to fight the Ammonites. Alternate translation: [and crossed the Jordan River to fight]

Support Reference: Assumed Knowledge and Implicit Information

ULT **So why have you come up to me this day to fight with me**
UST So you should not have come to fight against me today
(וְלָמָּה עֲלִיתֶם אֵלַי הַיּוֹם הַזֶּה לְהִלָּחֶם בִּי)

Jephthah is using the question form for emphasis. If it would be clearer in your language, you could translate this as a statement or exclamation. Alternate translation: [So you should not have come to fight with me today!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a savior	you would … help
Ammon	the Ammonites
Yahweh	Yahweh
day	today

Judges 12:4

ULT	UST
And Jephthah assembled all of the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim because they said, "You, Gilead, {are} fugitives of Ephraim in the midst of Ephraim, in the midst of Manasseh."	*The Ephraimites insulted the Gileadites. They said, "You Gileadites are just runaway people from Ephraim. You live between Ephraim and Manasseh." {Because the Ephraimites insulted them,} Jephthah gathered all the men of Gilead. They fought against the men of Ephraim and defeated them.*

ULT **And Jephthah assembled all of the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim because they said, "You, Gilead, {are} fugitives of Ephraim in the midst of Ephraim, in the midst of Manasseh**

UST The Ephraimites insulted the Gileadites. They said, "You Gileadites are just runaway people from Ephraim. You live between Ephraim and Manasseh." {Because the Ephraimites insulted them,} Jephthah gathered all the men of Gilead. They fought against the men of Ephraim and defeated them

(וַיִּקְבֹּץ יִפְתָּח אֶת־כָּל־אַנְשֵׁי גִלְעָד וַיִּלָּחֶם אֶת־אֶפְרָיִם וַיַּכּוּ אַנְשֵׁי גִלְעָד אֶת־אֶפְרַיִם כִּי אָמְרוּ פְלִיטֵי אֶפְרַיִם אַתֶּם גִּלְעָד בְּתוֹךְ אֶפְרַיִם בְּתוֹךְ מְנַשֶּׁה)

If it would be more natural in your language, you could put the last clause first in the verse, since it gives the reason for the actions that the other clauses describe. Alternate translation: [Then the men of Ephraim said, "You, Gilead, are fugitives of Ephraim in the midst of Ephraim, in the midst of Manasseh." For that, Jephthah assembled all of the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim]

Support Reference: Connect — Reason-and-Result Relationship

ULT **all of the men of Gilead**

UST all the men of Gilead

(אֶת־כָּל־אַנְשֵׁי גִלְעָד)

The author is making an overstatement for emphasis. Alternate translation: [his entire Gileadite army]

Support Reference: Hyperbole

ULT **And the men of Gilead struck**
UST and defeated
(וַיַּכּוּ אַנְשֵׁי גִלְעָד)

See the introduction to Judges for a discussion of this meaning of the word **struck**. Alternate translation: [And the men of Gilead attacked]

Support Reference: Metonymy

ULT **they said**
UST The Ephraimites insulted the Gileadites. They said
(אָמְרוּ)

Since the referent for **they** might be unclear, you could state it explicitly. Alternate translation: [the Ephraimites had said]

Support Reference: Pronouns — When to Use Them

ULT **in the midst of Ephraim, in the midst of Manasseh**
UST You live between Ephraim and Manasseh
(בְּתוֹךְ אֶפְרַיִם בְּתוֹךְ מְנַשֶּׁה)

The people of this culture commonly used the expression **in the midst of … in the midst of** to mean "in between." The Ephraimites from the west side of the Jordan River are insulting the Gileadites by suggesting they are **fugitives** with no permanent territory. Alternate translation: [who live between Ephraim and Manasseh]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	gathered
And … assembled	Jephthah
Gilead	Gilead
Ephraim	the men of Ephraim
Gilead	and defeated
Ephraim	them
Gilead	Gileadites
Ephraim	from Ephraim
Ephraim	Ephraim
Manasseh	Manasseh

Judges 12:5

ULT	UST
And Gilead captured the fords of the Jordan to Ephraim. And it happened, when the fugitives of Ephraim said, "Let me cross over," then the men of Gilead said to him, "{Are} you an Ephraimite?" If he said, "No,"	*The men of Gilead blocked the places where people could cross the Jordan River. They did this to stop the Ephraimites from escaping. Some of the soldiers from Ephraim tried to cross the river. The men of Gilead asked everyone who wanted to cross, "Are you from the tribe of Ephraim?" If a man said "No,"*

ULT to Ephraim
UST They did this to stop the Ephraimites from escaping
(לְאֶפְרַ֔יִם)

The author is using the name **Ephraim** to mean something associated with that tribe. This could mean: (1) Alternate translation: [at the place where people would cross into the territory of the tribe of Ephraim]; (2) Alternate translation: [before the soldiers from the tribe of Ephraim could reach them and cross safely back over]

Support Reference: Metonymy

ULT the fugitives of Ephraim
UST everyone
(פְּלִיטֵ֣י אֶפְרַ֔יִם)

The author is using a plural form to refer to individuals. If it would be clearer in your language, you could express this with a singular form. Alternate translation: [a fugitive of Ephraim]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	The men of Gilead
And … captured	blocked
the Jordan	the Jordan River
to Ephraim	They did this to stop the Ephraimites from escaping
Ephraim	everyone
Gilead	Gilead
an Ephraimite	from the tribe of Ephraim

Judges 12:6

ULT	UST
then they said to him, "Please say 'Shibboleth.'" And he said "Sibboleth," for he was not able to pronounce {it} correctly. Then they seized him and slaughtered him at the fords of the Jordan. And at that time 42,000 from Ephraim fell.	*the men of Gilead would tell him, "Say the word 'Shibboleth.'" The Ephraimites could not pronounce that word correctly. They would say "Sibboleth" instead. When they said that, the men of Gilead knew they were from Ephraim. Then they would catch them and kill them at the river crossing. At that time they killed 42,000 people from the tribe of Ephraim.*

ULT **Please say 'Shibboleth**
UST Say the word 'Shibboleth
(אֱמָר־נָא שִׁבֹּלֶת)

The word **Shibboleth** could mean either a stream or an ear of corn, but the meaning of the word was not important. What mattered was its pronunciation. Alternate translation: [Please say 'Shibboleth,'" because they wanted to hear whether he could make the "sh" sound]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And at that time 42,000 from Ephraim fell**
UST At that time they killed 42,000 people from the tribe of Ephraim
(וַיִּפֹּל בָּעֵת הַהִיא מֵאֶפְרַיִם אַרְבָּעִים וּשְׁנַיִם אָלֶף)

The author is using the action of falling to represent dying in battle, by association with the way soldiers fall down when they die. Alternate translation: [And at that time 42,000 from Ephraim died in battle]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then they seized	When they said that, the men of Gilead knew they were from Ephraim. Then they would catch
and slaughtered him	and kill them
the Jordan	river
from Ephraim	from the tribe of Ephraim

Judges 12:7

ULT	UST
And Jephthah judged Israel six years. And Jephthah the Gileadite died and was buried among the cities of Gilead.	*Jephthah, who came from the region of Gilead, led the people of Israel for six years. Then he died. People buried him in one of the towns of Gilead.*

ULT and was buried
UST People buried him
(וַיִּקָּבֵר)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and his family buried him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jephthah	Jephthah
And … judged	led
Israel	the people of Israel
years	years
Jephthah	he
the Gileadite	who came from the region of Gilead
and was buried	People buried him
Gilead	Gilead

Judges 12:8

ULT	UST
And after him Ibzan from Bethlehem judged Israel.	*After Jephthah died, a man whose name was Ibzan became the next leader of Israel. Ibzan was from the town of Bethlehem.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Bethlehem	Ibzan was from the town of Bethlehem
And … judged	became the next leader of
Israel	Israel

Judges 12:9

ULT	UST
And 30 sons were to him. And 30 daughters he sent outside, and 30 daughters he brought in for his sons from outside. And he judged Israel seven years.	*Ibzan had 30 sons and 30 daughters. He let all his daughters marry men from other clans. He brought in 30 young women from other clans to marry his sons. Ibzan led Israel for seven years.*

ULT And 30 daughters he sent outside
UST and 30 daughters. He let all his daughters marry men from other clans
(וּשְׁלֹשִׁים בָּנוֹת שִׁלַּח הַחוּצָה)

The expression **sent outside** is one that people of this culture commonly used to describe marriages outside of one's clan. However, Israelites had to arrange marriages for their children within their own tribe. Alternate translation: [And he arranged marriages for his 30 daughters with families that were from his tribe but not part of his clan]

Support Reference: Idiom

ULT and 30 daughters he brought in for his sons from outside
UST He brought in 30 young women from other clans to marry his sons
(וּשְׁלֹשִׁים בָּנוֹת הֵבִיא לְבָנָיו מִן־הַחוּץ)

See how you translated the similar expression earlier in the verse. Alternate translation: [and he arranged for his 30 sons to marry women from families that were from his tribe but not part of his clan]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he judged	Ibzan led
Israel	Israel
years	for … years

Judges 12:10

ULT	UST
Then Ibzan died and was buried in Bethlehem.	*Then Ibzan died, and people buried him in the town of Bethlehem.*

ULT **and was buried**
UST and people buried him
(וַיִּקָּבֵר)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and his family buried him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and was buried	and people buried him
in Bethlehem	in the town of Bethlehem

Judges 12:11

ULT	UST
And after him Elon the Zebulunite judged Israel. And he judged Israel ten years.	*After Ibzan died, a man whose name was Elon became the next leader of Israel. Elon was from the tribe of Zebulun. He led Israel for ten years.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … judged	became the next leader of
Israel	Israel
And he judged	He led
Israel	Israel
years	for … years

Judges 12:12

ULT	UST
Then Elon the Zebulunite died and was buried in Aijalon in the land of Zebulun.	*Then Elon the Zebulunite died. People buried him in the town of Aijalon. That town was in the territory that belonged to the tribe of Zebulun.*

ULT and was buried
UST People buried him
(וַיִּקָּבֵר)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and his family buried him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and was buried	People buried him
in the land of	That town was in the territory that belonged to
Zebulun	the tribe of Zebulun

Judges 12:13

ULT	UST
And after him Abdon, the son of Hillel, the Pirathonite, judged Israel.	*After Elon died, a man whose name was Abdon became the next leader of Israel. Abdon was the son of Hillel. He came from the town of Pirathon.*

ULT Abdon … Hillel

UST a man whose name was Abdon … Hillel

(עַבְדֹּון & הִלֵּל)

The words **Abdon** and **Hillel** are the names of men.

Support Reference: How to Translate Names

ULT the Pirathonite

UST He came from the town of Pirathon

(הַפִּרְעָתוֹנִי)

The word **Pirathonite** is a name for a person from the town of Pirathon.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … judged	became the next leader of
Israel	Israel

Judges 12:14

ULT	UST
And 40 sons and 30 sons of sons were to him, riding on 70 donkeys. And he judged Israel eight years.	*Abdon had 40 sons and 30 grandsons. He was rich enough to buy donkeys for all of them to ride. Abdon led Israel for eight years.*

ULT sons of sons
UST grandsons
(בְּנֵי בָנִים)

Your language may have its own term or expression for this relationship. The UST demonstrates how this relationship is expressed in English.

Support Reference: Kinship

ULT riding on 70 donkeys
UST He was rich enough to buy donkeys for all of them to ride
(רֹכְבִים עַל־שִׁבְעִים עֲיָרֶם)

In this culture at this time, Abdon's sons **riding** on these **donkeys** was a symbolic action that indicated that they were young men of wealth and status. This, in turn, indicated that Abdon himself was wealthy and influential. Alternate translation: [each of whom he could afford to give a donkey to ride]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
donkeys	He was rich enough to buy donkeys
And he judged	Abdon led
Israel	Israel
years	for … years

Judges 12:15

ULT	UST
Then Abdon, the son of Hillel, the Pirathonite, died and was buried in Pirathon in the land of Ephraim, in the hill country of the Amalekite.	*Then Abdon son of Hillel died, and people buried him in his home town of Pirathon. This town was in the territory that belonged to the tribe of Ephraim. It was in the hill country where the Amalekite people used to live.*

ULT and was buried
UST and people buried him
(וַיִּקָּבֵר)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and his family buried him]

Support Reference: Active or Passive

ULT the Amalekite
UST where the Amalekite people used to live
(הָעֲמָלֵקִי)

The author is using a singular noun to refer to a group. If it would be clearer in your language, you could express this with a plural form. Alternate translation: [the Amalekites]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and was buried	and people buried him
in the land of	This town was in the territory that belonged to
Ephraim	the tribe of Ephraim
the Amalekite	where the Amalekite people used to live

Judges 13

Judges 13 Chapter Introduction

Structure and Formatting

This chapter begins the account of Samson, which continues through chapter 16.

Religious and Cultural Concepts in This Chapter

Warning not to cut Samson's hair

The angel of Yahweh gave Samson's parents special instructions about how they were to raise the boy they would have. They were to make a Nazirite vow, a special type of vow dedicating Samson to Yahweh. Part of this vow prohibited cutting the person's hair. The person also could not drink beer or wine or even eat grapes. Samson's mother was to observe those prohibitions even while she was pregnant, since anything she ate or drank would also nourish the baby in her womb. (See: Nazirite, Nazirite vow; and oath, vow, swear, swearing, swear by, sworn)

Translation Issues in This Chapter

The angel of Yahweh

A character whom the author calls "the angel of Yahweh" figures prominently in this chapter. See the discussion of this phrase in the Introduction to Judges and see how you translated the phrase "the angel of Yahweh" in Chapters 2, 5, and 6.

Judges 13:1

ULT	UST
Then the sons of Israel resumed to do evil in the eyes of Yahweh, so Yahweh gave them into the hand of the Philistines 40 years.	*The Israelites again did what Yahweh had said was wicked. So Yahweh allowed the Philistines to rule over them for 40 years.*

ULT **the sons of**
UST The Israelites
(בְּנֵי)

See the Notes to this chapter for a discussion of this phrase. Alternate translation: [the descendants of]

Support Reference: Metaphor

ULT **evil in the eyes of Yahweh**
UST what Yahweh had said was wicked
(הָרַע בְּעֵינֵי יְהוָה)

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. See how you translated the same expression in 2:11. Alternate translation: [what Yahweh considered to be evil] or [what was evil in Yahweh's judgment]

Support Reference: Abstract Nouns

ULT **so Yahweh gave them into the hand of the Philistines**
UST So Yahweh allowed the Philistines to rule over them
(וַיִּתְּנֵם יְהוָה בְּיַד־פְּלִשְׁתִּים)

See the introduction to Judges for a discussion of the meaning of the phrase **into the hand of**.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelites
evil	was wicked
Yahweh	Yahweh
Yahweh	Yahweh
the Philistines	the Philistines
years	for … years

Judges 13:2

ULT	UST
Now there was one man from Zorah, from the clan of the Danite, and his name {was} Manoah. And his wife {was} barren and had not given birth.	*There was a man whose name was Manoah who lived in the town of Zorah. He belonged to the tribe of Dan. His wife could not have children.*

ULT **Now there was one man from Zorah**
UST There was a man … who lived in the town of Zorah
(וַיְהִי֙ אִישׁ אֶחָד מִצָּרְעָ֔ה)

The author is introducing a new character to the story. Use a natural way in your language to introduce new characters in a story. Alternate translation: [Now there was a certain man from Zorah]

Support Reference: Introduction of New and Old Participants

ULT **from the clan of the Danite**
UST He belonged to the tribe of Dan
(מִמִּשְׁפַּחַת הַדָּנִ֑י)

The author assumes that his readers will understand that he is referring to the tribe of Dan as a **clan** because it was a small tribe. He also uses the term **clan** elsewhere in the book, but sometimes he also uses the term “tribe” Alternate translation: [from the tribe of Dan]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Danite**
UST Dan
(הַדָּנִ֑י)

The author is using a singular noun to refer to a group. If it would be clearer in your language, you could express this with a plural form. Alternate translation: [the Danites]

Support Reference: Generic Noun Phrases

> **ULT {was} barren and had not given birth**
> **UST** could not have children
> (עֲקָרָה וְלֹא יָלָדָה)

These phrases mean similar things. The author is using them together for emphasis. If it would be clearer in your language, you could express the meaning with a single phrase. Alternate translation: [was unable to have children]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the clan of	He belonged to the tribe of
{was} barren	could not have children

Judges 13:3

ULT	UST
And the angel of Yahweh appeared to the woman and said to her, "Behold, please, you {are} barren and have not given birth, but you will conceive and bear a son.	*One day, an angel representing Yahweh appeared to Manoah's wife. The angel told her, "Please pay attention to this. You have not been able to have children. But you will soon become pregnant and have a son.*

ULT the angel of Yahweh
UST an angel representing Yahweh
(מַלְאַךְ־יְהוָה)

See the Notes to this chapter for a discussion of this phrase.

ULT Behold
UST pay attention to this
(הִנֵּה)

See the introduction to Judges for a discussion of **Behold**. If you have a word you use in your language for the purpose of drawing attention to something, consider using it here.

Support Reference: Foreground Information

ULT you {are} barren and have not given birth
UST You have not been able to have children
(אַתְּ־עֲקָרָה וְלֹא יָלַדְתְּ)

See how you translated the similar expression in 13:2.

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	an angel representing
Yahweh	Yahweh
please	Please
{are} barren	have not been able to have children
but you will conceive	But you will soon become pregnant
and bear	and have

Judges 13:4

ULT	UST
And now, please be careful and do not drink wine or beer, and do not eat any unclean {thing}.	*Please make sure that from now until he is born, you do not drink any wine or beer. Also, do not eat any food that God has said is unclean.*

ULT And now
UST from now until he is born
(וְעַתָּה)

This is an expression that people of this culture commonly used to mean “Now here is my main point.” See how you translated the same expression in 11:23.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	Please
be careful	make sure that
wine	any wine

Judges 13:5

ULT	UST
For behold, you will conceive and bear a son. And a razor will not go up on his head, for the boy will be a Nazirite of God from the womb. And he will begin to save Israel from the hand of the Philistines."	*You must do this because you are going to become pregnant and have a son {who must not drink or eat these things}. You must dedicate him to God as a Nazirite as soon as you give birth to him. Therefore you must never cut his hair. He will begin to stop the Philistines from ruling the Israelites."*

ULT **And a razor will not go up on his head**
UST you must never cut his hair
(וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ)

This is an expression that people of this culture commonly used to describe cutting the hair on a person's head. Alternate translation: [He must never cut his hair]

Support Reference: Idiom

ULT **And a razor will not go up on his head**
UST you must never cut his hair
(וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ)

See the discussion in the Notes to this chapter of what Samson's long hair symbolized.

Support Reference: Symbolic Action

ULT **from the womb**
UST as soon as you give birth to him
(מִן־הַבֶּטֶן)

The author is using the term **womb** by association to mean "birth." Alternate translation: [from birth]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will conceive	you are going to become pregnant
and bear	and have a
a Nazirite of	as a Nazirite
God	to God
the womb	as soon as you give birth to him
to save	to stop the
Israel	Israelites

ULT	UST
the Philistines	Philistines … the

Judges 13:6

ULT	UST
And the woman came and said to her husband, saying, "A man of God came to me, and his appearance {was} like the appearance of the angel of God, very awesome. And I did not ask him from where he {was}, and he did not declare his name to me.	*The woman ran and told her husband, "A man from God came to me. He looked like an angel from God. Looking at him made me afraid. I did not ask where he came from, and he did not tell me his name.*

ULT **saying**
UST and told
(לֵאמֹר)

The author is using the term **saying** to introduce a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [as follows:]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A man of God	A man from God
the angel of	an angel from
awesome	afraid
he did … declare	he did … tell

Judges 13:7

ULT	UST
And he said to me, 'Behold, you will conceive and bear a son. And now, do not drink wine or beer, and do not eat any unclean {thing}, for the boy will be a Nazirite of God from the womb until the day of his death.'"	*But he told me, 'Pay attention to this. You will become pregnant and have a son. From now until he is born, do not drink any wine or beer. Do not eat any food that God has said is unclean. You must do this because you are to dedicate your son to God as a Nazirite as soon as you give birth to him. He must continue to be a Nazirite for his entire life.'"*

ULT **And he said to me, 'Behold, you will conceive and bear a son. And now, do not drink wine or beer, and do not eat any unclean {thing}, for the boy will be a Nazirite of God from the womb until the day of his death**

UST But he told me, 'Pay attention to this. You will become pregnant and have a son. From now until he is born, do drink any wine or beer. Do not eat any food that God has said is unclean. You must do this because you are to dedicate your son to God as a Nazirite as soon as you give birth to him. He must continue to be a Nazirite for his entire life

(וַיֹּ֣אמֶר לִ֔י הִנָּ֥ךְ הָרָ֖ה וְיֹלַ֣דְתְּ בֵּ֑ן וְעַתָּ֞ה אַל־תִּשְׁתִּ֣י ׀ יַ֣יִן וְשֵׁכָ֗ר וְאַל־תֹּאכְלִי֙ כָּל־טֻמְאָ֔ה כִּֽי־נְזִ֖יר אֱלֹהִים֙ יִהְיֶ֣ה הַנַּ֔עַר מִן־הַבֶּ֖טֶן עַד־יֹ֥ום מוֹתֽוֹ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And he told me that I would conceive and bear a son, and that I should not drink wine or beer or eat any unclean thing, because the boy would be a Nazirite of God from birth until the day of his death]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will conceive	You will become pregnant
and bear	and have
wine	any wine
a Nazirite of	as a Nazirite
God	to God
the womb	as soon as you give birth to him
the day of	He must continue to be a Nazirite for his entire life

Judges 13:8

ULT	UST
And Manoah prayed to Yahweh and said, "Please, my Lord, the man of God whom you sent, please let him come again to us and teach us what we should do for the boy, the one to be born."	*Then Manoah prayed to Yahweh, "Please, Lord, let the man you sent who looked like an angel come back to us. We want him to teach us how to raise the son my wife will have."*

ULT **the one to be born**
UST my wife will have
(הַיּוּלָּד)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one whom my wife will bear]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … prayed	Then … prayed
Yahweh	Yahweh
my Lord	Lord
the man of God	the man … who looked like an angel
please	Please

Judges 13:9

ULT	UST
And God listened to the voice of Manoah, and the angel of God came again to the woman. And she {was} abiding in the field, but Manoah her husband {was} not with her.	*God did what Manoah asked. The angel representing God came again to the woman while she was out working in the field. But her husband Manoah was not with her.*

ULT **And God listened to the voice of Manoah**
UST God did what Manoah asked
(וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מָנוֹחַ)

The author is using the term **listened** to mean that God answered the prayer, by association with the way that a person must listen to or hear a request in order to grant it. Alternate translation: [And God answered Manoah's prayer]

Support Reference: Metonymy

ULT **And God listened to the voice of Manoah**
UST God did what Manoah asked
(וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מָנוֹחַ)

The author is using the term **voice** by association to mean the prayer that Manoah used his voice to speak. Alternate translation: [And God listened to Manoah's prayer]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
the angel of	The angel representing
God	God

Judges 13:10

ULT	UST
And the woman hurried and ran and declared to her husband and said to him, "Behold, the man has appeared to me who came to me on a day."	*The woman ran quickly and told her husband, "Listen to this! The man who appeared to me the other day has come back!"*

ULT **hurried and ran**
UST ran quickly
(וַתְּמַהֵר & וַתָּרָץ)

The author is expressing a single idea by using two words connected with **and**. The word **hurried** tells in what way Manoah's wife **ran** as shown by the UST.

Support Reference: Hendiadys

ULT **and declared to her husband and said to him**
UST and told her husband
(וַתַּגֶּד לְאִישָׁהּ וַתֹּאמֶר אֵלָיו)

The author is using two phrases to emphasize a single idea. If it would be clearer in your language, you could express the meaning with a single phrase. Alternate translation: [and said excitedly to her husband]

Support Reference: Doublet

ULT **on a day**
UST the other day
(בַּיּוֹם)

This is an expression that people of this culture commonly used to refer to a day or time that their listener would recognize. Your language may have a comparable expression of its own that you can use in your translation.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and declared	and told
on a day	the other day

Judges 13:11

ULT	UST
And Manoah arose and went after his wife. And he came to the man and said to him, "{Are} you the man who spoke to this woman?" And he said, "I {am}."	*Manoah went out with his wife right away. When he came to the man, he asked him, "Are you the one who talked to my wife?" The man replied, "Yes, I am."*

ULT **this woman**
UST my wife
(הָאִשָּׁה)

This was how a man in this culture would refer to his wife when speaking with another man he did not know well. In your translation, use the term for this kinship relationship that would be appropriate in your culture.

Support Reference: Kinship

Judges 13:12

ULT	UST
And Manoah said, “Now may your words come {to pass}. What will be the manner of the boy and his work?”	*Manoah asked him, “When what you have said comes true, what rules should the boy follow? What work should he do?”*

ULT **your words**
UST what you have said
(דְּבָרֶיךָ)

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

Support Reference: Metonymy

ULT **may … come {to pass}**
UST comes true
(יָבֹא)

This is an expression that people of this culture commonly used to mean “happen.” Alternate translation: [may … happen]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and his work	What work should … do

Judges 13:13

ULT	UST
And the angel of Yahweh said to Manoah, "Of all that I said to this woman, let her be careful.	*The angel representing Yahweh said to Manoah, "Your wife must be careful to do everything I told her.*

ULT this woman
UST Your wife … her
(הָאִשָּׁה)

See how you translated this in 13:11. Alternate translation: [your wife]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	The angel representing
Yahweh	Yahweh
let her be careful	must be careful to do

Judges 13:14

ULT	UST
Of all that comes forth from the vine of wine, she shall not eat, and wine or beer, she shall not drink, and any unclean {thing}, she shall not eat. All that I have commanded her, she shall keep."	*She must not eat any grapes or raisins or drink grape juice. She must not drink any wine or beer. And she must not eat any food that God has said is unclean. She must obey everything I have told her."*

ULT **Of all that comes forth from the vine of wine**
UST any grapes or raisins … grape juice
(מִכֹּל אֲשֶׁר־יֵצֵא מִגֶּפֶן הַיָּיִן)

It might seem that the expression **comes forth from the vine of wine** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [Of all that comes from grapes]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the vine of	grapes or raisins … grape juice
wine	grapes or raisins … grape juice
and wine	any wine

Judges 13:15

ULT	UST
And Manoah said to the angel of Yahweh, "Please let us detain you, and we will prepare to your face a kid of goats."	*Manoah said to the angel, "Please stay here for a while. We would like to prepare a young goat for you to eat."*

ULT Please let us detain you, and we will prepare
UST Please stay here for a while. We would like to prepare
(נַעְצְרָה־נָּא אוֹתָךְ וְנַעֲשֶׂה)

Manoah is politely inviting the angel to receive his hospitality and asking him to wait while he and his wife prepare a meal. In your translation, use comparable forms for these purposes in your own language. Alternate translation: [Please be so kind as to wait while we prepare]

Support Reference: Politeness

ULT to your face
UST for you
(לְפָנֶיךָ)

Here, **face** represents the presence of a person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in your presence] or [before you]

Support Reference: Metonymy

ULT a kid of goats
UST a young goat … to eat
(גְּדִי עִזִּים)

This is an expression that people of this culture commonly used to mean "a young goat." Alternate translation: [a young goat]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	the angel
Yahweh	the angel
a kid of	a young goat … to eat
goats	a young goat … to eat

Judges 13:16

ULT	UST
And the angel of Yahweh said to Manoah, "If you detain me, I will not eat of your bread. But if you prepare a burnt offering, to Yahweh you shall offer it." For Manoah did not know that he {was} the angel of Yahweh.	*The angel replied, "All right, I will stay, but I will not eat a meal. If you want to prepare something, you should offer it as a burnt offering to Yahweh." Now Manoah did not realize that this was an angel representing Yahweh.*

ULT **If you detain me**
UST All right, I will stay, but
(אִם־תַּעְצְרֵ֣נִי)

The angel is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the angel is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [I will wait while you prepare a meal, but]

Support Reference: Connect — Factual Conditions

ULT **of your bread**
UST a meal
(בְּלַחְמִ֖ךָ)

The angel is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of your food]

Support Reference: Synecdoche

ULT **For Manoah did not know**
UST Now Manoah did not realize
(כִּ֥י לֹא־יָדַ֖ע מָנ֑וֹחַ)

Here the author is using the word **For** to introduce an explanation of why Manoah invited the **angel of Yahweh** to stay for a meal even though he would not eat it. Alternate translation: [Now Manoah had invited him not knowing]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	The angel
Yahweh	The angel

ULT	UST
of your bread	a meal
a burnt offering	as a burnt offering
to Yahweh	to Yahweh
did … know	did … realize
{was} the angel of	an angel representing
Yahweh	Yahweh

Judges 13:17

ULT	UST
Then Manoah said to the angel of Yahweh, "What {is} your name, {that} when your words come {to pass}, then we may honor you?"	*Then Manoah asked the angel, "What is your name? We want to honor you when what you have said comes true."*

ULT that} when your words come {to pass}
UST when what you have said comes true
(כְּיִיבָא דבריך)

See how you translated the similar expressions in 13:12. Alternate translation: [that when what you have said happens]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	the angel
Yahweh	the angel
then we may honor you	We want to honor you

Judges 13:18

ULT	UST
And the angel of Yahweh said to him, "Why do you ask this about my name, since it {is} wonderful?"	*The angel told him, "You should not ask me my name. It is a mysterious name that I do not tell other people."*

ULT **Why do you ask this about my name, since it {is} wonderful**

UST You should not ask me my name. It is a mysterious name that I do not tell other people
(לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי וְהוּא־פֶלִאי)

The angel is using the question form for emphasis. If it would be clearer in your language, you could translate this as a statement. Alternate translation: [You should not ask about my name, because it is too wonderful for you to understand]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	The angel
Yahweh	The angel

Judges 13:19

ULT	UST
And Manoah took the kid of goats and the grain offering and offered {them} on a rock to Yahweh. And he was being wonderful in doing, and Manoah and his wife {were} watching.	*Then Manoah took a young goat and a grain offering and offered them on a rock to Yahweh. As Manoah and his wife were watching, the angel did something amazing.*

> ULT **And he was being wonderful in doing**
> UST the angel did something amazing
> (וּמַפְלֶא לַעֲשׂוֹת)

The author is introducing a significant development in the story. He gives the details of it in the next verse. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [And then the angel did an amazing thing]

Support Reference: Introduction of a New Event

> ULT **And he was being wonderful in doing**
> UST the angel did something amazing
> (וּמַפְלֶא לַעֲשׂוֹת)

The author assumes that his readers will understand that **he** refers to the angel. Alternate translation: [And the angel was being wonderful in doing]

Support Reference: Pronouns — When to Use Them

> ULT **And he was being wonderful in doing**
> UST the angel did something amazing
> (וּמַפְלֶא לַעֲשׂוֹת)

Here, the verb **being wonderful** tells in what way the angel was **doing** something. If it would be clearer in your language, you could express this in a different way. Alternate translation: [And he was doing wondrously]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kid of	a young goat
goats	a young goat
the grain offering	a grain offering
to Yahweh	to Yahweh

Judges 13:20

ULT	UST
For it happened, in the going up of the flame from the altar toward the heavens, that the angel of Yahweh went up in the flame of the altar. And Manoah and his wife {were} watching, and they fell on their faces to the ground.	*As the flame went up from the altar toward the sky, the angel went up in the flame. When Manoah and his wife saw this, they knelt down and put their faces to the ground {as an act of humble worship}.*

ULT **For it happened**
UST As
(וַיְהִי)

The author is using this phrase to introduce the details of the significant development he mentioned in the previous verse. Use a word, phrase, or other method in your language that is natural for providing such details.

Support Reference: Introduction of a New Event

ULT **and they fell on their faces to the ground**
UST they knelt down and put their faces to the ground {as an act of humble worship}
(וַיִּפְּלוּ עַל־פְּנֵיהֶם אָרְצָה)

The expression **fell on their faces** means that Manoah and his wife intentionally got down on their knees and bowed their faces **to the ground** as a symbolic action. In that culture, this act was an expression of reverence and worship. It was a way that a person showed great respect and reverence for someone else. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. You could also explain the purpose of this action. Alternate translation: [and they bowed down to the ground in fear and reverence]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	the altar
toward the heavens	toward the sky
the angel of	the angel
Yahweh	the angel
the altar	in the flame
and they fell	they knelt down … as an act of humble worship
to the ground	to the ground

Judges 13:21

ULT	UST
And the angel of Yahweh did not resume again to appear to Manoah and to his wife. Then Manoah knew that he {was} the angel of Yahweh.	*The angel did not appear to Manoah and his wife again. Then Manoah realized that the angel had been representing Yahweh.*

ULT And the angel of Yahweh did not resume again to appear

UST The angel did not appear … again

(וְלֹא־יָסַף עוֹד מַלְאַךְ יְהוָה לְהֵרָאֹה)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [And the angel of Yahweh did not appear again]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	The angel
Yahweh	The angel
knew	realized
{was} the angel of	the angel had been representing
Yahweh	Yahweh

Judges 13:22

ULT	UST
And Manoah said to his wife, "Dying, we shall die, for we have seen God."	*Manoah said to his wife, "We have seen God, so we are going to die!"*

ULT Dying, we shall die
UST we are going to die
(מָוֹת נָמֻוּת)

The author is using repetition for emphasis. If your language uses repetition for emphasis, it would be appropriate to use it here. If not, you can use another way of emphasizing the idea. Alternate translation: [We will certainly die]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

Judges 13:23

ULT	UST
But his wife said to him, "If Yahweh desired to kill us, he would not have taken from our hand a burnt offering and a grain offering, and he would not have shown us all these {things}, and at {this} time he would not have made us hear {things} like this."	*But his wife said to him, "If Yahweh had wanted to kill us, he would not have accepted our burnt offering and grain offering {to show that he is pleased with us}. He also would not have done this remarkable sign for us. And he would not have told us that we were going to have a baby even before I conceived him and gave birth to him."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to kill us	to kill us
a burnt offering	burnt offering
and a grain offering	and grain offering

Judges 13:24

ULT	UST
And the woman bore a son, and she called his name Samson. And the boy grew, and Yahweh blessed him.	*Then the woman did have a son{, just as the angel had said}. She named him Samson. As the boy was growing up, Yahweh did good things for him {to show that he was going to use him to help the Israelites}.*

ULT **and she called his name**
UST She named him
(וַתִּקְרָא אֶת־שְׁמוֹ)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … bore	Then the … did have … just as the angel had said
and she called	She
Samson	Samson
Yahweh	Yahweh
and … blessed him	did good things for him {to show that he was going to use him to help the Israelites}

Judges 13:25

ULT	UST
And the Spirit of Yahweh began to agitate him in Mahaneh Dan, between Zorah and between Eshtaol.	*Samson went to live in the town of Mahaneh Dan, between the towns of Zorah and Eshtaol. There the Spirit of Yahweh began to make him want to stop the Philistines from ruling the Israelites.*

ULT **And the Spirit of Yahweh began to agitate him**

UST There the Spirit of Yahweh began to make him want to stop the Philistines from ruling the Israelites

(וַתָּחֶל֙ רוּחַ יְהוָ֔ה לְפַעֲמֹ֖)

Here and in the last sentence of the previous verse, the author is saying what happened at the end of the story of Samson's birth. He leads into the stories of Samson's young adulthood in the following chapters by saying that "the boy grew" and "Yahweh blessed him" and noting that the **Spirit of Yahweh** began to **agitate** him, that is, to make him dissatisfied with living under Philistine occupation. Your language may have its own way of bringing one part of a story to a close and introducing the next part.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Spirit of	the Spirit of
Yahweh	Yahweh
Dan	Dan

Judges 14

Judges 14 Chapter Introduction

Structure and Formatting

The story of Samson continues in this chapter.

Some translations set each line of poetry farther to the right than the rest of the text. The ULT does this with the poetry in 14:14 and 14:18.

Religious and Cultural Concepts in This Chapter

Why did Samson's parents not want him to marry a Philistine woman?

The law of Moses forbade Israelites to marry a Canaanite or anyone from a different people group. This is why Samson's parents did not want him to marry a Philistine woman.

How could Samson do such great feats of strength?

The author says of Samson in 14:6 and 14:19 that "the Spirit of Yahweh rushed on him." This means that Yahweh gave Samson extraordinary strength. Samson's power was the power of Yahweh himself. He was an agent of Yahweh's judgment against the Philistines.

Judges 14:1

ULT	UST
And Samson went down to Timnah, and he saw a woman in Timnah from the daughters of the Philistines.	*Samson went to the town of Timnah. There he saw a young Philistine woman.*

ULT from the daughters of the Philistines
UST young Philistine
(מִבְּנוֹת פְּלִשְׁתִּים)

This expression is similar to the common use in this culture of the term “sons” to mean the members of a people group, but here it seems to have a more specific meaning. Alternate translation: [among the Philistine young women]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
the Philistines	Philistine

Judges 14:2

ULT	UST
And he went up and declared to his father and to his mother and said, "I saw a woman in Timnah from the daughters of the Philistines. And now, get her for me for a wife."	*Samson went back home and told his parents, "I saw a young Philistine woman in Timnah. I want you to arrange for me to marry her."*

ULT **and declared to his father and to his mother and said**
UST and told his parents
(וַיַּגֶּד לְאָבִיו וּלְאִמּוֹ וַיֹּאמֶר)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [and told his father and mother about this, saying]

Support Reference: Quotations and Quote Margins

ULT **And now**
UST I want you to arrange
(וְעַתָּה)

As a note to 11:22 explains, the phrase **And now** introduces a speaker's main point. See how you translated it there. Alternate translation: [So this is what I want you to do for me:]

Support Reference: Connecting Words and Phrases

ULT **get her for me for a wife**
UST I want you to arrange for me to marry her
(קְחוּ־אוֹתָהּ לִי לְאִשָּׁה)

Samson assumes that his parents will know that by **get her for me for a wife** he means that he wants them to arrange with this woman's family a marriage between him and this woman. You could say that explicitly if it would be helpful to your readers. Alternate translation: [arrange with her family a marriage between me and her]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and declared	and told
the Philistines	Philistine

Judges 14:3

ULT	UST
And his father and his mother said to him, "{Is there} not among the daughters of your brothers and among all of my people a woman, that you {are} going to take a wife from the uncircumcised Philistines?" And Samson said to his father, "Get her for me, for she {is} right in my eyes."	*His parents said to him, "There are many young women in our own tribe of Dan and among our people of Israel. You can marry one of them. You should not marry someone from a people group that does not worship Yahweh." But Samson told his father, "No, I like her very much, and so I want you to arrange for me to marry her."*

ULT **{Is there} not among the daughters of your brothers and among all of my people a woman, that you {are} going to take a wife from the uncircumcised Philistines**
UST There are many young women in our own tribe of Dan and among our people of Israel. You can marry one of them. You should not marry someone from a people group that does not worship Yahweh
(הַאֵין֙ בִּבְנ֣וֹת אַחֶ֔יךָ וּבְכָל־עַמִּ֖י אִשָּׁ֑ה כִּי־אַתָּ֞ה הוֹלֵ֣ךְ לָקַ֗חַת אִשָּׁה֙ מִפְּלִשְׁתִּ֣ים הָעֲרֵלִ֔ים)

Samson's parents are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Surely there must be a suitable woman among our own relatives or among all our people. You should not take a wife from the uncircumcised Philistines!]

Support Reference: Rhetorical Question

ULT **among the daughters of your brothers**
UST young women in our own tribe of Dan
(בִּבְנ֣וֹת אַחֶ֔יךָ)

Your language may have its own term or expression for this relationship. Alternate translation: [among the young women of our own tribe]

Support Reference: Kinship

ULT **my people**
UST our people of Israel
(עַמִּ֑י)

Since Samson and his father belong to the same **people**, it may be more natural in your language to use an inclusive plural pronoun here. Alternate translation: [our people]

Support Reference: Pronouns — When to Use Them

ULT **a woman**
UST You can marry one of them
(אִשָּׁה)

Samson's parents assume that Samson will know that by **a woman** they mean a woman he could marry. You could say that explicitly if it would be helpful to your readers. Alternate translation: [a woman you could marry]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the uncircumcised Philistines**
UST from a people group that does not worship Yahweh
(מִפְּלִשְׁתִּים הָעֲרֵלִים)

Samson's father is using the word **uncircumcised** by association to refer to the Philistines as a group that did not worship Yahweh, since they did not practice circumcision, as Yahweh's covenant with the Israelites required. The Philistines did not follow the law of Moses at all, and they worshiped other gods. Alternate translation: [from the Philistines, who do not worship Yahweh]

Support Reference: Metonymy

ULT **for she {is} right in my eyes**
UST I like her very much, and so
(כִּי־הִיא יָשְׁרָה בְעֵינָי)

See the discussion of the related phrase, "in the eyes of" in the Introduction to Judges. Alternate translation: [for I think she is the right one for me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
uncircumcised	that does not worship Yahweh
from the … Philistines	from a people group
Samson	Samson
{is} right	I like … very much

Judges 14:4

ULT	UST
But his father and his mother did not know that it {was} from Yahweh, for he {was} seeking an occasion against the Philistines. For at that time the Philistines {were} ruling over Israel.	*His parents did not know that Yahweh wanted this to happen. Yahweh was looking for a way to act against the Philistines because they were oppressing Israel at that time.*

ULT **But his father and his mother did not know that it {was} from Yahweh, for he {was} seeking an occasion against the Philistines. For at that time the Philistines {were} ruling over Israel**

UST His parents did not know that Yahweh wanted this to happen. Yahweh was looking for a way to act against the Philistines because they were oppressing Israel at that time

(וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ כִּי מֵיְהוָה הִיא כִּי־תֹאֲנָה הוּא־מְבַקֵּשׁ מִפְּלִשְׁתִּים וּבָעֵת הַהִיא פְּלִשְׁתִּים מֹשְׁלִים בְּיִשְׂרָאֵל)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Now at that time the Philistines were ruling over Israel, and Yahweh was seeking an occasion against them. That was why this happened. But his father and mother did not realize that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For at that time the Philistines {were} ruling over Israel**

UST because they were oppressing Israel at that time

(וּבָעֵת הַהִיא פְּלִשְׁתִּים מֹשְׁלִים בְּיִשְׂרָאֵל)

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

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … know	did … know
{was} from Yahweh	Yahweh wanted … to happen
{was} seeking	a way to act against
against the Philistines	the Philistines
the Philistines	they
{were} ruling	were oppressing
over Israel	Israel

Judges 14:5

ULT	UST
And Samson went down, and his father and his mother, to Timnah. And they came to the vineyards of Timnah, and behold, a young lion of lions {was} roaring to meet him.	*Samson went to Timnah with his parents. As they came near the vineyards of Timnah, suddenly a young lion attacked Samson {as he was walking alone}.*

ULT **and behold**
UST suddenly
(וְהִנֵּה)

See the introduction to Judges for a discussion of **behold**. If you have a word you use in your language for the purpose of drawing attention to something, consider using it here.

Support Reference: Foreground Information

ULT **a young lion of lions**
UST a young lion
(כְּפִיר אֲרָיוֹת)

This possessive form is similar in meaning to the expression “a kid of goats” in 6:19. See how you translated that expression. Alternate translation: [a lion in the prime of its youth]

Support Reference: Possession

ULT **{was} roaring to meet him**
UST attacked Samson {as he was walking alone}
(שֹׁאֵג לִקְרָאתוֹ)

While the author says that both Samson and his parents went to Timnah, he uses the singular pronoun **him** here. The implication is that Samson was walking somewhere alone at this point. You could indicate that explicitly if it would be helpful to your readers. Alternate translation: [roared and attacked Samson as he was walking alone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
the vineyards of	the vineyards of
a young lion of	a young
lions	lion

Judges 14:6

ULT	UST
Then the Spirit of Yahweh rushed on him, and he tore it as the tearing of a kid, and {there was} not anything in his hand. And he did not declare to his father or to his mother what he had done.	*The Spirit of Yahweh gave Samson great strength. He ripped the lion apart with his bare hands as easily as if it had been a young goat. But he did not tell his parents what he had done.*

ULT **Then the Spirit of Yahweh rushed on him**
UST The Spirit of Yahweh gave Samson great strength
(וַתִּצְלַח עָלָיו רוּחַ יְהוָה)

This expression indicates that the Spirit of Yahweh empowered Samson. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Then the Spirit of Yahweh filled him] or [Then the Spirit of Yahweh came and empowered him]

Support Reference: Idiom

ULT **and he tore it as the tearing of a kid, and {there was} not anything in his hand**
UST He ripped the lion apart with his bare hands as easily as if it had been a young goat
(וַיְשַׁסְּעֵהוּ כְּשַׁסַּע הַגְּדִי וּמְאוּמָה אֵין בְּיָדוֹ)

In the second clause, the author provides background information to help readers appreciate what a feat of strength and courage this was. You may find it more natural to provide the background information first. Alternate translation: [and even though he was bare-handed, he tore it as easily as he could have torn a young goat]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Spirit of	The Spirit of
Yahweh	Yahweh
a kid	a young goat
he did … declare	he did … tell

Judges 14:7

ULT	UST
And he went down and spoke to the woman, and she was right in the eyes of Samson.	*When they arrived in Timnah, Samson talked with the young woman, and he liked her very much. {So his father made arrangements for the wedding.}*

ULT and she was right in the eyes of Samson

UST and he liked her very much. {So his father made arrangements for the wedding … }
(וַתִּישַׁר בְּעֵינֵי שִׁמְשׁוֹן)

See the discussion of the expression “in the eyes of” in the Introduction to Judges. Alternate translation: [and Samson thought that she was the right one for him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and she was right	and … liked her very much. {So his father made arrangements for the wedding … }
Samson	he

Judges 14:8

ULT	UST
And he returned after some days to take her, and he turned to see the carcass of the lion, and behold, a swarm of bees was {in} the body of the lion, and honey.	*Later, Samson went back to marry her. On the way, he went to look at the dead lion. He saw that a swarm of bees had made a nest in the lion's body and produced some honey.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
after some days	Later
the lion	lion
the lion	the lion's body
and honey	and produced some honey

Judges 14:9

ULT	UST
And he scraped it into his palms, and going, he walked, and eating, he walked, to his father and to his mother. And he gave to them, and they ate, but he did not declare to them that he had scraped the honey from the body of the lion.	*Samson scooped out some of the honey with his hands. He ate some as he walked along. When he came to his parents, he gave them some, and they ate it too. But he did not tell them that he had taken the honey from the lion's body.*

ULT and going, he walked, and eating, he walked
UST He ate some as he walked along
(וַיֵּלֶךְ הָלוֹךְ וְאָכֹל וַיֵּלֶךְ)

The author is repeating the verb **walked** to indicate that Samson did not stop to eat the honey but instead ate it as he continued on his way. Alternate translation: [and he kept walking, eating as he went]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he did … declare	he did … tell
the honey	the honey
the lion	lion's

Judges 14:10

ULT	UST
And his father went down to the woman, and Samson made a feast there, for thus the young men would do.	*Samson's father went to arrange the marriage with the woman's family. Samson gave a feast for the young men in that area. That was what young men did when they married someone.*

ULT to the woman
UST with the woman's family
(אֶל־הָאִשָּׁה)

When the author says that Samson's father went and met with **the woman**, he means by association that he met with her family. Alternate translation: [to speak with the woman's family]

Support Reference: Metonymy

ULT and Samson made a feast there, for thus the young men would do
UST Samson gave a feast for the young men in that area. That was what young men did when they married someone
(וַיַּעַשׂ שָׁם שִׁמְשׁוֹן מִשְׁתֶּה כִּי כֵן יַעֲשׂוּ הַבַּחוּרִים)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [and since it was customary for young men who were getting married to host a feast, that is what Samson did]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
a feast	a feast

Judges 14:11

ULT	UST
And it happened, in their seeing him, that they took 30 companions, and they were with him.	*The family of the woman saw that Samson had not brought any other young men with him. So they had 30 of their own young men accompany him at the feast.*

ULT And it happened
UST The family of the woman saw
(וַיְהִי)

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 in their seeing him
UST The family of the woman saw that Samson had not brought any other young men with him
(כִּרְאוֹתָם אוֹתוֹ)

The phrase **in their seeing him** could mean: (1) that the young Philistine men provided **30 companions** for Samson when they saw that he had not brought any young men to accompany him. Alternate translation: [when they saw that he had not brought any young men to accompany him]; (2) that they did this for their own safety when they saw how strong and powerful Samson was. Alternate translation: [when they saw how strong and powerful he was]

Support Reference: Assumed Knowledge and Implicit Information

ULT that they took 30 companions, and they were with him
UST So they had 30 of their own young men accompany him at the feast
(וַיִּקְחוּ שְׁלֹשִׁים מֵרֵעִים וַיִּהְיוּ אִתּוֹ)

Your language may have its own term or expression for the relationship between a man who is getting married and the other men who accompany him. Alternate translation: [that they provided 30 of their own young men to be his bridegroom's party]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
companions	their own young men

Judges 14:12

ULT	UST
And Samson said to them, "Please let me put a riddle to you. If declaring, you declare it to me {during} the seven days of the feast and you find {it}, then I will give to you 30 linen garments and 30 changes of clothes.	*Samson said to them, "Let me tell you a riddle. If you can answer it during the seven days of the feast, I will give you 30 linen garments and 30 changes of clothes.*

ULT **If declaring, you declare it to me {during} the seven days of the feast and you find {it}**
UST If you can answer it during the seven days of the feast
(אִם־הַגֵּד תַּגִּידוּ אוֹתָהּ לִי שִׁבְעַת יְמֵי הַמִּשְׁתֶּה וּמְצָאתֶם)

Samson is describing one event before describing another event that would have to precede it. In your translation, you may wish to relate these events in the order in which they happened. Alternate translation: [If you are able to figure it out and tell me the answer during the seven days of the feast]

Support Reference: Order of Events

ULT **If declaring, you declare it**
UST If you can answer it
(אִם־הַגֵּד תַּגִּידוּ אוֹתָהּ)

Samson is repeating forms of the verb **declare** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [If in fact you are able to declare it]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
declaring	you can answer
you declare	you can answer
the … days of	days of
the feast	the feast

Judges 14:13

ULT	UST
But if you are not able to declare {it} to me, then you will give to me 30 linen garments and 30 changes of clothes.” And they said to him, “Put your riddle and we will hear it.”	*But if you can not answer it, then you must give me 30 linen garments and 30 changes of clothes.” They told him, “{We agree.} Tell us your riddle, and we will try to solve it.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to declare {it}	answer it

Judges 14:14

ULT	UST
So he said to them, "From the eater came forth food, and from the strong came forth sweet." And they were not able to declare the riddle {for} three days.	*He said to them, "Something to eat came out of something that eats. Something sweet came out of something strong." They tried for three days to solve the riddle, but they could not.*

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

The implication is that the Philistine young men tried for **three days** to solve the riddle and then gave up and forgot about it until the end of the feast. You could say that explicitly if it would be helpful to your readers. Alternate translation: [for three days, so they gave up and forgot about it until the end of the feast]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to declare	to solve
for … days	days

Judges 14:15

ULT	UST
And it happened on the seventh day that they said to the wife of Samson, "Entice your husband that he may declare to us the riddle, lest we burn you and the house of your father with fire. Did you invite us to dispossess us? {Is it} not {so}?"	*On the last day of the feast, they said to Samson's bride, "Get the answer to the riddle for us from your bridegroom. If you do not, we will burn you and your family to death. We did not come to this feast to become poor!"*

ULT **And it happened**
UST On the … day
(וַיְהִי)

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

Support Reference: Introduction of a New Event

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

The author assumes that his readers will know that by saying **on the seventh day** he means the last day of the feast, when the Philistine young men would have to give Samson many expensive garments if they could not solve the riddle. You could say that explicitly if it would be helpful to your readers. Alternate translation: [on the last day of the feast, when they would have to give Samson many expensive garments if they could not solve the riddle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the wife of Samson … your husband**
UST to Samson's bride … your bridegroom
(לְאֵשֶׁת־שִׁמְשׁוֹן & אֶת־אִישֵׁךְ)

In this culture, people would speak of a woman who was engaged to a man as his **wife**, and they would speak of a man who was engaged to a woman as her **husband**, even before the two were yet married. Your language may have its own term or expression for this relationship. Alternate translation: [to the fiancée of Samson … your fiancé]

Support Reference: Kinship

ULT **we burn you and the house of your father with fire**
UST we will burn you and your family to death
(נִשְׂרֹף אוֹתָךְ וְאֶת־בֵּית אָבִיךְ בָּאֵשׁ)

It might seem that the expression **we burn you and the house of your father with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [we burn you to death you and the house of your father]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and the house of your father**
UST and your family
(וְאֶת־בֵּית אָבִיךְ)

Your language may have its own term or expression for this relationship. Alternate translation: [and your whole extended family]

Support Reference: Kinship

ULT **Did you invite us to dispossess us? {Is it} not {so}**
UST We did not come to this feast to become poor
(הַלְיָרְשֵׁנוּ קְרָאתֶם לָנוּ הֲלֹא)

The Philistine young men are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [It certainly seems as if you invited us here to rob us!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the … day	On the … day
Samson	Samson’s
that he may declare	the answer to
the house of	your family
Did you invite	did … come to this feast
us to dispossess	to become poor

Judges 14:16

ULT	UST
And the wife of Samson wept on him, and she said, "You only hate me, and you do not love me! You have put a riddle to the sons of my people, but you have not declared {it} to me." And he said to her, "Behold, to my father and to my mother I have not declared {it}, so will I tell {it} to you?"	*So Samson's bride went to him and started crying. She shouted, "You hate me! You do not love me! You told a riddle to my relatives, but you did not tell me the answer." Samson said to her, "I have not even told the answer to my parents. So I am not going to tell you."*

ULT **And the wife of Samson wept on him**
UST So Samson's bride went to him and started crying
(וַתִּבְךְּ אֵשֶׁת שִׁמְשׁוֹן עָלָיו)

While it is likely that Samson's **wife** may have literally **wept on him**, throwing herself on him, sobbing, so that her tears fell on him, this expression is speaking of her weeping as if it had literally been a burden that was heavy and wearying for Samson to carry. Alternate translation: [And Samson's wife wore him out with her weeping]

Support Reference: Metaphor

ULT **to the sons of my people**
UST to my relatives
(לִבְנֵי עַמִּי)

See how you translated the similar expression "the daughters of the Philistines" in 14:1. The meaning of **sons** here does not seem to be as general as the use of that word to describe the members of a people group. Alternate translation: [to the young Philistine men at our wedding feast]

Support Reference: Idiom

ULT **so will I tell {it} to you**
UST So I am not going to tell you
(וְלָךְ אַגִּיד)

Samson is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [so I certainly will not tell it to you!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson’s
you do … love me	You do … love me
you have … declared {it}	you did … tell … the answer
I have … declared {it}	I have … told the answer
will I tell {it}	I am not going to tell

Judges 14:17

ULT	UST
And she wept on him {for} the seven days {during} which the feast was to them. And it happened on the seventh day that he declared {it} to her, for she had pressed him. And she declared the riddle to the sons of her people.	*But she kept crying for the rest of the feast. Finally, as it was about to end, he told her the answer to the riddle because she had kept bothering him. She went and told the answer to the Philistine young men.*

ULT **{for} the seven days {during} which the feast was to them**
UST for the rest of the feast
(שִׁבְעַ֣ת הַיָּמִ֔ים אֲשֶׁר־הָיָ֥ה לָהֶ֖ם הַמִּשְׁתֶּ֑ה)

Since the author says in 14:15 that it was only on the "seventh day" of the feast that the Philistine young men came to Samson's bride and threatened her, he is apparently using the whole period here, **seven days**, to represent the time that remained in that period. Alternate translation: [for the remainder of the seven days during which they held their feast]

Support Reference: Synecdoche

ULT **And it happened**
UST Finally
(וַיְהִ֔י)

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

Support Reference: Introduction of a New Event

ULT **that he declared {it} to her, for she had pressed him**
UST he told her the answer to the riddle because she had kept bothering him
(וַיַּגֶּד־לָ֔הּ כִּ֥י הֵצִיקָ֖תְהוּ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [that, because she had pressed him, he declared it to her]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … days	for the rest of
the feast	the feast
on the … day	as it was about to end
that he declared {it}	he told … the answer to the riddle

ULT	UST
And she declared	She went and told

Judges 14:18

ULT	UST
And the men of the city said to him on the seventh day, before the sun came in, "What {is} sweeter than honey? And what {is} stronger than a lion?" And he said to them, "If you had not plowed with my heifer, you would not have found my riddle."	*Before sunset on the last day of the feast, the Philistine guests said to Samson, "The sweet thing was honey, and the strong thing was a lion!" Samson said to them, "You must have gotten the answer from my bride! Otherwise, you could not have solved my riddle!"*

ULT **came in**
UST sunset
(יָבֹא)

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

Support Reference: Go and Come

ULT **What {is} sweeter than honey? And what {is} stronger than a lion**
UST The sweet thing was honey, and the strong thing was a lion
(מַה־מָּתוֹק מִדְּבַשׁ וּמֶה עַז מֵאַרְיֵה)

The Philistine young men are using the question form to give the answer to Samson's riddle triumphantly. If a speaker of your language would not use the question form for that purpose, you could translate this as an exclamation. Alternate translation: [Nothing is sweeter than honey, and nothing is stronger than a lion!]

Support Reference: Rhetorical Question

ULT **If you had not plowed with my heifer**
UST You must have gotten the answer from my bride! Otherwise
(לוּלֹא חֲרַשְׁתֶּם בְּעֶגְלָתִי)

Samson is speaking as if the Philistine young men had literally **plowed** with a **heifer** that he owned. He is using the heifer to represent his wife, with the suggestion that they had no business using her in the way they did. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [If you had not gotten the answer from my wife]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the … day	on the … day of the feast
than honey	was honey

ULT	UST
{is} stronger	strong
than a lion	was a lion
you had … plowed	gotten the answer
with my heifer	from my bride

Judges 14:19

ULT	UST
And the Spirit of Yahweh rushed on him, and he went down {to} Ashkelon, and he struck 30 men from them. And he took their spoils, and he gave the changes {of clothes} to the declarers of the riddle. And his nose burned, and he went up {to} the house of his father.	*Then the Spirit of Yahweh gave Samson great strength. He went to the city of Ashkelon and killed 30 men there. He took their clothes and gave them to the men who had answered his riddle. But he was very angry about what had happened. He went back to his father's house without marrying the woman.*

ULT **And the Spirit of Yahweh rushed on him**
UST Then the Spirit of Yahweh gave Samson great strength
(וַתִּצְלַח עָלָיו רוּחַ יְהוָה)

See how you translated the same expression in 14:6. Alternate translation: [And the Spirit of Yahweh came and empowered him]

Support Reference: Idiom

ULT **and he struck**
UST and killed
(וַיַּךְ)

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

Support Reference: Metonymy

ULT **And his nose burned**
UST But he was very angry about what had happened
(וַיִּחַר אַפּוֹ)

The author is speaking as if Samson's **nose** had literally **burned**. The Introduction to Judges discusses this usage. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And he became extremely angry]

Support Reference: Idiom

ULT **and he went up {to} the house of his father**
UST He went back to his father's house without marrying the woman
(וַיַּ֖עַל בֵּ֥ית אָבִֽיהָ׃)

The author means implicitly that Samson did not officially marry the Philistine woman, but instead returned to the house of his father. You could say that explicitly if it would be helpful to your readers. Alternate translation: [and he did not officially marry the woman, but instead returned to the house of his father]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Spirit of	the Spirit of
Yahweh	Yahweh
{to} Ashkelon	to the city of Ashkelon
their spoils	their clothes
{to} the house of	to … house

Judges 14:20

ULT	UST
And the wife of Samson became to his companion who had accompanied him.	*So her father had her marry instead the Philistine young man who had been a special helper to Samson at the wedding feast.*

ULT **And the wife of Samson became to his companion who had accompanied him**
UST So her father had her marry instead the Philistine young man who had been a special helper to Samson at the wedding feast
(וַתְּהִי אֵשֶׁת שִׁמְשׁוֹן לְמֵרֵעֵהוּ אֲשֶׁר רֵעָה לוֹ)

Since the author speaks of this **companion** in the singular and adds a descriptive phrase about him, he must have had a special role in the bridegroom's party. Your language may have its own term or expression for this role. Alternate translation: [And the woman's father gave her to Samson's best man to be his wife instead]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	her
to his companion	the Philistine young man

Judges 15

Judges 15 Chapter Introduction

Structure and Formatting

The account of Samson continues in this chapter.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 15:16.

Religious and Cultural Concepts in This Chapter

Samson's strength

The phrase "the Spirit of Yahweh rushed upon Samson" means the same thing in 15:14 as in 14:6 and 14:19. The author is saying once again that Yahweh gave Samson extraordinary strength to be the agent of his judgment against the Philistines.

Judges 15:1

ULT	UST
And it happened after some days, in the days of the harvest of wheat, that Samson visited his wife with a kid of goats. And he said, "I will go in to my wife, to the chamber." But her father would not allow him to go in.	*Some time later, during the wheat harvest, Samson visited the woman he was supposed to marry. He brought a young goat as a gift. He told her father that he wanted to sleep with her {to make their marriage official}. But her father would not let him do that.*

ULT **And it happened**
UST Some time later
(וַיְהִי)

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 **in the days of**
UST during
(בִּימֵי)

The author is using the word **days** by association to mean "time." Alternate translation: [at the time of]

Support Reference: Metonymy

ULT **with a kid of goats**
UST He brought a young goat as a gift
(בְּגְדֵי עִזִּים)

Bringing a **kid of goats** was a symbolic action that showed Samson wanted to reconcile with his wife. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [with a young goat as a gift to show he was no longer angry]

Support Reference: Symbolic Action

ULT **with a kid of goats**
UST He brought a young goat as a gift
(בְּגְדֵי עִזִּים)

See how you translated the same expression in 6:19.

Support Reference: Idiom

ULT **I will go in to my wife, to the chamber**
UST he wanted to sleep with her {to make their marriage official}
(אָבֹאָה אֶל־אִשְׁתִּי הֶחָדְרָה)

Samson is speaking in a polite way about a private or uncomfortable matter. Your language may have a similar expression that you can use in your translation. Alternate translation: [I would like to sleep with my bride] or [I would like to make the marriage official by consummating it]

Support Reference: Euphemism

ULT **my wife**
UST her
(אִשְׁתִּי)

In this culture, people would speak of a woman who was engaged to a man as his **wife**, and they would speak of a man who was engaged to a woman as her **husband**, even before the two were yet married. Your language may have its own term or expression for this relationship. Alternate translation: [my fiancée]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
after some days	Some time later
in the days of	during
the harvest of	the … harvest
wheat	wheat
Samson	Samson
with a kid of	He brought a young goat as a gift
goats	He brought a young goat as a gift

Judges 15:2

ULT	UST
And her father said, "Saying, I said that hating, you hated her, so I gave her to your companion. Is not her younger sister better than she? Please let her be to you instead of her."	*Her father told him, "I honestly thought that you hated her. So I had her marry the young man who was your helper at the wedding feast. But her younger sister is even prettier. You can marry her instead."*

ULT **Saying, I said that hating, you hated her**
UST I honestly thought that you hated her
(אָמֹר אָמַרְתִּי כִּי־שָׂנֹא שְׂנֵאתָהּ)

The father is repeating forms of the verbs **say** and **hate** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [I said to myself that you truly hated her]

Support Reference: Reduplication

ULT **Is not her younger sister better than she**
UST But her younger sister … even prettier
(הֲלֹא אֲחֹתָהּ הַקְּטַנָּה טוֹבָה מִמֶּנָּה)

The father is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Her younger sister is certainly better than she is!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to your companion	the young man who was your helper at the wedding feast
better	even prettier
Please	is … can marry her

Judges 15:3

ULT	UST
And Samson said to them, "This time I will be blameless regarding the Philistines when I do harm to them."	*Samson refused, and he said to everyone who was listening, "Now I have a good reason to hurt the Philistines!"*

ULT to them
UST to everyone who was listening
(לָהֶם)

The pronoun **them** refers to the extended family present. It may be helpful to clarify this for your readers. Alternate translation: [to his wife's family]

Support Reference: Pronouns — When to Use Them

ULT regarding the Philistines when I do harm to them
UST to hurt the Philistines
(מִפְּלִשְׁתִּים כִּי־אֶעְשֶׂה אֲנִי עִמָּם רָעָה)

Samson is speaking about the Philistines in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [regarding you Philistines when I do harm to you]

Support Reference: First, Second or Third Person

ULT when I do harm to them
UST to hurt
(כִּי־אֶעְשֶׂה אֲנִי עִמָּם רָעָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
I will be blameless	I have a good reason
regarding the Philistines	the Philistines

Judges 15:4

ULT	UST
And Samson went and caught 300 foxes, and he took torches, and he turned tail to tail, and he put one torch between two of the tails, in the middle.	*Then Samson went out into the fields and caught 300 foxes. He tied their tails together in pairs. He got some torches, and he put a torch between each pair of tails.*

ULT **foxes**
UST foxes
(שֻׁעָלִים)

A **fox** is a small wild dog. If your readers would not be familiar with what a fox is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [coyotes] or [wild dogs]

Support Reference: Translate Unknowns

ULT **and he turned tail to tail, and he put one torch between two of the tails, in the middle**
UST He tied their tails together in pairs … and he put a torch between each pair of tails
(וַיָּפֶן זָנָב אֶל־זָנָב וַיָּשֶׂם לַפִּיד אֶחָד בֵּין־שְׁנֵי הַזְּנָבוֹת בַּתָּוֶךְ)

The author assumes that the reader will know that Samson tied the foxes' tails together in pairs. You could say that explicitly if it would be helpful to your readers. Alternate translation: [and he tied the foxes' tails together in pairs, and he put one torch between each pair of tails]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson

Judges 15:5

ULT	UST
And he kindled fire in the torches and sent {them} into the {standing} grain of the Philistines, and he burned from stack and to {standing} grain, and to grove of olive tree.	*He lit the torches and let the foxes run through the Philistines' fields. The fire burned the grain they had harvested and the grain that was still in the fields. It also burned their olive trees.*

ULT and sent {them}
UST and let the foxes run through
(וַיְשַׁלַּח)

The pronoun **them** refers to the foxes with torches tied to their tails. It may be helpful to clarify this for your readers. Alternate translation: [and sent the foxes with burning torches]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into the {standing} grain of	the … fields
the Philistines	Philistines
{standing} grain	the grain that was still in the fields
olive tree	trees

Judges 15:6

ULT	UST
And the Philistines said, "Who has done this?" And they said, "Samson, the son-in-law of the Timnite, because he took his wife and gave her to his companion." And the Philistines went up and burned her and her father with fire.	*The Philistine leaders asked, "Who did this?" Someone told them, "Samson did it. He was supposed to marry the daughter of a man who lived in the town of Timnah. But that man had his daughter marry Samson's best man instead." In revenge, the Philistines went and killed Samson's fiancée and her father by burning them.*

ULT **the Philistines**
UST The Philistine leaders
(פְּלִשְׁתִּים)

The author assumes that the reader will know that by **the Philistines**, he means the leaders of the Philistines. You could say that explicitly if it would be helpful to your readers. Alternate translation: [the leaders of the Philistines]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And they said**
UST Someone told them
(וַיֹּאמְרוּ)

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

Support Reference: Pronouns — When to Use Them

ULT **the son-in-law of the Timnite, because he took his wife**
UST He was supposed to marry the daughter of a man who lived in the town of Timnah. But that man had his daughter marry
(חֲתַן הַתִּמְנִי כִּי לָקַח אֶת־אִשְׁתּוֹ)

Your language may have its own term or expression for this relationship. Alternate translation: [who was engaged to marry the daughter of the Timnite, because her father took her]

Support Reference: Kinship

ULT **the Timnite**
UST a man who lived in the town of Timnah
(הַתִּמְנִ֔י)

The word **Timnite** is the name for a person from the town of Timnah. Alternate translation: [that man from Timnah]

Support Reference: How to Translate Names

ULT **and burned her and her father with fire**
UST and killed Samson's fiancée and her father by burning them
(וַיִּשְׂרְפ֥וּ אוֹתָ֖הּ וְאֶת־אָבִ֑יהָ בָּאֵֽשׁ)

It might seem that the expression **burned … with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [and burned her and her father to death] or [and killed her and her father by setting them on fire]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	The Philistine leaders
Samson	Samson did it
to his companion	Samson's best man instead
the Philistines	the Philistines

Judges 15:7

ULT	UST
And Samson said to them, "If you have done like this, then if I avenge against you, then afterward I will stop."	*Samson found out that they had done that. He told them, "Because you killed my bride and her father, I am going to avenge their deaths. But I will do no more than that."*

ULT If you have done like this, then if I avenge
UST Because you killed my bride and her father, I am going to avenge their deaths
(אִם־תַּעֲשׂוּן כָּזֹאת כִּי אִם־נִקַּמְתִּי)

Samson is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, then you could translate this as a confident statement. Alternate translation: [Since you have done such a thing, I am entitled to avenge myself]

Support Reference: Connect — Factual Conditions

ULT then afterward I will stop
UST But I will do no more than that
(וְאַחַר אֶחְדָּל)

Samson assumes that the Philistines will understand that he means he will stop fighting once he has avenged himself because he feels that will make them even. You could say that explicitly if it would be helpful to your readers. Alternate translation: [then that will make us even, so I will stop fighting]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
I avenge	I am going to avenge their deaths

Judges 15:8

ULT	UST
Then he struck them leg on thigh, a great striking. And he went down and stayed in the cleft of the rock of Etam.	*Samson attacked the Philistines furiously and killed many of them. Then he went and hid in a cave in the rock of Etam.*

ULT Then he struck them leg on thigh
UST Samson attacked the Philistines furiously
(וַיַּ֥ךְ אוֹתָ֖ם שֹׁ֥וק עַל־יָרֵ֖ךְ)

This is an expression that people of this culture commonly used to mean to kill opponents violently. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Then he tore them limb from limb]

Support Reference: Idiom

ULT Etam
UST Etam
(עֵיטָֽם)

The word **Etam** is the name of a place.

Support Reference: How to Translate Names

Judges 15:9

ULT	UST
And the Philistines went up and encamped in Judah, and they spread out in Lehi.	*Then many Philistine soldiers came and set up camp in the territory of Judah. There were so many of them that their camp covered a large area near the town that people later called Lehi.*

ULT in Lehi
UST the town that people later called Lehi
(בַּלֶּחִי)

The word **Lehi** is the name of a place. It is a shortened form of **Ramath Lehi**. The author explains the origin of this name in 15:17.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	Then many Philistine soldiers
in Judah	in the territory of Judah

Judges 15:10

ULT	UST
And the men of Judah said, “Why have you come up against us?” And they said, “We have come up to bind Samson, to do to him just as he has done to us.”	*The men of Judah asked them, “Why have you come to fight us?” The Philistines answered, “We have come to capture Samson. He killed many of us, and so we are going to kill him.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah
to bind	to capture
Samson	Samson

Judges 15:11

ULT	UST
Then 3,000 men from Judah went down to the cleft of the rock of Etam, and they said to Samson, "Do you not know that the Philistines are ruling over us? So what is this you have done to us?" And he said to them, "Just as they did to me, so I have done to them."	*Then 3,000 men from Judah went to the cave in the rock of Etam where Samson was hiding. They said to Samson, "The Philistines rule over us. You should have known not to upset them. You have caused much trouble for us." Samson answered, "They killed my fiancée and her father, so I killed some of them."*

ULT **Do you not know that the Philistines are ruling over us? So what is this you have done to us**

UST The Philistines rule over us. You should have known not to upset them. You have caused much trouble for us

(הֲלֹא יָדַעְתָּ כִּי־מֹשְׁלִים בָּנוּ פְּלִשְׁתִּים וּמַה־זֹּאת עָשִׂיתָ לָּנוּ)

The men of Judah are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You must know that the Philistines are ruling over us! What you have done to us is terrible!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Judah	from Judah
to Samson	to Samson
Do you … know	known not to upset them
the Philistines	The Philistines
are ruling	rule

Judges 15:12

ULT	UST
And they said to him, "We have come down to bind you, to give you into the hand of the Philistines." And Samson said to them, "Swear to me that you will not strike me yourselves."	*The men of Judah told Samson, "We have come to tie you up. We are going to give you to the Philistines." Samson said to them, "Promise me that you will not kill me yourselves."*

ULT **into the hand of the Philistines**
UST to the Philistines
(בְּיַד־פְּלִשְׁתִּים)

See the introduction to Judges for a discussion of the meaning of the phrase **into the hand of**.

Support Reference: Metonymy

ULT **that you will not strike me**
UST that you will not kill me
(פֶּן־תִּפְגְּעוּן בִּי)

Samson is implicitly seeking assurance that the men of Judah will not **strike** him in such a way as to kill him. You could indicate this explicitly in your translation, as the UST does, if that would be helpful to your readers.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to bind you	to tie you up
the Philistines	the Philistines
Samson	Samson
Swear	Promise

Judges 15:13

ULT	UST
And they spoke to him, saying, "No, but binding, we will bind you and we will give you into their hand, but putting to death, we will not put you to death." Then they bound him with two new ropes and brought him up from the rock.	*They answered, "We will only tie you up and give you to the Philistines. We will not kill you." So they tied him with two new ropes and led him away from the rock.*

ULT **but binding, we will bind you … but putting to death, we will not put you to death**
UST We will only tie you up … We will not kill you
(כִּֽי־אָסֹ֤ר נֶאֱסָרְךָ֙ & וְהָמֵ֖ת לֹ֣א נְמִיתֶ֑ךָ)

The men of Judah are repeating forms of the verbs **bind** and **put to death** in order to intensify the ideas that they express. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [we will definitely bind you … but we will certainly not put you to death]

Support Reference: Reduplication

ULT **Then they bound him with two new ropes**
UST So they tied him with two new ropes
(וַיַּאַסְרֻ֔הוּ בִּשְׁנַ֨יִם֙ עֲבֹתִ֣ים חֲדָשִׁ֔ים)

The author assumes that readers will know that the men of Judah used **new ropes** because they were strong and not worn out. The next verse indicates that they used one rope for Samson's hands and another for his arms. Alternate translation: [Then they tied his hands together with one new, strong rope and they tied his arms together with another new, strong rope]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
binding	We will … tie you up
we will bind you	We will … tie you up
Then they bound him	So they tied him

Judges 15:14

ULT	UST
He came to Lehi, and the Philistines shouted to meet him. Then the Spirit of Yahweh rushed on him, and the ropes that {were} on his arms became like flax that they burn with fire, and his bonds melted from on his hands.	*When Samson came to the town of Lehi, the Philistines came toward him shouting. Then the Spirit of Yahweh gave Samson great strength. His arms became so strong that he was able to break the rope around them as if it were weak thread. He also easily broke the rope that was around his hands.*

ULT **Then the Spirit of Yahweh rushed on him**
UST Then the Spirit of Yahweh gave Samson great strength
(וַתִּצְלַח עָלָיו רוּחַ יְהוָה)

See how you translated the same expression in 14:6.

Support Reference: Idiom

ULT **and the ropes that {were} on his arms became like flax that they burn with fire**
UST His arms became so strong that he was able to break the rope around them as if it were weak thread
(וַתִּהְיֶינָה הָעֲבֹתִים אֲשֶׁר עַל־זְרוֹעוֹתָיו כַּפִּשְׁתִּים אֲשֶׁר בָּעֲרוּ בָאֵשׁ)

The point of this comparison is that just as **flax** breaks easily when people **burn** it with **fire**, so the ropes on Samson's arms broke easily. That was because the Spirit of Yahweh made him very strong. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and he became so strong that he was able to break the ropes that were on his arms as easily as flax breaks when people burn it]

Support Reference: Simile

ULT **that they burn with fire**
UST he was able to break … as if it were weak thread
(אֲשֶׁר בָּעֲרוּ בָאֵשׁ)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **that they burn**
UST he was able to break … as if it were weak thread
(אֲשֶׁר בָּעֲרוּ)

Here the author is using **they** to refer to people in general. Use an expression for this that would be natural in your language. Alternate translation: [that people burn]

Support Reference: Pronouns — When to Use Them

ULT **and his bonds melted from on his hands**
UST He also easily broke the rope that was around his hands
(וַיִּמַּסּוּ אֲסוּרָיו מֵעַל יָדָיו)

The author is speaking as if these **bonds** literally **melted**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and he was able to break the rope that bound his hands so easily that it seemed to melt away]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the Philistines	the Philistines
the Spirit of	the Spirit of
Yahweh	Yahweh
his bonds	the rope

Judges 15:15

ULT	UST
And he found a fresh jawbone of a donkey, and he stretched out his hand and took it, and with it he struck 1,000 men.	*Then Samson saw a donkey's jawbone lying on the ground. It was new, so it was hard. He picked it up and used it to kill 1,000 men.*

ULT and he stretched out his hand and took it

UST He picked it up

(וַיִּשְׁלַח יָדוֹ וַיִּקָּחֶהָ)

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [and he took it]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a donkey	donkey's

Judges 15:16

ULT	UST
And Samson said, "With the jawbone of a donkey, a heap, two heaps, with the jawbone of a donkey I have struck 1,000 men."	*Then Samson made up this poem: "With a donkey's jawbone, I have made piles of bodies. With a donkey's jawbone, I have killed 1,000 men."*

ULT **With the jawbone of a donkey, a heap, two heaps**
UST With a donkey's jawbone, I have made piles of bodies
(בִּלְחִי הַחֲמֹור חֲמֹרָתַיִם)

Samson is using words with similar sounds for poetic effect. In Hebrew, the word for **donkey** sounds similar to the word for **heap**. You may be able to reproduce this effect in your language. Alternate translation: [With the jawbone of an ass, a mass, two masses]

Support Reference: Poetry

ULT **a heap, two heaps**
UST I have made piles of bodies
(חֲמֹרָתַיִם)

In order to make an emphatic statement, Samson is naming a number that should be sufficient to illustrate his point and then increasing that number by one. This was a common device in Hebrew poetry. If a speaker of your language would not do this, in your translation you could express the emphasis in another way. Alternate translation: [I have killed enough men to make an enormous heap]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
a donkey	donkey's
a donkey	donkey's

Judges 15:17

ULT	UST
And it happened in his finishing to speak, that he threw the jawbone from his hand, so he called that place Ramath Lehi.	*After Samson finished speaking, he threw away the jawbone. He named that place Ramath Lehi.*

ULT Ramath Lehi
UST Ramath Lehi
(רָמַת לֶחִי)

Ramath Lehi is the name of a place. It is the full name of the place that is called “Lehi” in 15:9. The ULT has spelled out this name using English letters so that readers will know how it sounds. However, it means “The Throwing of the Jawbone”; the author is explaining how the place got its name. In your translation, you could spell this name the way it sounds in your language but then add an explanation of its meaning. Alternate translation: [Ramath Lehi, which means “The Throwing of the Jawbone”]

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
so he called	He named

Judges 15:18

ULT	UST
But he was very thirsty, so he called to Yahweh and said, "You have given this great salvation by the hand of your servant, and now shall I die of thirst and fall into the hand of the uncircumcised?"	*Samson was very thirsty. He called out to Yahweh, "You have given me this great victory. But now I am afraid that I will die of thirst. Then the Philistines, who do not worship you, will take my body and treat it shamefully!"*

ULT You have given this great salvation by the hand of your servant
UST You have given me this great victory
(אַתָּה֙ נָתַ֣תָּ בְּיַד־עַבְדְּךָ֔ אֶת־הַתְּשׁוּעָ֥ה הַגְּדֹלָ֖ה הַזֹּ֑את)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [You have enabled your servant to do this great deed to help save your people]

Support Reference: Abstract Nouns

ULT by the hand of your servant
UST me
(בְּיַד־עַבְדְּךָ֔)

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

Support Reference: First, Second or Third Person

ULT and now shall I die of thirst and fall into the hand of the uncircumcised
UST But now I am afraid that I will die of thirst. Then the Philistines, who do not worship you, will take my body and treat it shamefully
(וְעַתָּ֣ה אָמ֔וּת בַּצָּמָ֖א וְנָפַלְתִּ֣י בְּיַד֙ הָעֲרֵלִ֔ים)

Samson is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [and now I do not want to die of thirst and fall into the hand of the uncircumcised!]

Support Reference: Rhetorical Question

ULT into the hand of the uncircumcised

UST Then the Philistines, who do not worship you, will take my body and treat it shamefully (בְּיַד הָעֲרֵלִים)

Samson is using the word **uncircumcised** by association to mean the Philistines, who did not practice circumcision. Alternate translation: [into the hand of the Philistines]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
so he called	He called out
Yahweh	Yahweh
salvation	victory
your servant	me
the uncircumcised	the Philistines, who do not worship you

Judges 15:19

ULT	UST
Then God split open the hollow place that {is} in Lehi, and water came out from it. And he drank and his spirit returned, and he revived. Therefore, he called its name En-Hakkore, which {is} in Lehi to this day.	*Then God split open a hollow place in Lehi. Water came out of it. When Samson drank some of that water, he felt strong again. So he named that spring En Hakkore. It is still in Lehi today.*

ULT **and his spirit returned**
UST Samson … strong
(וַתָּשָׁב רוּחוֹ)

The author is speaking as if Samson's spirit had literally left his body and then **returned**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and his energy returned]

Support Reference: Metaphor

ULT **he called its name**
UST he named that spring
(קָרָא שְׁמָהּ)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **En-Hakkore**
UST En Hakkore
(עֵין הַקּוֹרֵא)

The word **En-Hakkore** is the name of a place. It means "The Spring of the Caller." Samson gave it this name because Yahweh provided this spring when he called out to him. In your translation, you could spell this name the way it sounds in your language but then add an explanation of its meaning. Alternate translation: [En-Hakkore, which means "The Spring of the Caller"]

Support Reference: Copy or Borrow Words

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

The author assumes that the reader will understand that by **day**, he means the time at which he is writing. You could say that explicitly if it would be helpful to your readers. Alternate translation: [at the present time]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
his spirit	strong
he called	he named that spring
day	today

Judges 15:20

ULT	UST
And he judged Israel in the days of the Philistines 20 years.	*Samson was the leader of Israel for 20 years. But during that time, the Philistines were in control of the land of Israel.*

ULT in the days of the Philistines
UST But during that time, the Philistines were in control of the land of Israel
(בִּימֵי פְלִשְׁתִּים)

The author is using the term **days** to refer by association to the time period when the Philistines ruled over Israel. If it would be clearer in your language, you could express this meaning in another way. Alternate translation: [during the time when the Philistines ruled over Israel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he judged	Samson was the leader of
Israel	Israel
in the days of	But during that time … were in control of the land of Israel
the Philistines	the Philistines
years	for … years

Judges 16

Judges 16 Chapter Introduction

Structure and Formatting

The account of Samson concludes in this chapter.

Religious and Cultural Concepts in This Chapter

Why did Samson wear his hair long in seven locks?

In 16:13, Samson speaks of the "seven locks of my head," meaning the seven braids of his long hair. In Numbers 6:5, the law of Moses forbade Nazirites to cut their hair. Samson kept his hair long because he was a Nazirite. The law of Moses did not specify that Nazirites needed to wear their hair in seven locks or braids. But Samson was doing that as a symbolic action that represented his dedication to God. The number seven symbolized completeness, so the seven braids could have represented the perfection of God or the complete devotion that the Nazirite vow entailed. However, it would not be appropriate to explain the significance of this action in your translation by having Samson say something such as "the seven braids that show I am dedicated to God." That is the secret that Samson is trying to keep from Delilah. Though he eventually divulges it, he does not do so when he first mentions the seven braids of his hair. But you might put something about this in a footnote if that would be helpful for your readers.

Judges 16:1

ULT	UST
Now Samson went to Gaza and he saw a woman there, a harlot, and he went in to her.	*Samson later went to the city of Gaza. He saw a prostitute there, and he had sexual relations with her {and then stayed in her room}.*

ULT and he went in to her
UST and he had sexual relations with her {and then stayed in her room}
(וַיָּבֹא אֵלֶיהָ)

The author is speaking in a polite way about a private matter. Your language may have a similar expression that you can use in your translation or you could express the meaning plainly as in the UST. Alternate translation: [and he had sexual relations with her]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
to Gaza	to the city of Gaza
a harlot	a prostitute

Judges 16:2

ULT	UST
{And it was told} to the Gazites, saying, "Samson has come here." So they encircled and they lay in ambush for him all of the night at the gate of the city. And they kept themselves quiet all of the night, saying, "At the light of the morning, then we will kill him."	*People told the leaders of the Gazites, "Samson has come inside our city!" So the leaders sent men to surround the place where Samson was. They waited there secretly all night. The leaders also put guards at the city gate. But they did not try to capture Samson that night. They decided that once day came, {they would be able to see clearly} to catch him and kill him.*

ULT {And it was told} to the Gazites, saying
UST People told the leaders of the Gazites
(לָעַזָּתִים ו לֵאמֹר)

Ancient translations of the book of Judges all have the words **And it was told**. The text does not make sense without them. So it appears that these words dropped out of the Hebrew text during the process of copying and transmission. Modern versions of the Bible include them or the equivalent, and we recommend that you do the same in your translation. If your language does not use passive verbal forms, you could express this idea in active form or in another way that is natural in your language. Alternate translation: [And the Gazites learned]

Support Reference: Textual Variants

ULT So they encircled
UST So the leaders sent men to surround the place where Samson was
(וַיָּסֹבּוּ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [So they encircled the house that Samson was in]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
at the gate of	The leaders also put guards at the … gate
then we will kill him	to catch him and kill him

Judges 16:3

ULT	UST
Now Samson lay down until the middle of the night, but he arose in the middle of the night, and he seized the doors of the gate of the city and the two doorposts. And he pulled them up with the bar, and he put them on his shoulders, and he brought them up to the head of the hill that is at the face of Hebron.	*But Samson did not stay where he was all night. At midnight, he got up. He went to the city gate {to leave the city, but he found that it was barred shut}. So he lifted the entire gate up out of the ground, the doors and their posts and the bar. He carried all of this on his shoulders uphill {for many miles,} all the way to the top of the hill near the town of Hebron.*

ULT **to the head of the hill**
UST all the way to the top of the hill
(אֶל־רֹאשׁ הָהָר)

The author is speaking of the **hill** as if it were a living thing that could have a **head**. If it would be helpful in your language, you could state the meaning plainly as in the UST.

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
and he seized	He went to the city gate {to leave the city, but he found that it was barred shut}. So he lifted … up out of the ground
the gate of	the entire gate
the … doorposts	and their posts
Hebron	the town of Hebron

Judges 16:4

ULT	UST
Now it happened afterward that he loved a woman in the Valley of Sorek, and her name {was} Delilah.	*Later Samson fell in love with a woman who lived in the Valley of Sorek. Her name was Delilah.*

ULT Now it happened
UST Later
(וַיְהִי)

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 he loved a woman in the Valley of Sorek, and her name {was} Delilah
UST Samson fell in love with a woman who lived in the Valley of Sorek. Her name was Delilah
(וַיֶּאֱהַב אִשָּׁה בְּנַחַל שֹׂרֵק וּשְׁמָהּ דְּלִילָה)

The author is using this phrase to introduce Delilah as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he loved	Samson fell in love with
{was} Delilah	Delilah

Judges 16:5

ULT	UST
And the lords of the Philistines came up to her and they said to her, "Entice him and see in what his great strength {is} and in what we shall overcome him, that we may bind him to humble him. And we ourselves will give to you, a man, 1,100 silver."	*The Philistine leaders came to her and said, "See if you can get Samson to tell you what makes him so strong. See if you can find out how we can capture him and tie him up so that he cannot get away. If you do that, each of us will give you 1,100 pieces of silver."*

ULT **And the lords of the Philistines came up to her**
UST The Philistine leaders came to her
(וַיַּעֲלוּ אֵלֶיהָ סַרְנֵי פְלִשְׁתִּים)

See the discussion in the Introduction to this chapter for an explanation of the author's use of the words **up** and "down" with descriptions of travel. Alternate translation: [And the lords of the Philistines came to her]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And we ourselves will give to you, a man**
UST If you do that, each of us will give you
(וַאֲנַחְנוּ נִתֵּן־לָךְ אִישׁ)

The Philistine lords are using a common expression to mean that each one of them will give Delilah the amount specified. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And each one of us will give you]

Support Reference: Idiom

ULT **1,100 silver**
UST 1,100 pieces of silver
(אֶלֶף וּמְאָה כָּסֶף)

The lords are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context, as in the UST, if that would be clearer in your language.

Support Reference: Ellipsis

> **ULT 1,100 silver**
> **UST** 1,100 pieces of silver
> (אֶלֶף וּמֵאָה כָּסֶף)

It is not clear why the Philistine lords offer to give Delilah 1,100 silver pieces each. Usually people offer a large, round number such as 1,000. Some interpreters suggest that in this culture, adding 100 to a number was a way of specifying exactly that amount and no less. See the similar instance in 20:35. Alternate translation: [no less than 1,000 pieces of silver]

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of	The … leaders
the Philistines	Philistine
that we may bind him	and tie him up
to humble him	so that he cannot get away
silver	pieces of silver

Judges 16:6

ULT	UST
So Delilah said to Samson, “Please declare to me in what {is} your great strength and in what you may be bound to humble you.”	*So Delilah told Samson, “I want you to explain to me what makes you so strong. Tell me how anyone could ever tie you up to capture you.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Delilah	Delilah
Samson	Samson
declare	to explain … Tell
you may be bound	anyone could ever tie … up … you
to humble you	you … to capture

Judges 16:7

ULT	UST
And Samson said to her, "If they bind me with seven fresh cords that have not been dried, then I will weaken and I will be like one of man."	*Samson replied, "If someone ties me with seven new bowstrings, ones that are not dry yet, I will have only the strength of an ordinary person."*

ULT If they bind me
UST If someone ties me
(אִם־יַאַסְרֻנִי)

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [If anyone binds me] or [If I am bound]

Support Reference: Pronouns — When to Use Them

ULT that have not been dried
UST that are not dry yet
(אֲשֶׁר לֹא־חֹרָבוּ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that no one has dried]

Support Reference: Active or Passive

ULT and I will be like one of man
UST of an ordinary person
(וְהָיִיתִי כְּאַחַד הָאָדָם)

Samson is using a common expression to mean he would become as weak as an ordinary person. If it would be helpful in your language, you could state the meaning plainly, here and in the rest of the chapter. Alternate translation: [and I will have no more strength than anyone else]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
they bind me	someone ties me

Judges 16:8

ULT	UST
Then the lords of the Philistines brought up to her seven fresh cords that had not been dried, and she bound him with them.	*So {Delilah told this to the Philistine leaders, and} they brought her seven new bowstrings. {When Samson fell asleep,} she used them to tie him up.*

ULT that had not been dried

UST new

(אֲשֶׁר לֹא־חֹרָבוּ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that no one had dried]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of	So {Delilah told this to the … } … leaders
the Philistines	Philistine
and she bound him	{When Samson fell asleep,} she used … to tie him up

Judges 16:9

ULT	UST
Now the ambush {was} staying for her in the room. And she said to him, "The Philistines {are} upon you, Samson!" But he broke the cords just as a string of flax is broken in its touching fire. So his strength was not known.	*Some men were hiding in one of the other rooms in her house {to capture Samson when they were sure that the bowstrings would restrain him}. Delilah called out, "Samson! The Philistines have come here to capture you!" But Samson {woke up and} snapped the bowstrings as easily as fire burns through string. So the Philistines did not find out what made Samson so strong.*

ULT **The Philistines {are} upon you, Samson**
UST Samson! The Philistines have come here to capture you
(פְּלִשְׁתִּים עָלֶיךָ שִׁמְשׁוֹן)

Delilah is using a common expression to mean that the Philistines are approaching to attack. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The Philistines are coming to attack you, Samson]

Support Reference: Idiom

ULT **just as a string of flax is broken in its touching fire**
UST as easily as fire burns through string
(כַּאֲשֶׁר יִנָּתֵק פְּתִיל־הַנְּעֹרֶת בַּהֲרִיחוֹ אֵשׁ)

The point of this comparison is that just as **fire** has no difficulty causing a string made of flax to break, so Samson remained strong enough to break the cords very easily. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as easily as a string of flax breaks when it touches fire]

Support Reference: Simile

ULT **So his strength was not known**
UST So the Philistines did not find out what made Samson so strong
(וְלֹא נוֹדַע כֹּחוֹ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [So no one discovered the source of his strength]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Philistines	The Philistines
Samson	Samson
was … known	So the Philistines did … find out

Judges 16:10

ULT	UST
And Delilah said to Samson, "Behold, you have deceived me and spoken lies to me. Now please declare to me in what you may be bound."	*Then Delilah said to Samson, "Now listen, you made up a story to trick me! Now tell me how someone can really tie you up securely."*

ULT **Behold**

UST Now listen

(הִנֵּה)

See the introduction to Judges for a discussion of the term **Behold**.

Support Reference: Foreground Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Delilah	Delilah
Samson	Samson
you have deceived	you made up a story
lies	to trick
please	really
declare	tell
you may be bound	someone can … tie you up securely

Judges 16:11

ULT	UST
And he said to her, "If binding, they bind me with new ropes with which work has not been done, then I will weaken and I will be like one of man."	*Samson replied, "If someone actually ties me up with new ropes, ones that no one has used for anything else, then I will have only the strength of an ordinary person."*

ULT **If binding, they bind me**
UST If someone actually ties me up
(אִם־אָסֹור יַאַסְרוּנִי)

Samson is repeating forms of the verb **bind** in order to intensify the idea that he is expressing. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [If in fact they bind me]

Support Reference: Reduplication

ULT **work has not been done**
UST no one has used for anything else
(לְׂא־נַעֲשָׂה & מְלָאכָה)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [no one has done work]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
binding	actually
they bind me	someone … ties me up
work	for anything else

Judges 16:12

ULT	UST
So Delilah took new ropes, and she bound him with them. And she said to him, "The Philistines {are} upon you, Samson!" And the ambush {was} staying in the room. But he broke them from upon his arms like thread.	*So Delilah {once again told the Philistine leaders what Samson had said. She} got some new ropes, and she had men hide in one of the rooms in her house. {When Samson fell asleep,} she tied him up with the ropes. Then she called out, "Samson! The Philistines have come to capture you!" But Samson {woke up and} snapped the ropes off his arms as easily as if they had been threads.*

ULT like thread

UST as easily as if they had been threads
(כַּחוּט)

The point of this comparison is that just as **thread** breaks easily, so Samson broke these ropes very easily. If it would be helpful in your language, you could make this point explicitly as in the UST.

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Delilah	Delilah {once again told the Philistine leaders what Samson had said. She}
and she bound him	{When Samson fell asleep,} she tied him up
The Philistines	The Philistines
Samson	Samson

Judges 16:13

ULT	UST
Then Delilah said to Samson, "Up to now you have deceived me and spoken lies to me. Declare to me in what you may be bound!" So he said to her, "If you weave the seven locks of my head with the warp."	*Then Delilah told Samson, "You made up another story to trick me! Now tell me how someone can really tie you up securely." Samson replied, "You have a loom here with threads going in one direction. If you weave the seven braids of my hair into those threads in the other direction, {as if you were making fabric,} then I will have only the strength of an ordinary person."*

ULT **If you weave the seven locks of my head with the warp**
UST You have a loom here with threads going in one direction. If you weave the seven braids of my hair into those threads in the other direction, {as if you were making fabric,} then I will have only the strength of an ordinary person
(אִם־תַּאַרְגִּי אֶת־שֶׁבַע מַחְלְפוֹת רֹאשִׁי עִם־הַמַּסָּכֶת)

Samson is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. It is likely that Samson used the same expression as on the previous two occasions. Alternate translation: [If you weave the seven locks of my head with the warp, then I will weaken and I will be like one of man]

Support Reference: Ellipsis

ULT **the seven locks of my head**
UST the seven braids of my hair
(אֶת־שֶׁבַע מַחְלְפוֹת רֹאשִׁי)

Samson is using the word **head** by association to mean the hair on his head. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the seven locks of my hair]

Support Reference: Metonymy

ULT **the seven locks of my head**
UST the seven braids of my hair
(אֶת־שֶׁבַע מַחְלְפוֹת רֹאשִׁי)

See the discussion in the Notes to this chapter of the reason why Samson kept his hair long and wore it in **seven locks** or braids.

Support Reference: Symbolic Action

ULT **with the warp**
UST into those threads in the other direction, {as if you were making fabric … }
(עִם־הַמַּסָּכֶת)

A **warp** is a set of threads running lengthwise on a loom for weaving cloth. If your readers would not be familiar with what a warp is, in your translation you could use a general expression. Alternate translation: [the threads on your loom]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Delilah	Delilah
Samson	Samson
you have deceived	You made up … story
lies	to trick
Declare	Now tell
you may be bound	someone can really tie you up securely

Judges 16:14

ULT	UST
So she drove with the peg, and she said to him, "The Philistines {are} upon you, Samson!" But he awoke from his sleep and pulled the peg {from} the weaving and the warp.	*So Delilah {once again told the Philistine leaders what Samson had said, and she had men hide in one of the rooms in her house. Then she} used a shuttle to weave the seven braids of Samson's hair in and out of the threads she had on her loom. Then she called out, "Samson! The Philistines have come to capture you!" When Samson woke up, his hair was still in the shuttle. But he pulled it right out of the threads on the loom.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Philistines	The Philistines
Samson	Samson

Judges 16:15

ULT	UST
Then she said to him, "How do you say, 'I love you,' yet your heart {is} not with me? These three times you have deceived me and you have not declared to me in what {is} your great strength."	*After this, Delilah said to him, "You say that you love me, but I do not believe that you do, because you have not told me the truth about yourself. You have tricked me three times and you have not really told me what makes you so strong!"*

ULT **How do you say, 'I love you,' yet your heart {is} not with me**
UST You say that you love me, but I do not believe that you do, because you have not told me the truth about yourself
(אֵיךְ תֹּאמַר אֲהַבְתִּיךְ וְלִבְּךָ אֵין אִתִּי)

Delilah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You say, 'I love you,' but your heart is not with me!]

Support Reference: Rhetorical Question

ULT **How do you say, 'I love you,' yet your heart {is} not with me**
UST You say that you love me, but I do not believe that you do, because you have not told me the truth about yourself
(אֵיךְ תֹּאמַר אֲהַבְתִּיךְ וְלִבְּךָ אֵין אִתִּי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [How can you say that you love me when your heart is not with me] or [You say that you love me, but your heart is not with me!]

Support Reference: Quotes within Quotes

ULT **yet your heart {is} not with me**
UST because you have not told me the truth about yourself
(וְלִבְּךָ אֵין אִתִּי)

Here the **heart** represents a person's inner thoughts and emotions. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [yet you have not shared your innermost secrets with me]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I love you	

ULT	UST
	that you love me, but I do not believe that you do
you have deceived	You have tricked
you have … declared	you have … told

Judges 16:16

ULT	UST
And it happened that she pressed him with her words all of the days and she urged him, and his soul wore out to death.	*Day after day she nagged him relentlessly to tell her his secret. He felt as if he was going to die from her nagging.*

ULT **she pressed him with her words all of the days and she urged him**
UST Day after day she nagged him relentlessly to tell her his secret
(הַצִּיקָה לוֹ בִדְבָרֶיהָ כָּל־הַיָּמִים וַתְּאַלְצֵהוּ)

The terms **pressed** and **urged** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [she pressed him continually with her words all of the days]

Support Reference: Doublet

ULT **she pressed him with her words**
UST she nagged him … to tell her his secret
(הַצִּיקָה לוֹ בִדְבָרֶיהָ)

The author is speaking as if Delilah could have physically **pressed** against Samson with her **words**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [she kept asking him persistently]

Support Reference: Metaphor

ULT **with her words**
UST to tell her his secret
(בִדְבָרֶיהָ)

The author is using the term **words** by association to mean what Delilah said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by what she said]

Support Reference: Metonymy

> ULT **and his soul wore out to death**
> UST He felt as if he was going to die from her nagging
> (וַתִּקְצַר נַפְשׁוֹ לָמוּת)

The author is using one part of Samson, his **soul**, to mean all of him in the act of wearing out from continual pestering. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he wore out to death]

Support Reference: Synecdoche

> ULT **and his soul wore out to death**
> UST He felt as if he was going to die from her nagging
> (וַתִּקְצַר נַפְשׁוֹ לָמוּת)

The author is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [and he became so worn out that he could not stand it any longer]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	Day after day
his soul	He felt as if he was going … from her nagging

Judges 16:17

ULT	UST
So he declared to her all of his heart, and he said to her, "A razor has not gone up on my head, for I {have been} a Nazirite of God from the womb of my mother. If I were shaved, then my strength would turn from me, and I would weaken and I would be like all of man."	*So finally Samson told her the whole truth. He told her, "My parents dedicated me to God as a Nazirite on the day I was born. Because of that, no one has ever cut my hair. If someone did shave the hair off my head, then I would lose my great strength. I would have only the strength of an ordinary person."*

ULT **all of his heart**
UST the whole truth
(אֶת־כָּל־לִבּוֹ)

See how you translated the similar expression in 16:15. Alternate translation: [everything about his innermost secret, the source of his strength]

Support Reference: Metaphor

ULT **A razor has not gone up on my head**
UST no one has ever cut my hair
(מוֹרָה לֹא־עָלָה עַל־רֹאשִׁי)

See how you translated the similar expression in 13:5. Alternate translation: [I have never cut my hair]

Support Reference: Idiom

ULT **from the womb of my mother**
UST on the day I was born
(מִבֶּטֶן אִמִּי)

Samson is using the term **womb** by association to mean birth. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [since I was born]

Support Reference: Metonymy

> **ULT I were shaved**
> **UST** someone did shave the hair off my head
> (גֻּלַּחְתִּי)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [If someone shaved off my hair]

Support Reference: Active or Passive

> **ULT then my strength would turn from me**
> **UST** then I would lose my great strength
> (וְסָר מִמֶּנִּי כֹּחִי)

Samson is speaking of his **strength** as if it were a living thing that could **turn** away and leave him. If it would be helpful in your language, you could state the meaning plainly as in the UST.

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
So he declared	So finally Samson told
{have been} a Nazirite of	My parents dedicated … as a Nazirite
God	to God
from the womb of	on the day I was born

Judges 16:18

ULT	UST
Then Delilah saw that he had declared to her all of his heart. So she sent and called for the lords of the Philistines, saying, "Come up one time, for he has declared to me all of his heart." Then the lords of the Philistines came up to her, and they brought up the silver in their hand.	*Delilah realized that this time he had told her the whole truth. So she sent someone to get the Philistine leaders. She told them, "Come back one more time, because Samson has finally told me the secret of his strength." So the Philistine leaders came back to her house and brought the money they had promised to give her.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Delilah	realized
he had declared	this time he had told
and called	to get
for the lords of	the … leaders
the Philistines	Philistine
he has declared	Samson has finally told
the lords of	the … leaders
the Philistines	Philistine
the silver	the money they had promised to give her

Judges 16:19

ULT	UST
And she put him to sleep on her knees, and she called to a man, and she shaved the seven locks of his head, and she began to humble him, and his strength turned from upon him.	*Then she got Samson to fall deeply asleep. Then she called one of the Philistine men to come and cut off Samson's hair. This would enable the Philistines to capture him, because he would lose his great strength.*

ULT **and she shaved**
UST to come and cut off
(וַתְּגַלַּח)

Since the author says that Delilah **called to a man**, it appears that he was the one who **shaved** Samson's hair while she held him quietly on her knees. So the author is using one person who was involved in the process of shaving Samson's hair, Delilah, to represent everyone who was involved. But since the man himself apparently did the shaving, it may be more natural in your language to use a pronoun here that represents him. Alternate translation: [and he shaved]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and she called	Then she called
to humble him	the Philistines to capture him

Judges 16:20

ULT	UST
And she said, “The Philistines {are} upon you, Samson!” And he woke from his sleep, and he said, “I will go out like time upon time, and I will shake myself.” But he himself did not know that Yahweh had turned from upon him.	*Then she called out, “Samson! The Philistines have come to capture you!” He woke up and thought, “I will be able to do whatever I need to do to get away from them, just as I did the other times!” But he did not realize that Yahweh was no longer helping him.*

ULT **I will go out like time upon time, and I will shake myself**
UST I will be able to do whatever I need to do to get away from them, just as I did the other times
(אֵצֵא כְּפַעַם בְּפַעַם וְאִנָּעֵר)

Samson is describing one event before describing another event that would precede it. In your translation, you may wish to relate these events in the order in which they happened. Alternate translation: [I will shake myself and go out like time upon time]

Support Reference: Order of Events

ULT **like time upon time**
UST just as I did the other times
(כְּפַעַם בְּפַעַם)

Samson is using a common expression to mean that he would do what he had done previously. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [like all the other times] or [as I did before]

Support Reference: Idiom

ULT **and I will shake myself**
UST I will be able to do whatever I need to do
(וְאִנָּעֵר)

Samson seems to be saying that he will **shake** himself free from bonds of some kind. This suggests implicitly that Delilah or the man who shaved Samson also bound him in some way while he was still sleeping. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and I will shake myself free of these bonds that someone has put on me]

Support Reference: Assumed Knowledge and Implicit Information

ULT Yahweh had turned from upon him
UST Yahweh was no longer helping him
(יְהוָה סָר מֵעָלָיו)

The author is speaking as if Yahweh had physically **turned** away from Samson. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh was no longer giving him great strength]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Philistines	The Philistines
Samson	Samson
and I will shake myself	I will be able to do whatever I need to do
he … did … know	did … realize
Yahweh	Yahweh

Judges 16:21

ULT	UST
And the Philistines seized him and gouged out his eyes. And they brought him down to Gaza and they bound him with bronze fetters. And he was grinding in the house of prisoners.	*Instead, the Philistine men captured him. They blinded him by gouging out both of his eyes {so that he could no longer attack any of them}. Then they took him to Gaza. They put him in prison there and put bronze chains on him {so he could not escape}. They made him turn a large millstone to grind grain every day.*

ULT **with bronze fetters**
UST bronze chains
(בַּנְחֻשְׁתַּיִם)

The Hebrew text uses a dual form to describe these **fetters**. If your language does not use that form, you can use an equivalent expression that conveys the same meaning. Alternate translation: [with a pair of bronze fetters]

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistine men
And … seized him	Instead … captured him
to Gaza	to Gaza … there
and they bound him	and put … on him {so he could not escape}
with bronze fetters	bronze chains
in the house of	They put him in prison

Judges 16:22

ULT	UST
But the hair of his head began to grow after it had been shaved.	*But his hair started to grow again after the man had cut it.*

(There are no notes for this verse)

Judges 16:23

ULT	UST
Now the lords of the Philistines gathered themselves to sacrifice a great sacrifice to Dagon their god and for celebration, for they said, "Our god has given into our hand Samson, our enemies."	*Then the Philistine leaders had a big celebration. They offered many sacrifices to their god Dagon. They praised him, saying, "Our god has enabled us to capture Samson, who did so many things to harm us!"*

ULT **to sacrifice a great sacrifice to Dagon their god and for celebration**
UST They offered many sacrifices to their god Dagon. They praised him
(לִזְבֹּחַ זֶבַח־גָּדוֹל לְדָגוֹן אֱלֹהֵיהֶם וּלְשִׂמְחָה)

It may be more natural in your language to put the information about the **celebration** before the information about the **sacrifice**, since celebrating the capture of Samson provided the occasion for the sacrifice. Alternate translation: [to celebrate by sacrificing a great sacrifice to Dagon their god]

Support Reference: Information Structure

ULT **to sacrifice a great sacrifice**
UST They offered many sacrifices
(לִזְבֹּחַ זֶבַח־גָּדוֹל)

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [to offer a great sacrifice]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and for celebration**
UST They praised him
(וּלְשִׂמְחָה)

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

Support Reference: Abstract Nouns

ULT **Our god has given into our hand Samson, our enemies**
UST Our god has enabled us to capture Samson, who did so many things to harm us
(נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֵת שִׁמְשׁוֹן אוֹיְבֵינוּ)

It may be more natural in your language to put your translation of the phrase **our enemies** with the information about **Samson**. Alternate translation: [Our god has given our enemy Samson into our hand]

Support Reference: Information Structure

ULT **Our god has given into our hand**
UST Our god has enabled us to capture
(נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ)

See the introduction to Judges for a discussion of this phrase.

Support Reference: Metonymy

ULT **our enemies**
UST who did so many things to harm us
(אוֹיְבֵינוּ)

The Philistines are using the plural form **enemies** in a context where one enemy, Samson, seems to be in view. This suggests that they are using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: [our great enemy]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the lords of	Then the … leaders
the Philistines	Philistine
gathered themselves	had a big celebration
to sacrifice	They offered
a … sacrifice	sacrifices
their god	their god
Our god	Our god
Samson	Samson
our enemies	who did so many things to harm us

Judges 16:24

ULT	UST
And the people saw him, and they praised their god, for they said, "Our god has given into our hand our enemy and the devastator of our land, and who multiplied our slain."	*When the other people at the festival saw Samson, they also praised their god Dagon, saying, "Samson harmed us greatly. He killed many of our soldiers and ruined many of our crops, but our god Dagon has enabled us to capture him!"*

ULT **and they praised their god, for they said, "Our god has given into our hand our enemy and the devastator of our land, and who multiplied our slain**
UST they also praised their god Dagon, saying, "Samson harmed us greatly. He killed many of our soldiers and ruined many of our crops, but our god Dagon has enabled us to capture him
(וַיְהַלְלוּ אֶת־אֱלֹהֵיהֶם כִּי אָמְרוּ נָתַן אֱלֹהֵינוּ בְיָדֵנוּ אֶת־אֹיְבֵנוּ וְאֵת מַחֲרִיב אַרְצֵנוּ וַאֲשֶׁר הִרְבָּה אֶת־חֲלָלֵינוּ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [and they said, "Our god has given into our hand our enemy and the devastator of our land, who multiplied our slain," so they praised their god]

Support Reference: Connect — Reason-and-Result Relationship

ULT **our enemy and the devastator of our land**
UST Samson harmed us greatly … and ruined many of our crops
(אֶת־אֹיְבֵנוּ וְאֵת מַחֲרִיב אַרְצֵנוּ)

The people are expressing a single idea by using two phrases connected with **and**. The phrase about Samson being a **devastator** tells in what way he was their **enemy**. Alternate translation: [our enemy who devastated our land]

Support Reference: Hendiadys

ULT **and who multiplied our slain**
UST He killed many of our soldiers
(וַאֲשֶׁר הִרְבָּה אֶת־חֲלָלֵינוּ)

The Philistines are using the adjective **slain** as a noun to mean people who have been killed. Your language may use adjectives in the same way. If not, you can use a different form of the same root. Alternate translation: [who slew so many of our people]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they praised	they also praised
their god	their god Dagon
Our god	but our god Dagon
our enemy	Samson harmed us greatly
our land	our crops
multiplied	killed many of
our slain	our soldiers

Judges 16:25

ULT	UST
And it happened, when their heart {was} good, that they said, "Call for Samson, that he may make us laugh." So they called for Samson from the house of prisoners, and he caused laughter to their faces. And they made him stand between the columns.	*The people drank a lot of wine and began to become drunk. Then they shouted, "Get Samson out of the prison! Bring him here so we can ridicule him!" So they brought Samson from the prison and made him stand {in the center of the temple,} between the pillars that supported the roof. The people ridiculed him.*

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

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 **when their heart {was} good**
UST The people drank a lot of wine and began to become drunk
(כי טוב לִבָּם)

The author is using a common expression to mean that the Philistines were beginning to become drunk from drinking wine. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when they were feeling giddy from the wine they were drinking]

Support Reference: Idiom

ULT **So they called for Samson from the house of prisoners, and he caused laughter to their faces. And they made him stand between the columns**
UST they … So … brought Samson from the prison and made him stand {in the center of the temple,} between the pillars that supported the roof. The people ridiculed him
(וַיִּקְרְאוּ לְשִׁמְשׁוֹן מִבֵּית האסירים וַיְצַחֵק לִפְנֵיהֶם וַיַּעֲמִידוּ אוֹתוֹ בֵּין הָעַמּוּדִים)

The author is describing one event before describing another event that preceded it. In your translation, you may wish to relate these events in the order in which they happened. Alternate translation: [So they called for Samson from the house of prisoners and made him stand between the columns, and he caused laughter to their faces]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} good	The people drank a lot of wine and began to become drunk
Call	Get … out of the prison
for Samson	Samson
So they called	they … So … brought
for Samson	Samson
from the house of	from the prison
the columns	the pillars that supported the roof

Judges 16:26

ULT	UST
And Samson said to the young man holding onto his hand, "Let me rest. Let me feel the columns upon which the house is set so I may support myself on them."	*Samson said to the servant who was leading him by the hand {because he was blind}, "I want to rest. Place my hands against the two pillars that support the roof so that I can lean against them."*

ULT **upon which the house is set**
UST that support the roof
(אֲשֶׁר הַבַּיִת נָכוֹן עֲלֵיהֶם)

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

Support Reference: Active or Passive

ULT **the house**
UST support the roof
(הַבַּיִת)

Samson is speaking as if the temple of Dagon were actually a **house** in which he lived. If it would be clearer in your language, you could state the meaning plainly, here and in the rest of the chapter. Alternate translation: [this temple]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
the young man	the servant
the columns	the two pillars
the house	support the roof

Judges 16:27

ULT	UST
Now the house was full {of} men and women, and all of the lords of the Philistines {were} there, and on the roof {were} about 3, 000 men and women, watching to laughing of Samson.	*All the Philistine leaders were in the temple, along with a great crowd of men and women. There were about 3, 000 people on the roof, looking at Samson and ridiculing him.*

ULT **Now the house was full {of} men and women**
UST the temple, along with a great crowd of men and women
(וְהַבַּ֥יִת מָלֵ֖א הָאֲנָשִׁ֣ים וְהַנָּשִׁ֑ים)

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 **watching to laughing of Samson**
UST looking at Samson and ridiculing him
(הָרֹאִ֔ים בִּשְׂחֹ֖ק שִׁמְשׁ֑וֹן)

The author is using the possessive expression **laughing of Samson** not to describe Samson himself laughing, but the Philistines **laughing** as they were **watching** him. It may be helpful to clarify this for your readers. Alternate translation: [who laughed at Samson when they saw him]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the house	the temple
the lords of	the … leaders
the Philistines	Philistine
Samson	Samson … him

Judges 16:28

ULT	UST
Then Samson called to Yahweh and he said, "Lord Yahweh, please remember me, and please strengthen me only this time, O God, so I may avenge myself {with} one vengeance against the Philistines for my two eyes."	*Samson prayed to Yahweh and said, "Lord Yahweh, please think about me again! Please, God, give me strength just once more so that I can take revenge on the Philistines for gouging out my eyes!"*

ULT **remember me**
UST think about me again
(זָכְרֵנִי)

Samson is using a common expression to mean that he wants Yahweh to help him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [help me]

Support Reference: Idiom

ULT **so I may avenge myself {with} one vengeance against the Philistines for my two eyes**
UST so that I can take revenge on the Philistines for gouging out my eyes
(וְאִנָּקְמָה נְקַם־אַחַת מִשְׁתֵּי עֵינַי מִפְּלִשְׁתִּים)

Samson is contrasting **one** act of vengeance with his **two** eyes, but it might seem that the expression **avenge … with one vengeance** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [so I may avenge myself against the Philistines for both of my eyes at once]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
Then … called	prayed
Yahweh	Yahweh
Lord	Lord
Yahweh	Yahweh
please	please
please	Please
O God	God
so I may avenge myself	so that I can take revenge
with … vengeance	so that I can take revenge

ULT	UST
against the Philistines	on the Philistines

Judges 16:29

ULT	UST
And Samson grasped the two columns of the center upon which the house was set, and he leaned himself against them, one on his right and one on his left.	*Then Samson put his right hand on one of the central pillars of the temple, and he put his left hand on the other one. He pushed hard against both pillars.*

ULT upon which the house was set
UST of the temple
(אֲשֶׁר הַבַּיִת נָכוֹן עֲלֵיהֶם)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
the … columns of	the central pillars
the house	the temple

Judges 16:30

ULT	UST
Then Samson said, "My soul shall die with the Philistines!" And he stretched out with his strength, and the house fell on the lords and on all of the people who {were} in it. So the ones dying whom he killed at his death were more than those he killed in his life.	*Then Samson shouted, "I am going to kill all these Philistines, even though I have to die myself!" He pushed on the pillars as hard as he could, and he broke them and the temple collapsed. This killed the Philistine leaders and all the other people who were in the temple. So Samson killed more people when he died than he had killed while he was alive.*

ULT My soul shall die with the Philistines

UST I am going to kill all these Philistines, even though I have to die myself

(תָּמֻ֥ת נַפְשִׁ֖י עִם־פְּלִשְׁתִּ֑ים)

Samson is using one part of himself, his **soul**, to mean all of himself in the act of dying. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I shall die with the Philistines]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samson	Samson
My soul	I … myself
the Philistines	all these Philistines
the house	the temple
the lords	the Philistine leaders
he killed	Samson killed
he killed	he had killed

Judges 16:31

ULT	UST
Then his brothers and all of the house of his father went down. And they lifted him and they went up and they buried him between Zorah and between Eshtaol in the burial place of Manoah, his father. And he had judged Israel 20 years.	*Later his brothers and other relatives traveled from Zorah to Gaza to get his body. They took it back home and buried him between Zorah and Eshtaol, at the place where people had previously buried his father Manoah. Samson had led Israel for 20 years.*

ULT **Then his brothers and all of the house of his father went down**
UST Later his brothers and other relatives traveled from Zorah to Gaza
(וַיֵּרְדוּ אֶחָיו וְכָל־בֵּית אָבִיהוּ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Then his brothers and all of the house of his father went down to Gaza to retrieve Samson's body]

Support Reference: Ellipsis

ULT **between Zorah and between Eshtaol**
UST between Zorah and Eshtaol
(בֵּין צָרְעָה וּבֵין אֶשְׁתָּאֹל)

See how you translated the names **Zorah** and **Eshtaol** in 13:25 and translate them that way here and in chapter 18, where they occur several times.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	relatives
and they buried	and buried
in the burial place of	at the place where people had previously buried
had judged	had led
Israel	Israel
years	for … years

Judges 17

Judges 17 Chapter Introduction

Structure and Formatting

This chapter begins the final section of the book of Judges. In this section, the author describes the atrocities and chaos that characterized the nation in the absence of a godly leader. Many of the judges had been godly leaders who made sure that the people of Israel obeyed Yahweh. But since they were all individuals whom God raised up at specific times, there was not a continuity of godly leadership. As the author says earlier in the book, “when Yahweh raised up for them judges, then Yahweh was with the judge and he saved them from the hand of their enemies all of the days of the judge. … But it happened, at the death of the judge, they turned and acted corruptly more than their fathers, to walk after other gods, to serve them, and to bow down to them. They did not drop {any} of their deeds or {any} of their stubborn ways” (2:18–19). So in this section, the author is showing how important and helpful it would have been to have a continuity of godly leadership such as a line of good kings would provide. A godly leader would guide the people in the true worship of Yahweh and ensure justice and righteousness. This was fulfilled partially by David, and it has now been fulfilled definitively by God’s Messianic king, Jesus.

In this chapter and the next one, the author describes how idolatry took root in Israel, in the additional territory that the tribe of Dan conquered for itself.

Religious and Cultural Concepts in This Chapter

Idols and figures

The law of Moses forbade the Israelites to make any idols. While the instructions Yahweh gave Moses for the tabernacle included making metal figures, the Israelites were not to make any figures that represented gods that they would worship. This practice was common in Canaan, and it shows the influence the Israelites allowed these people to have on them. Micah’s mother should not have had an image made out of

silver, and Micah should not have set it up as an idol and gotten a priest to serve at the shrine where he put it. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

Translation Issues in This Chapter

"an idol and a cast image"

The author speaks of what Micah's mother had a refiner make from her silver as "an idol and a cast image." Some interpreters understand this to be two things, while other interpreters understand it to be one thing. Like many languages, Hebrew sometimes expresses a single idea by using two words connected with "and." If that is what the author is doing here, he means that this was a cast image that served as an idol. In 18:20, he speaks simply of "the idol" apparently to mean the same thing as "an idol and a molded image" in 18:14. That suggests that the phrase "an idol and a cast image" does mean a cast image that served as an idol or an idol that was made by casting an image. In your translation, you may wish to use a phrase such as "a molded idol" as the UST does. (See: Hendiadys)

Judges 17:1

ULT	UST
Now there was a man from the hill country of Ephraim, and his name {was} Micah.	*There was a man whose name was Micah who lived in the hilly area that belongs to the tribe of Ephraim.*

ULT **Now there was a man from the hill country of Ephraim, and his name {was} Micah**
UST There was a man whose name was Micah who lived in the hilly area that belongs to the tribe of Ephraim
(וַיְהִי־אִישׁ מֵהַר־אֶפְרַיִם וּשְׁמוֹ מִיכָיְהוּ)

The author is using this sentence to introduce Micah as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the tribe of Ephraim
{was} Micah	Micah

Judges 17:2

ULT	UST
And he said to his mother, "The 1,100 silver that was taken from you, and you swore, and also you spoke in my ears, behold, the silver {is} with me. I myself took it." His mother said, "Blessed {be} my son by Yahweh!"	*One day he said to his mother, "Someone stole 1, 100 pieces of silver from your house. I heard you ask Yahweh to make bad things happen to whoever did that. I confess that I took that silver, and I still have it." His mother replied, "My son, may Yahweh do good things for you {because you admitted this}!"*

ULT **The 1,100 silver**
UST 1, 100 pieces of silver
(אֶלֶף֙ וּמֵאָ֣ה הַכֶּ֔סֶף)

See how you translated the same number in 16:5.

Support Reference: Numbers

ULT **was taken from you**
UST Someone stole … from your house
(לְקַח־לָ֑ךְ)

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

Support Reference: Active or Passive

ULT **and you swore**
UST you ask Yahweh to make bad things happen to whoever did that
(ואתי אָלִית)

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and you swore a curse on whoever took it]

Support Reference: Ellipsis

ULT **and also you spoke in my ears**
UST I heard
(וְגַם אָמַרְתְּ בְּאָזְנָי)

Micah is using the term **ears** by association to mean that he heard what his mother said. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and I also heard what you said]

Support Reference: Metonymy

ULT **behold**
UST and … still
(הִנֵּה)

As the Introduction to Judges discusses, Micah is using the word **Behold** to call attention to what he is about to say. Alternate translation: [Listen]

Support Reference: Foreground Information

ULT **Blessed {be} my son by Yahweh**
UST My son, may Yahweh do good things for you {because you admitted this}
(בָּרוּךְ בְּנִי לַיהוָה)

The mother is speaking a blessing. She is saying something that she hopes will cause good and beneficial things to happen to her son. In your translation, use a form that people would recognize as a blessing in your language. You might express this as a prayer, if that would be more natural in your language. Alternate translation: [May Yahweh bless my son]

Support Reference: Blessings

ULT **Blessed {be} my son by Yahweh**
UST My son, may Yahweh do good things for you {because you admitted this}
(בָּרוּךְ בְּנִי לַיהוָה)

The mother is speaking about her son in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [May Yahweh bless you, my son]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The … silver	pieces of silver
the silver	it
Blessed {be}	

ULT	UST
	may … do good things for you {because you admitted this}
by Yahweh	Yahweh

Judges 17:3

ULT	UST
And he returned the 1, 100 silver to his mother, and his mother said, "Consecrating, I consecrate the silver to Yahweh, from my hand to my son to make an idol and a molded image. And now, I return it to you."	*Micah gave the 1,100 pieces of silver back to his mother. Then she said, "I am dedicating some of this silver to Yahweh. I am giving it to you, my son, so that you can have someone mold a figure from it. I will give you enough silver to do that."*

ULT **Consecrating, I consecrate the silver to Yahweh**
UST I am dedicating some of this silver to Yahweh
(הַקְדֵּשׁ הִקְדַּשְׁתִּי אֶת־הַכֶּסֶף לַיהוָה)

The mother is repeating forms of the verb **consecrate** in order to intensify her expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [I sincerely consecrate the silver to Yahweh]

Support Reference: Reduplication

ULT **from my hand to my son**
UST I am giving it to you, my son
(מִיָּדִי לִבְנִי)

The mother is using one part of herself, her **hand**, to mean all of herself in the act of giving. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I hereby give it to my son]

Support Reference: Synecdoche

ULT **an idol and a molded image**
UST so that you can have someone mold a figure from it
(פֶּסֶל וּמַסֵּכָה)

See the discussion of this phrase in the Notes to this chapter. Alternate translation: [a cast metal idol]

Support Reference: Hendiadys

> ULT **I return it to you**
> UST I will give you enough silver to do that
> (אֲשִׁיבֶנּוּ לָךְ)

The pronoun **it** refers to the silver from which the idol would be made. It may be helpful to clarify this for your readers. Alternate translation: [I return that much of the silver to you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … silver	silver
Consecrating	I am dedicating
I consecrate	I am dedicating
the silver	some of this silver
to Yahweh	to Yahweh
an idol	a figure
and a molded image	so that you can have someone mold … from it
and a molded image	so that you can have someone mold … from it

Judges 17:4

ULT	UST
And he returned the silver to his mother, and his mother took 200 silver and she gave it to a refiner. And he made it {into} an idol and a molded image, and it was in the house of Micah.	*When Micah gave the silver pieces back to his mother, she took 200 of them and gave them to a metal worker. That man made a molded figure with the silver. Then he gave the figure to Micah. Micah kept it in his home.*

ULT **200 silver**
UST 200 of them
(מָאתַיִם כָּסֶף)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [200 pieces of silver]

Support Reference: Ellipsis

ULT **and she gave it**
UST and gave them
(וַתִּתְּנֵהוּ)

The pronoun **it** refers to the 200 pieces of silver. It may be helpful to clarify this for your readers. Alternate translation: [and she gave that silver]

Support Reference: Pronouns — When to Use Them

ULT **{into} an idol and a molded image**
UST a molded figure
(פֶּסֶל וּמַסֵּכָה)

See how you translated the same expression in 17:3.

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver	the silver pieces
silver	of them
{into} an idol	a … figure
and a molded image	molded
and a molded image	molded
in the house of	in … home

ULT	UST
Micah	his

Judges 17:5

ULT	UST
And the man Micah, to him {was} a house of gods. And he made an ephod and teraphim, and he filled the hand of one of his sons, and he was to him for a priest.	*Micah made a shrine in which he worshiped idols. He made the kind of vest that priests wear. He also made some small, personal idols. Micah appointed one of his sons to be his priest at this shrine.*

ULT And the man Micah
UST Micah
(וְהָאִישׁ מִיכָֽה)

The author is using this phrase to reintroduce Micah as the leading participant in the next part of this story. If your language has its own way of reintroducing participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT {was} a house of gods
UST a shrine in which he worshiped idols
(בֵּית אֱלֹהִים)

The author is speaking about the shrine where Micah kept his idols as if it were a **house** in which the gods lived whom these idols represented. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [was a shrine where he kept idols]

Support Reference: Metaphor

ULT and teraphim
UST some small, personal idols
(וּתְרָפִים)

The term **teraphim** describes small idols that people kept in their homes. If your readers would not be familiar with what these were, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [domestic deities]

Support Reference: Translate Unknowns

ULT **and he filled the hand of one of his sons**
UST Micah appointed one of his sons
(וַיְמַלֵּא אֶת־יַד אַחַד מִבָּנָיו)

The author is using a common expression of his culture to mean that Micah appointed his son as a priest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he chose one of his sons to serve at the shrine]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Micah	Micah
{was} a house of	a shrine in which he worshiped
gods	idols
an ephod	the kind of vest that priests wear
for a priest	priest at this shrine

Judges 17:6

ULT	UST
In those days a king {was} not in Israel. A man did the right in his eyes.	*At that time, Israel did not have a king, so everyone did what they thought they should do.*

ULT **In those days**
UST At that time
(בַּיָּמִים הָהֵם)

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

Support Reference: Metonymy

ULT **A man**
UST so everyone
(אִישׁ)

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [Each person]

Support Reference: When Masculine Words Include Women

ULT **the right in his eyes**
UST what they thought they should do
(הַיָּשָׁר בְּעֵינָיו)

The author is using the adjective **right** as a noun to mean what a person considers to be right. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [what he thought was right]

Support Reference: Nominal Adjectives

> ULT **the right in his eyes**
> UST what they thought they should do
> (הַיָּשָׁר בְּעֵינָיו)

As the Introduction to Judges discusses, here the author is using the common expression of his culture, **in the eyes of**, to mean "in the judgment of" or "in the opinion of." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [what he thought was right]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In … days	At … time
a king	a king
in Israel	Israel
the right	they should do

Judges 17:7

ULT	UST
Now there was a young man from Bethlehem {in} Judah, from the clan of Judah. Now he was a Levite, and he was sojourning there.	*There was a young man who had been living in the town of Bethlehem where people from the tribe of Judah live. He belonged to the tribe of Levi, but he had been living temporarily in the territory that Joshua had assigned to the tribe of Judah.*

ULT **Now there was a young man from Bethlehem {in} Judah, from the clan of Judah. Now he was a Levite, and he was sojourning there**

UST There was a young man who had been living in the town of Bethlehem where people from the tribe of Judah live. He belonged to the tribe of Levi, but he had been living temporarily in the territory that Joshua had assigned to the tribe of Judah

(וַיְהִי־נַ֣עַר מִבֵּֽית לֶ֠חֶם יְהוּדָ֨ה מִמִּשְׁפַּ֜חַת יְהוּדָ֗ה וְה֤וּא לֵוִי֙ וְה֣וּא גָ֔ר־שָׁ֖ם)

The author is using this sentence to introduce a young Levite as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **from the clan of Judah**

UST in the territory that Joshua had assigned to the tribe of Judah

(מִמִּשְׁפַּ֜חַת יְהוּדָ֗ה)

The author is using the term **clan** by association to mean the territory assigned to the clans of Judah. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the land assigned to the clans of Judah]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Bethlehem	who had been living in the town of Bethlehem
{in} Judah	where people from the tribe of Judah live
from the clan of	in the territory that Joshua had assigned to
Judah	the tribe of Judah
was a Levite	belonged to the tribe of Levi
was sojourning	had been living temporarily

Judges 17:8

ULT	UST
And the man went from the city, from Bethlehem {in} Judah, to sojourn in where he might find. And he entered the hill country of Ephraim, to the house of Micah, to make his way.	*Then he left Bethlehem to look for another place to live. As he was looking, he came to Micah's house in the hilly area that belongs to the tribe of Ephraim.*

ULT to sojourn in where he might find
UST to look for another place to live
(לָגוּר בַּאֲשֶׁר יִמְצָא)

The author is using a common expression of his culture to mean that the Levite was trying to find a place to live and work. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to find a place to live and work]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Bethlehem	Bethlehem
{in} Judah	Bethlehem
to sojourn	to look for … place to live
he might find	another
Ephraim	the tribe of Ephraim
the house of	house
Micah	Micah's

Judges 17:9

ULT	UST
And Micah said to him, “From where have you come?” And he said to him, “I {am} a Levite from Bethlehem {in} Judah, and I am going to sojourn in where I may find.”	*Micah asked him, “Where are you from?” He replied, “I have come from Bethlehem in the territory of Judah. I belong to the tribe of Levi, and I am looking for a new place to live for a while.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Micah	Micah
a Levite	belong to the tribe of Levi
from Bethlehem	I have come from Bethlehem
{in} Judah	in the territory of Judah
to sojourn	to live for a while

Judges 17:10

ULT	UST
And Micah said to him, "Stay with me and be to me for a father and for a priest, and I myself will give to you ten silver for the days, and a set of garments and your sustenance." So the Levite went {in}.	*Micah told him, "You may live in my house with me. You can advise me and be my priest. Each year I will give to you ten pieces of silver and some new clothes. I will also provide food for you." So the Levite stayed there.*

ULT **for a father**
UST You can advise me
(לְאָב)

Micah is speaking as if the Levite would become his actual father. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [as my spiritual advisor]

Support Reference: Metaphor

ULT **ten silver**
UST ten pieces of silver
(עֲשֶׂרֶת כֶּסֶף)

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context, as the UST does, if that would be clearer in your language.

Support Reference: Ellipsis

ULT **for the days**
UST Each year
(לַיָּמִים)

In Hebrew, the plural of **days** can mean a year. That is the meaning in this context. Alternate translation: [each year]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Micah	Micah
and for a priest	and be my priest
silver	pieces of silver
for the days	Each year

ULT	UST
the Levite	the Levite

Judges 17:11

ULT	UST
And the Levite was willing to stay with the man, and the young man became to him like one from his sons.	*The Levite agreed to live with Micah. He became like one of his own sons.*

ULT and the young man became to him like one from his sons
UST He became like one of his own sons
(וַיְהִי הַנַּעַר לוֹ כְּאַחַד מִבָּנָיו)

The point of this comparison is that just as a father feels great affection toward his **sons**, so this Levite became very dear to Micah. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and the young man became very dear to him, as if he were one of his sons]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Levite	The Levite

Judges 17:12

ULT	UST
And Micah filled the hand of the Levite, and the young man was to him for a priest, and he was in the house of Micah.	*Micah appointed the Levite to be his priest, and he lived on Micah's property.*

ULT And Micah filled the hand of the Levite

UST Micah appointed the Levite

(וַיְמַלֵּא מִיכָה אֶת־יַד הַלֵּוִי)

See how you translated the same expression in 17:5.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Micah	Micah
the Levite	the Levite
for a priest	priest
in the house of	on … property
Micah	Micah's

Judges 17:13

ULT	UST
Then Micah said, "Now I know that Yahweh will be good to me, because the Levite is to me for a priest."	*Then Micah said, "Now I know that Yahweh will do good things for me, because I have a Levite as my priest."*

ULT **Now I know that Yahweh will be good to me, because the Levite is to me for a priest**
UST Now I know that Yahweh will do good things for me, because I have a Levite as my priest
(עַתָּה יָדַעְתִּי כִּֽי־יֵיטִיב יְהוָה לִי כִּי הָיָה־לִי הַלֵּוִי לְכֹהֵן)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because the Levite has become my priest, now I know that Yahweh will be good to me]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Micah	Micah
I know	I know
Yahweh	Yahweh
the Levite	a Levite
for a priest	as my priest

Judges 18

Judges 18 Chapter Introduction

Structure and Formatting

In this chapter, the author continues to describe how idolatry took root in Israel, in the additional territory that the tribe of Dan conquered for itself.

Religious and Cultural Concepts in This Chapter

The conquest of Laish by soldiers from the tribe of Dan

While the author does not say specifically that it was not right for the tribe of Dan to kill all the inhabitants of the city of Laish and take their territory, he indicates this implicitly. He notes that they were Sidonians, not Canaanites such as Yahweh had told the Israelites to drive out, and that they were living peacefully, not posing any threat. The Israelites had been given exceptional instructions to kill all of the Canaanites. Most interpreters believe that this was so that the Canaanites would not influence the Israelites to follow their practices, which were very wicked and destructive. But Yahweh did not tell the Israelites to kill all the people from other groups. So readers are meant to understand implicitly that the soldiers from Dan committed an atrocity against the people of Laish. The author is presenting this as evidence that if Israel had a godly king, he would maintain order and justice throughout the land, protect vulnerable people, and lead Israel away from idolatry and toward proper worship and obedience of Yahweh.

Translation Issues in This Chapter

“an idol and a cast image”

See the discussion of this phrase, which occurs several times in this chapter, in the Introduction to Chapter 17.

Judges 18:1

ULT	UST
In those days a king {was} not in Israel. Now in those days, the tribe of the Danite {was} seeking for itself an inheritance to dwell, for one had not fallen to it up to that day in the midst of the tribes of Israel for an inheritance.	*At that time the Israelites had no king. And at that time people of the tribe of Dan wanted more land where they could live. The other Israelite tribes had been able to occupy the territories that their leaders had assigned to them. But the tribe of Dan had not yet been able to occupy all of their territory.*

ULT In those days
UST At that time
(בַּיָּמִים הָהֵם)

The author is using the term **days** by association to mean a particular time. If it would be helpful in your language, you could use an equivalent expression or plain language as in the UST.

Support Reference: Metonymy

ULT Now in those days
UST And at that time
(וּבַיָּמִים הָהֵם)

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

Support Reference: Background Information

ULT the tribe of the Danite {was} seeking for itself an inheritance to dwell, for one had not fallen to it up to that day in the midst of the tribes of Israel for an inheritance
UST people of the tribe of Dan wanted more land where they could live. The other Israelite tribes had been able to occupy the territories that their leaders had assigned to them. But the tribe of Dan had not yet been able to occupy all of their territory
(שֵׁבֶט הַדָּנִי מְבַקֵּשׁ־לוֹ נַחֲלָה לָשָׁבֶת כִּי־לֹא־נָפְלָה לוֹ עַד־הַיּוֹם הַהוּא בְּתוֹךְ־שִׁבְטֵי יִשְׂרָאֵל בְּנַחֲלָה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because the tribe of the Danite had not received an inheritance among the tribes of Israel, it was seeking for itself an inheritance to dwell]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the Danite**
UST Dan
(הַדָּנִי)

The author is not referring to a specific **Danite**. He means the people of the tribe of Dan in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Danites]

Support Reference: Generic Noun Phrases

ULT **an inheritance to dwell**
UST more land where they could live
(נַחֲלָה לָשָׁבֶת)

The author is using the term **inheritance** by association to mean a lasting possession that would be passed down to future generations. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a lasting possession of territory in which they could live]

Support Reference: Metonymy

ULT **one had not fallen to it**
UST the tribe of Dan had not … been able
(לֹא־נָפְלָה לּוֹ)

The author is using a common expression of his culture to mean that no territory had been assigned to the tribe. The word **fallen** suggests assignment by lot. In actuality, the Danites had failed to conquer enough of the territory that had been assigned to them. If it would be helpful in your language, you could state the meaning plainly in light of the historical context. Alternate translation: [they had not secured a sufficient one]

Support Reference: Idiom

ULT **for an inheritance**
UST had been able to occupy the territories that their leaders had assigned to them … to occupy all of their territory
(בְּנַחֲלָה)

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can leave it out, since the word **inheritance** already occurs earlier in the verse.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In … days	At … time
a king	king
in Israel	the Israelites
Now in … days	And at … time
the tribe of	people of the tribe of
{was} seeking	wanted
an inheritance	more land
day	yet
the tribes of	The other … tribes
Israel	Israelite
for an inheritance	had been able to occupy the territories that their leaders had assigned to them … to occupy all of their territory

Judges 18:2

ULT	UST
And the sons of Dan sent from their clan five men, men from their borders, sons of valor from Zorah and from Eshtaol, to spy on the land and to examine it. And they said to them, "Go, examine the land." And they entered the hill country of Ephraim, to the house of Micah, and they lodged there.	*So the Danites chose five strong soldiers from their tribe to look carefully for more land where they could live. These men lived in the part of their territory that the tribe had been able to occupy, in the cities of Zorah and Eshtaol. When the tribe sent them out to explore the land, the men went to the hilly area where the people of the tribe of Ephraim live. They stayed overnight in the area where Micah lived.*

ULT **men from their borders**
UST soldiers … lived in the part of their territory that the tribe had been able to occupy
(מִקְצוֹתָם֙ אֲנָשִׁ֔ים)

The author is using the term **border** by association to mean the territory that was enclosed within the borders they describe. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [men from their territory]

Support Reference: Metonymy

ULT **sons of valor**
UST strong
(בְּנֵי־חַ֖יִל)

As the Introduction to Judges discusses, in certain contexts, the biblical text uses the expression **sons of** to mean that people are characterized by a particular quality. That is the case here. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [valiant warriors]

Support Reference: Idiom

ULT **to spy on the land and to examine it**
UST to look carefully for more land where they could live
(לְרַגֵּ֥ל אֶת־הָאָ֖רֶץ וּלְחָקְרָ֑הּ)

The terms **spy on** and **examine** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to explore the land thoroughly]

Support Reference: Doublet

ULT **And they said to them**
UST When the tribe sent them out
(וַיֹּאמְרוּ אֲלֵהֶם)

The pronoun **they** refers to the leaders of the tribe of Dan, and the pronoun **them** refers to the five men. It may be helpful to clarify this for your readers. Alternate translation: [And the leaders of Dan said to these five men]

Support Reference: Pronouns — When to Use Them

ULT **there**
UST where
(שָׁם)

The pronoun **there** refers to the **hill country of Ephraim**. The next verse shows that the men were near but not in the **house of Micah**. It may be helpful to clarify this for your readers. Alternate translation: [in that area]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Dan	the Danites
from their clan	from their tribe
valor	strong
the land	more land where they could live
the land	the land
Ephraim	the people of the tribe of Ephraim
the house of	lived
Micah	Micah

Judges 18:3

ULT	UST
They {were} near the house of Micah, and they recognized the voice of the young man, the Levite. So they turned aside there and said to him, "Who brought you here? And what {are} you doing in this {place}? And what {is} to you here?"	*Since they were close to his house, they could hear the people there talking. They recognized from the way he spoke that the young Levite was from the southern part of Israel, as they were. So they went and asked him, "How did you come here? What are your duties here? How do you support yourself?"*

ULT **and they recognized the voice of the young man, the Levite**
UST they could hear the people there talking. They recognized from the way he spoke that the young Levite was from the southern part of Israel, as they were
(וְהֵ֣מָּה הִכִּ֔ירוּ אֶת־קֹ֥ול הַנַּ֖עַר הַלֵּ֑וִי)

The author assumes that readers will know that by **voice** he does not mean that the men knew who the Levite was from his individual voice. Rather, he is referring to the accent with which the Levite spoke. They recognized that he was from their area in Israel, since Zorah and Eshtaol were near Bethlehem. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and they recognized from the Levite's accent that this young man was from their area of the country] or [and they recognized from the Levite's accent, that this young man, was from]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And what {is} to you here**
UST How do you support yourself
(וּמַה־לְּךָ֥ פֹּֽה)

The men are using a common expression of their culture to ask what means and possessions the young man has. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And how are you making your living]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	house
Micah	his
the Levite	the … Levite

Judges 18:4

ULT	UST
And he said to them, "Like this and like this Micah has done for me: now he has hired me, and I am to him for a priest."	*He answered, "Let me explain exactly what Micah has done for me. He has given me the job of being his priest."*

ULT Like this and like this

UST Let me explain exactly what

(כָּזֶה וְכָזֶה)

The Levite is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [This is exactly what]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Micah	Micah
for a priest	priest

Judges 18:5

ULT	UST
And they said to him, "Please inquire of God that we may know, will our way prosper, upon which we {are} going?"	*So they said to him, "Please ask God to tell us whether we will succeed in what we are trying to do on this journey."*

ULT Please inquire of God that we may know, will our way prosper, upon which we {are} going
UST Please ask God to tell us whether we will succeed in what we are trying to do on this journey
(שְׁאַל־נָא בֵאלֹהִים וְנֵדְעָה הַתַּצְלִיחַ דַּרְכֵּנוּ אֲשֶׁר אֲנַחְנוּ הֹלְכִים עָלֶיהָ)

The men word their inquiry as if they were asking their question directly of God. It may be natural in your language to make this a direct quotation here. Alternate translation: [Please ask God for us something that we would like to know: 'Will our way prosper, upon which we are going?']

Support Reference: Direct and Indirect Quotations

ULT will our way prosper, upon which we {are} going
UST whether we will succeed in what we are trying to do on this journey
(הַתַּצְלִיחַ דַּרְכֵּנוּ אֲשֶׁר אֲנַחְנוּ הֹלְכִים עָלֶיהָ)

In some languages, this may appear to be a quotation within a quotation, which the language would not use. If that is the case for your language, you could express this more indirectly. Alternate translation: [whether the way upon which we are going will prosper]

Support Reference: Quotes within Quotes

ULT will our way prosper, upon which we {are} going
UST whether we will succeed in what we are trying to do on this journey
(הַתַּצְלִיחַ דַּרְכֵּנוּ אֲשֶׁר אֲנַחְנוּ הֹלְכִים עָלֶיהָ)

The men are speaking of their **way** as if it were a living thing that could **prosper**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will we succeed in what we are trying to do]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
inquire	ask
of God	God

ULT	UST
that we may know	to tell us
will … prosper	whether we will succeed

Judges 18:6

ULT	UST
And the priest said to them, "Go in peace, your way upon which you are going is before Yahweh."	*The young man replied, "You should not worry. Yahweh will make you successful in what you are trying to do on your journey."*

ULT in peace
UST You should not worry
(לְשָׁלוֹם)

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

Support Reference: Abstract Nouns

ULT your way upon which you are going is before Yahweh
UST Yahweh will make you successful in what you are trying to do on your journey
(נֹכַח יְהוָה דַּרְכְּכֶם אֲשֶׁר תֵּלְכוּ־בָהּ)

The Levite is using the term **before** by association to mean that Yahweh would watch over them, since they would be in front of him where he could see them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Yahweh will watch over you on your way]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The young man
in peace	You should not worry
Yahweh	Yahweh

Judges 18:7

ULT	UST
So the five men went, and they came {to} Laish. And they saw the people who {were} in the midst of it dwelling in security, according to the manner of the Sidonians, reposing and being secure. And no one possessing restraint {was} humiliating {for} a thing in the land. And they {were} far from the Sidonians, and no thing {was} to them with man.	*Then the five men left. They came to the city of Laish, and they saw that the people there were not warlike. Instead, they engaged in trading, as the people of the city of Sidon do. The people there thought that they were safe. No ruler was controlling them. Their city was far from Sidon, and they were not part of a defensive league of cities.*

ULT **in security**
UST were not warlike
(לָבֶטַח)

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

Support Reference: Abstract Nouns

ULT **according to the manner of the Sidonians**
UST Instead, they engaged in trading, as the people of the city of Sidon do
(כְּמִשְׁפַּט צִדֹנִים)

The author assumes that readers will know that the Sidonians were merchants who made their living peacefully through commerce. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [making their living peacefully through commerce as the Sidonians do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **reposing and being secure**
UST The people there thought that they were safe
(שֹׁקֵט ו וּבֹטֵחַ)

This phrase expresses a single idea by using two words connected with **and**. The word **secure** tells in what way they were **reposing**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [securely reposing]

Support Reference: Hendiadys

ULT **And no one possessing restraint {was} humiliating {for} a thing in the land**
UST No ruler was controlling them
(וְאֵין־מַכְלִּים דָּבָר בָּאָרֶץ יוֹרֵשׁ עָצֶר)

The author assumes that readers will know that the expression **possessing restraint** refers to a leader who would control what people could do and that the word **humiliating** means that such a leader would oppress the people so that they had a poor quality of life. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And no tyrant was oppressing them in any way]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and no thing {was} to them with man**
UST and they were not part of a defensive league of cities
(וְדָבָר אֵין־לָהֶם עִם־אָדָם)

The author is using a common expression of his culture to mean that the people of Laish had no alliances with nearby cities or people groups. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they did not interact with others] or [and they had no alliances with nearby cities or people groups]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
according to the manner of	Instead, they engaged in trading, as … do
the Sidonians	the people of the city of Sidon
possessing	ruler
{was} humiliating	was controlling
in the land	them
from the Sidonians	from Sidon

Judges 18:8

ULT	UST
So they came to their brothers {in} Zorah and Eshtaol. And their brothers said to them, "What you?"	*When those five men returned to their tribe in Zorah and Eshtaol, the other Danites asked them "What do you have to report?"*

ULT their brothers
UST their tribe
(אֲחֵיהֶם)

The author is speaking as if these fellow members of the tribe of Dan were actual **brothers** of the men who had spied on the land. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their fellow tribesmen]

Support Reference: Metaphor

ULT What you
UST What do you have to report
(מָה אַתֶּם)

The men are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [What did you find]

Support Reference: Ellipsis

Judges 18:9

ULT	UST
And they said, "Arise, and let us go up against them! For we have seen the land, and behold, {it is} very good. And {are} you being silent? May you not slacken yourselves to go to enter to possess the land!	*They replied, "We have found some land, and we can assure you that it is very good. So we should go and attack the people who live there. We should not stay here and do nothing. We should go right away and take possession of that land!*

ULT **Arise**
UST we should go
(קוּמָה)

See the introduction to Judges for a discussion of **Arise**.

Support Reference: Idiom

ULT **and behold**
UST and we can assure you that
(וְהִנֵּה)

The five men are using the word **behold** to call attention to and emphasize what they are about to say. See the introduction to Judges for a discussion of this word. Alternate translation: [and indeed]

Support Reference: Foreground Information

ULT **And {are} you being silent**
UST We should not stay here and do nothing
(וְאַתֶּם מַחְשִׁים)

The men are speaking as if **being silent** were the same thing as not taking action. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And are you not taking action?]

Support Reference: Metaphor

ULT And {are} you being silent
UST We should not stay here and do nothing
(וְאַתֶּם מַחְשִׁים)

The men are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should not be silent!] or [You should really take action!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	some land
it is … good	it is … good
to possess	possession of
the land	that land

Judges 18:10

ULT	UST
When you go, you will come to a people being secure, and the land is broad {at} two hands. For God has given it into your hand, a place where no lack {is} there of any thing that {is} on the earth."	*When you get there, you will find that the people there are not expecting anyone to attack them. There is plenty of land, and it has everything that we will need. {We should certainly go there,} because God will enable us to conquer that land."*

ULT **{at} two hands**
UST There is plenty of
(יָדַיִם)

The author is using the term **hands** to mean the sides or extent of the land, by association with the way that people's hands are at their sides. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from one side to the other]

Support Reference: Metonymy

ULT **God has given it into your hand**
UST God will enable us to conquer
(נְתָנָהּ אֱלֹהִים בְּיֶדְכֶם)

The men are using the past tense to describe something that they believe will happen in the future in order to show that they are confident the event will happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [God will give it into your hand] or [God clearly intends to give it into your hand]

Support Reference: Predictive Past

ULT **God has given it into your hand**
UST God will enable us to conquer
(נְתָנָהּ אֱלֹהִים בְּיֶדְכֶם)

See the introduction to Judges for a discussion of the phrase **into your hand**.

Support Reference: Metonymy

ULT **no lack {is} there of any thing that {is} on the earth**
UST and it has everything that we will need
(אֵין־שָׁם מַחְסוֹר כָּל־דָּבָר אֲשֶׁר בָּאָרֶץ)

The men are making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [there is abundant provision for human needs]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the land	land
God	God
{is} on the earth	we will need

Judges 18:11

ULT	UST
So they journeyed from there, from the clan of the Danite, from Zorah and Eshtaol, 600 men girded {with} weapons of war.	*So 600 men from the tribe of Dan left Zorah and Eshtaol. They brought their weapons with them {so they could attack the people of Laish}.*

ULT from the clan of the Danite
UST from the tribe of Dan
(מִמִּשְׁפַּחַת הַדָּנִי)

The author is using the term **clan** by association to mean the territory assigned to the clans of Dan. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the territory assigned to the tribe of Dan]

Support Reference: Metonymy

ULT girded {with} weapons of war
UST They brought their weapons with them {so they could attack the people of Laish}
(חֲגוּר כְּלֵי מִלְחָמָה)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the clan of	from the tribe of
girded	They brought … with them {so they could attack the people of Laish}

Judges 18:12

ULT	UST
And they went up and camped at Kiriath Jearim in Judah. Upon this they call that place Mahaneh Dan to this day. Behold, {it is} beside Kiriath Jearim.	*On their way, they set up their tents near the city of Kiriath Jearim in the area where the tribe of Judah lives. That is why people call the area west of Kiriath Jearim Mahaneh Dan. People still call it that now.*

> ULT **Mahaneh Dan**
> UST Mahaneh Dan
> (מַחֲנֵה־דָּן)

The word **Mahaneh Dan** is the name of a place. As the context suggests, it means "Camp of Dan." You may wish to indicate that in a footnote.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Judah	in the area where the tribe of Judah lives
they call	people call … People … call it that
Dan	Dan
day	now

Judges 18:13

ULT	UST
And they passed over from there {to} the hill country of Ephraim, and they came to the house of Micah.	*From there, they went to the hilly area where the people of the tribe of Ephraim live. And they arrived at Micah's house.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the people of the tribe of Ephraim
the house of	house
Micah	Micah's

Judges 18:14

ULT	UST
Then the five men having gone to spy on the land of Laish answered and said to their brothers, "Do you know that in these houses {are} an ephod and teraphim and an idol and a molded image? And now, consider what you shall do."	*The five men who had explored the land near Laish said to their fellow Danites, "We want to inform you that in one of these houses, there is a sacred vest, several household idols, and a silver molded figure. Think about the advantages of having those things for ourselves."*

ULT **answered and said**
UST said
(וַיַּעֲנוּ & וַיֹּאמְרוּ)

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells in what regard they **said** this. They were not answering a question but speaking in light of the situation. Alternate translation: [remarked]

Support Reference: Hendiadys

ULT **their brothers**
UST their fellow Danites
(אֲחֵיהֶֽם)

The author is speaking as if these fellow members of the tribe of Dan were the actual **brothers** of the five men. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their kinsmen]

Support Reference: Metaphor

ULT **Do you know that in these houses {are} an ephod and teraphim and an idol and a molded image**
UST We want to inform you that in one of these houses, there is a sacred vest, several household idols, and a silver molded figure
(הֲיִדַעְתֶּ֗ם כִּי֩ יֵ֨שׁ בַּבָּתִּ֜ים הָאֵ֗לֶּה אֵפֹ֤ד וּתְרָפִים֙ וּפֶ֣סֶל וּמַסֵּכָ֔ה)

The men are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should know that these houses contain an ephod and teraphim and an idol and a molded image!]

Support Reference: Rhetorical Question

ULT **in these houses**
UST in one of these houses
(בַּבָּתִּים הָאֵלֶּה)

The plural term **houses** suggests that the phrase “the house of Micah,” which the author uses several times in this chapter and the previous one, actually refers to a compound on which there were several houses. The reference to “the house of the young man” in the next verse supports this understanding. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in this compound] or [in this complex of houses]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and an idol and a molded image**
UST and a silver molded figure
(וּפֶסֶל וּמַסֵּכָה)

See how you translated the same expression in 17:3. Alternate translation: [and a cast metal idol]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land
Do you know	We want to inform you
in … houses	in one of … houses
an ephod	a sacred vest
and an idol	and a … figure
and a molded image	silver molded
and a molded image	silver molded

Judges 18:15

ULT	UST
So they turned aside there, and they entered into the house of the young man, the Levite, at the house of Micah, and they asked of him concerning peace.	*So they interrupted their journey and went to the house on Micah's property where the young Levite lived. They told him they hoped he was doing well.*

ULT **and they asked of him concerning peace**
UST They told him they hoped he was doing well
(וַיִּשְׁאֲלוּ־לוֹ לְשָׁלוֹם)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Since the word **peace** was a greeting in this culture, that could be the meaning here. Alternate translation: [and they asked about his welfare] or [and they greeted him]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	the house
the Levite	the young Levite
at the house of	on … property
Micah	Micah's
concerning peace	they hoped he was doing well

Judges 18:16

ULT	UST
Now the 600 men girded with weapons of war who {were} from the sons of Dan had stationed themselves at the entrance of the gate.	*The 600 soldiers from the tribe of Dan stood outside the gate to the compound, holding their weapons.*

ULT girded with weapons of war

UST holding their weapons

(חֲגוּרִים כְּלֵי מִלְחַמְתָּם)

See how you translated the same expression in 18:11.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
girded	holding
Dan	Dan
the gate	the gate to the compound

Judges 18:17

ULT	UST
And the five men having gone to spy on the land came up. They entered there. They took the idol and the ephod and the teraphim and the molded image. And the priest {was} stationing himself at the entrance of the gate with the 600 men girded {with} weapons of war.	*The five men who had explored the land went into the house where Micah himself lived. They took the sacred vest, the household idols, and the silver molded figure. They made the priest go out and stand outside the gate with the 600 soldiers who were holding weapons.*

ULT **the idol and the ephod and the teraphim and the molded image**
UST the sacred vest, the household idols, and the silver molded figure
(אֶת־הַפֶּסֶל וְאֶת־הָאֵפוֹד וְאֶת־הַתְּרָפִים וְאֶת־הַמַּסֵּכָה)

While in this instance the terms **idol** and **molded image** do not occur together, the author nevertheless seems to be using them together to mean one thing, as in 17:3 and several other places. See the discussion in the Introduction to this chapter. Alternate translation: [the cast metal idol and the ephod and the teraphim]

Support Reference: Hendiadys

ULT **girded {with} weapons of war**
UST who were holding weapons
(חֲגוּר כְּלֵי הַמִּלְחָמָה)

See how you translated the same expression in 18:11.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land
the idol	and the … figure
the ephod	the sacred vest
the molded image	silver molded
the molded image	silver molded
And the priest	the priest
the gate	gate … the
girded	who were holding

Judges 18:18

ULT	UST
And these entered the house of Micah and took the idol, the ephod and the teraphim and the molded image. And the priest said to them, "What {are} you doing?"	*He saw them bringing out the sacred vest, the household idols, and the silver molded figure from Micah's house. The priest told them it was wrong to take those things.*

ULT **And these entered**
UST He saw them bringing out
(וְאֵלֶּה בָּאוּ)

The pronoun **these** refers to the five men who had previously spied on the land. It may be helpful to clarify this for your readers. Alternate translation: [And the five spies entered]

Support Reference: Pronouns — When to Use Them

ULT **the idol, the ephod and the teraphim and the molded image**
UST the sacred vest, the household idols, and the silver molded figure
(אֶת־פֶּסֶל הָאֵפוֹד וְאֶת־הַתְּרָפִים וְאֶת־הַמַּסֵּכָה)

See how you translated the similar expression in 18:17. Alternate translation: [the cast metal idol and the ephod and the teraphim]

Support Reference: Hendiadys

ULT **What {are} you doing**
UST it was wrong to take those things
(מָה אַתֶּם עֹשִׂים)

The priest is using the question form to rebuke the five men. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should not be doing that!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	from … house
Micah	Micah's
the idol	and the … figure
the ephod	the sacred vest
the molded image	silver molded
the molded image	silver molded

ULT	UST
the priest	The priest

Judges 18:19

ULT	UST
And they said to him, "Be quiet! Put your hand over your mouth and come with us and be to us for a father and for a priest. {Is} the good your being a priest for the house of one man or your being a priest for a tribe and for a clan in Israel?"	*They replied, "Do not object. Just come quietly with us and advise us and be our priest. It is certainly better for you to be the priest for a whole tribe of Israelites than to stay here and be the priest just for one man's family and servants."*

ULT **Be quiet! Put your hand over your mouth**
UST Do not object … quietly
(הַחֲרֵ֤שׁ שִׂים־יָדְךָ֙ עַל־פִּ֔יךָ)

The terms **Be quiet** and **Put your hand over your mouth** mean similar things. The men are using the two terms together for emphasis. They are emphasizing specifically that the Levite should not express any objections to what they are doing. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Keep completely silent!]

Support Reference: Doublet

ULT **Put your hand over your mouth**
UST Do not object
(שִׂים־יָדְךָ֙ עַל־פִּ֔יךָ)

The men are speaking as if the priest would actually cover his mouth to keep from speaking. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Do not say anything]

Support Reference: Metaphor

ULT **for a father**
UST advise
(לְאָ֑ב)

The men are speaking as if the priest would become their actual **father**. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in 17:10. Alternate translation: [as our spiritual advisor]

Support Reference: Metaphor

ULT **{Is} the good your being a priest for the house of one man or your being a priest for a tribe and for a clan in Israel**
UST It is certainly better for you to be the priest for a whole tribe of Israelites than to stay here and be the priest just for one man's family and servants
(הַטּוֹב ו הֱיוֹתְךָ כֹהֵן לְבֵית אִישׁ אֶחָד אוֹ הֱיוֹתְךָ כֹהֵן לְשֵׁבֶט וּלְמִשְׁפָּחָה בְּיִשְׂרָאֵל)

The men are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Surely it would be better for you to be a priest for a tribe and clan in Israel than for the house of one man!]

Support Reference: Rhetorical Question

ULT **{Is} the good**
UST It is certainly better
(הַטּוֹב)

The men are using the adjective **good** as a noun to mean what would be better. Your language may use adjectives in the same way. If not, you can use this adjective in such a way that it is not a noun. It may be natural in some languages to use the comparative form where Hebrew uses the positive form. Alternate translation: [What would be good for you] or [What would be better for you]

Support Reference: Nominal Adjectives

ULT **for the house of one man**
UST just for one man's family and servants
(לְבֵית אִישׁ אֶחָד)

The men are using the term **house** by association to mean household. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [one man's household]

Support Reference: Metonymy

ULT **for a tribe and for a clan in Israel**
UST for a whole tribe of Israelites
(לְשֵׁבֶט וּלְמִשְׁפָּחָה בְּיִשְׂרָאֵל)

The terms **tribe** and **clan** mean similar things. The men are using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [for an entire Israelite tribe]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and for a priest	and … priest
{Is} the good	It is certainly better
a priest	the priest
for the house of	just for … family and servants
a priest	the priest
for a tribe	for a … tribe
and for a clan	whole
in Israel	of Israelites

Judges 18:20

ULT	UST
And the heart of the priest was good, and he took the ephod and the teraphim and the idol, and he went in the midst of the people.	*The priest liked what they were suggesting. So he took the sacred vest, the household idols, and the silver molded figure and he left with the Danites.*

ULT And the heart of the priest was good
UST The priest liked what they were suggesting
(וַיִּיטַב לֵב הַכֹּהֵן)

The author is using a common expression of his culture to mean that the priest was pleased to accept this offer. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the priest was pleased to accept this offer]

Support Reference: Idiom

ULT and he went in the midst of the people
UST and he left with the Danites
(וַיָּבֹא בְּקֶרֶב הָעָם)

The author assumes that readers will know that by **the people**, he implicitly means the group of Danites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he joined the group of Danites]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
And … was good	liked what they were suggesting
the ephod	the sacred vest
the idol	and the silver molded figure

Judges 18:21

ULT	UST
And they turned and they went. And they put the children and the livestock and the wealth to their faces.	*When they left, the soldiers had their children and cattle walk in front of them. They also had the animals that were carrying their baggage{, including the items they had taken from Micah,} walk in front of them. {That was to protect them from an attack from the rear.}*

ULT **And they put the children and the livestock and the wealth to their faces**
UST the soldiers had their children and cattle walk in front of them. They also had the animals that were carrying their baggage{, including the items they had taken from Micah,} walk in front of them. {That was to protect them from an attack from the rear … }
(וַיָּשִׂימוּ אֶת־הַטַּף וְאֶת־הַמִּקְנֶה וְאֶת־הַכָּבוֹד לְפָנֵיהֶם)

The author assumes that readers will understand that the Danites put these vulnerable people and valuable possessions in front of them because they expected Micah and his neighbors to pursue them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And they put their children, cattle, and valuable possessions in front of their soldiers, expecting that Micah and his neighbors would pursue them from behind]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the livestock	and cattle

Judges 18:22

ULT	UST
They themselves had gone far from the house of Micah, and the men who {were} in the houses that were near the house of Micah assembled themselves, and they overtook the sons of Dan.	*Micah gathered together the men who lived near him and they formed an army. Although the Danites had gotten some distance away by the time they started pursuing them, they were able to catch up with them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the house of	away
Micah	away
{were} in the houses	lived
the house of	him
Micah	him
assembled themselves	Micah gathered together … and they formed an army
Dan	them

Judges 18:23

ULT	UST
And they called to the sons of Dan, and they turned their faces and they said to Micah, "What to you, that you have assembled yourself?"	*Micah and his men shouted at the men of the tribe of Dan. They turned around and asked Micah, "Why have you come after us with this army?"*

ULT **And they called to the sons of Dan, and they turned their faces and they said**
UST Micah and his men shouted at the men of the tribe of Dan. They turned around and asked
(וַיִּקְרְאוּ אֶל־בְּנֵי־דָ֔ן וַיִּסֻּ֖בּוּ פְּנֵיהֶ֑ם וַיֹּאמְרוּ)

The pronoun **they** in the first instance refers to Micah and his neighbors, and it refers in the second two instances to the Danites. It may be helpful to clarify this for your readers. Alternate translation: [And Micah and his neighbors called to the Danites, and the Danites turned their faces and said]

Support Reference: Pronouns — When to Use Them

ULT **What to you, that you have assembled yourself**
UST Why have you come after us with this army
(מַה־לְּךָ֥ כִּי נִזְעָקְתָּ)

The Danites are using a common expression of their culture to ask Micah what reason he has for assembling a group of men to pursue them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [For what reason have you assembled yourself]

Support Reference: Idiom

ULT **What to you, that you have assembled yourself**
UST Why have you come after us with this army
(מַה־לְּךָ֥ כִּי נִזְעָקְתָּ)

Since the Danites are asking about a group of people, it might be more natural in your language to use the plural form of **yourself**. Alternate translation: [For what reason have you assembled yourselves]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they called	Micah and his men shouted
Dan	Dan

ULT	UST
to Micah	Micah
you have assembled yourself	have you come after us with this army

Judges 18:24

ULT	UST
And he said, "My gods, which I made, you took, and the priest, and you went. And what {is} still to me? So what is this, you say to me, 'What to you'?"	*Micah replied, "You took away my own silver idols and my priest! Those were the things I valued the most. So you should not be asking me why I have come after you with an army."*

ULT **And what {is} still to me**
UST Those were the things I valued the most
(וּמַה־לִּי עֽוֹד)

Micah is using a common expression of his culture to suggest that nothing of value remains to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And what do I have left]

Support Reference: Idiom

ULT **And what {is} still to me**
UST Those were the things I valued the most
(וּמַה־לִּי עֽוֹד)

Micah is using the question form to express his distress. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [And I have absolutely nothing left!] or [And you have left me with nothing!]

Support Reference: Rhetorical Question

ULT **And what {is} still to me**
UST Those were the things I valued the most
(וּמַה־לִּי עֽוֹד)

Micah is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [And compared with what you took, what I have left is of little value]

Support Reference: Hyperbole

ULT **So what is this, you say to me, ‘What to you**
UST So you should not be asking me why I have come after you with an army
(וּמַה־זֹּאת תֹּאמְרוּ אֵלַי מַה־לָּךְ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So what is this, that you ask me why these men and I have assembled ourselves]

Support Reference: Quotes within Quotes

ULT **So what is this, you say to me, ‘What to you**
UST So you should not be asking me why I have come after you with an army
(וּמַה־זֹּאת תֹּאמְרוּ אֵלַי מַה־לָּךְ)

Micah is using a common expression of his culture, **what is this**, to protest that the Danites’ question is unfair and has an obvious answer. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [So how dare you ask me, ‘What to you’?]

Support Reference: Idiom

ULT **So what is this, you say to me, ‘What to you**
UST So you should not be asking me why I have come after you with an army
(וּמַה־זֹּאת תֹּאמְרוּ אֵלַי מַה־לָּךְ)

Micah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [So it is very inappropriate for you to ask me, ‘What to you?’!]

Support Reference: Rhetorical Question

ULT **What to you**
UST why I have come after you with an army
(מַה־לָּךְ)

Micah is repeating part of the question that the Danites asked him in the previous verse. See how you translated the expression “What to you” there. Alternate translation: [For what reason]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My gods	silver idols

ULT	UST
the priest	my priest

Judges 18:25

ULT	UST
And sons of Dan said to him, "You should not make your voice heard among us, lest men bitter of soul strike you and you gather your soul and the soul of your house."	*The men from the tribe of Dan replied, "You had better not say anything further about this to us. Otherwise some of our men will become angry and attack you, and they would kill you and your relatives and servants!"*

ULT **You should not make your voice heard among us**
UST You had better not say anything further about this to us
(אַל־תַּשְׁמַע קוֹלְךָ עִמָּנוּ)

The Danites are using the term **voice** by association to mean speaking. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You should not say anything more to us]

Support Reference: Metonymy

ULT **men bitter of soul**
UST some of our men will become angry
(אֲנָשִׁים מָרֵי נָפֶשׁ)

The Danites are speaking as if these men actually had souls that were **bitter**. They mean that these men were easily provoked to violence. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [violent men]

Support Reference: Metaphor

ULT **and you gather your soul and the soul of your house**
UST and they would kill you and your relatives and servants
(וְאָסַפְתָּה נַפְשְׁךָ וְנֶפֶשׁ בֵּיתֶךָ)

The Danites are using a common expression of their culture to mean that Micah and the people of his household would lose their lives. (While the first instance of **soul** in this verse refers to the character of the Danite men, in these further instances **soul** means "life.") If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you lose your life and the life of your house]

Support Reference: Idiom

ULT **and the soul of your house**
UST and your relatives and servants
(וְנֶפֶשׁ בֵּיתֶךָ)

The Danites are using the singular term **soul** to mean the lives of all the members of Micah's household. If it would be clearer in your language, you could use a plural form. Alternate translation: [and the lives of your household members who are here]

Support Reference: Collective Nouns

ULT **and the soul of your house**
UST and your relatives and servants
(וְנֶפֶשׁ בֵּיתֶךָ)

The Danites are using the term **house** by association to mean household. The context suggests that many of Micah's household members, both family and servants, were among the men he gathered to pursue the Danites. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the life of your household]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Dan	Dan
soul	will become angry
and you gather	and they would kill
your soul	you
and the soul of	and your relatives and servants
your house	and your relatives and servants

Judges 18:26

ULT	UST
And the sons of Dan went on their way, for Micah perceived that they were stronger than him. And he turned and returned to his house.	*Then the men from the tribe of Dan continued walking. Micah realized that those soldiers would defeat him and his neighbors if they fought. So he turned around and went home.*

ULT **And the sons of Dan went on their way, for Micah perceived that they were stronger than him**

UST Then the men from the tribe of Dan continued walking. Micah realized that those soldiers would defeat him and his neighbors if they fought

(וַיֵּלְכוּ בְנֵי־דָן לְדַרְכָּם וַיַּרְא מִיכָה כִּי־חֲזָקִים הֵמָּה מִמֶּנּוּ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since Micah realized that the Danites were stronger than he was, they were able to go on their way]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Dan	Dan
Micah	Micah
his house	home

Judges 18:27

ULT	UST
But they themselves took what Micah had made and the priest who was to him. And they came to Laish, to a people reposing and being secure. And they struck them to the mouth of the sword, and they burned the city with fire.	*The men of the tribe of Dan kept Micah's household idols and his priest, and they continued traveling to Laish. They attacked the people who were living there, who had thought that they were safe. They killed all of them, and then they burned everything in the city.*

ULT **reposing and being secure**
UST who had thought that they were safe
(שֹׁקֵט וּבֹטֵחַ)

See how you translated the same expression in 18:7.

Support Reference: Hendiadys

ULT **to the mouth of the sword**
UST all of
(לְפִי־חָרֶב)

See how you translated the same expression in 1:8.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Micah	Micah's
the priest	priest
the sword	all of

Judges 18:28

ULT	UST
And there was not a deliverer, for it was far from Sidon and no thing {was} to them with man. Now it {was} in the valley that {is} to Beth Rehob. And they built the city, and they dwelled in it.	*There was no group of people to rescue the people of Laish. The city was far from Sidon, so the people who lived there could not help them. And the people of Laish had no other allies. (Laish was in a valley near the town of Beth Rehob.) The people of the tribe of Dan rebuilt the city and lived there themselves.*

ULT **And there was not a deliverer, for it was far from Sidon and no thing {was} to them with man**

UST There was no group of people to rescue the people of Laish. The city was far from Sidon, so the people who lived there could not help them. And the people of Laish had no other allies

(וְאֵין מַצִּיל כִּי רְחוֹקָה־הִיא מִצִּידוֹן וְדָבָר אֵין־לָהֶם עִם־אָדָם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since the city was far from Sidon and it had no alliances with nearby cities or people groups, there was no one to rescue them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and no thing {was} to them with man**

UST And the people of Laish had no other allies

(וְדָבָר אֵין־לָהֶם עִם־אָדָם)

See how you translated the same expression in 18:7.

Support Reference: Idiom

ULT **Now it {was} in the valley that {is} to Beth Rehob**

UST Laish was in a valley near the town of Beth Rehob

(וְהִיא בָּעֵמֶק אֲשֶׁר לְבֵית־רְחֹוב)

The author is providing background information to help readers recognize where Laish was located. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a deliverer	group of people to rescue the people of Laish

ULT	UST
from Sidon	from Sidon

Judges 18:29

ULT	UST
And they called the name of the city Dan, by the name of their father Dan, who was born to Israel. However, Laish {was} the name of the city at the first.	*They gave a new name to the city. They called it Dan, in honor of their ancestor whose name was Dan. He was one of Israel's sons. But previously the name of the city had been Laish.*

ULT **And they called the name of the city Dan**
UST They gave a new name to the city. They called it Dan
(וַיִּקְרְאוּ שֵׁם־הָעִיר דָּן)

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

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **their father Dan**
UST their ancestor whose name was Dan
(דָּן אֲבִיהֶם)

The author is speaking as if Dan were the actual **father** of these people. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their ancestor Dan]

Support Reference: Metaphor

ULT **who was born to Israel**
UST He was one of Israel's sons
(אֲשֶׁר יוּלַד לְיִשְׂרָאֵל)

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

Support Reference: Active or Passive

> ULT **at the first**
> UST previously
> (לָרִאשֹׁנָה)

The author is using the adjective **first** as a noun to mean the earlier time. Your language may use adjectives in the same way. If not, you can translate this so that this adjective is not a noun or use an equivalent phrase. Alternate translation: [in the first place] or [originally]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they called	They gave … They called
Dan	Dan
Dan	whose name was Dan
to Israel	Israel’s

Judges 18:30

ULT	UST
And the sons of Dan raised up the idol for themselves. And Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests for the tribe of the Danite until the day of the exile of the land.	*The people of the tribe of Dan began to worship the silver molded figure that had belonged to Micah. They appointed Jonathan son of Gershom, the grandson of Moses, to be their priest. His descendants continued to be their priests until the Assyrians captured the Israelites who lived in that area and took them away to other countries.*

ULT **And the sons of Dan raised up the idol for themselves**
UST The people of the tribe of Dan began to worship the silver molded figure that had belonged to Micah
(וַיָּקִימוּ לָהֶם בְּנֵי־דָן אֶת־הַפָּסֶל)

The author is using a common expression of his culture to mean that the Danites set up the idol for worship. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the Danites set up the idol as an object of worship]

Support Reference: Idiom

ULT **the Danite**
UST their … their
(הַדָּנִי)

The author is not referring to a specific **Danite**. He means the tribe of Dan in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Danites]

Support Reference: Generic Noun Phrases

ULT **the exile of the land**
UST the Assyrians captured the Israelites who lived in that area and took them away to other countries
(גְּלוֹת הָאָרֶץ)

The author is using the term **land** by association to mean the people who lived in the land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the exile of the people who lived in that land]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Dan	the tribe of Dan
the idol	the silver molded figure that had belonged to Micah
And Jonathan	Jonathan
Manasseh	Moses
priests	to be … priest … continued to be … priests
for the tribe of	their … their
the day of	until
the exile of	the Assyrians captured the Israelites … and took them away to other countries
the land	who lived in that area

Judges 18:31

ULT	UST
So they set up for themselves the idol of Micah that he had made, all of the days of the being of the house of God at Shiloh.	*Even though the sacred tent was in Shiloh at this time {and Israelites were supposed to worship there}, the people of the tribe of Dan worshiped the silver molded figure that had belonged to Micah.*

ULT the house of God
UST the sacred tent
(בֵּית־הָאֱלֹהִים)

The author is speaking of the tabernacle as if it were a **house** in which God lived. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the tabernacle]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
So they set up	the people of the tribe of Dan worshiped
the idol of	the silver molded figure
Micah	Micah
the days of	Even though … at this time
the house of God	the sacred tent
at Shiloh	in Shiloh … and Israelites were supposed to worship there

Judges 19

Judges 19 Chapter Introduction

Structure and formatting

In this chapter, the author begins to tell a story that provides further evidence of the benefits of Israel having a godly king. He describes an outrageous crime that Israelite men in the city of Gibeah in the territory of Benjamin committed against a helpless person.

Religious and Cultural Concepts in This Chapter

Why did the Levite push his concubine out to the mob?

This chapter describes how a mob of men in the city of Gibeah wanted to rape a Levite man who was staying in the city overnight. While the men were going to use sex as a weapon, what they intended was ultimately a crime of power and violence. The Levite believed they were going to kill him (see 20:5). So to save his own life, he pushed his concubine out to the mob, and they raped and killed her. The author describes this crime as further evidence that Israel needed a godly king who would maintain order and justice and protect vulnerable people. The author is not presenting what the Levite did, or what his host offered to do (surrendering his daughter and the Levite's concubine to the mob), as exemplary. The Bible is not saying through this story that a sexual crime against a woman is not as bad as a sexual crime against a man. It is not saying that men may or should sacrifice family members in order to save their own lives. The example that the Bible presents for us to imitate is that of Jesus, who sacrificed himself in order to save others.

Why did the Levite cut up the dead body of his concubine?

The author describes in 19:29 how the Levite brought the body of his murdered concubine home and cut it into twelve pieces and sent the pieces throughout the land of Israel. He probably had messengers carry pieces through the territory of each of the twelve tribes and explain what had happened. Cutting the woman's body into twelve pieces was a symbolic action that called for collective vengeance by all twelve tribes of

Israel. The implicit message was that this outrageous crime had defiled the entire land and that the Israelites corporately had a responsibility to cleanse the land by executing justice on the perpetrators. If it would be helpful to your readers, you could explain the significance of this action in your translation. You might say, for example, “and he cut her body into twelve pieces, one to send to each tribe of Israel to call for collective vengeance.”

Judges 19:1

ULT	UST
Now it happened in those days, and a king {was} not in Israel, that a man, a Levite, was sojourning in the flanks of the hill country of Ephraim. He took for himself a woman, a concubine, from Bethlehem {in} Judah.	*At that time the Israelites had no king. There was a Levite who lived in a remote place in the hilly area where the people of the tribe of Ephraim live. He had married a woman as a secondary wife. She was from the city whose name is Bethlehem that is in the area where the tribe of Judah lives.*

ULT **Now it happened**
UST At … time
(וַיְהִי)

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 **a man, a Levite**
UST a Levite
(אִישׁ לֵוִי)

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

Support Reference: Introduction of New and Old Participants

ULT **in the flanks of the hill country of Ephraim**
UST in a remote place in the hilly area where the people of the tribe of Ephraim live
(בְּיַרְכְּתֵי הַר־אֶפְרָיִם)

The author is speaking as if the hill country were a living creature with **flanks**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in the remote parts of the hill country of Ephraim]

Support Reference: Metaphor

ULT **a woman, a concubine**
UST a woman as a secondary wife
(אִשָּׁה פִילֶגֶשׁ)

The author is using this phrase to introduce the concubine as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation. Alternate translation: [a woman to be his concubine]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … days	At … time
a king … that	king
in Israel	the Israelites
a Levite	a Levite
was sojourning	who lived
Ephraim	the people of the tribe of Ephraim
a concubine	as a secondary wife
from Bethlehem	She was from the city whose name is Bethlehem
{in} Judah	that is in the area where the tribe of Judah

Judges 19:2

ULT	UST
But his concubine whored against him, and she went from with him to the house of her father, to Bethlehem {in} Judah. And she was there days, four months.	*But his secondary wife was unfaithful to him, and then she left him and returned to her father's house in Bethlehem in Judah. She kept living there for four months.*

ULT But … whored against him
UST But … was unfaithful to him
(וַתִּזְנֶה עָלָיו)

The expression that the ULT translates as **whored against him** could also mean that the man's concubine became angry with him because of something that he did. Many versions translate it that way. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. Alternate translation: [became angry with him]

Support Reference: Assumed Knowledge and Implicit Information

ULT days
UST kept
(יָמִים)

The author is using the term **days** by association to mean a period of time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for some time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his concubine	his secondary wife
But … whored	But … was unfaithful
the house of	house
Bethlehem	Bethlehem
{in} Judah	in Judah
days	kept
months	for … months

Judges 19:3

ULT	UST
And her husband arose and went after her to speak to her heart to cause her to return. And his young man {was} with him, and a pair of donkeys. And she brought him into the house of her father, and the father of the young woman saw him, and he was glad to meet him.	*Then her husband went to Bethlehem to try to persuade her to live with him again. He brought his servant and two donkeys with him. When he arrived at her father's house, she invited him to come in. When her father saw him, he was happy that he had come.*

ULT **to speak to her heart**
UST to try to persuade her
(לְדַבֵּר עַל־לִבָּהּ)

The author is using a common expression of his culture to mean that the Levite wanted to speak tenderly to his concubine to persuade her to return. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to speak tenderly to her]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And his young man	his servant
donkeys	donkeys
into the house of	at … house
and he was glad	he was happy

Judges 19:4

ULT	UST
And his father-in-law, the father of the young woman, prevailed upon him, and he stayed with him three days. And they ate and they drank and they lodged there.	*The woman's father insisted that he stay for a visit. So he stayed there for three days. During that time, he shared meals with his host and slept in his house.*

ULT his father-in-law
UST The woman's father
(חֹתְנוֹ)

Your language may have its own term or expression for this relationship. If so, use the term your language uses to express this relationship. The UST and ULT demonstrate different ways this relationship is expressed in English.

Support Reference: Kinship

ULT And they ate and they drank and they lodged there
UST During that time, he shared meals with his host and slept in his house
(וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיָּלִינוּ שָׁם)

While the pronoun **they** probably refers in its first two instances to the Levite, his concubine, his servant, and his father-in-law, in the third instance, it may not include the father-in-law. Since he already lived in the house, the author may not be saying that he was among those who **lodged** or stayed overnight there. Your language might naturally indicate this distinction in some way.

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	for … days

Judges 19:5

ULT	UST
And it happened on the fourth day that they got up early in the morning and he arose to go, but the father of the young woman said to his son-in-law, "Strengthen your heart {with} a piece of bread, and afterward you shall go."	*On the fourth day, they all got up early in the morning because the Levite wanted to travel back home that day. But his wife's father said to him, "You should really have something to eat before you go {so that you are not hungry on your journey}."*

ULT **on the fourth day**
UST On the fourth day
(בַּיּוֹם הָרְבִיעִי)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day four]

Support Reference: Ordinal Numbers

ULT **his son-in-law**
UST him
(חָתְנוֹ)

Your language may have its own term or expression for this relationship. Alternate translation: [the husband of his daughter]

Support Reference: Kinship

ULT **Strengthen your heart**
UST so that you are not hungry on your journey
(סְעַד לִבְּךָ)

The father is using one part of his son-in-law, his **heart**, to mean all of him. The suggestion is that he would not only be strengthened physically by the food, he would also be cheered up. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Refresh yourself]

Support Reference: Synecdoche

> **ULT {with} a piece of bread**
> **UST** You should really have something to eat
> (פַּת־לֶחֶם)

The father is using the courteous language of hospitality. He is intentionally understating what he has to offer and what would be involved in entertaining his guests. You may be able to express this in terms of the hospitality conventions of your own language and culture. Alternate translation: [with a bite to eat]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the … day	On the … day
bread	You should really have something to eat

Judges 19:6

ULT	UST
So they sat down, and the two of them ate together, and they drank. Then the father of the young woman said to the man, "Please consent and lodge, and may your heart be good."	*So the two men had a meal together. Then the wife's father said to the Levite, "Please agree to stay another night. Relax and have a good time."*

ULT and may your heart be good
UST Relax and have a good time
(וְיִטַב לִבֶּךָ)

The father is using a common expression of his culture to mean that he wanted the Levite to enjoy himself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and enjoy yourself]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and may your … be good	Relax and have a good time

Judges 19:7

ULT	UST
But the man arose to go, but his father-in-law urged him, so he stayed and lodged there.	*The Levite wanted to leave, but his wife's father finally persuaded him to stay again that night.*

(There are no notes for this verse)

Judges 19:8

ULT	UST
And he got up early in the morning on the fifth day to go, but the father of the young woman said, "Please strengthen your heart." So they lingered until the declining of the day, and the two of them ate.	*On the fifth day, the man got up early and prepared to leave. But the woman's father said to him once again, "You should have something to eat." So the two men once again had a meal together, and they did not finish until the end of the day.*

ULT on the fifth day
UST On the fifth day
(בַּיּוֹם הַחֲמִישִׁי)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day five]

Support Reference: Ordinal Numbers

ULT Please strengthen your heart
UST You should have something to eat
(סְעַד־נָא לְבָבֶךָ)

See how you translated the same expression in 19:5.

Support Reference: Idiom

ULT So they lingered until the declining of the day, and the two of them ate
UST So the two men once again had a meal together, and they did not finish until the end of the day
(וְהִתְמַהְמְהוּ עַד־נְטוֹת הַיּוֹם וַיֹּאכְלוּ שְׁנֵיהֶם)

The author is describing one event before describing another event that preceded it. In your translation, you may wish to relate these events in the order in which they happened. Alternate translation: [So the two of them ate, and they lingered until the declining of the day]

Support Reference: Order of Events

> ULT **the declining of the day**
> UST the end of the day
> (נְטֹ֣ות הַיֹּ֑ום)

The author says that the **day** was **declining** by association to mean that the sun was going down. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the sun began to go down]

Support Reference: Metonymy

> ULT **and the two of them ate**
> UST So the two men once again had a meal together
> (וַיֹּאכְלוּ שְׁנֵיהֶֽם)

The author assumes that readers will know that this means the Levite and his father-in-law ate together. He does not mean that the concubine and the servant went without food, but he is focusing on the hospitality that the father-in-law extended and the Levite accepted. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the Levite and his father-in-law ate together]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the … day	On the … day
the day	the end of the day

Judges 19:9

ULT	UST
And the man arose to go, he and his concubine and his young man. But his father-in-law, the father of the young woman, said to him, "Behold, please, the day has subsided toward evening. Please lodge. Behold the declining of the day. Lodge here, and may your heart be good. Then you shall get up early tomorrow to your road, and you shall go to your tent."	*Then the Levite got up to leave with his wife and his servant. But the woman's father said, "Please do not leave. See how the sun is getting lower in the sky. See how dark it is getting already. You should stay here tonight and have a good time. Then you can leave on your journey tomorrow morning and get all the way home {in one day}."*

ULT **Behold**
UST See
(הִנֵּה)

See the introduction to Judges for a discussion of **Behold**.

Support Reference: Foreground Information

ULT **the day has subsided toward evening**
UST how the sun is getting lower in the sky
(רָפָה הַיּוֹם לַעֲרֹב)

The father-in-law says that the **day** has **subsided** by association to mean that the sun has gone down. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the sun has gone down]

Support Reference: Metonymy

ULT **the declining of the day**
UST how dark it is getting already
(חַנּוֹת הַיּוֹם)

See how you translated the same expression in 19:8.

Support Reference: Metonymy

ULT **and may your heart be good**
UST and have a good time
(וְיִיטַב לִבֶּךָ)

See how you translated the same expression in 19:6.

Support Reference: Idiom

ULT **Then you shall get up early tomorrow to your road, and you shall go to your tent**
UST Then you can leave on your journey tomorrow morning and get all the way home {in one day}
(וְהִשְׁכַּמְתֶּם מָחָר לְדַרְכְּכֶם וְהָלַכְתָּ לְאָהָלֶךָ)

The word **you** is plural in **you shall get up** and **your road** because the father is speaking to the whole group, and it is singular in **you shall go** and **your tent** because he is speaking just to the Levite. Use the appropriate forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and his concubine	with his wife
and his young man	and his servant
please	See
the day	how the sun is getting lower in the sky
Please	Please
day	how dark it is getting already
and may … be good	and have a good time
to your tent	home

Judges 19:10

ULT	UST
But the man was not willing to lodge, so he arose and he went. And he came to before Jebus (it {is} Jerusalem). Now with him {was} the pair of donkeys, saddled, and his concubine {was} with him.	*But the Levite did not want to stay for another night. So he put saddles on his two donkeys and left with his wife {and his servant}. They traveled as far as the city of Jebus, which people now call Jerusalem.*

ULT it {is} Jerusalem
UST which people now call Jerusalem
(הִיא יְרוּשָׁלִָם)

The author is providing background information to help readers recognize that the city he calls **Jebus** is the one they know as **Jerusalem**. In your translation, present this background information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jebus	the city of Jebus
{is} Jerusalem	Jerusalem
donkeys	donkeys
and his concubine	his wife {and his servant}

Judges 19:11

ULT	UST
They {were} beside Jebus, and the day had gone down greatly. So the young man said to his master, "Come, please, and let us turn aside into this city of the Jebusite, and we shall lodge in it."	*It was late in the afternoon by the time they got to Jebus. So the servant said to his master, "I know that the Jebusites live in this city, but I think we need to stop and stay here for the night."*

ULT **and the day had gone down greatly**
UST It was late in the afternoon by the time
(וְהַיּוֹם־רַד מְאֹד)

The author is using the term **day** by association to mean the sun. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the sun had nearly set]

Support Reference: Metonymy

ULT **the Jebusite**
UST I know that the Jebusites live
(הַיְבוּסִי)

The author is not referring to a specific **Jebusite**. He means the Jebusite people in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Jebusites]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jebus	Jebus
and the day	It was … in the afternoon by the time
the young man	the servant
his master	his master
please	we need
the Jebusite	I know that the Jebusites live

Judges 19:12

ULT	UST
But his master said to him, "We shall not turn aside into a city of a foreigner, where none from the sons of Israel {are} here. But we shall cross over to Gibeah."	*But his master told him, "No, it would not be good for us to stay here where foreign people live. There are no Israelite people here. We should go on to the city of Gibeah."*

ULT **a city of a foreigner**
UST here where foreign people live
(עִיר נָכְרִי)

The Levite is not referring to a specific **foreigner**. He means foreigners in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [a city of foreigners]

Support Reference: Generic Noun Phrases

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

See the introduction to Judges for a discussion of the phrase **sons of**. Alternate translation: [from the descendants of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his master	his master
a foreigner	foreign people
Israel	Israelite people
Gibeah	the city of Gibeah

Judges 19:13

ULT	UST
And he said to his young man, “Come, and let us approach to one of the places, and we shall lodge in Gibeah or in Ramah.”	*He told his servant, “Instead of staying here, we can go a little farther to a city where Israelites live. We could stay for the night in either Gibeah or Ramah.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to his young man	his servant
in Gibeah	in either Gibeah
in Ramah	Ramah

Judges 19:14

ULT	UST
So they crossed over and they went. And the sun went down on them near Gibeah, which {is} to Benjamin.	*So they continued walking. By the time they reached Gibeah, where people from the tribe of Benjamin live, the sun was setting.*

ULT **And the sun went down on them near Gibeah**

UST By the time they reached Gibeah … the sun was setting

(וַתָּבֹא לָהֶם הַשֶּׁמֶשׁ אֵצֶל הַגִּבְעָה)

The author is using a common expression of his culture to mean that the sun set while they were traveling near Gibeah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they were near Gibeah when the sun set]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gibeah	Gibeah
{is} to Benjamin	people from the tribe of Benjamin live

Judges 19:15

ULT	UST
So they turned aside there to enter to lodge in Gibeah. And they entered and they sat down in the open area of the city, but no one was receiving them into the house to lodge.	*So they stopped there in Gibeah to stay for the night. They went into the public square of that city and sat down {as travelers did who were hoping that someone would give them a place to stay}. But no one who went through the square invited them to stay in his house for the night.*

ULT **and they sat down in the open area of the city**
UST into the public square of that city and sat down {as travelers did who were hoping that someone would give them a place to stay}
(וַיֵּשְׁבוּ בִּרְחוֹב הָעִיר)

Sitting in the open area was a symbolic action that showed they were looking for lodging. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and they sat down in the city square to show that they needed a place to stay]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Gibeah	in Gibeah
into the house	in his house

Judges 19:16

ULT	UST
Then behold, an old man coming from his work, from the field in the evening. And the man {was} from the hill country of Ephraim, and he {was} sojourning in Gibeah. But the men of the place {were} Benjaminite.	*But then an old man came by. He had been out working in the fields all day. He was from the hilly area where the people of the tribe of Ephraim live. But at that time, he was living in Gibeah. He did not belong to the tribe of Benjamin as most of the people there did.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
old	old
his work	He had been … working
Ephraim	the people of the tribe of Ephraim
{was} sojourning	at that time … was living
in Gibeah	in Gibeah
{were} Benjaminite	He did not belong to the tribe of Benjamin as … did

Judges 19:17

ULT	UST
And he lifted his eyes, and he saw the traveling man in the open area of the city. And the old man said, "Where are you going and from where are you coming?"	*When he saw the Levite in the open area, he realized that he was traveling and did not have a place to stay in that city. So the old man asked him, "Where have you come from? And where are you going?"*

ULT **And he lifted his eyes**
UST When he saw … he realized that
(וַיִּשָּׂא עֵינָיו)

The author is using a common expression of his culture to mean that the old man looked at something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he looked up]

Support Reference: Idiom

ULT **Where are you going and from where are you coming**
UST Where have you come from? And where are you going
(אָנָה תֵלֵךְ וּמֵאַיִן תָּבוֹא)

The author is describing one event before describing another event that preceded it. In your translation, you may wish to relate these events in the order in which they happened as in the UST.

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
old	old

Judges 19:18

ULT	UST
He said to him, "We {are} crossing over from Bethlehem {in} Judah to the flanks of the hill country of Ephraim. I {am} from there, and I went to Bethlehem {in} Judah, and I {am} going {to} the house of Yahweh. But there is not a man receiving me into the house.	*The Levite replied, "We are returning from Bethlehem in Judah to my home in the hilly area where the people of the tribe of Ephraim live. I went from there to Bethlehem. However, before we return to my home, we are going to the sacred tent {in Shiloh}. No one here has invited us to stay in their house tonight."*

ULT **to the flanks of the hill country of Ephraim**
UST to my home in the hilly area where the people of the tribe of Ephraim live
(עַד־יַרְכְּתֵי הַר־אֶפְרַיִם)

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

Support Reference: Metaphor

ULT **and I {am} going {to} the house of Yahweh**
UST However, before we return to my home, we are going to the sacred tent {in Shiloh}
(וְאֶת־בֵּית יְהוָה אֲנִי הֹלֵךְ)

The author assumes that readers will infer that the Levite had made a vow to offer a sacrifice of thanksgiving to Yahweh at the tabernacle if he was successful in bringing back his concubine. So while the Levite says that ultimately he is heading back home to the **hill country of Ephraim**, he is indicating that he will be going to Shiloh first. (He may be saying this in case the old man is God-fearing and this would be an additional incentive for him to provide hospitality.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and before returning home I will be going to the tabernacle to offer a thanksgiving sacrifice]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and I {am} going {to} the house of Yahweh**
UST However, before we return to my home, we are going to the sacred tent {in Shiloh}
(וְאֶת־בֵּית יְהוָה אֲנִי הֹלֵךְ)

The Levite is speaking of the tabernacle as if it were a **house** in which Yahweh lived. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I am going to the tabernacle]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Bethlehem	from Bethlehem
{in} Judah	in Judah
Ephraim	the people of the tribe of Ephraim
Bethlehem	Bethlehem
{in} Judah	Bethlehem
into the house	to stay in their house tonight
and … {to} the house of Yahweh	to the sacred tent {in Shiloh}

Judges 19:19

ULT	UST
But there is even straw and even fodder for our donkeys, and there is even bread and wine for me and for your maidservant and for the young man with your servants. {There is} no need of anything."	*{But wanting to be polite and not wanting to impose, the Levite continued,} "However, we have straw and grain to feed our donkeys. And I and my wife and our servant have bread and wine to eat and drink. So we do not need anything else."*

ULT **But there is even straw and even fodder for our donkeys, and there is even bread and wine for me and for your maidservant and for the young man with your servants. {There is} no need of anything**

UST {But wanting to be polite and not wanting to impose, the Levite continued,} "However, we have straw and grain to feed our donkeys. And I and my wife and our servant have bread and wine to eat and drink. So we do not need anything else

(וְגַם־תֶּבֶן גַּם־מִסְפּוֹא יֶשׁ לַחֲמוֹרֵינוּ וְגַם לֶחֶם וָיַיִן יֶשׁ־לִי וְלַאֲמָתֶךָ וְלַנַּעַר עִם־עֲבָדֶיךָ אַיִן מַחְסוֹר כָּל־דָּבָר)

The Levite is using the courteous language of hospitality. Although he has sat in the open square to show that he needs lodging, he is intentionally understating his needs in order to show that he does not wish to impose too much on this potential host. You may be able to express this in terms of the hospitality conventions of your own language and culture.

Support Reference: Politeness

ULT **and for your maidservant … with your servants**

UST and my wife … our

(וְלַאֲמָתֶךָ & עִם־עֲבָדֶיךָ)

The Levite is humbly and politely speaking about himself and his concubine in the third person as the **servants** of their potential host. If it would be clearer in your language, you could translate this in the first person. Alternate translation: [and for my concubine … who is with us]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for our donkeys	to feed our donkeys
bread	bread … to eat
and wine	and wine … and drink
and for your maidservant	and my wife
and for the young man	and … servant

ULT	UST
your servants	our

Judges 19:20

ULT	UST
But the old man said, "Peace to you! Surely all of your need {is} upon me. Surely you must not lodge in the open area."	*The old man said, "I will take care of you. I will provide you with a place to stay. I do not want you to have to spend the night in the open square."*

ULT Peace to you
UST I will take care of you
(שָׁלֹום לָךְ)

The old man is using a common expression of his culture to mean that he will attend to the welfare of the Levite. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will attend to your welfare]

Support Reference: Idiom

ULT to you … your need … you must not lodge
UST you … will provide you with a place to stay … not … you to have to spend the night
(לָךְ & מַחְסוֹרֵךְ & אַל־תָּלֶן)

The words **you** and **your** are singular in all instances because the old man is speaking directly to the Levite. So use singular forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT all of your need {is} upon me
UST I will provide you with a place to stay
(כָּל־מַחְסוֹרֵךְ עָלָי)

The old man is using a common expression of his culture to mean that he will provide everything that the Levite needs. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will provide everything that you need]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
old	old
Peace	I will take care of

Judges 19:21

ULT	UST
So he brought him into his house, and he mixed for the donkeys, and they washed their feet, and they ate and they drank.	*Then the old man took them to his house. He gave food to their donkeys. He gave the man and the woman and the servant water so they could wash the dust from the road off their feet. Then the old man served them a meal.*

ULT So he brought him into his house
UST Then the old man took them to his house
(וַיְבִיאֵהוּ לְבֵיתוֹ)

The author is using one part of the group, the Levite (**him**), to mean all of them. Your language might naturally convey this meaning with a plural pronoun. Alternate translation: [So he brought them into his house]

Support Reference: Synecdoche

ULT and he mixed for the donkeys
UST He gave food to their donkeys
(ויבול לַחֲמוֹרִים)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and he mixed fodder for the donkeys and gave it to them]

Support Reference: Ellipsis

ULT and they washed their feet
UST He gave the man and the woman and the servant water so they could wash the dust from the road off their feet
(וַיִּרְחֲצוּ רַגְלֵיהֶם)

The author is using one thing that guests in this culture did to settle in for the night at the old man's house, washing the dust of travel off their **feet**, to mean everything they did for that purpose. Your language may have an expression for this that you can use in your translation. Alternate translation: [and they made themselves at home]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into his house	to his house

ULT	UST
for the donkeys	to their donkeys

Judges 19:22

ULT	UST
They were making their heart good, but behold, men of the city, men of sons of wickedness, encircled themselves {around} the house, pounding {repeatedly} on the door. And they spoke to the old man, the master of the house, saying, "Bring out the man who came to your house, that we may know him."	*While they were having a good time together, a group of very wicked men from that city surrounded the house and started to bang on the door. They shouted to the old man whose house it was, "Bring out the man who has come to your house! We are all going to rape him!"*

ULT **They were making their heart good**
UST they were having a good time together
(הֵמָּה֙ מֵיטִיבִ֣ים אֶת־לִבָּ֔ם)

The author is using a common expression of his culture to mean that the old man and his guests were enjoying themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [They were enjoying themselves]

Support Reference: Idiom

ULT **men of sons of wickedness**
UST a group of very wicked
(אַנְשֵׁ֣י בְנֵי־בְלִיָּ֗עַל)

As the Introduction to Judges explains, the phrase **sons of** can be used to refer to people who have a particular characteristic. Here the phrase **men of sons of wickedness** refers to men who were wicked. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [men who were very wicked]

Support Reference: Idiom

ULT **the master of the house**
UST whose house it was
(בַּ֣עַל הַבַּ֔יִת)

The author is using a common expression of his culture to mean that this man owned the house. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the owner of the house]

Support Reference: Idiom

> ULT **that we may know him**
> UST We are all going to rape him
> (וְנֵדָעֶנּוּ)

The men are using a common expression of their culture to mean that they want to have sexual relations with this man. The context indicates that this would be forcible and without consent. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so we can rape him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	the house
old	old
the master of	whose … it was
the house	house
your house	your house
that we may know him	We are all going to rape him

Judges 19:23

ULT	UST
But the man, the master of the house, went out to them and said to them, "No, my brothers, please do not act wickedly! After that this man has come into my house, you must not do this outrage!	*The old man whose house it was went outside to talk to them. He told them, "Please do not commit such a crime against this man! We are all members of the same community. I have offered this man shelter and safety in my home. You should {respect that and} not do such a terrible thing to him!*

ULT **my brothers**
UST We are all members of the same community
(אַחַי)

The old man is speaking to these men as if they were his **brothers**. He is appealing to them as fellow members of the community. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [my fellow townsmen]

Support Reference: Metaphor

ULT **After that this man has come into my house**
UST I have offered this man shelter and safety in my home
(אַחֲרֵי אֲשֶׁר־בָּא הָאִישׁ הַזֶּה אֶל־בֵּיתִי)

The old man assumes that the men of Gibeah will understand from this phrase that the old man considers the Levite, as a guest in his home, to be under his protection. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Since this man is a guest under my protection]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the master of	whose … it was
the house	house
please	Please
act wickedly	do … commit such a crime against this man
my house	my home

Judges 19:24

ULT	UST
Behold, my virgin daughter and his concubine. Please let me bring them out, and you may humble them and do to them the good in your eyes. But to this man do not do this thing of outrage!”	*Listen, I have an unmarried daughter living with me in my home. This man’s wife is also here. I will bring them out to you, and you can have sex with them and do whatever you want to them. But do not do such a terrible thing to this man!”*

ULT **and you may humble them**
UST and you can have sex with them
(וְעַנּוּ אוֹתָם)

The old man is describing sexual assault, but he does not wish to speak about it directly. Your language may have a similar indirect expression that you can use in your translation. Alternate translation: [and you may have your way with them]

Support Reference: Euphemism

ULT **the good in your eyes**
UST whatever you want
(הַטּוֹב בְּעֵינֵיכֶם)

See how you translated the same expression in 17:6.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virgin	unmarried
and his concubine	This man’s wife is also here
Please	I will bring them out
and you may humble	and you can have sex
the good	whatever you want

Judges 19:25

ULT	UST
But the men did not consent to listen to him. So the man seized his concubine and made her go out to them outside. And they knew her and they abused her all of the night until the morning. Then they let her go at the rising of the dawn.	*But the men did not agree to do what he had said. So the man pushed his wife outside the house where those men were. They forced her to have sex with them. They abused her all night long. At dawn, they finally let her go.*

ULT **And they knew her and they abused her**
UST They forced her to have sex with them. They abused her
(וַיֵּדְעֻ֥הוּ וַיִּתְעַלְּלוּ־בָ֖הּ)

This phrase expresses a single idea by using two words connected with **and**. The word **knew**, referring to sexual relations, tells in what way they **abused** her. Alternate translation: [And they sexually abused her]

Support Reference: Hendiadys

ULT **at the rising of the dawn**
UST At dawn
(בעלות הַשָּׁחַר)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
So … seized	pushed
his concubine	his wife
And they knew	They forced … to have sex with them

Judges 19:26

ULT	UST
And the woman came at the turning of the morning, and she fell down at the entrance of the house of the man where her master was there, until the light.	*The sun was rising when the woman got back to the old man's house, where her husband was staying. But she collapsed at the doorway and remained there until it became light.*

ULT **And the woman came**
UST when the woman got back to
(וַתָּבֹא הָאִשָּׁה)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And the woman came back to the house]

Support Reference: Ellipsis

ULT **at the turning of the morning**
UST The sun was rising
(לִפְנוֹת הַבֹּקֶר)

The author is using a common expression of his culture to describe **morning** as the time when this night was **turning** into day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at daybreak]

Support Reference: Idiom

ULT **until the light**
UST and remained there until it became light
(עַד־הָאוֹר)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and she lay there until it became light]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	the … house
her master was	her husband

Judges 19:27

ULT	UST
And her master arose in the morning, and he opened the doors of the house and went out to go on his way. And behold, the woman, his concubine, fallen {at} the entrance of the house, and her hands {were} on the threshold.	*That morning, her husband got up and unlocked the doors and left the house to continue his journey. But he saw his wife lying there at the doorway of the house. Her hands were on the doorsill.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her master	her husband
the house	the house
his concubine	his wife
the house	of the house
the threshold	the doorsill

Judges 19:28

ULT	UST
And he said to her, "Arise, and let us go." But {there was} no answering, so he took her on the donkey, and the man arose and went to his place.	*He said to her, "Come on, we can go now." But she did not answer{, because she was dead}. He put her body on one of the donkeys, and he {and his servant} traveled back to his home.*

ULT But {there was} no answering
UST But she did not answer{, because she was dead}
(וְאֵין עֹנֶה)

The author assumes that readers will know that this means the woman was dead. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But she did not answer, because she had died]

Support Reference: Assumed Knowledge and Implicit Information

ULT Arise
UST Come on
(קוּמִי)

See the introduction to Judges for a discussion of this word under the heading "arose." See how you translated this word in Joshua 1:2.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the donkey	one of the donkeys

Judges 19:29

ULT	UST
And he came to his house, and he took a knife, and he seized his concubine, and he cut her to her bones, into 12 pieces, and he sent her into all of the border of Israel.	*When he arrived at his home, he took a knife and cut his wife's body into twelve pieces. Then he sent one piece into the territory of each of the tribes of Israel{, along with a messenger to tell what had happened}.*

ULT and he cut her to her bones, into 12 pieces
UST and cut … body into twelve pieces
(וַיְנַתְּחֶהָ לַעַצְמֶיהָ לִשְׁנֵים עָשָׂר נְתָחִים)

See the Notes to this chapter for a discussion of why the Levite cut up the body of his murdered concubine and for a suggestion of what you might say here in your translation.

Support Reference: Symbolic Action

ULT and he sent her
UST Then he sent one piece … along with a messenger to tell what had happened
(וַיְשַׁלְּחֶהָ)

The pronoun **her** refers to the pieces of the woman's body. It may be helpful to clarify this for your readers. Alternate translation: [and he sent the pieces of her body]

Support Reference: Pronouns — When to Use Them

ULT into all of the border of Israel
UST into the territory of each of the tribes of Israel
(בְּכֹל גְּבוּל יִשְׂרָאֵל)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his house	his home
and he seized	and cut
his concubine	his wife's
Israel	the tribes of Israel

Judges 19:30

ULT	UST
And it happened, everyone was seeing, and he said, "Like this has not been done and has not been seen from the day of the coming up of the sons of Israel from the land of Egypt up to this day. Set for yourselves upon it! Take counsel, and speak!"	*Then everyone who saw a piece of the body {and heard the message} said, "Nothing like this has happened since our ancestors came here from Egypt! No one has heard of such a terrible thing! We all need to think carefully about this, and people should say what they think we should do in response."*

ULT **everyone was seeing, and he said**
UST everyone who saw a piece of the body {and heard the message} said
(כָּל־הָרֹאֶה וְאָמַר)

The pronoun **he** refers to each person who saw the pieces of the woman's body. It may be helpful to clarify this for your readers. Alternate translation: [everyone who saw this said]

Support Reference: Pronouns — When to Use Them

ULT **Like this has not been done and has not been seen**
UST Nothing like this has happened … No one has heard of such a terrible thing
(לֹא־נִהְיְתָה וְלֹא־נִרְאֲתָה כָּזֹאת)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [No one has ever done or seen anything like this]

Support Reference: Active or Passive

ULT **from the day of the coming up of the sons of Israel from the land of Egypt**
UST since our ancestors came here from Egypt
(לְמִיּוֹם עֲלוֹת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם)

The author is using the term **day** by association to mean the time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [since the time when the sons of Israel came up from the land of Egypt]

Support Reference: Metonymy

> ULT **Set for yourselves upon it**
> UST We all need to think carefully about this
> (שִׂימוּ־לָכֶם עָלֶיהָ)

The author is using a common expression of his culture to mean that the people should think carefully about what had happened. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Think carefully about what has happened]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the day of	since
Israel	our ancestors
from the land of	from
Egypt	Egypt
day	since
Take counsel, and	what they think we should do in response

Judges 20

Judges 20 Chapter Introduction

Structure and Formatting

In this chapter, the author continues the story he began in chapter 19 which provides evidence of the benefits of Israel having a godly king in the future. He tells how the Benjaminites refused to surrender the men who had committed the outrageous crime and how the Israelites fought a very destructive war against them to purge Israel from the guilt and defilement of this crime.

Religious and Cultural Concepts in This Chapter

Why does the Levite say that the "lords of Gibeah" encircled the house?

As the Levite is giving an account of the crime to the Israelite assembly, he says that "the lords of Gibeah arose against me, and they encircled the house at night against me" (20:5). He probably does not mean that the legal rulers of the city of Gibeah did this, even though he is using the same term that the author uses for such rulers several times in chapter 9 when he speaks of the "lords of Shechem." (The phrase "the lords of the Philistines," which occurs several times in chapter 16, uses a different term for "lords," but it has the same meaning.) Rather, the Levite probably means that the wicked men who surrounded the house where he was staying could do whatever they wanted in the city and no one could stop them. It was as if they actually were the "lords" of the city. The UST models one way to convey this meaning.

Why does the Levite say that the men of Gibeah intended to "kill" him?

The wicked men in Gibeah shout in 19:22 to those inside the house that they want to "know" the Levite, that is, to assault him sexually. When the Levite gives an account of their crime in 20:5, he says that they intended to kill him. He probably says this because he recognizes that while the men were going to use sex as a weapon, they intended to commit a crime of power and violence that would likely have involved killing him in the

end. That is what they did to his concubine. The UST models one way to convey this meaning.

Translation Issues in This Chapter

“drawing the sword”

Several times in this chapter, the author describes men as “drawing the sword.” He is using one thing that a skilled fighter would learn to do to represent all the things that such a fighter would do. The meaning is that such men were experienced soldiers. Use a word or phrase in your translation that would convey that meaning. (See: Synecdoche)

Judges 20:1

ULT	UST
Then all of the sons of Israel came forth, and the congregation was assembled as one man, from Dan and unto Beersheba and the land of Gilead, to Yahweh at Mizpah.	*Then many people from throughout Israel traveled to Mizpah so they could meet together there and talk about what to do. They came from as far north as the city of Dan and from as far south as the city of Beersheba. They also came from the region of Gilead east of the Jordan River. They asked Yahweh to be present with them and guide their discussion.*

ULT **Then all of the sons of Israel came forth, and the congregation was assembled as one man, from Dan and unto Beersheba and the land of Gilead, to Yahweh at Mizpah**
UST Then many people from throughout Israel traveled to Mizpah so they could meet together there and talk about what to do. They came from as far north as the city of Dan and from as far south as the city of Beersheba. They also came from the region of Gilead east of the Jordan River. They asked Yahweh to be present with them and guide their discussion
(וַיֵּצְאוּ֙ כָּל־בְּנֵ֣י יִשְׂרָאֵ֔ל וַתִּקָּהֵ֥ל הָעֵדָ֖ה כְּאִ֣ישׁ אֶחָ֑ד לְמִדָּ֤ן וְעַד־בְּאֵר֙ שֶׁ֣בַע וְאֶ֣רֶץ הַגִּלְעָ֔ד אֶל־יְהוָ֖ה הַמִּצְפָּֽה)

It may be more natural in your language to put the information about where the Israelites came from with the statement that they **came forth**. Alternate translation: [Then all of the sons of Israel came forth, from Dan and unto Beersheba and the land of Gilead, and the congregation was assembled as one man to Yahweh at Mizpah]

Support Reference: Information Structure

ULT **Then all of the sons of Israel came forth**
UST Then many people from throughout Israel traveled
(וַיֵּצְאוּ֙ כָּל־בְּנֵ֣י יִשְׂרָאֵ֔ל)

The author is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [Then a great number of Israelites gathered]

Support Reference: Hyperbole

ULT **the sons of Israel**
UST from throughout Israel
(בְּנֵ֣י יִשְׂרָאֵ֔ל)

See the introduction to Judges for a discussion of the phrase **sons of**. Alternate translation: [the descendants of Israel]

Support Reference: Metaphor

ULT and the congregation was assembled
UST so they could meet … there and talk about what to do
(וַתִּקָּהֵל הָעֵדָה)

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

Support Reference: Active or Passive

ULT as one man
UST together
(כְּאִישׁ אֶחָד)

The point of this comparison is that just as one person acts with single intention, so the Israelites who gathered all had the same intention, to punish the outrageous act that they had heard about. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [with the same intention]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	from throughout Israel
the congregation	so they could meet … there and talk about what to do
and … was assembled	so they could meet … there and talk about what to do
from Dan	They came from as far north as the city of Dan
Beersheba	the city of Beersheba
and the land of	They also came from the region of
Gilead	Gilead east of the Jordan River
Yahweh	Yahweh
at Mizpah	to Mizpah

Judges 20:2

ULT	UST
And the cornerstones of all of the people, all of the tribes of Israel, stationed themselves within the assembly of the people of God, 400, 000, a man, a footsoldier drawing the sword.	*The leaders who had come from various tribes of Israel met together with all the other Israelite people. There were 400,000 men there who had learned how to fight well on foot with a sword.*

ULT drawing the sword
UST who had learned how to fight well … with a sword
(שֹׁלֵף חָרֶב)

See the discussion of this phrase in the Introduction to this chapter. Alternate translation: [skilled in warfare]

Support Reference: Synecdoche

ULT the cornerstones of
UST The leaders who had come from
(פִּנּוֹת)

The author is speaking of the leaders of the people as if they were **cornerstones**. If it would be helpful in your language, you could express the meaning using an equivalent expression or you could state the meaning plainly as in the UST.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the cornerstones of	The leaders who had come from
the tribes of	tribes
Israel	of Israel
within the assembly of	with all the other
the people of God	Israelite people
the sword	a sword

Judges 20:3

ULT	UST
Now the sons of Benjamin heard that the sons of Israel had gone up {to} Mizpah. And the sons of Israel said, "Say how this evil has been done."	*The people of the tribe of Benjamin heard that the other Israelites were meeting in Mizpah. But no one from the tribe of Benjamin joined them there. The other Israelites who had gathered asked to hear how this horrible crime had happened.*

ULT **Now the sons of Benjamin heard that the sons of Israel had gone up {to} Mizpah**
UST The people of the tribe of Benjamin heard that the other Israelites were meeting in Mizpah. But no one from the tribe of Benjamin joined them there
(וַיִּשְׁמְעוּ֙ בְּנֵ֣י בִנְיָמִ֔ן כִּֽי־עָל֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל הַמִּצְפָּ֑ה)

The author assumes that readers will recognize that he means the Benjaminites **heard** about this assembly but did not join it. This indicates that they were going to defend the men of Gibeah rather than join in punishing them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Now the sons of Benjamin heard that the sons of Israel had gone up to Mizpah, but they did not join the assembly, because they were going to defend rather than punish men from their own tribe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the sons of Israel said**
UST The other Israelites who had gathered asked
(וַיֹּ֣אמְרוּ֮ בְּנֵ֣י יִשְׂרָאֵל֒)

The author assumes that readers will know that the Israelites were speaking to the Levite. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the sons of Israel said to the Levite]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	the tribe of Benjamin
Israel	the other Israelites
{to} Mizpah	in Mizpah. But no one from the tribe of Benjamin joined them there
Israel	The other Israelites who had gathered
evil	horrible crime

Judges 20:4

ULT	UST
So the man, the Levite, the husband of the murdered woman, answered and said, "To Gibeah that {is} to Benjamin I came, I and my concubine, to lodge.	*The Levite whose wife the men of Gibeah had murdered spoke up. He said, "My wife and I were traveling, and we needed a place to stay for the night. We went to the city whose name is Gibeah that is in the territory of the tribe of Benjamin.*

ULT **So the man, the Levite, the husband of the murdered woman, answered**
UST The Levite whose wife the men of Gibeah had murdered spoke up
(וַיַּעַן הָאִישׁ הַלֵּוִי אִישׁ הָאִשָּׁה הַנִּרְצָחָה)

The author is using this phrase to remind readers who this person is. If your language has its own way of reminding readers about participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **answered and said**
UST spoke up. He said
(וַיַּעַן & וַיֹּאמֶר)

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells in what way the Levite **said** this. Alternate translation: [replied]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Levite	The Levite
murdered	the men of Gibeah had murdered
To Gibeah	the city whose name is Gibeah
{is} to Benjamin	is in the territory of the tribe of Benjamin
and my concubine	My wife and

Judges 20:5

ULT	UST
And the lords of Gibeah arose against me, and they encircled the house at night against me. Me, they intended to kill, but my concubine, they humbled, and she died.	*That evening, a gang of men who seem to be able to do whatever they want in that city surrounded the house where we were staying. They wanted to rape me, and they would have killed me afterwards. {I know that because} they raped my wife all night so that she died.*

ULT **the lords of Gibeah**
UST a gang of men who seem to be able to do whatever they want in that city
(בַּעֲלֵי הַגִּבְעָה)

The author says in 19:22 that "men of the city" who were "sons of wickedness" were the ones who **encircled the house**. See the discussion in the Notes to this chapter for an explanation of why the Levite says that it was the **lords of Gibeah** who did this.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Me, they intended to kill**
UST and they would have killed me afterwards
(אוֹתִי דִּמּוּ לַהֲרֹג)

See the discussion in the Notes to this chapter of why the Levite says that the men of Gibeah intended to **kill** him rather than that they intended to assault him sexually.

Support Reference: Assumed Knowledge and Implicit Information

ULT **they humbled**
UST {I know that because} they raped
(עִנּוּ)

See how you translated the same expression in 19:24.

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of	a gang of men who seem to be able to do whatever they want in
Gibeah	that city
the house	the house
to kill	killed
my concubine	my wife

ULT	UST
they humbled	{I know that because} they raped

Judges 20:6

ULT	UST
And I took back my concubine, and I cut her up, and I sent her into every field of the inheritance of Israel, because they have done lewdness and outrage in Israel.	*I took her body home and cut it into pieces. Then I sent one piece into the territory of each of the tribes of Israel. I did that because I wanted you all to know about this terrible, wicked thing that those men did right here in Israel.*

ULT **into every field of the inheritance of Israel**
UST into the territory of each of the tribes of Israel
(בְּכָל־שְׂדֵה נַחֲלַת יִשְׂרָאֵל)

The author is using one kind of the land, a **field**, to mean land of all kinds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [into every part of the inheritance of Israel]

Support Reference: Synecdoche

ULT **the inheritance of Israel**
UST the tribes of Israel
(נַחֲלַת יִשְׂרָאֵל)

See how you translated the term “inheritance” in 18:1. Alternate translation: [the territory of Israel]

Support Reference: Metaphor

ULT **lewdness and outrage**
UST this terrible, wicked thing
(זִמָּה וּנְבָלָה)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my concubine	her body
the inheritance of	the tribes of
Israel	Israel

ULT	UST
in Israel	right here in Israel

Judges 20:7

ULT	UST
Behold, all of you sons of Israel, give to yourselves a word and advice here.”	*So now, all you Israelites, talk together here and decide what you should do about this!”*

ULT **Behold**
UST So now
(הִנֵּה)

See the introduction to Judges for a discussion of this word.

Support Reference: Metaphor

ULT **a word and advice**
UST talk … and decide what you should do about this
(דָּבָר וְעֵצָה)

This phrase expresses a single idea by using two words connected with **and**. The word **advice** tells what kind of **word** is needed. Alternate translation: [a word of advice]

Support Reference: Hendiadys

ULT **a word and advice**
UST talk … and decide what you should do about this
(דָּבָר וְעֵצָה)

The Levite is using the term **word** to represent counsel that the assembled Israelites would give by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [some wise counsel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelites
and advice	and decide what you should do about this

Judges 20:8

ULT	UST
And all of the people arose as one man, saying, "We will not go back, a man to his tent, and we will not return, a man to his house!	*Then all the people stood up together {to show how resolved they were} and said, "None of us will go back to where we live {until we make sure that those men will be punished}!*

ULT **as one man**
UST together
(כְּאִישׁ אֶחָד)

See how you translated the same expression in 20:1.

Support Reference: Simile

ULT **We will not go back, a man to his tent, and we will not return, a man to his house**
UST None of us will go back to where we live {until we make sure that those men will be punished}
(לֹא נֵלֵךְ אִישׁ לְאָהֳלֹו וְלֹא נָסוּר אִישׁ לְבֵיתוֹ)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [None of us will return home]

Support Reference: Parallelism

ULT **We will not go back, a man to his tent, and we will not return, a man to his house**
UST None of us will go back to where we live {until we make sure that those men will be punished}
(לֹא נֵלֵךְ אִישׁ לְאָהֳלֹו וְלֹא נָסוּר אִישׁ לְבֵיתוֹ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [None of us will return home until we have dealt with this matter]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to his tent	to where we live
to his house	to where we live

Judges 20:9

ULT	UST
And now this {is} the thing that we should do to Gibeah, against it by lot.	*This is what we must do to the people of Gibeah. First, we will cast lots to choose an army of soldiers to attack them.*

ULT against it by lot

UST First, we will cast lots to choose an army of soldiers to attack them

(עָלֶיהָ בְּגוֹרָל)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [we should choose an army of soldiers by lot to attack it]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Gibeah	to the people of Gibeah
by lot	First, we will cast lots to choose an army of soldiers

Judges 20:10

ULT	UST
Now we will take ten men of a hundred from all of the tribes of Israel, and a hundred from a thousand, and a thousand from a myriad, to get provision for the people, to do at their coming to Gibeah in Benjamin according to all of the outrage that it did in Israel."	*Then, we will have one tenth of our people get supplies for those soldiers. That way they will have what they need to go to Gibeah in the territory of Benjamin and punish the people who are responsible for doing this terrible thing in the land of Israel."*

ULT ten men of a hundred from all of the tribes of Israel, and a hundred from a thousand, and a thousand from a myriad

UST one tenth of our people

(עֲשָׂרָה֩ אֲנָשִׁ֨ים לַמֵּאָ֜ה לְכֹ֣ל ׀ שִׁבְטֵ֣י יִשְׂרָאֵ֗ל וּמֵאָה֙ לָאֶ֔לֶף וְאֶ֖לֶף לָרְבָבָ֑ה)

These three phrases mean similar things. The people are using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [one tenth of all of our men]

Support Reference: Doublet

ULT for the people

UST for those soldiers

(לָעָ֗ם)

The author assumes that readers will know that in this context, the term **people** refers to the army that would attack Gibeah. The author uses the term in this way frequently in the rest of the chapter. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [for the army]

Support Reference: Assumed Knowledge and Implicit Information

ULT to do at their coming to Gibeah in Benjamin according to all of the outrage that it did in Israel

UST to go to Gibeah in the territory of Benjamin and punish the people who are responsible for doing this terrible thing in the land of Israel

(לַעֲשׂוֹת֙ לְבוֹאָ֣ם לְגֶ֔בַע בִּנְיָמִ֖ן כְּכֹ֣ל־הַנְּבָלָ֑ה אֲשֶׁ֥ר עָשְׂתָ֖ה בְּיִשְׂרָאֵֽל)

It may be more natural in your language to put the information about what the army would do with the information about when they would do it. Alternate translation: [so that when they come to Gibeah in Benjamin, they can do to it what it deserves for all of the outrage that it did in Israel]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribes of	our people
Israel	our people
to Gibeah	to Gibeah
in Benjamin	in the territory of Benjamin
in Israel	in the land of Israel

Judges 20:11

ULT	UST
So every man of Israel was gathered against the city as one man, associates.	*And all the Israelite people agreed that they had to punish the people of Gibeah. They would all work together to do that.*

ULT **So every man of Israel was gathered**
UST And all the Israelite people agreed
(וַיֵּאָסֵף כָּל־אִישׁ יִשְׂרָאֵל)

The author is using an overstatement to emphasize how many Israelite men came. Not literally **every man** came, but a very large number did. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [So a great number of Israelite men were gathered]

Support Reference: Hyperbole

ULT **So every man of Israel was gathered**
UST And all the Israelite people agreed
(וַיֵּאָסֵף כָּל־אִישׁ יִשְׂרָאֵל)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [So every man of Israel gathered]

Support Reference: Active or Passive

ULT **as one man, associates**
UST They would all work together to do that
(כְּאִישׁ אֶחָד חֲבֵרִים)

The terms **as one man** and **associates** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [in complete unity of purpose]

Support Reference: Doublet

> ULT **as one man**
> UST They would all
> (כְּאִישׁ אֶחָד)

See how you translated the same expression in 20:1.

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite

Judges 20:12

ULT	UST
And the tribes of Israel sent men into all of the tribes of Benjamin, saying, "What is this evil that has been done among you?	*The assembly of Israelites also agreed to send messengers throughout the tribe of Benjamin. They told these messengers to say, "Some of your men have done a very wicked thing in your territory!*

ULT **of the tribes of Benjamin**
UST the tribe of Benjamin
(שִׁבְטֵי בִנְיָמִן)

The author assumes that readers will know that he is using the word **tribes** to mean the different clans within the tribe of Benjamin. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the clans of Benjamin]

Support Reference: Assumed Knowledge and Implicit Information

ULT **What is this evil that has been done among you**
UST Some of your men have done a very wicked thing in your territory
(מָה הָרָעָה הַזֹּאת אֲשֶׁר נִהְיְתָה בָּכֶם)

The Israelites are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [A terrible evil has been done among you!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribes of	The assembly of
Israel	Israelites
of the tribes of	the tribe of
Benjamin	Benjamin
evil	a very wicked thing

Judges 20:13

ULT	UST
And now, give over the men, the sons of wickedness, who {are} in Gibeah, that we may kill them so that we may burn up evil from Israel." But they were not willing, Benjamin, to listen to the voice of their brothers, the sons of Israel.	*Those wicked men live in the city of Gibeah. Surrender them to us so that we can execute them. That way we can get rid of the influence that the wicked thing they did is having on the people of Israel." But the people of the tribe of Benjamin refused to surrender the men as the other Israelites had demanded.*

ULT **the men, the sons of wickedness**
UST Those wicked men … them
(אֶת־הָאֲנָשִׁים בְּנֵי־בְלִיַּעַל)

See how you translated a similar expression in 19:22.

Support Reference: Idiom

ULT **so that we may burn up evil from Israel**
UST That way we can get rid of the influence that the wicked thing they did is having on the people of Israel
(וּנְבַעֲרָה רָעָה מִיִּשְׂרָאֵל)

The Israelites are speaking of purging their land from the defilement that this **evil** had caused as if they were going to **burn up** the evil. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [so that we may purge the land of Israel from the defilement of this evil]

Support Reference: Metaphor

ULT **to listen to the voice of their brothers, the sons of Israel**
UST to surrender the men as the other Israelites had demanded
(לִשְׁמֹעַ בְּקוֹל אֲחֵיהֶם בְּנֵי־יִשְׂרָאֵל)

The author is using the term **voice** by association to mean what the Israelites were saying. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to do what their brothers, the sons of Israel, were telling them to do]

Support Reference: Metonymy

ULT **their brothers, the sons of Israel**
UST the other Israelites
(אֲחֵיהֶם בְּנֵי־יִשְׂרָאֵל)

The author is speaking of the other Israelites as if they were the actual **brothers** of the Benjaminites. He is using the term to mean descendants of the same ancestor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their fellow Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} in Gibeah	in the city of Gibeah
that we may kill them	so that we can execute them
evil	the influence that the wicked thing they did is having
from Israel	on the people of Israel
Benjamin	But the people of the tribe of Benjamin
Israel	the … Israelites

Judges 20:14

ULT	UST
Then the sons of Benjamin gathered themselves from the cities to Gibeah, to come out to battle with the sons of Israel.	*The men who lived in other cities in the territory of Benjamin gathered at Gibeah to defend it against the other Israelites when they attacked.*

ULT from the cities
UST who lived in other cities
(מִן־הֶעָרִים)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [from the other cities in their tribal territory]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	in the territory of Benjamin
Then … gathered themselves	gathered
to Gibeah	at Gibeah
Israel	the other Israelites

Judges 20:15

ULT	UST
And the sons of Benjamin mobilized themselves on that day from the cities, 26,000 men drawing the sword, besides 700 chosen men from the dwellers of Gibeah {who} mobilized themselves.	*When they did that, a total of 26,000 fighting men came from those cities to fight. Another 700 skilled warriors who lived in Gibeah joined them.*

ULT **on that day**
UST When … did that
(בַּיּוֹם הַהוּא)

This probably took more than a single **day**. The author seems to be using the term **day** by association to mean a particular time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at that time]

Support Reference: Metonymy

ULT **chosen men**
UST skilled warriors
(אֲנָשִׁים בָּחוּר)

The author assumes that readers will know that these men were specially selected because they were the best soldiers. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [elite troops]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	they
on … day	When … did that
the sword	fighting
chosen	skilled
Gibeah	Gibeah

Judges 20:16

ULT	UST
Among all of this people {were} 700, a chosen man, impeded in his right hand, each of them slinging with a stone at a hair and he would not miss.	*Among those soldiers there were 700 skilled warriors who were left-handed. They could all sling stones and hit targets with great accuracy.*

ULT impeded in his right hand
UST who were left-handed
(אִטֵּר יַד־יְמִינוֹ)

See how you translated the similar expression in 3:15. Alternate translation: [who were left-handed]

Support Reference: Metaphor

ULT each of them slinging with a stone at a hair and he would not miss
UST They could all sling stones and hit targets with great accuracy
(כָּל־זֶה קֹלֵעַ בָּאָבֶן אֶל־הַשַּׂעֲרָה וְלֹא יַחֲטִא)

The author is using an overstatement to emphasize how accurate these soldiers were with their slings. In your translation, you could keep the image but show that it is a comparison. Alternate translation: [who were so accurate with a sling that it seemed they could even aim at a hair and not miss]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chosen	skilled
with a stone	stones

Judges 20:17

ULT	UST
And the men of Israel, besides Benjamin, mobilized themselves, 400, 000 men drawing the sword, each of them a man of war.	*The people of all the tribes of Israel except Benjamin formed an army of 400,000 men. Those men had learned how to fight with a sword. They were all experienced soldiers.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
Benjamin	Benjamin
the sword	a sword

Judges 20:18

ULT	UST
And they arose and went up to Bethel. And the sons of Israel inquired of God, and they said, "Who should go up for us at the start to the battle with the sons of Benjamin?" And Yahweh said, "Judah at the start."	*Those other Israelites wanted to ask God for advice. So they went to Bethel {where the sacred chest was at that time}. They asked, "Which tribe's soldiers should lead the attack when we go and fight against the tribe of Benjamin?" Yahweh answered, "The soldiers from the tribe of Judah should lead the attack."*

ULT Judah at the start

UST The soldiers from the tribe of Judah should lead the attack
(יְהוּדָה בַּתְּחִלָּה)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [The soldiers from the tribe of Judah should go up at the start]

Support Reference: Ellipsis

ULT Judah

UST The soldiers from the tribe of Judah
(יְהוּדָה)

See the section titled "name of tribe, city, or kingdom representing its people" in the Introduction to Judges for a discussion of how the word **Judah** is being used here. The UST expresses how the word **Judah** is being used here.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Bethel	Bethel {where the sacred chest was at that time}
Israel	Israelites
And … inquired	wanted to ask … for advice
of God	God
Benjamin	Benjamin
Yahweh	Yahweh
Judah	The soldiers from the tribe of Judah

Judges 20:19

ULT	UST
So the sons of Israel arose in the morning, and they camped near Gibeah.	*So the next morning the Israelite soldiers went and set up a military camp near Gibeah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	soldiers
Gibeah	Gibeah

Judges 20:20

ULT	UST
And the men of Israel went out to battle against Benjamin. And the men of Israel arrayed themselves for battle against Gibeah.	*After that, the Israelite soldiers went to fight against the men from the tribe of Benjamin. They got into positions near Gibeah where they could fight a battle.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
Benjamin	the men from the tribe of Benjamin
Israel	They
Gibeah	Gibeah

Judges 20:21

ULT	UST
And the sons of Benjamin came out from Gibeah, and they destroyed down to the ground 22,000 men from Israel on that day.	*The soldiers from the tribe of Benjamin came out of Gibeah and fought against them. They killed 22,000 soldiers from Israel in that battle.*

ULT and they destroyed down to the ground 22,000 men from Israel

UST They killed 22,000 soldiers from Israel

(וַיַּשְׁחִיתוּ בְיִשְׂרָאֵל שְׁנַיִם וְעֶשְׂרִים אֶלֶף אִישׁ אָרְצָה)

The author is using a common expression of his culture to mean that they killed all of these men. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they killed a full 22,000 Israelite men]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	Benjamin
Gibeah	Gibeah
and they destroyed	They killed
from Israel	from Israel
on … day	in … battle

Judges 20:22

ULT	UST
But the people, the men of Israel, strengthened themselves, and they resumed to array for battle at the place where they had arrayed there on the first day.	*But the soldiers of Israel did not give up. They got ready to fight the next day in the same battle lines as on the first day.*

ULT at the place where they had arrayed there
UST in the same battle lines as
(בַּמָּקוֹם אֲשֶׁר־עָרְכוּ שָׁם)

It might seem that the expression **where they had arrayed there** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [where they had arrayed]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT on the first day
UST on the first day
(בַּיּוֹם הָרִאשׁוֹן)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day one] or [the day before]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
on the … day	on the … day

Judges 20:23

ULT	UST
For the sons of Israel had gone up and wept to the face of Yahweh until the evening. And they had inquired of Yahweh, saying, "Shall I resume to approach to battle with the sons of Benjamin, my brother?" And Yahweh had said, "Go up against him."	*Some of them had gone {to Bethel} and mourned in Yahweh's presence until the end of that day. They had asked Yahweh what they should do. They had said, "Should we fight another battle with the soldiers from the tribe of Benjamin, even though they are Israelites just as we are?" Yahweh had answered, "Yes, attack them!"*

ULT **For the sons of Israel had gone up and wept to the face of Yahweh**
UST Some of them had gone {to Bethel} and mourned in Yahweh's presence
(וַיַּעֲלוּ בְנֵי־יִשְׂרָאֵל וַיִּבְכּוּ לִפְנֵי־יְהוָה)

The author is providing background information to help readers understand the reasons for what he said in the previous verse. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **For the sons of Israel had gone up**
UST Some of them had gone {to Bethel}
(וַיַּעֲלוּ בְנֵי־יִשְׂרָאֵל)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. The meaning is clarified in 20:26–27. Alternate translation: [For the sons of Israel had gone up to Bethel]

Support Reference: Ellipsis

ULT **to the face of Yahweh**
UST in Yahweh's presence
(לִפְנֵי־יְהוָה)

As the Introduction to Judges discusses, here, **to the face of** represents being in the presence of Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

ULT **Shall I resume to approach to battle with the sons of Benjamin, my brother**
UST Should we fight another battle with the soldiers from the tribe of Benjamin, even though they are Israelites just as we are
(הַאוֹסִיף לָגֶשֶׁת לַמִּלְחָמָה עִם־בְּנֵי בִנְיָמִן אָחִי)

The Israelites are speaking as if they and the Benjaminites were individuals who were brothers. It may be more natural in your language to use plural forms here. Alternate translation: [Should we resume to approach to battle with the sons of Benjamin, our brothers]

Support Reference: Personification

ULT **my brother**
UST even though they are Israelites just as we are
(אָחִי)

The Israelites are speaking of the tribe of Benjamin as if it were their actual **brother**. They mean it is descended from the same ancestor as their tribes. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [our fellow Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Some of them
Yahweh	Yahweh's
And they had inquired	They had asked … what they should do
of Yahweh	Yahweh
Benjamin	Benjamin
And Yahweh	Yahweh

Judges 20:24

ULT	UST
So the sons of Israel drew near to the sons of Benjamin on the second day.	*So the next day the Israelite soldiers once again advanced against the Benjaminite army.*

ULT on the second day
UST the next day
(בַּיּוֹם הַשֵּׁנִי)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day two]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
Benjamin	Benjaminite
on the … day	the … day

Judges 20:25

ULT	UST
And Benjamin came forth to meet them from Gibeah on the second day, and they destroyed to the ground yet 18,000 men from the sons of Israel, all of these drawers of a sword.	*The soldiers from the tribe of Benjamin came out from Gibeah to fight another battle. They attacked them, and they killed 18,000 more Israelite soldiers who had all learned how to fight well with a sword.*

ULT **on the second day**
UST to fight another battle
(בַּיּוֹם הַשֵּׁנִי)

See how you translated this expression in 20:24.

Support Reference: Ordinal Numbers

ULT **and they destroyed to the ground**
UST and they killed
(וַיַּשְׁחִיתוּ & אָרְצָה)

See how you translated this expression in 20:21.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	The soldiers from the tribe of Benjamin
Gibeah	Gibeah
on the … day	to fight … battle
and they destroyed	and they killed
Israel	Israelite
a sword	with a sword

Judges 20:26

ULT	UST
Then all of the sons of Israel went up, and all of the people, and they came {to} Bethel. And they wept, and they sat there to the face of Yahweh, and they fasted on that day until the evening, and they offered burnt offerings and peace offerings to the face of Yahweh.	*That afternoon, the soldiers who had survived went to Bethel. All the other Israelites who had come to support the army went with them. They sat there in Yahweh's presence and mourned. They ate nothing that day until the sun set. At the sacred tent the priests made sacrifices for them that they burned completely on the altar, and they also made fellowship sacrifices.*

ULT **Then all of the sons of Israel went up, and all of the people**
UST That afternoon, the soldiers who had survived went … All the other Israelites who had come to support the army went with them
(וַיַּעֲלוּ כָל־בְּנֵי יִשְׂרָאֵל וְכָל־הָעָם)

The author assumes that readers will know that by **all of the sons of Israel**, in this context, he means the army, and that by **all of the people** he means the other Israelites who were there. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Then the whole army and all of the other Israelites who were there went up]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the soldiers
{to} Bethel	to Bethel
Yahweh	Yahweh's
and they fasted	They ate nothing
on … day	day
burnt offerings	that they burned completely on the altar
and peace offerings	and they also made fellowship sacrifices
Yahweh	At the sacred tent

Judges 20:27

ULT	UST
Then the sons of Israel inquired of Yahweh, for the Box of the Covenant of God {was} there in those days	*The people of Israel asked Yahweh to guide them. The sacred chest of God was in Bethel at that time.*

ULT **Then the sons of Israel inquired of Yahweh, for the Box of the Covenant of God {was} there in those days**

UST The people of Israel asked Yahweh to guide them. The sacred chest of God was in Bethel at that time

(וַיִּשְׁאֲלוּ בְנֵי־יִשְׂרָאֵל בַּיהוָה וְשָׁם אֲרוֹן בְּרִית הָאֱלֹהִים בַּיָּמִים הָהֵם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Then, because the Box of the Covenant of God was there in those days, the sons of Israel inquired of Yahweh]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in those days**

UST at that time

(בַּיָּמִים הָהֵם)

The author is using the term **days** by association to mean a particular time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language as in the UST.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
Then … inquired	asked … to guide them
of Yahweh	Yahweh
the Box of	The … chest of
the Covenant of	sacred
God	God
in … days	at … time

Judges 20:28

ULT	UST
(and Phinehas, the son of Eleazar, the son of Aaron, {was} standing to the face of it in those days), saying, "Shall I resume again to go out to battle with the sons of Benjamin, my brother, or shall I stop?" And Yahweh said, "Go up, for tomorrow I will give him into your hand."	*Phinehas son of Eleazar, the grandson of Aaron, was serving as the high priest at the sacred tent at that time. The Israelites asked, "Should we fight another battle with the soldiers from the tribe of Benjamin, even though they are Israelites just as we are? Or should we not fight any more battles?" Yahweh said, "Attack them, because tomorrow I will enable you to defeat them."*

ULT **{was} standing to the face of it**
UST was serving as the high priest at the sacred tent
(עֹמֵד ׀ לְפָנָיו)

The author is using a common expression of his culture to mean that Phinehas was serving as priest at the tabernacle where the Box of the Covenant was. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [was serving as a priest at the tabernacle where it was]

Support Reference: Idiom

ULT **in those days**
UST at that time
(בַּיָּמִים הָהֵם׃)

See how you translated the same expression in 20:27.

Support Reference: Metonymy

ULT **Shall I resume again to go out to battle with the sons of Benjamin, my brother, or shall I stop**
UST Should we fight another battle with the soldiers from the tribe of Benjamin, even though they are Israelites just as we are? Or should we not fight any more battles
(הַאוֹסִף עוֹד לָצֵאת לַמִּלְחָמָה עִם־בְּנֵי־בִנְיָמִן אָחִי אִם־אֶחְדָּל)

See how you translated the similar expression in 20:23. Alternate translation: [Should we resume again to go out to battle with the sons of Benjamin, our fellow Israelites, or should we stop]

Support Reference: Personification

> ULT **I will give him into your hand**
> UST I will enable you to defeat them
> (אֶתְּנֵנּוּ בְיָדֶךָ)

Yahweh is using the pronoun **him** to refer to **the sons of Benjamin**, about whom the Israelites are asking. It may be more natural in your language to use a plural pronoun. Alternate translation: [I will give them into your hand]

Support Reference: Pronouns — When to Use Them

> ULT **I will give him into your hand**
> UST I will enable you to defeat them
> (אֶתְּנֵנּוּ בְיָדֶךָ)

See the introduction to Judges for a discussion of the phrase **into your hand**.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Phinehas	Phinehas
Eleazar	Eleazar
Aaron	Aaron
in … days	at … time
Benjamin	Benjamin
Yahweh	Yahweh

Judges 20:29

ULT	UST
So Israel set ambushers against Gibeah all around.	*The Israelites had many of their soldiers hide in the fields around Gibeah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelites
Gibeah	Gibeah

Judges 20:30

ULT	UST
And the sons of Israel went up against the sons of Benjamin on the third day, and they arrayed against Gibeah as time upon time.	*The other Israelite soldiers advanced against Gibeah for a third time. They stood in their positions for fighting a battle against the Benjaminite army just as they had done on the previous days.*

ULT **on the third day**
UST for a third time
(בַּיּוֹם הַשְּׁלִישִׁי)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day three] or [for yet another day]

Support Reference: Ordinal Numbers

ULT **as time upon time**
UST just as they had done on the previous days
(כְּפַעַם בְּפָעַם)

The author is using a common expression of his culture to mean that they did this the same way they had done it the previous times. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as they had done the previous times]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
Benjamin	Benjaminite
on … day	for a … time
Gibeah	Gibeah

Judges 20:31

ULT	UST
And the sons of Benjamin came out to meet the people. They were drawn from the city, and they began to strike down {some} of the people, slain as time upon time on the roads, {of} which one went up {to} Bethel and one {to} Gibeah by the field, about 30 men of Israel.	*Then the soldiers from the tribe of Benjamin came out of the city to fight against them. The Israelite soldiers retreated so that they would chase them and go away from the city. The Benjaminite soldiers were able to kill some of them as they had done before. They killed them on the roads {that they were using to retreat}. (One of those roads went to Bethel, and the other road went through the countryside to Gibeah.) They killed about 30 Israelite soldiers.*

ULT **They were drawn from the city**
UST The Israelite soldiers retreated so that they would chase them and go away from the city
(הָנְתְּקוּ מִן־הָעִיר)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [The Israelites drew them away from the city]

Support Reference: Active or Passive

ULT **slain**
UST They killed them
(חֲלָלִים)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [whom they killed]

Support Reference: Ellipsis

ULT **as time upon time**
UST as they had done before
(כְּפַעַם | בְּפַעַם)

See how you translated this expression in 20:30.

Support Reference: Idiom

> **ULT about 30 men of Israel**
> **UST** They killed about 30 Israelite soldiers
> (כִּשְׁלֹשִׁים אִישׁ בְּיִשְׂרָאֵל)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: [They killed about 30 men of Israel]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	Benjamin
slain	They killed them
{to} Bethel	to Bethel
{to} Gibeah	to Gibeah
Israel	Israelite

Judges 20:32

ULT	UST
And the sons of Benjamin said, "They {are} being beaten to our faces as at the first." But the sons of Israel had said, "Let us flee and let us draw him from the city to the roads."	*The men of the tribe of Benjamin thought, "We are defeating them as we did before!" But the Israelite soldiers had only retreated in order to trick the soldiers from Benjamin into leaving the city and going down the roads.*

ULT They {are} being beaten
UST We are defeating them
(נִגָּפִים הֵם)

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

Support Reference: Active or Passive

ULT as at the first
UST as we did before
(כְּבָרִאשֹׁנָה)

The author is using the adjective **first** as a noun to mean the first battle. Your language may use adjectives in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: [as in the first battle]

Support Reference: Nominal Adjectives

ULT and let us draw him
UST in order to trick the soldiers from Benjamin into leaving
(וְנִתְקַנֵּהוּ)

The pronoun **him** refers to the army of Benjamin. It may be helpful to clarify this for your readers. Alternate translation: [and let us draw their army]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	Benjamin
Israel	Israelite

Judges 20:33

ULT	UST
Then every man of Israel arose from his place, and they arrayed at Baal Tamar. And the ambush of Israel gushed from his place, from Maareh Gibeah.	*All at once, the soldiers in the main Israelite army stopped running away and came together into battle positions at a place that people call Baal Tamar. The other Israelite soldiers ran out from where they had been hiding in Maareh Gibeah.*

ULT **And the ambush of Israel gushed from his place**
UST The other Israelite soldiers ran out from where they had been hiding
(וַאֹרֶב יִשְׂרָאֵל מֵגִיחַ מִמְּקֹמוֹ)

The author is speaking of the Israelite soldiers who were hiding in ambush as if they had been water that **gushed** out. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And the ambush of Israel rushed out of its place] or [And the Israelite soldiers rushed out from their hiding place]

Support Reference: Metaphor

ULT **from Maareh Gibeah**
UST in Maareh Gibeah
(מִמַּעֲרֵה־גָּבַע)

The words **Maareh Gibeah** could be a description rather than a name. Alternate translation: [from the fields around Gibeah]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
at Baal	at a place that people call Baal
Tamar	Tamar
Israel	Israelite
Gibeah	Gibeah

Judges 20:34

ULT	UST
And 10,000 men, chosen from all of Israel, came from opposite Gibeah, and the battle {was} heavy. But they did not know that harm {was} touching upon them.	*There were 10,000 of those soldiers, and the Israelites had selected them for this mission from throughout their army. They advanced against the Benjaminite soldiers from the direction of the city. There was a very big battle. The soldiers from the tribe of Benjamin did not yet realize that the Israelites were going to defeat them badly.*

ULT **chosen from all of Israel**
UST and the Israelites had selected them for this mission from throughout their army
(בָּחוּר מִכָּל־יִשְׂרָאֵל)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom the Israelites had chosen as the best of all their soldiers]

Support Reference: Active or Passive

ULT **and the battle {was} heavy**
UST There was a very big battle
(וַהַמִּלְחָמָה כָּבְדָה)

The author is speaking of the battle as if it were a **heavy** physical thing that was weighing down the soldiers or that was hard for them to carry. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and the fighting was intense]

Support Reference: Metaphor

ULT **But they did not know**
UST The soldiers from the tribe of Benjamin did not yet realize
(וְהֵם לֹא יָדְעוּ)

The pronoun **they** refers to the Benjaminites. It may be helpful to clarify this for your readers. Alternate translation: [But the Benjaminites did not know]

Support Reference: Pronouns — When to Use Them

ULT **that harm {was} touching upon them**
UST that the Israelites were going to defeat them badly
(כִּי־נֹגְעַת עֲלֵיהֶם הָרָעָה)

The author is using a common expression of his culture to mean that the Benjaminite soldiers were just about to experience great **harm**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that they were about to be destroyed]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chosen	and the Israelites had selected them for this mission
Israel	their army
Gibeah	the city
did … know	did … yet realize

Judges 20:35

ULT	UST
So Yahweh defeated Benjamin to the face of Israel. And the sons of Israel destroyed Benjamin on that day, 25, 100 men, all of them drawing the sword.	*Yahweh enabled the Israelite soldiers to defeat the soldiers from the tribe of Benjamin. That day the Israelites killed 25,100 Benjaminites who had all learned how to fight well with a sword.*

> ULT **25, 100 men**
> UST 25,100 Benjaminites
> (עֶשְׂרִים וַחֲמִשָּׁה אֶלֶף וּמְאָה אִישׁ)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: [They killed 25,100 men]

Support Reference: Ellipsis

> ULT **25, 100 men**
> UST 25,100 Benjaminites
> (עֶשְׂרִים וַחֲמִשָּׁה אֶלֶף וּמְאָה אִישׁ)

See how you translated the similar instances in 16:5 and 17:2 of large numbers with 100 added. Alternate translation: [no less than 25,000 men]

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Benjamin	the soldiers from the tribe of Benjamin
Israel	the Israelite soldiers
Israel	the Israelites
And … destroyed	killed
Benjamin	Benjaminites
on … day	day
the sword	a sword

Judges 20:36

ULT	UST
And the sons of Benjamin saw that they were defeated. For the men of Israel had given place to Benjamin because they were confident in the ambush that they had set against Gibeah.	*Finally the soldiers from the tribe of Benjamin recognized that they were going to lose the battle. {They realized that} the Israelite soldiers had only retreated because they knew they had other soldiers hiding around Gibeah {who would come and attack them from behind}.*

ULT **they were defeated**
UST they were going to lose the battle
(נֻגָּפוּ)

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

Support Reference: Active or Passive

ULT **For the men of Israel had given place to Benjamin because they were confident in the ambush that they had set against Gibeah**
UST the Israelite soldiers had only retreated because they knew they had other soldiers hiding around Gibeah {who would come and attack them from behind}
(וַיִּתְּנוּ אִישׁ־יִשְׂרָאֵל מָקוֹם לְבִנְיָמִן כִּי בָטְחוּ אֶל־הָאֹרֵב אֲשֶׁר שָׂמוּ אֶל־הַגִּבְעָה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because they were confident in the ambush that they had set against Gibeah, the men of Israel had given place to Benjamin]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For the men of Israel had given place to Benjamin**
UST the Israelite soldiers had only retreated
(וַיִּתְּנוּ אִישׁ־יִשְׂרָאֵל מָקוֹם לְבִנְיָמִן)

The author is using a common expression of his culture to mean that the Israelites deliberately retreated in order to draw the Benjaminites away from Gibeah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [For the men of Israel had deliberately retreated before Benjamin]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	Benjamin
Israel	Israelite
to Benjamin	had only retreated
Gibeah	would come and attack them from behind

Judges 20:37

ULT	UST
And the ambush hurried and spread out against Gibeah, and the ambush marched out and struck all of the city to the mouth of the sword.	*Those soldiers who had been hiding came out and rushed quickly into Gibeah. They killed everyone who lived in the city.*

ULT hurried and spread out
UST came out … quickly
(הֶחְחִישׁוּ וַיִּפְשְׁטוּ)

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

Support Reference: Hendiadys

ULT and struck all of the city to the mouth of the sword
UST killed everyone who lived in the city
(וַיַּךְ אֶת־כָּל־הָעִיר לְפִי־חָרֶב)

See the introduction to Judges for a discussion of the phrase **struck … to the mouth of the sword**. Alternate translation: [and killed all the people who lived in the city]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gibeah	Gibeah
the sword	everyone

Judges 20:38

ULT	UST
Now a sign was to the men of Israel with the ambush, "Make great" for them sending up a signal of smoke from the city	*The main group of Israelite soldiers {knew when to stop fleeing and turn around and attack because they} had arranged for the soldiers who were hiding to give them a signal. They told them to {set the city on fire once they had entered it so that} a great cloud of smoke would rise from it into the sky.*

ULT **Now a sign was to the men of Israel with the ambush**
UST The main group of Israelite soldiers {knew when to stop fleeing and turn around and attack because they} had arranged for the soldiers who were hiding to give them a signal
(וְהַמּוֹעֵד הָיָה לְאִישׁ יִשְׂרָאֵל עִם־הָאֹרֵב)

The author is introducing background information that will help readers understand in more detail what happens in this battle. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **Now a sign was to the men of Israel with the ambush, "Make great" for them sending up a signal of smoke from the city**
UST The main group of Israelite soldiers {knew when to stop fleeing and turn around and attack because they} had arranged for the soldiers who were hiding to give them a signal. They told them to {set the city on fire once they had entered it so that} a great cloud of smoke would rise from it into the sky
(וְהַמּוֹעֵד הָיָה לְאִישׁ יִשְׂרָאֵל עִם־הָאֹרֵב לְהַעֲלוֹתָם מַשְׂאַת הֶעָשָׁן מִן־הָעִיר)

The author is presenting as a direct quotation what the main body of the army told the ambush to do as a **sign**. It may be more natural in your language to have an indirect quotation here. Alternate translation: [Now the men of Israel and the ambush had agreed on a sign: the ambush would send up a great column of smoke from the city]

Support Reference: Direct and Indirect Quotations

ULT **Make great" for them sending up a signal of smoke from the city**
UST They told them to {set the city on fire once they had entered it so that} a great cloud of smoke would rise from it into the sky
(הַגְדֵּל לְהַעֲלוֹתָם מַשְׂאַת הֶעָשָׁן מִן־הָעִיר)

This phrase expresses a single idea by using two expressions. The words **Make great** tell in what way they should be **sending up** the **signal of smoke**. If you combine these expressions, you could present all of this as a direct quotation. Alternate translation: ["Send up a great column of smoke from the city"]

Support Reference: Hendiadys

ULT **for them sending up a signal of smoke from the city**
UST They told them to {set the city on fire once they had entered it so that} a … cloud of smoke would rise from it into the sky
(לְהַעֲלוֹתָם מַשְׂאַת הֶעָשָׁן מִן־הָעִיר)

The author means that the men of Israel had agreed with the ambush that they should do this once they had captured the city. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [for them sending up a signal of smoke from the city once they had captured it]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now a sign	to give them a signal
Israel	Israelite

Judges 20:39

ULT	UST
when the men of Israel retreated from the battle. And Benjamin began to strike, the slain among the men of Israel {were} about 30 men. For they said, "Surely being beaten, he {is} being beaten to our faces, as {in} the first battle."	*That was why the main group of Israelite soldiers had fled from the battle. They wanted the soldiers from the tribe of Benjamin to think that they were winning the battle, just as they had before. The soldiers from Benjamin were able to kill about 30 Israelite soldiers.*

ULT **when the men of Israel retreated from the battle**
UST That was why the main group of Israelite soldiers had fled from the battle
(וַיַּהֲפֹךְ אִישׁ־יִשְׂרָאֵל בַּמִּלְחָמָה)

If you retained the direct quotation in the previous verse, you could continue it here. Alternate translation: [once we have drawn the Benjaminite soldiers away from the city and you have entered it and captured it."]

Support Reference: Direct and Indirect Quotations

ULT **when the men of Israel retreated from the battle**
UST That was why the main group of Israelite soldiers had fled from the battle
(וַיַּהֲפֹךְ אִישׁ־יִשְׂרָאֵל בַּמִּלְחָמָה)

If you changed the quotation in the previous verse to an indirect quotation, you can supply some further words here from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: [The ambush was to do that once they had captured the city after the men of Israel had retreated from the battle and drawn the Benjaminite soldiers away]

Support Reference: Ellipsis

ULT **they said**
UST the soldiers from the tribe of Benjamin to think
(אָמְרוּ)

The pronoun **they** refers to the Benjaminites. It may be helpful to clarify this for your readers. Alternate translation: [the Benjaminites said]

Support Reference: Pronouns — When to Use Them

ULT **being beaten, he {is} being beaten**
UST that they were winning
(נִגּוֹף נֶגֶף הוּא)

The Benjaminites are repeating the verb **beaten** in order to intensify their expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [they are being completely beaten]

Support Reference: Reduplication

ULT **being beaten, he {is} being beaten**
UST that they were winning
(נִגּוֹף נֶגֶף הוּא)

The pronoun **he** refers to **the men of Israel**. It may be helpful to clarify this for your readers. Alternate translation: [the men of Israel are being completely beaten]

Support Reference: Pronouns — When to Use Them

ULT **being beaten, he {is} being beaten**
UST that they were winning
(נִגּוֹף נֶגֶף הוּא)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we are completely beating the men of Israel]

Support Reference: Active or Passive

ULT **as {in} the first battle**
UST the battle, just as they had before
(כַּמִּלְחָמָה הָרִאשֹׁנָה)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [as in battle one] or [as in the earlier battle]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
And Benjamin	The soldiers from Benjamin
the slain	to kill

ULT	UST
Israel	Israelite

Judges 20:40

ULT	UST
But the signal began to go up from the city, a column of smoke, and Benjamin turned after it, and behold, the whole of the city had gone up to the heavens.	*But then a cloud of smoke began to rise up from the city because the Israelite soldiers who had been hiding were setting fires as a signal. The soldiers from the tribe of Benjamin turned around and saw a great cloud of smoke going up into the sky because fires were burning throughout the city.*

ULT **the whole of the city**
UST throughout the city
(כָּלִיל־הָעִיר)

The author is using the term **city** by association to mean the smoke from the burning city. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [smoke from the whole of the city]

Support Reference: Metonymy

ULT **the whole of the city**
UST throughout the city
(כָּלִיל־הָעִיר)

The author is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [smoke from many parts of the city]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a column of	a cloud of
Benjamin	The soldiers from the tribe of Benjamin
to the heavens	into the sky

Judges 20:41

ULT	UST
And a man of Israel turned, and a man of Benjamin was alarmed, for he saw that harm had touched upon him.	*The main group of Israelite men also saw the smoke, and so they turned around {and began to attack the Benjaminites}. The soldiers from the tribe of Benjamin became very afraid, because they realized that they were going to be badly defeated.*

ULT **And a man of Israel turned**
UST The main group of Israelite men also saw the smoke, and so they turned around {and began to attack the Benjaminites}
(וְאִישׁ יִשְׂרָאֵל֙ הָפַ֔ךְ)

The author is not referring to a specific **man**. He means the Israelite men in general. It may be more natural in your language to express this meaning by using a plural form. [And the Israelite soldiers turned around]

Support Reference: Generic Noun Phrases

ULT **And a man of Israel turned**
UST The main group of Israelite men also saw the smoke, and so they turned around {and began to attack the Benjaminites}
(וְאִישׁ יִשְׂרָאֵל֙ הָפַ֔ךְ)

By **turned**, the author is implying that the soldiers turned around to attack the Benjaminites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the Israelite soldiers turned around to attack the Benjaminites]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and a man of Benjamin was alarmed**
UST The soldiers from the tribe of Benjamin became very afraid
(וַיִּבָּהֵ֖ל אִ֣ישׁ בִּנְיָמִ֑ן)

The author is not referring to a specific **man**. He means the Benjamite men in general. It may be more natural in your language to express this meaning by using a plural form. [and the men of Benjamin were alarmed]

Support Reference: Generic Noun Phrases

ULT **and a man of Benjamin was alarmed, for he saw that harm had touched upon him**
UST The soldiers from the tribe of Benjamin became very afraid, because they realized that they were going to be badly defeated
(וַיִּבָּהֵל אִישׁ בִּנְיָמִן כִּי רָאָה כִּי־נָגְעָה עָלָיו הָרָעָה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [and because he saw that harm had touched upon him, a man of Benjamin was alarmed]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and a man of Benjamin was alarmed**
UST The soldiers from the tribe of Benjamin became very afraid
(וַיִּבָּהֵל אִישׁ בִּנְיָמִן)

The author is using a common expression of his culture to mean that each of the Benjaminite soldiers was alarmed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and each the Benjaminite soldiers was alarmed] or [and all of the Benjaminite soldiers were alarmed]

Support Reference: Idiom

ULT **and a man of Benjamin was alarmed**
UST The soldiers from the tribe of Benjamin became very afraid
(וַיִּבָּהֵל אִישׁ בִּנְיָמִן)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and this alarmed each of the Benjaminite soldiers] or [and this alarmed all of the Benjaminite soldiers]

Support Reference: Active or Passive

ULT **he saw that harm had touched upon him**
UST they realized that they were going to be badly defeated
(רָאָה כִּי־נָגְעָה עָלָיו הָרָעָה)

See how you translated this expression in 20:34. Alternate translation: [each one realized that he was about to be destroyed] or [they realized that they were about to be destroyed]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite

ULT	UST
Benjamin was alarmed	Benjamin became very afraid

Judges 20:42

ULT	UST
So they turned to the face of the men of Israel to the way of the wilderness, but the battle overtook him, and {those} who {were} from the cities {were} destroying him in the midst of him.	*So the soldiers from the tribe of Benjamin tried to run away toward the desolate area outside the city to escape from the Israelite soldiers. But they were not able to escape, because the rest of the Israelite soldiers were coming at them from the other direction. They were caught between the two groups.*

ULT **overtook him**
UST But they were not able to escape
(הִדְבִּיקָתְהוּ)

The pronoun **him** refers to the army of Benjamin. It may be helpful to clarify this for your readers. Alternate translation: [overtook the Benjaminite army]

Support Reference: Pronouns — When to Use Them

ULT **and {those} who {were} from the cities**
UST because the rest of the Israelite soldiers … from the other direction
(וַאֲשֶׁר מֵהֶעָרִים)

The author is using the plural form **cities** in a context where the singular term “city” would suffice. This suggests that he may be using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the emphasis in another way. Alternate translation: [and those who were coming out of the city, where the Benjaminites could no longer find refuge]

Support Reference: Unusual Uses of the Plural

ULT **{were} destroying him in the midst of him**
UST were coming at them … They were caught between the two groups
(מַשְׁחִיתִים אוֹתוֹ בְּתוֹכוֹ)

The pronoun **him** refers in the first instance to the Benjaminite army, and it refers in the second instance to the Israelite army. It may be helpful to clarify this for your readers and to express the meaning more naturally. Alternate translation: [were destroying the Benjaminites, who were now in the midst of the Israelite army]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
the wilderness	the desolate area outside the city
{were} destroying	were coming at

Judges 20:43

ULT	UST
They surrounded Benjamin, they caused to pursue, {with} ease they trampled him unto before Gibeah, from the rising of the sun.	*The Israelite soldiers surrounded many of the soldiers from the tribe of Benjamin, chasing them into an area east of Gibeah. The Israelite soldiers easily killed many of them there.*

ULT They surrounded Benjamin
UST The Israelite soldiers surrounded many of the soldiers from the tribe of Benjamin
(כִּתְּרוּ אֶת־בִּנְיָמִן)

The pronoun **They** refers to the Israelite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [The Israelite soldiers surrounded the Benjaminites]

Support Reference: Pronouns — When to Use Them

ULT they caused to pursue
UST chasing them
(הִרְדִּיפֻהוּ)

The author seems to mean implicitly that the Israelite soldiers encouraged one another to **pursue** the Benjaminites who were trying to escape. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [they encouraged one another to pursue the fleeing Benjaminites]

Support Reference: Assumed Knowledge and Implicit Information

ULT from the rising of the sun
UST east of
(מִמִּזְרַח־שֶׁמֶשׁ)

The author is using the term **rising of the sun** by association to mean the east, since that is where the sun rises. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [east of the city]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	many of the soldiers from the tribe of Benjamin
they trampled him	The Israelite soldiers … killed many of them
Gibeah	Gibeah

Judges 20:44

ULT	UST
And they fell from Benjamin, 18,000 men, all of them men of valor.	*The Israelites killed 18,000 soldiers from the tribe of Benjamin who were all great warriors.*

ULT And they fell from Benjamin, 18,000 men

UST The Israelites killed 18,000 soldiers from the tribe of Benjamin

(וַיִּפְּלוּ מִבִּנְיָמִן שְׁמֹנָה־עָשָׂר אֶלֶף אִישׁ)

The author is using the term **fell** to mean that these men were killed in the battle, by association with the way they fell to the ground when they died. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And 18,000 Benjaminite men were killed in the battle]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Benjamin	from the tribe of Benjamin
valor	great

Judges 20:45

ULT	UST
And they turned and fled to the wilderness, to the rock of Rimmon. And they gleaned along the pathways 5,000 men. And they pursued closely after him unto Gidom, and they struck from him 2,000 men.	*Those who were still alive tried to run to the rock of Rimmon in a desolate area {where they could protect themselves}. But the Israelite soldiers killed 5,000 more soldiers from the tribe of Benjamin on the roads as they were trying to run away. The Israelites chased other soldiers from the tribe of Benjamin who were fleeing towards the city of Gidom. The Israelites killed 2,000 of them.*

ULT And they turned and fled … And they gleaned

UST Those who were still alive tried to run … But the Israelite soldiers killed

(וַיִּפְנוּ וַיָּנֻסוּ & וַיְעֹלְלֵהוּ)

The first **they** refers to the remaining Benjaminite soldiers, while the second **they** refers to the Israelite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [And the remaining Benjaminite soldiers turned and fled … And the Israelite soldiers gleaned]

Support Reference: Pronouns — When to Use Them

ULT And they gleaned along the pathways 5,000 men

UST But the Israelite soldiers killed 5,000 more soldiers from the tribe of Benjamin on the roads as they were trying to run away

(וַיְעֹלְלֵהוּ בַּמְסִלּוֹת חֲמֵשֶׁת אֲלָפִים אִישׁ)

The author is speaking as if these **men** were leftover crops that the Israelite soldiers **gleaned**. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [And they picked off another 5,000 men along the pathways] or [And they killed another 5,000 men along the pathways as they were trying to flee]

Support Reference: Metaphor

ULT **And they pursued closely after him unto Gidom, and they struck from him 2,000 men**
UST The Israelites chased other soldiers from the tribe of Benjamin who were fleeing towards the city of Gidom. The Israelites killed 2,000 of them
(וַיַּדְבִּיקוּ אַחֲרָיו עַד־גִּדְעֹם וַיַּכּוּ מִמֶּנּוּ אַלְפַּיִם אִישׁ)

The pronoun **they** refers in both instances to the Israelite soldiers, and the pronoun **him** refers in both instances to the remaining Benjaminite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [And the Israelite soldiers pursued closely after the remaining Benjaminites unto Gidom, and the Israelites killed 2,000 more of the Benjaminites]

Support Reference: Pronouns — When to Use Them

ULT **and they struck**
UST The Israelites killed
(וַיַּכּוּ)

Here, the word **struck** means “killed” as expressed in the UST. See the introduction to Judges for a discussion of this word.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the wilderness	in a desolate area
Rimmon	the … Rimmon
And they gleaned	But the Israelite soldiers killed

Judges 20:46

ULT	UST
So on that day all of the fallen ones from Benjamin were 25, 000 men drawing the sword, all of them men of valor.	*Altogether 25,000 soldiers from the tribe of Benjamin who had learned how to fight well with a sword died that day. They were all great warriors.*

ULT all of the fallen ones from Benjamin
UST Altogether … from the tribe of Benjamin … died
(כָּל־הַנֹּפְלִ֔ים מִבִּנְיָמִ֖ן)

The author is using the term **fallen ones** by association to mean those who were killed in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of the Benjaminites who were killed]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	day
from Benjamin	from the tribe of Benjamin
the sword	a sword
valor	great

Judges 20:47

ULT	UST
But 600 men turned and fled to the wilderness, to the rock of Rimmon, and they stayed at the rock of Rimmon four months.	*But 600 soldiers from the tribe of Benjamin escaped into a desolate area. They got safely to the rock of Rimmon, and they stayed there for four months.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the wilderness	into a desolate area
Rimmon	Rimmon
Rimmon	there
months	for … months

Judges 20:48

ULT	UST
Then the men of Israel returned to the sons of Benjamin, and they struck them to the mouth of the sword, from a city of entirety to cattle to everything found. Also, all of the cities found, they sent into fire.	*Then the Israelite soldiers went throughout the territory that belonged to the tribe of Benjamin and slaughtered everyone. They killed all the people in each city. They also killed all the animals and destroyed everything else that was in those cities. They also burned all of the cities in that territory to the ground.*

ULT **returned to the sons of Benjamin**
UST went throughout the territory that belonged to the tribe of Benjamin
(שָׁבוּ אֶל־בְּנֵי בִנְיָמִן)

The author means implicitly that the Israelite soldiers turned from pursuing the Benjaminite soldiers to attacking all the other people of the tribe of Benjamin. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [attacked all the other people of the tribe of Benjamin]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from a city of entirety to cattle to everything found**
UST all the people in each city … also … all the animals and … everything else that was in those cities
(מֵעִיר תֹּתָם עַד־בְּהֵמָה עַד כָּל־הַנִּמְצָא)

The author is using the possessive form **a city of entirety** to mean “an entire city.” It may be helpful to clarify this for your readers. Alternate translation: [destroying entire cities, including the animals and everything else in them]

Support Reference: Possession

ULT **from a city of entirety to cattle to everything found**
UST all the people in each city … also … all the animals and … everything else that was in those cities
(מֵעִיר תֹּתָם עַד־בְּהֵמָה עַד כָּל־הַנִּמְצָא)

The phrase translated as **from a city of entirety** could also be translated as “from the city of man.” If that is the translation, then the author would be using the masculine term “man” in a generic sense that would include both men and women. Alternate translation: [destroying all of the people and animals and everything else in the city]

Support Reference: When Masculine Words Include Women

ULT **everything found … all of the cities found**
UST everything else that was in those cities … all of the cities in that territory
(כָּל־הַנִּמְצָא & כָּל־הֶעָרִים הַנִּמְצָאוֹת)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [everything that they found … all of the cities that they found]

Support Reference: Active or Passive

ULT **to everything found … all of the cities found**
UST and … everything else that was in those cities … all of the cities in that territory
(עַד כָּל־הַנִּמְצָא & כָּל־הֶעָרִים הַנִּמְצָאוֹת)

The author is using the term **found** in a way characteristic of his language and culture to mean that these things and cities could be found, that is, that they were there. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and everything else that was there … all of the cities that were there]

Support Reference: Idiom

ULT **they sent into fire**
UST They … burned … to the ground
(שִׁלְּחוּ בָאֵשׁ)

The author is speaking as if the Israelites had actually **sent** these cities **into fire**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they set on fire] or [they burned down]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
Benjamin	the territory that belonged to the tribe of Benjamin
sword	everyone
cattle	all the animals

Judges 21

Judges 21 Chapter Introduction

Structure and Formatting

In this chapter, the author concludes the story he began in chapter 19 by showing the benefits of Israel having a godly king. He tells how the Israelites realized that they had gone too far in destroying the Benjaminites and how they resorted to further violence and deceit in order to provide wives for the surviving Benjaminites so that they could continue their family lines. The implied information in 21:5 is that the Israelites thought that if they killed all the people of that city except its young women, they could give them as wives to the surviving men from the tribe of Benjamin.

Religious and Cultural Concepts in This Chapter

Sin and immorality

At the end of Judges, there is much sin and immorality. The people are doing wrong and are trying to fix their wrongs by doing more evil things. The period of the Judges is typified by this final account and summarized by the author's closing statement, "A man did the right in his eyes" (ULT), which means that "everyone did what they thought they should do" (UST). The book of Judges ends this way in order to lead into the following part of the biblical narrative, which describes how God chose David to be a godly king of the Israelite people. (See: sin, sinful, sinner, sinning; and evil, wicked, wickedness, unpleasant; and righteous, righteousness, unrighteous, unrighteousness, upright, uprightness)

Judges 21:1

ULT	UST
Now a man of Israel had sworn at Mizpah, saying, "A man from us shall not give his daughter to Benjamin for a wife."	*(When the Israelites gathered at Mizpah before they started to fight the tribe of Benjamin, all of the men made a solemn promise. They had declared, "None of us will ever allow one of our daughters to marry a man from the tribe of Benjamin!")*

ULT **Now a man of Israel had sworn at Mizpah, saying, "A man from us shall not give his daughter to Benjamin for a wife**
UST When the Israelites gathered at Mizpah before they started to fight the tribe of Benjamin, all of the men made a solemn promise. They had declared, "None of us will ever allow one of our daughters to marry a man from the tribe of Benjamin
(וְאִישׁ יִשְׂרָאֵל נִשְׁבַּע בַּמִּצְפָּה לֵאמֹר אִישׁ מִמֶּנּוּ לֹא־יִתֵּן בִּתּוֹ לְבִנְיָמִן לְאִשָּׁה)

The author provides this background information about to help readers understand what happens next. The UST shows that this verse is background information by putting parenthesis around this verse. Use the natural form in your language for expressing background information.

Support Reference: Background Information

ULT **Now a man of Israel**
UST When the Israelites … all of the men
(וְאִישׁ יִשְׂרָאֵל)

The author is not referring to a specific **man**. He means the Israelite men in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [Now the Israelite men]

Support Reference: Generic Noun Phrases

ULT **to Benjamin**
UST a man from the tribe of Benjamin
(לְבִנְיָמִן)

The author is using the term **Benjamin** by association to mean the men of that tribe. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to any man from the tribe of Benjamin]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	When the Israelites
had sworn	made a solemn promise
at Mizpah	gathered at Mizpah before they started to fight the tribe of Benjamin
to Benjamin	a man from the tribe of Benjamin

Judges 21:2

ULT	UST
And the people came {to} Bethel, and they sat there until the evening to the face of God. And they lifted their voice and wept a great weeping.	*{After destroying the people, animals, and property throughout the territory of Benjamin,} the Israelites went to Bethel where God's sacred tent was. They sat down and wept very loudly and sadly all day.*

ULT **And they lifted their voice**
UST very loudly
(וַיִּשְׂאוּ קוֹלָם)

The author is speaking as if a **voice** were something that could be physically **lifted**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And they cried out loudly]

Support Reference: Metaphor

ULT **to the face of God**
UST where God's sacred tent was
(לִפְנֵי הָאֱלֹהִים)

See the introduction to Judges for a discussion of the meaning of the phrase **to the face of**. Alternate translation: [before God] or [before God's sacred tent]

Support Reference: Metonymy

ULT **And they lifted their voice and wept**
UST and wept very loudly
(וַיִּשְׂאוּ קוֹלָם וַיִּבְכּוּ)

This phrase expresses a single idea by using two words connected with "and." The phrase **lifted their voice** tells in what way they **wept**. Alternate translation: [And they wept loudly]

Support Reference: Hendiadys

ULT and wept a great weeping
UST and wept … and sadly
(וַיִּבְכּוּ בְּכִי גָדוֹל)

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [and wept very greatly]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} Bethel	to Bethel
God	where God's sacred tent was
a … weeping	and sadly

Judges 21:3

ULT	UST
And they said, "Why, Yahweh, God of Israel, should this be in Israel, to be missing today one tribe from Israel?"	*They kept saying, "Yahweh, you are the God of us Israelite people. But one of our Israelite tribes does not exist anymore! This should not have happened to us!"*

ULT **Why, Yahweh, God of Israel, should this be in Israel, to be missing today one tribe from Israel**

UST Yahweh, you are the God of us Israelite people. But one of our Israelite tribes does not exist anymore! This should not have happened to us

(לָמָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הָיְתָה זֹּאת בְּיִשְׂרָאֵל לְהַפְקֵד הַיּוֹם מִיִּשְׂרָאֵל שֵׁבֶט אֶחָד)

The Israelites are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Yahweh, God of Israel, this should not be in Israel, to be missing today one tribe from Israel!]

Support Reference: Rhetorical Question

ULT **to be missing**

UST But … does not exist

(לְהַפְקֵד)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
God	you are the God of
of Israel	us Israelite people
in Israel	to us
tribe	our … tribes
from Israel	Israelite

Judges 21:4

ULT	UST
And it happened the next day that the people arose early and built an altar there and offered burnt offerings and peace offerings.	*Early the next morning, the people built an altar at Bethel. The priests made sacrifices for them that they burned completely on the altar, and they also made fellowship sacrifices.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the next day	the next morning
an altar	an altar
burnt offerings	that they burned completely on the altar
and peace offerings	and they also made fellowship sacrifices

Judges 21:5

ULT	UST
And the sons of Israel said, "Who {is it} who did not go up with the assembly from all of the tribes of Israel to Yahweh?" For a great oath had been regarding whoever did not go up to Yahweh {at} Mizpah, saying, "Dying, he shall be caused to die."	*Then the Israelites started asking whether the people of any city in one of the tribes of Israel had not come when they met to ask Yahweh for guidance. They were asking this because they had all sworn very solemnly that they would kill any group that did not come when they met with Yahweh at Mizpah.*

ULT **the sons of Israel**
UST the Israelites
(בְּנֵי יִשְׂרָאֵל)

See the introduction to Judges for a discussion of the phrase **sons of**. Alternate translation: [the descendants of Israel]

Support Reference: Metaphor

ULT **Dying, he shall be caused to die**
UST they would kill
(מוֹת יוּמָת)

The oath repeats forms of the verb **die** in order to intensify the expression of that idea. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [He shall certainly be caused to die]

Support Reference: Reduplication

ULT **Dying, he shall be caused to die**
UST they would kill
(מוֹת יוּמָת)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [We shall certainly put him to death]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
with the assembly	when they met

ULT	UST
the tribes of	the tribes of
Israel	Israel
Yahweh	Yahweh
a … oath	they had all sworn
Yahweh	Yahweh
{at} Mizpah	at Mizpah

Judges 21:6

ULT	UST
And the sons of Israel repented themselves toward Benjamin, his brother. And they said, "Today one tribe has been hewn from Israel.	*The Israelites {were asking about this because they} felt sorry for their fellow Israelites from the tribe of Benjamin. They said, "Now one of our Israelite tribes no longer exists.*

ULT **Benjamin, his brother**
UST their fellow Israelites from the tribe of Benjamin
(בִּנְיָמִן אָחִיו)

The author is speaking of the tribe of **Benjamin** as if it were the actual **brother** of the **sons of Israel**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the men of the tribe of Benjamin, their fellow Israelites]

Support Reference: Metaphor

ULT **has been hewn**
UST no longer exists
(נִגְדָּע)

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

Support Reference: Active or Passive

ULT **has been hewn**
UST no longer exists
(נִגְדָּע)

The Israelites are speaking as if their people group were a forest and the tribe of Benjamin were a tree that had been **hewn** or cut down and removed from it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [is missing]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The Israelites
And … repented themselves	{were asking about this because they} felt sorry
Benjamin	the tribe of Benjamin
tribe	our … tribes

ULT	UST
from Israel	Israelite

Judges 21:7

ULT	UST
What shall we do for them, for the remaining ones, for a wife, since we ourselves have sworn to Yahweh not to give to them from our daughters for a wife?”	*Let us think about what we can do to make sure that the surviving men from the tribe of Benjamin have wives. {This is a difficult problem, because} all of us here made a solemn promise to Yahweh that we would not allow any of our daughters to marry a man from the tribe of Benjamin.”*

ULT for the remaining ones
UST surviving
(לַנּוֹתָרִים)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [for the remaining men of the tribe of Benjamin]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we … have sworn	made a solemn promise
to Yahweh	to Yahweh

Judges 21:8

ULT	UST
And they said, "Who {is} the one from the tribes of Israel who did not go up to Yahweh {at} Mizpah?" And behold, a man had not come to the camp from Jabesh Gilead for the assembly.	*That is why the people were asking whether the people from any city in one of the tribes of Israel had not sent anyone to Mizpah when the Israelites met with Yahweh there. They thought they recalled that no one had come from the city of Jabesh Gilead to the meeting at Mizpah.*

ULT **And behold**

UST They thought they recalled that

(וְהִנֵּה)

See the introduction to Judges for a discussion of the word **behold**.

Support Reference: Foreground Information

ULT **a man had not come to the camp**

UST no one had come … at Mizpah

(לֹא בָא־אִישׁ אֶל־הַמַּחֲנֶה)

Alternate translation: [no man had come to the camp]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the tribes of	in one of the tribes of
Israel	Israel
Yahweh	with Yahweh
{at} Mizpah	to Mizpah
Gilead	Gilead
the assembly	the meeting

Judges 21:9

ULT	UST
And the people counted themselves, and behold, a man {was} not there from the dwellers of Jabesh Gilead.	*So they checked everyone who was there in Bethel, and they found that no one who lived in the city of Jabesh Gilead was there. {This seemed to prove that none of them had come to Mizpah.}*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	Gilead

Judges 21:10

ULT	UST
So the congregation sent 12,000 men there from the sons of the army and they commanded them, saying, "Go, and you shall strike the dwellers of Jabesh Gilead to the mouth of the sword, even the women and the children.	*So all the Israelites chose 12,000 experienced soldiers and gave them orders to go and kill all of the people who lived in Jabesh Gilead, including the women and the children.*

ULT **to the mouth of the sword**
UST all of
(לְפִי־חָֽרֶב)

See the introduction to Judges for a discussion of the phrase **mouth of the sword**.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the congregation	all the Israelites
Jabesh Gilead	Jabesh Gilead
the sword	all of

Judges 21:11

ULT	UST
And this {is} the thing that you shall do: every male and every woman having known the lying of a male, you shall devote."	*They told those soldiers: "This is what we want you to do: kill all of the men in Jabesh Gilead. You must also kill every married woman. {But do not kill the unmarried women.}"*

ULT and every woman having known the lying of a male
UST every married woman. {But do not kill the unmarried women … }
(וְכָל־אִשָּׁה יֹדַעַת מִשְׁכַּב־זָכָר)

The author is using a common expression of his culture to mean a woman who had had sexual relations with a man. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and every woman who has had sexual relations with a man]

Support Reference: Idiom

ULT you shall devote
UST kill … You must also kill
(תַּחֲרִימוּ)

See how you translated the similar expression in 1:17. Alternate translation: [you shall destroy completely]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having known	married … But do not kill the unmarried women
you shall devote	kill … You must also kill

Judges 21:12

ULT	UST
And they found among the dwellers of Jabesh Gilead 400 young women, a virgin who had not known a man by the lying of a male, and they brought them to the camp {at} Shiloh, which was in the land of Canaan.	*{So those soldiers went to Jabesh Gilead and killed all the men, married women, and children.} But in that city they found 400 young women there who had never been married. So they brought them to Shiloh{, where they had all gone by then}. That city was across the river from the region where the city of Jabesh Gilead was.*

ULT **a virgin**
UST young
(בְּתוּלָה)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [each of whom was a virgin]

Support Reference: Ellipsis

ULT **who had not known a man by the lying of a male**
UST who had never been married
(אֲשֶׁר לֹא־יָדְעָה אִישׁ לְמִשְׁכַּב זָכָר)

The author is using a common expression of his culture to mean women who had never had sexual relations with men. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who had never had sexual relations with a man]

Support Reference: Idiom

ULT **to the camp {at} Shiloh, which was in the land of Canaan**
UST to Shiloh{, where they had all gone by then}. That city was across the river from the region where the city of Jabesh Gilead was
(אֶל־הַמַּחֲנֶה שִׁלֹה אֲשֶׁר בְּאֶרֶץ כְּנָעַן)

The author is using the term **land of Canaan** by association to mean the west side of the Jordan River. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [across the Jordan River to the camp at Shiloh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	in that city … there
a virgin	young
had … known	had … been married
{at} Shiloh	to Shiloh
was in the land of	was across the river from the region where the city of Jabesh Gilead was
Canaan	was across the river from the region where the city of Jabesh Gilead was

Judges 21:13

ULT	UST
And all of the congregation sent and spoke to the sons of Benjamin who {were} at the rock of Rimmon, and they called out peace to them.	*Then all the Israelites who had gathered sent a message to the men from the tribe of Benjamin who had gone to the rock of Rimmon {where they could protect themselves}. The Israelites said that they would not try to kill them.*

ULT and they called out peace to them

UST The Israelites said that they would not try to kill them

(וַיִּקְרְאוּ לָהֶם שָׁלוֹם)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [and they called out to them that they wanted to have peaceful relations with them]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the congregation	the Israelites who had gathered
Benjamin	Benjamin
Rimmon	Rimmon
and they called out	The Israelites said that
peace	they would not try to kill

Judges 21:14

ULT	UST
So Benjamin returned at that time, and they gave to them the women who were alive from the women of Jabesh Gilead. But they did not find enough for them.	*So the Benjaminites then came back from the rock of Rimmon. The Israelites allowed them to marry the young women from Jabesh Gilead whom they had not killed. But {there were only 400 women.} That was not enough women for those 600 men.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	the Benjaminites
at … time	then
Jabesh Gilead	Jabesh Gilead

Judges 21:15

ULT	UST
And the people repented itself for Benjamin, for Yahweh had made a breach in the tribes of Israel.	*So the Israelites still felt sorry for the men of the tribe of Benjamin. It seemed that one of the Israelite tribes would not exist any more because Yahweh had told the other Israelites to fight against that tribe.*

ULT **And the people repented itself for Benjamin, for Yahweh had made a breach in the tribes of Israel**

UST So the Israelites still felt sorry for the men of the tribe of Benjamin. It seemed that one of the Israelite tribes would not exist any more because Yahweh had told the other Israelites to fight against that tribe

(וְהָעָם נִחַם לְבִנְיָמִן כִּי־עָשָׂה יְהוָה פֶּרֶץ בְּשִׁבְטֵי 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: [And because Yahweh had made a breach in the tribes of Israel, the people repented itself for Benjamin]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for Yahweh had made a breach in the tribes of Israel**

UST It seemed that one of the Israelite tribes would not exist any more because Yahweh had told the other Israelites to fight against that tribe

(כִּי־עָשָׂה יְהוָה פֶּרֶץ בְּשִׁבְטֵי יִשְׂרָאֵל)

The author is speaking as if the tribes of Israel were a wall and Yahweh had made a **breach** or hole in it by removing the tribe of Benjamin. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [for Yahweh had removed one of the tribes from Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
repented itself	still felt sorry
for Benjamin	for the men of the tribe of Benjamin
Yahweh	Yahweh
in the tribes of	the … tribes
Israel	Israelite

Judges 21:16

ULT	UST
So the elders of the congregation said, "What shall we do for wives for the remaining ones, since a woman has been destroyed from Benjamin?"	*The Israelite leaders said, "We have killed all the women of the tribe of Benjamin. So where can we get women to be wives of the men who are still alive?"*

ULT a woman has been destroyed from Benjamin
UST We have killed all the women of the tribe of Benjamin
(נִשְׁמְדָה מִבִּנְיָמִן אִשָּׁה)

The author is not referring to a specific **woman**. He means women in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the women have been destroyed from Benjamin]

Support Reference: Generic Noun Phrases

ULT since a woman has been destroyed from Benjamin
UST We have killed all the women of the tribe of Benjamin. So
(כִּי־נִשְׁמְדָה מִבִּנְיָמִן אִשָּׁה)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [since we have destroyed all the women of the tribe of Benjamin]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	The … leaders
the congregation	Israelite
has been destroyed	We have killed
from Benjamin	of the tribe of Benjamin

Judges 21:17

ULT	UST
And they said, "A possession of the escapee of Benjamin, so a tribe will not be wiped out from Israel.	*They continued, "These surviving Benjaminites must have wives {who will give birth to children so that their family lines can continue}. Otherwise, the tribe of Benjamin will no longer exist in Israel.*

ULT **A possession of the escapee of Benjamin, so a tribe will not be wiped out from Israel**
UST These surviving Benjaminites must have wives {who will give birth to children so that their family lines can continue}. Otherwise, the tribe of Benjamin will no longer exist in Israel
(יְרֻשַּׁת פְּלֵיטָה לְבִנְיָמִן וְלֹא־יִמָּחֶה שֵׁבֶט מִיִּשְׂרָאֵל)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [So a tribe will not be wiped out from Israel, a possession for the escapee of Benjamin]

Support Reference: Connect — Reason-and-Result Relationship

ULT **A possession of the escapee of Benjamin**
UST These surviving Benjaminites must have wives {who will give birth to children so that their family lines can continue}
(יְרֻשַּׁת פְּלֵיטָה לְבִנְיָמִן)

The elders are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [We must provide a possession for the escapee of Benjamin]

Support Reference: Ellipsis

ULT **A possession of the escapee of Benjamin**
UST These surviving Benjaminites must have wives {who will give birth to children so that their family lines can continue}
(יְרֻשַּׁת פְּלֵיטָה לְבִנְיָמִן)

The elders are not referring to a specific **escapee**. They mean all of the men from the tribe of Benjamin who have escaped slaughter. It may be more natural in your language to express this meaning by using a plural form or an equivalent phrase. Alternate translation: [We must provide a possession for the escapees of Benjamin] or [We must provide a possession for the men of the tribe of Benjamin who have escaped]

Support Reference: Generic Noun Phrases

ULT **A possession of the escapee of Benjamin**
UST These surviving Benjaminites must have wives {who will give birth to children so that their family lines can continue}
(יְרֻשַּׁת פְּלֵיטָה לְבִנְיָמִן)

If your language does not use an abstract noun for the idea of **possession**, you could express the same idea in another way. Alternate translation: [We must provide wives for the remaining Benjaminites to possess]

Support Reference: Abstract Nouns

ULT **so a tribe will not be wiped out from Israel**
UST Otherwise, the tribe of Benjamin will no longer exist in Israel
(וְלֹא־יִמָּחֶה שֵׁבֶט מִיִּשְׂרָאֵל)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that we will not have wiped out a tribe from Israel]

Support Reference: Active or Passive

ULT **so a tribe will not be wiped out from Israel**
UST Otherwise, the tribe of Benjamin will no longer exist in Israel
(וְלֹא־יִמָּחֶה שֵׁבֶט מִיִּשְׂרָאֵל)

The elders are speaking as if the tribe were something that could be **wiped out** or erased. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [so that one of the Israelite tribes does not cease to exist]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A possession of	must have wives {who will give birth to children so that their family lines can continue}
Benjamin	Benjaminites
a tribe	the tribe of Benjamin
will … be wiped out	will no longer exist
from Israel	in Israel

Judges 21:18

ULT	UST
But we ourselves are not able to give wives to them from our daughters, because the sons of Israel have sworn, saying, 'Cursed {is} the one giving a wife to Benjamin.'"	*But we Israelites all solemnly asked Yahweh to curse anyone who gave one of his daughters to any man of the tribe of Benjamin as a wife. So we cannot allow our daughters to marry these men."*

ULT Cursed {is} the one giving
UST Yahweh to curse anyone who gave
(אָרֻר נֹתֵן)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to specify an agent, the context suggests that this would be Yahweh. Alternate translation: [May Yahweh curse the one giving]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	we Israelites
have sworn	all solemnly
Cursed	Yahweh to curse
to Benjamin	to any man of the tribe of Benjamin

Judges 21:19

ULT	UST
So they said, "Behold, a feast of Yahweh {is} at Shiloh from days to days." (That {is} from the north to Bethel, from the rising of the sun to the road going up from Bethel {to} Shechem and from the south to Lebonah.)	*Then they had an idea. They remembered, "Every year there is a festival to honor Yahweh at Shiloh." (That city is north of Bethel and east of the road that extends from Bethel to Shechem. It is south of the city of Lebonah.)*

ULT **from days to days**
UST Every year
(מִיָּמִים ׀ יָמִימָה)

In Hebrew, the plural of **days** can mean a year. That is the meaning in this context. Alternate translation: [from year to year] or [each year]

Support Reference: Unusual Uses of the Plural

ULT **That {is} from the north to Bethel, from the rising of the sun to the road going up from Bethel {to} Shechem and from the south to Lebonah**
UST That city is north of Bethel and east of the road that extends from Bethel to Shechem. It is south of the city of Lebonah
(אֲשֶׁר מִצְּפוֹנָה לְבֵית־אֵל מִזְרָחָה הַשֶּׁמֶשׁ לִמְסִלָּה הָעֹלָה מִבֵּית־אֵל שְׁכֶמָה וּמִנֶּגֶב לִלְבוֹנָה)

In order to his readers understand the background, the author is informing his readers of the location of **Shiloh**. In your translation, present this background information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **{is} from the north to Bethel**
UST is north of Bethel
(מִצְּפוֹנָה לְבֵית־אֵל)

The author is speaking of the location of one place relative to another in the way that is characteristic of his culture. In your translation, indicate this relative location in the way that is characteristic of your culture. Alternate translation: [is to the north of Bethel]

Support Reference: Idiom

ULT **from the rising of the sun to the road**
UST and east of the road
(מִזְרָחָה הַשֶּׁמֶשׁ לְמִסִּלָּה)

The author is using the phrase **the rising of the sun** by association to mean the east, since the sun rises in the east. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the east of the road]

Support Reference: Metonymy

ULT **and from the south to Lebonah**
UST It is south of the city of Lebonah
(וּמִנֶּגֶב לִלְבוֹנָה)

The author is speaking of the location of one place relative to another in the way that is characteristic of his culture. In your translation, indicate this relative location in the way that is characteristic of your culture. Alternate translation: [and to the south of Lebonah]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a feast of	there is a festival
Yahweh	to honor Yahweh
{is} at Shiloh	at Shiloh
from days	Every year
to days	Every year
to Bethel	of Bethel
from Bethel	Bethel
{to} Shechem	to Shechem

Judges 21:20

ULT	UST
So they commanded the sons of Benjamin, saying, “Go and lie in ambush in the vineyards.	*So the Israelite leaders told the surviving men of the tribe of Benjamin {who did not yet have wives}, “When it is the time for that festival, go to Shiloh and hide in the vineyards around the city.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	of the tribe of Benjamin
and lie in ambush	and hide
in the vineyards	in the vineyards around the city

Judges 21:21

ULT	UST
And you shall look, and behold, if the daughters of Shiloh come out to dance in the dances, then you shall come out from the vineyards, and you shall catch for yourselves a man his wife from the daughters of Shiloh, and you shall go {to} the land of Benjamin.	*Keep watching for the young women to come out of Shiloh to dance. When they come out, run out from the vineyards. Each of you men can seize one of the young women of Shiloh. Then you can all return to your homes in the territory of Benjamin with those women as your wives.*

> ULT **if the daughters of Shiloh come out to dance in the dances**
> UST the young women to come out of Shiloh to dance. When they come out
> (אִם־יֵ֨צְא֥וּ בְנוֹת־שִׁילוֹ֮ לָח֣וּל בַּמְּחֹלוֹת֒)

The elders are speaking as if this were a hypothetical possibility, but they know that this is going to happen. If your language does not state something as a condition if it is certain or true, then you could translate this as a confident statement. Alternate translation: [when the daughters of Shiloh come out to dance in the dances]

Support Reference: Connect — Factual Conditions

> ULT **the daughters of Shiloh**
> UST the young women … of Shiloh
> (בְנוֹת־שִׁילוֹ֮)

The elders are speaking of these young women as if they were the **daughters** of the city itself. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the young women who live in Shiloh]

Support Reference: Metaphor

> ULT **to dance in the dances**
> UST to dance
> (לָח֣וּל בַּמְּחֹלוֹת֒)

It might seem that the expression **to dance in the dances** contains extra information that would be unnatural to express in your language. If so, you can shorten it as in the UST.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Shiloh	of Shiloh
the vineyards	the vineyards

ULT	UST
and you shall catch	can seize
Shiloh	of Shiloh
{to} the land of	to your homes
Benjamin	in the territory of Benjamin

Judges 21:22

ULT	UST
And it will happen, when their fathers or their brothers come to contend with us, that we will say to them, ‘Grant us them, for we did not take, a man his wife, in the battle. For you have not given to them at {this} time, {that} you should be guilty.’”	*If their fathers or brothers come to us and demand that you give the women back, we will say to them, ‘Please allow us to give your young women to the men of Benjamin as wives. Do this because, when we fought them, we did not leave any women alive who could be their wives. And you are not giving your young women now to the men from the tribe of Benjamin as wives. They stole them. So you will not be guilty of breaking the oath that we all swore not to give any of our daughters as a wife to any of them.’”*

ULT **that we will say to them, ‘Grant us them, for we did not take, a man his wife, in the battle. For you have not given to them at {this} time, {that} you should be guilty**
UST we will say to them, ‘Please allow us to give your young women to the men of Benjamin as wives. Do this because, when we fought them, we did not leave any women alive who could be their wives. And you are not giving your young women now to the men from the tribe of Benjamin as wives. They stole them. So you will not be guilty
(וְאָמַרְנוּ אֲלֵיהֶם חָנְּנוּ אוֹתָם כִּי לֹא לָקַחְנוּ אִישׁ אִשְׁתּוֹ בַּמִּלְחָמָה כִּי לֹא אַתֶּם נְתַתֶּם לָהֶם כָּעֵת תֶּאְשָׁמוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that we will ask them to grant them to us since we did not take, a man his wife, in the battle. We will tell them that they will not be guilty, since they have not given to them at this time]

Support Reference: Quotes within Quotes

ULT **Grant us them, for we did not take, a man his wife, in the battle**
UST Please allow us to give your young women to the men of Benjamin as wives. Do this because, when we fought them, we did not leave any women alive who could be their wives
(חָנְּנוּ אוֹתָם כִּי לֹא לָקַחְנוּ אִישׁ אִשְׁתּוֹ בַּמִּלְחָמָה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since we did not take, a man his wife, in the battle, grant us them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **we did not take, a man his wife, in the battle**
UST when we fought them, we did not leave any women alive who could be their wives
(לֹ֣א לָקַ֗חְנוּ אִ֚ישׁ אִשְׁתּ֣וֹ בַּמִּלְחָמָ֔ה)

The elders assume that the men of Shiloh will understand that they mean that when they fought against the tribe of Benjamin, they did not take any Benjaminite women as captives (with a view towards them eventually becoming their wives). The implication is that as a result, there are no women left from that tribe to become wives of the surviving Benjaminites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [when we fought against the tribe of Benjamin, we did not take any women from that tribe as captives whom we might now give to the Benjaminites, so there will not be enough wives for the surviving Benjaminites without your daughters and sisters]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
at {this} time	now
{that} you should be guilty	you will not be guilty

Judges 21:23

ULT	UST
And the sons of Benjamin did thus, and they carried away wives for their number from the ones dancing, whom they caught. And they went and returned to their inheritance, and they built the cities and dwelled in them.	*So that is what the men of the tribe of Benjamin did. They went to Shiloh at the time of the festival. When the young women came out of the city to dance, each man grabbed one of them and took her away and married her. Then they took their wives back to the land that the Israelite leaders had assigned to them. They rebuilt their cities that the other Israelites had burned down, and they lived there.*

ULT to their inheritance

UST to the land that the Israelite leaders had assigned to them
(אֶל־נַחֲלָתָֽם)

See how you translated the term **inheritance** in 18:1. Alternate translation: [to their territory]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	Benjamin
their inheritance	the land that the Israelite leaders had assigned to them

Judges 21:24

ULT	UST
Then the sons of Israel disbursed themselves from there at that time, a man to his tribe and to his clan, and they went away from there, a man to his inheritance.	*Then the other Israelites left Shiloh and all went back to where their families and tribes lived. They returned to the areas that the Israelite leaders had assigned to their tribes.*

ULT **Then the sons of Israel disbursed themselves from there at that time, a man to his tribe and to his clan, and they went away from there, a man to his inheritance**
UST Then the other Israelites left Shiloh and all went back to where their families and tribes lived. They returned to the areas that the Israelite leaders had assigned to their tribes
(וַיִּתְהַלְּכוּ מִשָּׁם בְּנֵי־יִשְׂרָאֵל בָּעֵת הַהִיא אִישׁ לִשִׁבְטוֹ וּלְמִשְׁפַּחְתּוֹ וַיֵּצְאוּ מִשָּׁם אִישׁ לְנַחֲלָתוֹ)

Here the author is saying what happened at the end of the story of the civil war between Benjamin and the other Israelite tribes. Your language may have its own way of presenting information to bring a story to a close.

Support Reference: End of Story

ULT **Then the sons of Israel disbursed themselves from there at that time, a man to his tribe and to his clan, and they went away from there, a man to his inheritance**
UST Then the other Israelites left Shiloh and all went back to where their families and tribes lived. They returned to the areas that the Israelite leaders had assigned to their tribes
(וַיִּתְהַלְּכוּ מִשָּׁם בְּנֵי־יִשְׂרָאֵל בָּעֵת הַהִיא אִישׁ לִשִׁבְטוֹ וּלְמִשְׁפַּחְתּוֹ וַיֵּצְאוּ מִשָּׁם אִישׁ לְנַחֲלָתוֹ)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Then all the Israelites left and went back to their tribal territories]

Support Reference: Parallelism

ULT **from there**
UST Shiloh
(מִשָּׁם)

The author assumes that readers will understand that **there** means the place where they had gathered to discuss what to do about wives for Benjamin. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [from the place where they had gathered]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to his tribe and to his clan**
UST to where their families and tribes lived
(לְשִׁבְטוֹ וּלְמִשְׁפַּחְתּוֹ)

The author is using the terms **tribe** and **clan** by association to mean the territory where each tribe and clan lived. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the territory of his tribe and of his clan]

Support Reference: Metonymy

ULT **to his tribe and to his clan**
UST to where their families and tribes lived
(לְשִׁבְטוֹ וּלְמִשְׁפַּחְתּוֹ)

The terms **tribe** and **clan** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to his tribal territory]

Support Reference: Doublet

ULT **to his inheritance**
UST to the areas that the Israelite leaders had assigned to their tribes
(לְנַחֲלָתוֹ)

See how you translated the term **inheritance** in 18:1. Alternate translation: [to his territory]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelites
at … time	Then
to his tribe	and tribes lived
and to his clan	to where their families
to his inheritance	to the areas that the Israelite leaders had assigned to their tribes

Judges 21:25

ULT	UST
In those days a king {was} not in Israel. A man did the right in his eyes.	*At that time, Israel did not have a king, and everyone did what they thought they should do.*

ULT A man did the right in his eyes

UST and everyone did what they thought they should do

(אִ֣ישׁ הַיָּשָׁ֔ר בְּעֵינָ֖יו יַעֲשֶׂ֑ה)

See how you translated this sentence in 17:6.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In … days	At … time
a king	a king
in Israel	Israel
the right	they should do

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Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> … from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

> > Today the people in this house **have been saved** …
> > Today God **has saved** the people in this house …

The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.

He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

Judges References:

1:15; 1:24; 2:11; 3:7; 3:19; 4:3; 4:5; 4:9; 5:21; 6:12; 6:17; 6:23; 6:24; 6:37; 6:39; 6:40; 8:1; 8:9; 8:11; 8:35; 8:35; 9:9; 9:11; 9:15; 9:16; 9:31; 9:56; 9:57; 11:1; 11:13; 11:27; 11:31; 12:2; 12:3; 13:1; 15:3; 15:18; 16:23; 18:6; 18:7; 18:15; 21:13; 21:17

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
(2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like “they” or “people” or “someone.”
(3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king’s servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like “they” or “people” or “someone.”

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.
> > It would be better for him if **someone were to put** a

> > heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

Judges References:

1:7; 2:10; 3:24; 3:30; 5:8; 5:15; 5:24; 5:27; 6:6; 6:28; 7:3; 7:11; 7:23; 7:24; 8:11; 8:28; 8:32; 9:5; 9:25; 9:47; 10:2; 10:5; 10:17; 11:33; 11:37; 12:1; 12:7; 12:10; 12:12; 12:15; 13:8; 16:7; 16:8; 16:9; 16:11; 16:17; 16:26; 16:29; 17:2; 18:11; 18:16; 18:17; 18:29; 19:30; 20:1; 20:11; 20:31; 20:32; 20:34; 20:36; 20:39; 20:41; 20:48; 21:3; 21:5; 21:6; 21:16; 21:17; 21:18

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar.** 'See, … they will burn people's bones on **it**.'"
>
> **Mountains of Gilboa**, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

Judges References:

5:3; 5:14; 5:16; 9:29

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here “I am the Son of Man” but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, “Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep.”
>
> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.
>
> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> > Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial**

> > **handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> > Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**.”
>
> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> > At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you**.
> > or:
> > At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Judges References:

front:intro; 1:3; 1:12; 1:14; 1:14; 1:14; 1:16; 1:17; 1:19; 1:35; 2:1; 2:1; 2:2; 2:3; 2:5; 2:17; 3:4; 3:19; 3:20; 3:25; 3:27; 4:2; 4:3; 4:13; 4:18; 5:2; 5:4; 5:6; 5:10; 5:12; 5:16; 5:19; 5:19; 5:21; 5:26; 6:10; 6:23; 6:26; 6:26; 6:30; 6:31; 6:33; 6:38; 6:39; 7:7; 7:8; 7:14; 7:15; 7:24; 7:25; 8:14; 8:17; 8:18; 8:18; 8:22; 8:23; 8:31; 9:3; 9:6; 9:7; 9:7; 9:7; 9:9; 9:11; 9:13; 9:14; 9:16; 9:18; 9:21; 9:23; 9:25; 9:25; 9:27; 9:28; 9:29; 9:32; 9:34; 9:35; 9:36; 9:36; 9:40; 9:43; 9:43; 9:44; 9:50; 9:55; 10:4; 10:8; 10:8; 11:10; 11:12; 11:15; 11:17; 11:17; 11:18; 11:25; 11:28; 11:29; 11:35; 12:1; 12:1; 12:3; 12:6; 13:2; 14:2; 14:3; 14:5; 14:11; 14:14; 14:15; 14:19; 15:4; 15:6; 15:7; 15:13; 15:19; 16:5; 16:20; 18:3; 18:7; 18:7; 18:14; 18:20; 18:21; 19:2; 19:8; 19:18; 19:23; 19:28; 20:3; 20:3; 20:5; 20:5; 20:10; 20:12; 20:15; 20:26; 20:38; 20:41; 20:43; 20:48; 21:11; 21:22; 21:24

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village.He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story

> - Setting includes:
> - where the story takes place
> - when the story takes place
> - who is present when the story begins
> - what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son (as it was assumed)** of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces a section of background information about Jesus' age and ancestors (Luke 3:23-38). The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But some of the Pharisees said … (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said …."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.
(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son **(as it was assumed)** of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word “and” to show that there is some kind of change in the story. The verb “was” shows that it is background information. A set of parentheses is also a way to mark background information. Here, “as it was assumed” gives background information to the phrase, “He was the son.” People assumed that Joseph was Jesus‘ father, although his true father was God.

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb “had” in “had done” shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram’s son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)
>
> > “**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael.”

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Judges References:

1:10; 1:11; 1:14; 1:16; 1:19; 1:23; 1:36; 2:4; 2:6; 2:7; 2:8; 2:9; 3:1; 3:17; 3:20; 3:28; 4:11; 4:17; 4:21; 6:3; 8:18; 8:24; 8:30; 9:17; 10:8; 11:1; 11:30; 11:32; 14:4; 16:27; 18:1; 18:28; 19:10; 20:23; 20:38; 21:1; 21:19

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

> They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULT)

(1) Use the measurements given in the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > "They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

> > "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> "They are to make an ark of acacia wood. Its length must be **two and a half cubits (one meter)**; its width will be **one cubit and a half (two thirds of a meter)**; and its height will be **one cubit and a half (two thirds of a meter)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of**

> **a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> [1] two and a half cubits
> [2] one cubit and a half

Judges References:

3:16

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.

- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

> For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > "For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**."

(2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**."

> > "For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > "For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> > "For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

> > "For a ten-yoke vineyard will yield only 22 liters[1], and 220 liters[2] of seed will yield only 22 liters[3]."

The footnotes would look like:

> [1] one bath
> [2] one homer
> [3] one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word "measure."

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

Translation Strategies

(1) Translate literally by using the number without a unit.
(2) Use a generic word like "measure" or "quantity" or "amount."
(3) Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.
(4) Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

(1) Translate literally by using the number without a unit.

> > When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

(2) Use a generic word like “measure” or “quantity” or “amount.”

> > When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

(3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

> > When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

(4) Use a unit of measure that you are already using in your translation.

> > When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Judges References:

6:19

Biblical Weight

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams,” readers might think that the measurement is exact. It would be better to say “half a gram.”
5. Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
6. When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this, you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

> The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > “The bronze from the wave offering weighed **70 talents and 2,400 sekeles**.”

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "The bronze from the wave offering weighed **2,400 kilograms**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > "The bronze from the wave offering weighed **5,300 pounds**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

> > "The bronze from the wave offering weighed **70 talents (2,380 kilograms)** and **2,400 shekels (26.4 kilograms)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

> > “The bronze from the offering weighed **70 talents and 2,400 shekels**. 1”

The footnote would look like:

> > [1] This was a total of about 2,400 kilograms.

Judges References:

8:26; 9:4

Blessings

Description

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

Reason This Is a Translation Issue

Each language has its own ways of saying blessings. There are many blessings in the Bible. They need to be translated in the way that people say blessings in your language, so that people recognize them as blessings and understand what one person wants God to do for another.

Examples From the Bible

In the Bible, people often said a blessing when they met someone or when they were leaving someone or sending someone off.

In the book of Ruth, when Boaz meets his workers in the fields, he greets them with a blessing:

> Then behold, Boaz coming from Bethlehem! And he said to the reapers, “Yahweh be with you.” And they said to him, “May Yahweh bless you.” (Ruth 2:4 ULT)

Similarly, when Rebekah leaves her family, they say farewell with a blessing:

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

In a similar way, the writers of letters in the New Testament often wrote a blessing at the beginning of their letters as well as at the end. Here are examples from the beginning and end of Paul's second letter to Timothy:

> Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (2 Tim 1:2 ULT)
> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

Translation Strategies

Find out how people say blessings in your language. Collect a list of common blessings, noting the form of the verb, the use of certain words, and the words that are not used in a blessing but would normally be in a sentence. Also find out what differences there might be between blessings that people use when they are speaking to each other and when they are writing to each other.

If translating a blessing literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Add a verb if that is natural in your language.
2. Mention God as the subject of a blessing if that is natural in your language.
3. Translate the blessing in a form that is natural and clear in your language.

Examples of Translation Strategies Applied

(1) Add a verb if that is natural in your language.

> The Lord with your spirit. The grace with you. (2 Tim 4:22, literal from the Greek)

In the Greek of this verse, there is no verb 'be.' However, in blessings in English, it is natural to use a verb. The idea that the 'grace' from God will be or remain with the person is implied in Greek.

The Lord **be** with your spirit. Grace **be** with you. (2 Tim 4:22 ULT)

(2) Mention God as the subject of a blessing if that is natural in your language.

If people expect a blessing to refer to God in your language, you might have to provide ‘God’ as the subject or as the source of the blessing. In Greek and Hebrew, usually God is not explicitly mentioned in the blessing, but it is implied that God is the one acting to show his kindness to the person being addressed.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

The Lord be with your spirit. **May God give** grace to you.

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

They blessed Rebekah, and said to her, “Our sister, may **God grant that** you be the mother of thousands of ten thousands, and may **God empower** your descendants **to** possess the gate of those who hate them.”

(3) Translate the blessing in a form that is natural and clear in your language.

Here are some ideas for ways that people might say a blessing in their language.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

May the Lord be with your spirit. May God cause his grace to be with you.

May you have God’s presence with you. May you experience grace from God.

> "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

"Our sister, we pray to God that you may be the mother of thousands of ten thousands, and appeal to him that your descendants may possess the gate of those who hate them."

"Our sister, by God's power you will be the mother of thousands of ten thousands, and your descendants will possess the gate of those who hate them."

Judges References:

17:2

Collective Nouns

Description

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

1. The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
2. Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
    - a singular noun with a singular verb: The team *is* in the dressing room.
    - a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
3. Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
4. Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

Judges References:

2:4; 2:7; 2:10; 5:11; 5:18; 5:22; 7:intro; 7:2; 7:6; 7:8; 7:23; 7:25; 8:6; 8:28; 9:3; 9:38; 9:42; 9:57; 11:16; 11:19; 12:1; 12:5; 18:23; 18:25

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)
>
> > For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at

> > table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)
>
> > The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> {David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)
>
> > [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a**

> **house**, the Most High does not live in houses made with hands.

Judges References:

9:18

Connect — Exception Clauses

Exceptional Relationship

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

Judges References:

7:14

Connect — Factual Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if … then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> “**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as "since" or "you know that …" or "it is true that …" can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> > "**It is true that** Yahweh is God, so worship him!"

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

> > "A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?"

Judges References:

13:16; 15:7; 21:21

Connect — Hypothetical Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the "if clause") is stated after the "then" clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like "then."

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

> > … **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

Judges References:

4:8; 9:16; 9:17; 9:18; 9:19; 9:20; 11:8; 11:9

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus! (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. “Because” connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by “so that.” Notice that the term “so that” often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> “Blessed are the poor, **for** yours is the kingdom of God.” (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

Judges References:

1:34; 2:18; 3:1; 3:12; 3:22; 4:19; 4:21; 5:23; 6:5; 6:22; 6:30; 7:15; 8:24; 8:30; 9:3; 9:5; 9:24; 11:7; 11:8; 12:4; 14:4; 14:10; 14:17; 16:24; 17:13; 18:1; 18:26; 18:28; 20:27; 20:36; 20:41; 21:15; 21:17; 21:22

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word "**after**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word "**before**." However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector "**and**" connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector "and" is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

Judges References:

11:2

Connecting Words and Phrases

Description

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- Sequential Clause — a time relationship between two events in which one happens and then the other happens.
- **Simultaneous Clause** — a time relationship between two or more events that occur at the same time.
- **Background Clause** — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- Factual Condition — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- **Contrary-to-Fact Condition** — a connection that sounds hypothetical but is already certain that it is not true. See also: **Hypothetical Statements**.
- **Goal Relationship** — a logical relationship in which the second event is the purpose or goal of the first.

- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.
- Contrast Relationship — one item is being described as different or in opposition to another.

Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word "instead" introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word "then" introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

> **Therefore,** whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word "therefore" links this section with the section before it, signaling that the section that came before gave the reason for this section. "Therefore" usually links sections larger than one sentence. The word "and" links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word "but" contrasts what one group of people will be called in God's kingdom with what another group of people will be called.

> We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God's servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

(1) Use a connecting word (even if the ULT does not use one).
(2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
(3) Use a different connecting word.

Examples of Translation Strategies Applied

(1) Use a connecting word (even if the ULT does not use one).

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word “so.”

> > Jesus said to them, “Come follow me, and I will make you to become fishers of men.” **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

> > Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words “instead” or “then” here. They might translate like this:

> > I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

(3) Use a different connecting word.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

> > **Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. **And**

> whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

Judges References:

9:16; 9:32; 9:44; 11:23; 13:16; 14:2

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think,” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> צְפַנְיָה — A man’s name in Hebrew letters.

> > “Zephaniah” — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man’s name.
>
> > “Zephaniah” — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the “z,” you could use “s.” If your writing system does not use “ph” you could use “f.” Depending on how you pronounce the “i” you could spell it with “i” or “ai” or “ay.”
>
> > “Sefania”
> >
> > “Sefanaia”
> >
> > “Sefanaya”

Judges References:

1:36; 4:2; 9:37; 9:37; 10:4; 15:17; 15:19

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, “**Go, show yourself to the priest …**”

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, “The kingdom of God is not coming with careful observation. Neither will they say, ‘Look, here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.” (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, “**The kingdom of God is not coming with careful observation. Neither will they say, ‘Look. here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.**”
- Direct quotes: Neither will they say, ‘**Look, here it is!**’ or, ‘**There it is!**’

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, “**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**” (Luke 5:14 ULT)

> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
> > He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

Judges References:

9:3; 18:5; 20:38; 20:39

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

> He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

> … like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!" (Luke 8:24 ULT)

The repetition of "Master" means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.
(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as "very" or "great" or "many."
(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

Translation Strategies Applied

(1) Translate only one of the words.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

> > “You have decided to prepare **false** things to say.”

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
> > “He has one people **very spread out**.”

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

> … like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
> • English can emphasize this with “any” and “at all.”
>
> > “… like a lamb **without any blemish at all**.”

> Then they approached {and} woke him up, saying, **“Master! Master!** We are perishing!” (Luke 8:24 ULT)

> Then they approached {and} woke him up, **urgently shouting, "Master!** We are perishing!"

Judges References:

2:19; 6:29; 9:16; 9:19; 10:8; 13:2; 13:3; 13:10; 16:16; 18:2; 18:19; 18:19; 20:6; 20:10; 20:11; 21:24

Ellipsis

Description

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

1. A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

2. An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> He makes Lebanon skip like a calf and **he makes**
> Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand in the assembly** of the righteous.
>
> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)
>
> > Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said,

> > “Lord, **I want you to heal me** that I might receive my sight.”
>
> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)
>
> > He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

Judges References:

1:7; 1:14; 2:3; 2:10; 4:15; 5:14; 5:18; 6:16; 6:31; 7:5; 7:18; 8:4; 8:14; 8:16; 9:15; 9:20; 10:8; 11:13; 11:17; 16:2; 16:5; 16:13; 16:31; 17:2; 17:4; 17:10; 18:8; 19:21; 19:26; 19:26; 20:8; 20:9; 20:14; 20:18; 20:23; 20:31; 20:31; 20:35; 20:39; 21:7; 21:12; 21:17

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a conclusion about what the story means or what is important about it

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

- To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, “My soul magnifies the Lord, and my spirit rejoiced in God my savior.” **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

- To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

- To tell what happens after the story as a result of the events that happened in the story itself

> “Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those

> who are entering." **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

Judges References:

4:23; 8:28; 9:56; 13:25; 21:24

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.
(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "… where there was a cave. Saul went into the cave to **dig a hole**"
> >
> > "… where there was a cave. Saul went into the cave to **have some time alone**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)
>
> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)
>
> > "They found Saul and his sons **dead** on Mount Gilboa."

Judges References:

2:10; 3:24; 11:39; 15:1; 16:1; 19:24; 20:5

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> Save us, Lord; we are about to die! (Matthew 8:25b ULT)

> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, “This has never been seen before in Israel!” (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have “Oh” and “Ah.” The word “oh” here shows the speaker’s amazement.

> **Oh**, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word “Alas” below shows that Gideon was very frightened.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.
>
> **How** unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22b ULT)

Translation Strategies

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
(2) Use an exclamation word from your language that shows the strong feeling.
(3) Translate the exclamation word with a sentence that shows the feeling.
(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.
(5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."

> You worthless person! (Matthew 5:22b ULT)

> > "You **are** such a worthless person!"

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)

> > "Oh, the riches of the wisdom and the knowledge of God **are** so deep!"

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word "wow" shows that they were astonished. In the second suggested translation, the expression "Oh no" shows that something terrible or frightening has happened.

> They were extremely astonished, saying, "He has done everything well. He even makes the deaf hear and the mute speak." (Mark 7:37 ULT)
>
> > "They were extremely astonished, saying, '**Wow**! He has done everything well. He even makes the deaf to hear and the mute to speak.'"
>
> Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)
>
> > "**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!"

(3) Translate the exclamation word with a sentence that shows the feeling.

> "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> > "Lord Yahweh, **what will happen to me**? For I have seen the angel of Yahweh face to face!"
> > "**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!"

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

> How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)
>
> > "His judgments are **so** unsearchable and his ways are **far** beyond discovering!"

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

> Gideon understood that this was the angel of Yahweh.
> **He was terrified** and said, "**Alas**, Lord Yahweh! I
> have seen the angel of Yahweh face to face!"

Judges References:

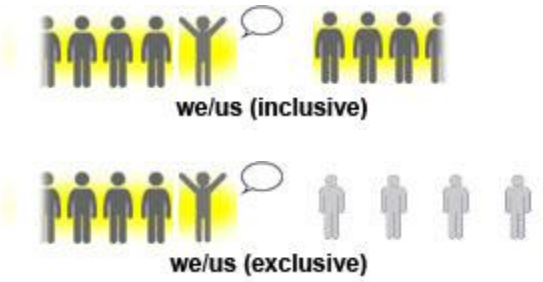
6:22

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” If your language has separate exclusive and inclusive forms of “we,” then you will need to understand what the speaker meant so that you can decide which form of “we” to use.

Examples From the Bible

Exclusive

> They said, “There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people.” (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Judges References:

1:1; 6:13; 9:28; 9:38; 11:2

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> “… Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

> Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun “I” or “you.”
(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun “I” or “you.”

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

> > But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Judges References:

2:22; 5:31; 6:12; 9:15; 10:10; 15:3; 15:18; 17:2; 19:19

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)

Judges References:

front:intro; 1:2; 3:24; 6:15; 7:13; 13:3; 14:5; 16:10; 17:2; 18:9; 19:9; 21:8

Forms of ‘You’ — Dual/Plural

Description

Some languages have a singular form of “you” for when the word “you” refers to just one person, and a plural form for when the word “you” refers to more than one person. Some languages also have a dual form of “you” for when the word “you” refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one person. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word “you” refers to, we need to look at the context to see how many people the speaker was speaking to.

Reasons This Is a Translation Issue

- Translators who speak a language that has distinct singular, dual, and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know how many people the speaker was addressing.

Examples From the Bible

> Then **James and John**, the sons of Zebedee, came up to him, saying to him, “Teacher, we desire that you to do for us whatever we ask you.” 36

> So he said to them, “What do **you** want me to do for **you**?” (Mark 10:35-36 ULT)

Jesus is asking the two, James and John, what they want him to do for them. If the target language has a dual form of “you,” use that. If the target language does not have a dual form, then the plural form would be appropriate.

> Jesus sent out two of his disciples and said to them, “Go into the village opposite us. As soon as **you** enter it, **you** will find a colt tied there, on which no one has yet sat. Untie it and bring it to me.” (Mark 11:1b-2 ULT)

The context makes it clear that Jesus is addressing two people. If the target language has a dual form of “you,” use that. If the target language does not have a dual form, then the plural form would be appropriate.

> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings. Consider it all joy, my brothers, when **you** experience various troubles. You know that the testing of **your** faith produces endurance. (James 1:1-3 ULT)

James wrote this letter to many people, so the word “you” refers to many people. If the target language has a plural form of “you,” it would be best to use it here.

Strategies for finding out how many people “you” refers to

(1) Look at the translationNotes to see if they tell whether “you” refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
(4) Look at the context to see who the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_youdual.

Judges References:

16:21

Forms of ‘You’ — Singular

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See Forms of ‘You’ — Singular to a Crowd.)

Examples From the Bible

> But he said, “All these things **I** have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things,

> as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word “you” and the commands “search” and “report” are plural.

Strategies for finding out how many people “you” refers to

(1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Judges References:

3:28; 5:2; 5:9; 5:16; 7:7; 7:15; 9:7; 9:33; 11:23; 11:26; 19:9; 19:20

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes in to his neighbor's wife**;
> **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word “the” in the noun phrase.
(2) Use the word “a” in the noun phrase.
(3) Use the word “any,” as in “any person” or “anyone.”
(4) Use the plural form, as in “people.”
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word “the” in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > “Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**.” (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **a man** who refuses to sell grain.”

(3) Use the word “any,” as in “any person” or “anyone.”

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **any man** who refuses to sell grain.”

(4) Use the plural form, as in “people” (or in this sentence, “men”).

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **men** who refuse to sell grain”

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **whoever** refuses to sell grain.”

Judges References:

1:intro; 1:1; 1:3; 3:3; 3:5; 3:31; 5:4; 5:24; 7:7; 8:24; 8:25; 12:15; 13:2; 18:1; 18:30; 19:11; 19:12; 20:41; 20:41; 21:1; 21:16; 21:17

Go and Come

Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring” when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say “I am coming,” while Spanish speakers say “I am going.” You will need to study the context in order to understand what is meant by the words “go” and “come” (and also “take” and “bring”), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words “go” and “come” or “take” and “bring” differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, “**Come**, you and all your household, into the ark.” (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham’s relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)

> "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"

Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)

> Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

> What did you travel out into the desert to see? A reed shaken by the wind?

Judges References:

1:3; 4:5; 4:8; 4:22; 6:21; 6:35; 7:5; 7:24; 8:15; 14:18

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

"A mouth" and "wisdom" are nouns, but in this figure of speech "wisdom" describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a 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**.

Judges References:

2:4; 2:15; 5:30; 7:3; 7:14; 9:4; 11:30; 13:10; 13:19; 16:24; 17:intro; 17:3; 17:4; 18:7; 18:14; 18:14; 18:17; 18:18; 18:27; 19:25; 20:4; 20:7; 20:37; 20:38; 21:2

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

> His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that "Beer Lahai Roi" means "Well of the Living One who sees me."

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)
>
> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**
>
> At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)
>
> > At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)
>
> > She called his name **Moses (which sounds like ‘drawn out’),** and she said, “For out of the water I drew him.”

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)
>
> > She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

> … a young man named **Saul**. (Acts 7:58b ULT)
>
> > … a young man named **Paul** 1

The footnote would look like:

> > [1] Most versions say “Saul” here, but most of the time in the Bible he is called “Paul.”

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

> a young man named **Saul** (Acts 7:58 ULT)
>
> > a young man named **Saul**

The footnote would look like:

> > [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)
>
> > It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

> > [1] This is the same man who was called Saul before Acts 13.

Judges References:

1:4; 1:5; 1:9; 1:10; 1:11; 1:16; 1:16; 1:17; 1:20; 1:21; 1:27; 1:35; 1:36; 2:1; 2:8; 2:9; 2:11; 2:13; 3:3; 3:7; 3:8; 3:13; 3:15; 3:31; 4:2; 4:4; 4:6; 4:11; 4:17; 5:14; 5:19; 5:23; 6:11; 6:32; 7:1; 7:3; 7:10; 7:24; 7:25; 7:25; 8:13; 8:29; 8:33; 9:6; 9:26; 9:28; 9:41; 9:46; 10:1; 10:3; 10:4; 10:6; 10:12; 11:1; 11:3; 11:24; 12:13; 12:13; 15:6; 15:8; 15:9; 16:31; 18:12; 20:33

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

> They will not leave **stone upon stone in you.** (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

> Moses was educated in **all the wisdom of the Egyptians.** (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

> The one who ignores instruction **will have poverty and shame,**
> but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

> And when you pray, do not make useless repetitions as **the Gentiles do,**
> **for they think that they will be heard because of their many words.**
> (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any,” or “rarely.”

Reason This Is a Translation Issue

1. Readers need to be able to understand whether or not a statement is literally true.
2. If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

Examples From the Bible

Examples of Hyperbole

> If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed … (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

> The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

> But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

> When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for

him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

> Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

> One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

> **A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

> They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word “all” is always a generalization that means “most.”

> Yahweh is righteous in **all** his ways
> and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

(1) Express the meaning without the exaggeration.
(2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
(3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

(1) Express the meaning without the exaggeration.

> The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)
>
> > The Philistines gathered together to fight against
> > Israel: 3,000 chariots, 6,000 men to drive the chariots,
> > and **a great number of troops**.

(2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”

> **The one who ignores instruction will have poverty and shame.**
> (Proverbs 13:18a ULT)
>
> > **In general,** the one who ignores instruction will have poverty and shame
>
> When you pray, do not make useless repetitions as the **Gentiles do,** for they think that they will be heard because of their many words. (Matthew 6:7 ULT)
>
> > And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

(3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > **Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him.
> > or:

> > **Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > The country of Judea and the people of Jerusalem went out to him.

Judges References:

6:5; 7:12; 9:51; 12:4; 16:16; 18:10; 18:24; 20:1; 20:11; 20:16; 20:40

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, “The Israelites went out defiantly.”

> the one who **lifts up my head** (Psalm 3:3b ULT)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

(1) Translate the meaning plainly without using an idiom.
(2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

(1) Translate the meaning plainly without using an idiom.

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)
>
> > Look, we all **belong to the same nation**.

> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.

> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
> > I am not worthy that you should enter **my house**.

(2) Use an idiom that people use in your own language that has the same meaning.

> Put these words **into your ears.** (Luke 9:44a ULT)
>
> > **Be all ears** when I say these words to you.

> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

Judges References:

front:intro; 1:5; 1:8; 1:21; 1:26; 1:35; 2:3; 2:7; 2:8; 2:11; 2:14; 2:18; 2:20; 3:7; 3:8; 3:10; 3:12; 4:9; 4:14; 4:15; 4:22; 5:7; 5:12; 5:15; 5:23; 5:24; 5:29; 6:3; 6:6; 6:16; 6:17; 6:17; 6:19; 6:22; 6:25; 6:29; 6:31; 6:33; 6:39; 7:9; 7:12; 7:15; 8:10; 8:11; 8:20; 8:21; 8:32; 9:7; 9:17; 9:18; 9:24; 9:24; 9:29; 9:32; 9:33; 9:34; 9:35; 9:48; 10:1; 10:6; 10:7; 10:18; 10:18; 11:3; 11:3; 11:9; 11:12; 11:18; 11:25; 11:33; 11:40; 12:3; 12:4; 12:9; 12:9; 13:4; 13:5; 13:10; 13:12; 13:13; 13:15; 14:1; 14:3; 14:6; 14:7; 14:16; 14:19; 14:19; 15:1; 15:8; 15:14; 16:5; 16:7; 16:9; 16:17; 16:20; 16:25; 16:28; 17:5; 17:6; 17:8; 17:12; 18:1; 18:2; 18:3; 18:4; 18:7; 18:9; 18:20; 18:23; 18:24; 18:24; 18:24; 18:25; 18:27; 18:28; 18:30; 19:3; 19:6; 19:8; 19:9; 19:14; 19:17; 19:20; 19:20; 19:22; 19:22; 19:22; 19:22; 19:26; 19:28; 19:30; 20:13; 20:21; 20:25; 20:28; 20:30; 20:31; 20:34; 20:36; 20:37; 20:41; 20:41; 20:48; 21:10; 21:11; 21:12; 21:19; 21:19

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you;
> **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go,
> and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
(3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)

> **You are now clean.**
> **I now cleanse you.**

God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

> God said, "**There is now** light" and there was light.

God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

> God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

Do not let covenant faithfulness and trustworthiness leave you;
tie them on your neck, write them on the tablet of your heart,
and find favor and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

> Do not let covenant faithfulness and trustworthiness
> leave you;
> tie them on your neck, write them on the tablet of

> your heart,
> **then you will find favor** and good insight in the eyes
> of God and man!

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, 'Let there be light,' **so** there was light.
> > God said, "Light must be;" **as a result**, there was
> > light.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> "**If** you teach a child the way he should go,
> **then** when he is old he will not turn away from that instruction."

Judges References:

1:15; 4:18; 9:8

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may

> > go into the surrounding villages and countryside to find lodging and food.”
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people’s ancestors treated the false prophets, then woe to you!

Judges References:

3:26; 4:1; 10:7; 14:6; 16:23; 16:23; 20:1; 20:10

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from 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**.

Judges References:

1:1; 3:8; 3:18; 6:7; 6:11; 6:25; 6:33; 7:8; 8:4; 8:10; 8:33; 9:1; 9:23; 10:7; 10:17; 11:4; 11:5; 13:19; 13:20; 14:11; 14:15; 14:17; 15:1; 16:4; 16:25; 19:1

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** … **This man** came to Jesus at night … Jesus replied and said to **him** … (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her … (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See **Verbs**.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth … (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave

> him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who “he” refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.
>
> > Joseph’s master took **him** and put **him** in prison, in the place where all the king’s prisoners were put, and **he** stayed there in the prison.

Judges References:

4:4; 6:8; 6:11; 6:20; 8:31; 9:28; 9:46; 9:53; 10:18; 11:1; 13:2; 16:4; 17:1; 17:5; 17:7; 19:1; 19:1; 20:4

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that

their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
> > or:
> > **You act like it is good to reject God's commandment** so you may keep your tradition!
>
> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

> > I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!
>
> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)
>
> > 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,**
> **and the number of your days is many!** (Job 38:20-21 ULT)
>
> > Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

Judges References:

9:15; 10:14

Irregular Use of Tenses

Description

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the "predictive past" or "prophetic perfect."

> Therefore my people have gone into captivity for lack of understanding;
> their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered

> Jericho and its king and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen far in the future, but he used the past tense when he said, "the Lord came."

Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the "historical present."

> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

Examples From the Bible

> And Simon and the ones with him searched for him 37 and found him and say to him, “Everyone is seeking you.” 38 And he says to them, “Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the “imminent future.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night I am going out in the midst of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

Examples From the Bible

> For behold me, raising up the Chaldeans, that fierce and impetuous nation… (Habakkuk 1:6 ULT)

> Therefore, remember from where you have fallen and repent and do the first works. But if not, I am coming to you and I will remove your lampstand from its place—if you do not repent. (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the present tense continues the sense of the predictive past, communicating future events that are sure to happen.

Translation Strategies

If the tense that is used in the Literal Translation would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) Use the past tense to refer to past events.
(3) Use the tense that your language commonly uses to communicate the time of the event.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

> > For to us a child **will be born**, to us a son **will be given**.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)

> > Yahweh said to Joshua, “See, **I will deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)

> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will go out** in the midst of Egypt,

(2) Use the past tense to refer to past events.

> And Simon and the ones with him searched for him and found him and **say** to him, “Everyone is seeking you.” And he **says** to them, “Let us go elsewhere, (Mark 1:36-38 ULT)

> > And Simon and the ones with him searched for him and found him and **said** to him, “Everyone is seeking you.” And he **said** to them, “Let us go elsewhere,

> And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

> > And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

(3) Use the tense that your language commonly uses to communicate the time of the event.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)

> > Yahweh said to Joshua, “See, **I am delivering** Jericho and its king and its powerful soldiers into your hand.” Or: Yahweh said to Joshua, “See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)

> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will be going out** in the midst of

> Egypt,
> Or: And Moses said, “Thus says Yahweh: ‘About the middle of the night **I shall certainly go out** in the midst of Egypt,

Judges References:

1:15; 2:1; 5:3; 5:17; 9:32; 9:33; 9:42; 11:6

Kinship

Description

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, “I see **your father’s** attitude toward me has changed, but the God of my father has been with me.” (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man’s father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man’s father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses’s older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi’s daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth's husband's brother. This may be a different term in your language than if she had been Ruth's husband's sister.

> Then Boaz said to Ruth, "Will you not listen to me, **my daughter**?" (Ruth 2:8a ULT)

Boaz is not Ruth's father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker's (or referent's) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her "eonni," which is the term a woman uses for her older sister.

> Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevéstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.
>
> Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

Judges References:

1:16; 4:11; 8:19; 8:22; 8:30; 9:1; 9:5; 9:21; 9:24; 11:3; 12:14; 13:11; 14:3; 14:11; 14:15; 14:15; 14:20; 15:1; 15:6; 19:4; 19:5

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it,
> > and he approached the door of the tower **to burn it**.
> > (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase

can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Judges References:

1:6; 1:15; 1:17; 2:5; 4:15; 4:17; 4:20; 5:13; 7:5; 7:6; 7:13; 9:49; 9:52; 10:14; 11:14; 11:30; 11:34; 11:37; 11:39; 12:1; 13:14; 13:21; 13:24; 14:15; 15:6; 15:14; 15:15; 15:19; 16:23; 16:28; 18:1; 18:29; 20:22; 21:21

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> … I praise you, Father, Lord of **heaven and earth** …, (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.
(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything**.

> **From the rising of the sun to its setting**, Yahweh’s name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh’s name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

Judges References:

5:6; 5:10; 9:2

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The

writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a "passive" metaphor, in contrast to uncommon metaphors, which we describe as being "active." Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these "dead metaphors." Passive metaphors are extremely common. Examples in English include the terms "table **leg**," "family **tree**," "book **leaf**" (meaning a page in a book), or the word "crane" (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word "hand" to represent "power," using the word "face" to represent "presence," and speaking of emotions or moral qualities as if they were "clothing."

Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction "up" (the Image) often represents the concepts of "more" or "better" (the Idea). Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going **up**," "A **highly** intelligent man," and also the opposite kind of idea: "The temperature is going **down**," and "I am feeling very **low**."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages because they serve as convenient ways to organize thought. In general, people like

to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat **up**." More is spoken of as up.
- "Let us **go ahead** with our debate." Doing what was planned is spoken of as walking or advancing.
- "You **defend** your theory well." Argument is spoken of as war.
- "A **flow** of words." Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see **Biblical Imagery — Common Patterns** and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun's rays as if they were wings. Also, he speaks

of these wings as if they were bringing medicine that would heal his people. Here is another example:

> And he said to them, “Go and tell that fox …” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator’s special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> Jesus said to them, “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is “I” (meaning Jesus himself) and the **Image** is “bread.” Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is “life.” In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples From the Bible

> Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria (“you,” the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> Yet, Yahweh, you are our father; **we are the clay**. **You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter’s clay and “us” is that **neither the clay nor God’s people have a right to complain about what they are becoming**.

> Jesus said to them, “Take heed and beware of **the yeast of the Pharisees and Sadducees**.” The disciples reasoned among themselves and said, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See Simile.
(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
(7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
(8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)
>
> > Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, “He wrote this commandment to you because of your **hardness of heart.**” (Mark 10:5 ULT)

> > It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”

> Yet, Yahweh, you are our father; we **are the clay.** You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)
>
> > Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

> Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > "And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."
> > "And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

> > Yahweh lives; may he be praised because he is the
> > rock **under which I can hide from my enemies**.
> > May the God of my salvation be exalted.
>
> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)
>
> > Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)
>
> > I will make you to become **people who gather men**.
> > Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see **Biblical Imagery — Common Patterns** 🔗.

Judges References:

front:intro; 1:1; 1:3; 1:7; 1:8; 1:8; 1:16; 1:16; 1:19; 1:20; 1:21; 1:22; 1:22; 1:23; 1:27; 1:34; 1:35; 2:intro; 2:1; 2:3; 2:3; 2:4; 2:4; 2:6; 2:12; 2:14; 2:14; 2:14; 2:15; 2:16; 2:17; 2:17; 2:18; 2:19; 2:19; 2:19; 2:19; 2:22; 3:2; 3:8; 3:9; 3:10; 3:13; 3:15; 3:15; 4:1; 4:2; 4:9; 4:9; 4:22; 5:4; 5:5; 5:5; 5:6; 5:7; 5:7; 5:9; 5:12; 5:14; 5:15; 5:16; 5:18; 5:27; 6:1; 6:8; 6:13; 6:34; 7:4; 8:2; 8:3; 8:27; 8:27; 8:27; 8:28; 8:33; 8:33; 8:34; 8:35; 9:3; 9:3; 9:4; 9:15; 9:16; 9:18; 9:18; 9:20; 9:26; 9:27; 9:28; 9:30; 9:31; 9:31; 9:41; 9:45; 9:46; 9:56; 9:57; 9:57; 10:6; 10:8; 10:9; 10:9; 10:16; 10:18; 11:2; 11:7; 11:8; 11:9; 11:10; 11:11; 11:26; 11:29; 11:35; 11:35; 12:1; 13:1; 14:16;

14:18; 15:14; 15:19; 16:15; 16:16; 16:17; 16:20; 16:26; 17:5; 17:10; 18:8; 18:9; 18:14; 18:19; 18:19; 18:25; 18:29; 18:31; 19:1; 19:12; 19:18; 19:18; 19:23; 20:1; 20:2; 20:6; 20:7; 20:13; 20:13; 20:16; 20:23; 20:33; 20:34; 20:45; 20:48; 21:2; 21:5; 21:6; 21:6; 21:15; 21:17; 21:21; 21:23; 21:24

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. “Throne” is a metonym for “kingly authority,” “kingship,” or “reign.” This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)
>
> > He took the cup in the same way after supper, saying,
> > "**The wine in this cup** is the new covenant in my
> > blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of
> > his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor,
> > King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming
> > **punishment**?"

To learn about some common metonymies, see **Biblical Imagery — Common Metonymies** 🔗.

Judges References:

front:intro; 1:intro; 1:2; 1:2; 1:4; 1:4; 1:8; 1:8; 1:15; 1:25; 2:2; 2:7; 2:14; 2:18; 2:20; 3:10; 3:13; 3:27; 3:28; 4:1; 4:10; 4:11; 4:14; 4:16; 4:17; 4:23; 4:24; 5:1; 5:8; 5:11; 5:14; 5:17; 5:19; 5:19; 5:27; 5:28; 5:28; 5:30; 5:30; 6:1; 6:1; 6:1; 6:2; 6:8; 6:10; 6:11; 6:13; 6:14; 6:21; 6:22; 6:24; 6:26; 6:27; 6:34; 7:2; 7:2; 7:9; 7:14; 7:20; 7:21; 7:22; 7:24; 8:2; 8:3; 8:3; 8:5; 8:6; 8:10; 8:10; 8:11; 8:11; 8:11; 8:12; 8:26; 8:28; 8:28; 9:2; 9:3; 9:4; 9:16; 9:21; 9:27; 9:28; 9:30; 9:31; 9:38; 9:39; 9:40; 9:52; 10:9; 10:12; 10:15; 10:15; 10:16; 11:4; 11:7; 11:10; 11:11; 11:11; 11:20; 11:21; 11:22; 11:28; 11:35; 11:36; 11:36; 12:2; 12:4; 12:5; 12:6; 13:1; 13:5; 13:9; 13:9; 13:12; 13:15; 13:17; 14:3; 14:10; 14:19; 15:1; 15:12; 15:12; 15:18; 15:20; 16:13; 16:16; 16:17; 16:23; 17:2; 17:6; 17:7; 18:1; 18:1; 18:2; 18:6; 18:10; 18:10; 18:11; 18:19; 18:25; 18:25; 18:30; 19:2; 19:8; 19:9; 19:9; 19:11; 19:24; 19:25; 19:29; 19:30; 20:7; 20:13; 20:15; 20:18; 20:23; 20:27; 20:28; 20:28; 20:40; 20:43; 20:44; 20:45; 20:46; 21:1; 21:2; 21:12; 21:19; 21:24; 21:25

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
> > The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)

> Blessed are **people who are meek**.

Judges References:

5:22; 5:29; 6:15; 9:40; 16:24; 17:6; 18:19; 18:29; 20:32

Numbers

Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language's words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Judges References:

1:4; 1:7; 4:6; 4:10; 5:8; 6:15; 16:5; 17:2; 20:35

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

Description

There are two types of oath in the Bible. We can call the first type a “Promise” oath, and the second type a “Truth” oath.

Promise Oath

In this type of oath, the person saying it is promising to do something. As a guarantee that the person taking the oath will do what he promises, the person calls on God to witness the oath and to punish him severely if he does not do the thing promised. A complete Promise oath has four parts, but some of them are often left unspoken and only implied:

1. Calling on God to witness the oath and judge the person making it
2. Making the promise (may be implied as the opposite of the violation)
3. Telling what would be a violation of the oath (may be implied as the opposite of the promise)
4. Saying what punishment God would do if the person violates the oath (often implied)

Truth Oath

In this type of oath, the person saying it is affirming that what he is saying is true, and he guarantees that it is true by naming the life of God. Sometimes the person will not name God directly but will instead name something holy that is associated with God, such as the temple. In some situations, a person might name a revered person, such as a king. The implication is that if the person’s statement proves to be false, that person will lose any relationship to God or to the revered person. These oaths have three parts, but the third part is implied and not stated:

1. Naming something holy, usually the life of God or of someone who is revered.
2. Making the statement.
3. Implied: The speaker and hearers of the oath understand that the speaker forfeits his relationship to God or to the revered person if his statement is false.

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what would happen if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

Promise Oath

> “I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God’s punishment.

Truth Oath

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step!” (1 Samuel 20:3)

Here David uses a truth oath to convince Jonathan that Saul does indeed want to kill David. David says this because Jonathan had been trying to assure David that he had nothing to fear from Saul. But Jonathan knows that David holds both Yahweh’s and Jonathan’s life as sacred, and so this oath convinces Jonathan that David truly believes what he is saying.

> The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh. (1 Samuel 1:26 ULT)

Hannah is speaking to the priest Eli. She demonstrates that she holds the priest’s life as sacred by swearing by it that what she is saying is true.

And Elijah said, “The life of Yahweh of armies, before whom I stand, that I will appear before him today.” (1 Kings 18:15 ULT)

Elijah uses this oath to convince Obadiah to announce his arrival to Ahab. Obadiah knows that Elijah would never break his relationship to Yahweh.

Combination oath

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

Joseph is speaking to his brothers as an Egyptian official, and so he swears by the life of Pharaoh rather than by the life of the God of the Hebrews. Joseph combines the two types of oaths here by using a conditional "if" statement (part 3 of the "Promise" oath). He leaves unstated the "then" part of the oath which would be either a punishment from Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

And Saul said, “May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan.”

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh’s life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

I swear by the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: “May Yahweh do thus to me, and thus may he add, if death separates between me and between you.”

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

Then David made a statement to Jonathan to convince him that he truly believed that he was in danger: "But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!"

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, 'I made Abram rich.'

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

Judges References:

8:19; 11:10

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)
>
> > 20 But then Herod … had John locked up in prison.
> > 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

> > Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

> > 8,10 Joshua commanded the people, saying, “Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout.” Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets…
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Judges References:

7:7; 8:11; 8:12; 8:34; 10:8; 11:2; 11:11; 14:12; 16:20; 16:25; 19:8; 19:17

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use “one” with the first item and “another” or “the next” with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.
> >
> > There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)
>
> > A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of

> > Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

Judges References:

6:25; 19:5; 19:8; 20:22; 20:24; 20:25; 20:30; 20:39

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

Description

A parable is a short story that is told to teach something that is true. The events in a parable are usually things that could or often do happen, but they are not specific events that actually did happen. They are told only to teach the lesson that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you to identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as simile and metaphor. Sometimes the person telling the parable explains the lesson afterward, but often the person does not.

> Then he also told them a parable. “A blind man is not able to guide a blind man, is he? Would not both fall into a pit?” (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

> Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field.

> This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.
(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

> Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

> > Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**"

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

> > Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

> **Jesus also said to them**, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)

> > **Jesus told them a parable about why they should witness openly.** Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under

> the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

> **Then Jesus presented another parable to them about how the kingdom of God grows**. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

Judges References:

9:8

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything…does" corresponds to "all the paths…takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)
>
> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

Judges References:

4:8; 4:16; 5:intro; 5:2; 5:23; 5:24; 5:26; 5:27; 5:28; 6:8; 9:28; 10:6; 11:22; 20:8; 21:24

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Judges References:

1:intro; 1:1; 1:3; 1:17; 3:11; 3:16; 3:30; 4:16; 5:20; 5:26; 5:31; 6:35; 7:22; 8:28; 9:15; 11:19; 16:3; 16:17; 18:5; 20:23; 20:28

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> >
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

• the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

• the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

• The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)

> Yahweh,…**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

• old words and expressions
• dramatic imagery
• different use of grammar — including:
  ◦ incomplete sentences
  ◦ lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me.
> (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever. Oh, give thanks to the God of gods, for his coven
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or
> stand in the pathway with sinners, or sit in the assembly of mockers. But

> his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> > "Happy is the person not encouraged **to sin**,
> > Disrespect for God he will not **begin**, To those who
> > laugh at God he is **no kin.** God is his constant
> > **delight**, He does what God says **is right**, He thinks of
> > it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> > This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> > The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh's law, and they think about it all the time.

Judges References:

3:4; 4:6; 4:7; 5:2; 5:12; 5:12; 15:16; 15:16; 21:2

Politeness

Description

People say certain things, or say things in a certain way, in order to communicate that they respect the people to whom they are speaking. We can refer to this as speaking politely. The ways of speaking politely are generally agreed on by those who share a culture. People also use polite ways of speaking to avoid offending others. This can be especially important if the person being addressed has an influential or powerful position.

Reasons This Is a Translation Issue:

Every language has ways to communicate politeness to other speakers of that language, but different languages do not communicate politeness in the same ways. A phrase that is polite in one language may be offensive in another language, or it may simply be confusing. Translators need to recognize politeness in the Bible and communicate the same polite meaning using the appropriate form of politeness in the target language.

Examples From the Bible

> **do not trouble yourself** (Luke 7:6 ULT)

The centurion sent friends to give Jesus this polite message that Jesus should not come to his house.

> **I ask you, have me excused** (Luke 14:18 ULT)

In this culture, this was a polite formula for declining a social invitation.

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

Ruth uses several phrases of politeness as she talks to Boaz. **May I find favor in your eyes** is an idiomatic phrase that communicates that Boaz is in a high position, **my lord** is an honorific form of address, and she refers to herself humbly as **your female servant** even though she is not actually one of his servants.

> **Please** let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

Abraham describes his generosity as something small in order to be polite. This was a way to communicate to his guests that they were not imposing on him at all. Abraham also uses a word translated as "please" to make his request more polite.

> Then he brought him outside and said, "**Please** look at the heavens and count the stars…" (Genesis 15:5)

In the above example, God is speaking to Abram, inviting him to look at the stars. He also uses the word translated as "please." God has no need to be polite, but this communicates respect for Abram.

Honorifics

A specific category of politeness is the way that people address other people who are important, powerful, or worthy of honor in other ways. We can refer to this form of politeness as using honorific language. Honorific language can be in the form of special titles or, in some languages, special forms of the words used.

> to the **most excellent** Governor Felix (Acts 23:26 ULT)

The expression **most excellent** was an honorific title by which people addressed Roman government officials.

> **O king, live forever!** (Daniel 5:10 ULT)

This was the polite and respectful way to address the king before saying anything else to him.

Politeness under other categories

People often use language that is non-standard or figurative to communicate politeness. In these cases, there will be a Translation Note under the category of the figure of speech rather than under the category of politeness. The Note will discuss the issue of the figurative speech and then also mention that this is being used to be polite. For example, the following verses will have Translation Notes under the categories given rather than under politeness.

Metaphor

> Men, **brothers and fathers**, hear my defense to you now. (Acts 22:1 ULT)

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully.

Idiom

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

The Ethiopian official is using an idiomatic expression as a polite way to introduce a request.

Symbolic action

> **And having fallen down**, they worshiped him (Matt 2:11 ULT)

The act of kneeling down before someone showed deep respect for the person.

Speaking of oneself in the third person

> please do not pass by **your servant**. (Gen 18:3 ULT)

Abraham refers to himself as **your servant** here in order to show respect to his guests.

Euphemism

> And having said this, **he fell asleep**. (Acts 7:60 ULT)

Luke is describing the death of Stephen when he says **he fell asleep**. He is using this polite way of referring to something unpleasant to avoid offending his readers.

Other Uses of the Imperative

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

The verb **pray** is an imperative, but it communicates a polite request rather than a command.

Rhetorical question

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. But Martha respects Jesus, so she uses the question form to make her complaint more polite.

Translation Strategies

If the phrase used in the ULT would be natural and be a polite expression in your language, consider using it. If not, use the strategy below.

(1) Use a phrase that would be both natural and polite in your language for this situation.

Examples of Translation Strategies Applied

(1) Use a phrase that would be both natural and polite in your language for this situation.

> **do not trouble yourself** (Luke 7:6 ULT)

I do not want you to go out of your way
or
Please do not bother

> **I ask you, have me excused** (Luke 14:18 ULT)

Please accept my apology for not being able to attend

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

You are too kind to me, good sir; you have comforted me and you have spoken to my heart **even though I am not worthy of it**.

> Please let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

I have **plenty** of water… I also have **plenty** of food

> "**Please** look at the heavens and count the stars…" (Genesis 15:5)

"Look up at the heavens, **if you will**, and count the stars…"

> **O king, live forever!** (Daniel 5:10 ULT)

Your majesty, **I wish you well**!

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

Please tell me, about whom is the prophet saying this…?

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

Please pray to the Lord for me so that nothing of which you have spoken may come upon me.
or
I ask you to pray to the Lord for me so that nothing of which you have spoken may come upon me.

> **Lord, are you not concerned that my sister has left me alone to serve**?
> (Luke 10:40 ULT)

Lord, it seems as if you do not care that my sister has left me alone to serve.

Judges References:

6:13; 6:15; 8:24; 13:15; 19:5; 19:19

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my **grandfather's** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.

> The clothes of me - my clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.

> The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John

> A teacher of Israel - Israel's teacher — a person who teaches Israel

- Association — A particular thing is associated with a particular person, place, or thing.

> The sickness of David - David's sickness — the sickness that David is experiencing

> the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

• Contents — Something has something in it.

> a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

• Part and whole: One thing is part of another.

> my head — the head that is part of my body

> the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

• You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.

- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)

> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

Judges References:

5:12; 5:13; 5:25; 9:24; 10:6; 10:8; 14:5; 16:27; 20:48

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> Therefore my people have gone into captivity for lack of understanding;
> their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given;
> and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) If it refers to something in the immediate future, use a form that would show that.
(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
> > For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

> Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers.”

(3) Some languages may use the present tense to show that something will happen very soon.

> Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, I **am delivering** over to you Jericho, its king, and its powerful soldiers.”

Judges References:

4:14; 7:9; 18:10

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from 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.

Judges References:

1:11; 1:16; 1:20; 1:34; 1:35; 2:9; 2:18; 2:22; 3:2; 3:6; 3:18; 3:19; 3:19; 3:21; 3:24; 3:31; 4:3; 4:12; 5:intro; 5:3; 5:7; 5:8; 5:13; 5:15; 5:21; 5:22; 5:25; 5:26; 6:3; 6:35; 7:4; 7:8; 7:14; 7:19; 8:27; 9:7; 9:9; 9:10; 9:12; 9:14; 9:27; 9:28; 9:33; 9:42; 9:44; 10:4; 10:8; 11:13; 11:15; 12:4; 13:19; 14:3; 15:3; 15:5; 15:6; 15:14; 16:7; 17:3; 17:4; 18:2; 18:2; 18:18; 18:23; 19:4; 19:29; 19:30; 20:28; 20:32; 20:34; 20:39; 20:39; 20:42; 20:42; 20:43; 20:45; 20:45

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

> Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

> Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer, or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULT)

Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

Examples From the Bible

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

> Like vinegar on the teeth and smoke in the eyes,
>
> so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

> The way of Yahweh protects those who have integrity,
>
> but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

(1) Find out how people say proverbs in your language, and use one of those ways.
(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
(4) Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

> > It is better to have a good name than to have great riches,
> >
> > and to be favored by people than to have silver and gold.
>
> > Wise people choose a good name over great riches,
> >
> > and favor over silver and gold.
>
> > Try to have a good reputation rather than great riches.
>
> > Will riches really help you?
> >
> > I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

> Like **snow in summer** or rain in harvest,
>
> so a fool does not deserve honor. (Proverbs 26:1 ULT)

> > It is not natural for **a cold wind to blow in the hot season** or for it to rain in the harvest season;
> >
> > And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

> Do not boast about tomorrow,
>
> for you do not know what a day may bring. (Proverbs 27:1a ULT)
>
> > Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

> There is a generation that curses their father
>
> and does not bless their mother.
>
> There is a generation that is pure in their own eyes,

> and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

> > People who do not respect their parents think that
> > they are righteous,
> >
> > and they do not turn away from their sin.

Judges References:

8:21

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said.** “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

> But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

> So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> “I will hide my face from them,” **he said,** “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning "said."

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, "Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him." (Acts 25:5 ULT)
>
> > "Therefore, those who can should go there with us," **he said**. "If there is something wrong with the man, you should accuse him."

> > "Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him," **he said**.

> > “Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

(2) Decide whether to use one or two words meaning “said.”

> But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)
>
> > But his mother **replied**, “No. Rather, he will be called John.”

> > But his mother **said**, “No. Rather, he will be called John.”

> > But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

Judges References:

5:1; 13:6; 14:2

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark “ immediately before a quote and ” immediately after it.

- John said, “I do not know when I will arrive.”

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, “John said, ‘I do not know when I will arrive.’ ”
- Bob said, “Mary told me, ‘John said, “I do not know when I will arrive.” ’ ”

Some languages use other kinds of quotation marks: Here are some examples: , ‘ ’ „ “ ” ‹ › « » ⁊ — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, “That is Elijah the Tishbite.” (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, “Who is the man who said to you, **‘Pick it up and walk’**?” (John 5:12 ULT)
>
> He sent two of the disciples, saying, “Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **‘Why are you untying it?’** you will say thus, **‘The Lord has need of it.’**” (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, “Because I thought, ‘Surely there is no fear of God in this place, and they will kill me because of my wife.’ Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father’s house and travel from place to place, I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, “**He is my brother**.”’” (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal**

> **Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”” (2 Kings 1:6 ULT)

> > They told him **that** a man came to meet them who said to them, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”” (2 Kings 1:6 ULT)

> > They said to him,

> A man came to meet us who said to us, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”””

Judges References:

5:2; 5:31; 6:32; 8:21

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons This Is a Translation Issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

> But Paul said, "I, however, was indeed born a citizen." (Acts 22:28b ULT)

Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray." (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, “You say that I am a king.” (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

> Abraham said, “… I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, **“He is my brother.”**’” (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’**”’” (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

(1) Translate all of the quotes as direct quotes.
(2) Translate one or some of the quotes as indirect quotes. (See Direct and Indirect Quotations.)

Examples of Translation Strategies Applied

(1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

> Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)
>
> > Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'**"

(2) Translate one or some of the quotes as indirect quotes. In English the word “that” can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

> And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Speak to them and say, ‘During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.’” (Exodus 16:11-12 ULT)
>
> > And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God.’”
>
> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”””” (2 Kings 1:6 ULT)
>
> > They told him **that** a man had come to meet **them** who said to **them**, “Go back to the king who sent you, and tell him **that** Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”

Judges References:

2:1; 2:2; 2:3; 4:6; 4:7; 4:20; 5:23; 5:28; 5:30; 6:8; 6:10; 6:13; 7:3; 7:4; 7:18; 8:15; 9:2; 9:8; 9:9; 9:10; 9:11; 9:12; 9:13; 9:14; 9:15; 9:38; 9:54; 11:15; 11:17; 11:19; 13:7; 16:15; 18:5; 18:24; 21:22

Reduplication

Description

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

> > To the woman he said, “I will greatly multiply your pain and your childbearing…”

> To be circumcised he must be circumcised (Genesis 17:13 ULT)

> > He certainly must be circumcised
> > Or By all means, he must be circumcised

> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

> > Begin to completely possess his land
> > Or Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

> > You are my God! Why, then, have you forsaken me?
> > Or My God, oh, why have you forsaken me?

> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

> > “Alas, Babylon the Great has fallen!

Judges References:

4:9; 4:24; 4:24; 5:7; 5:12; 5:22; 5:23; 7:19; 8:25; 9:8; 11:25; 11:30; 11:35; 13:22; 14:9; 14:12; 15:2; 15:13; 16:11; 17:3; 20:39; 21:5

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above **to remind** King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order **to rebuke** him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above **to remind** his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then **rebuked** his people for forgetting him who is so much greater than those things.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above **to show deep emotion**. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above **to show how surprised and happy she was** that the mother of her Lord came to her.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above **to remind** the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on **to teach them** about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question **to teach** the people in an emphatic way that God gives good things to those who ask him.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden … (Luke 13:18b-19a ULT)

Jesus used the question above **to introduce what he was going to talk about**. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to express surprise or other emotion? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)
>
> > **This is what the kingdom of God is like.** It is like a mustard seed …

> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)
>
> > **You should not insult God's high priest!**

> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)
>
> > **I wish I had died when I came out from the womb!**

> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)
>
> > **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

> **Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)
>
> > You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > If your son asks you for a loaf of bread, **would you give him a stone**?

> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

> **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number!

> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

Judges References:

2:2; 4:6; 4:7; 4:14; 5:8; 5:16; 5:17; 5:30; 6:13; 6:14; 6:15; 6:31; 8:1; 8:2; 8:3; 8:6; 8:15; 8:18; 9:2; 9:9; 9:11; 9:13; 9:28; 9:28; 9:38; 9:38; 9:38; 11:7; 11:7; 11:12; 11:23; 11:24; 11:25; 11:26; 12:3; 13:18; 14:3; 14:15; 14:16; 14:18; 15:2; 15:11; 15:18; 16:15; 18:9; 18:14; 18:18; 18:19; 18:24; 18:24; 20:12; 21:3

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus’ enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God’s word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person’s flesh. God’s word is very effective in showing what is in a person’s heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.

> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to **protect you**, but you refused!

Judges References:

5:31; 7:12; 7:12; 15:14; 16:9; 16:12; 17:11; 20:1; 20:8; 20:11

Singular Pronouns that refer to Groups

Description

The Bible was written in Hebrew, Aramaic and Greek. These languages have a singular form of “you” for when the word “you” refers to just one person, and a plural form for when the word “you” refers to more than one person. However, sometimes speakers in the Bible used the singular form of “you” even though they were speaking to a group of people. This is not obvious when you read the Bible in English because English does not have different forms that indicate where “you” is singular and where “you” is plural. But you may see this if you read a Bible in a language that does have distinct forms.

Also, speakers and writers of the Old Testament often referred to groups of people with the singular pronoun “he,” rather than with the plural pronoun “they.”

Finally, Old Testament speakers and writers sometimes referred to actions that they performed as part of a group by saying ‘I’ did it when, really, the whole group was involved.

Reason This Is a Translation Issue

- For many languages, a translator who reads a Bible with a general form of “you” will need to know whether the speaker was speaking to one person or to more than one.
- In some languages, it might be confusing if a speaker uses a singular pronoun when speaking to or about more than one person.

Examples From the Bible

> 1 Now take heed that **you** do not do **your** acts of righteousness before people to be seen by them, otherwise **you** will not have a reward with **your** Father who is in heaven. 2 So when **you** give alms, do not sound a trumpet before **yourself** as the hypocrites do in the synagogues and in the streets, so that they may have the praise of people. Truly I say to **you**, they have received their reward. (Matthew 6:1-2 ULT)

Jesus said this to a crowd. He used “you” plural in verse 1, and “you” singular in the first sentence of verse 2. Then, in the last sentence, he used the plural again.

> God spoke all these words: “I am Yahweh, **your** God, who brought **you** out of the land of Egypt, out of the house of slavery. **You** must have no other gods before me.” (Exodus 20:1-3 ULT)

God said this to all the people of Israel. He had taken them all out of Egypt and he wanted them all to obey him, but he used the singular form of you here when speaking to them.

> This is what Yahweh says,
> “For three sins of Edom,
> even for four,
> I will not turn away punishment,
> because **he** pursued **his** brother with the sword
> and cast off all pity.
> **His** anger raged continually,
> and **his** wrath lasted forever.” (Amos 1:11 ULT)

Yahweh said these things about the nation of Edom, not about only one person.

> And I arose in the night, myself and a few men with me. And I was going up by the wadi at night, and I was looking intently at the wall. And I turned back, and I entered by the gate of the valley, and I returned. (Nehemiah 2:12a,15 ULT)

Nehemiah makes clear that he brought other people with him on his inspection tour of the wall of Jerusalem. But as he describes the tour, he just says “I” did this and that.

Translation Strategies

If the singular form of the pronoun would be natural when referring to a group of people, consider using it.

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

- Whether you can use use the singular form of the pronoun may depend on who the speaker is and who the people are that he is talking about or talking to.
- It may also depend on what the speaker is saying.

Translation Strategies Applied

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

> This is what Yahweh says,
> "For three sins of Edom,
> even for four,
> I will not turn away punishment,
> because **he** pursued **his** brother with the sword
> and cast off all pity.
> **His** anger raged continually,
> and **his** wrath lasted forever." (Amos 1:11 ULT)

> > This is what Yahweh says,
> > "For three sins of Edom,
> > even for four,
> > I will not turn away punishment,
> > because **they** pursued **their brothers** with the sword
> > and cast off all pity.
> > **Their** anger raged continually,
> > and **their** wrath lasted forever."

> And I arose in the night, myself and a few men with me. And **I** was going up by the wadi at night, and **I** was looking intently at the wall. And **I** turned back, and **I** entered by the gate of the valley, and **I** returned. (Nehemiah 2:12a,15 ULT)

> > And I arose in the night, myself and a few men with me. … And **we** were going up by the wadi at night and **we** were looking intently at the wall. And **we** turned back and **we** entered by the gate of the valley, and **we** returned.

Judges References:

5:intro; 11:12

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is

> polite to clear one's throat when wanting to be let into a house, you could use that.
>
> > Look, I stand at the door and clear my throat.

Judges References:

2:intro; 2:12; 3:20; 4:5; 5:2; 5:14; 5:25; 6:26; 8:20; 9:5; 9:6; 9:7; 9:45; 10:4; 11:35; 12:14; 13:5; 13:20; 15:1; 16:13; 19:15; 19:29

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished.
> (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen

to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
> > **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

Judges References:

front:intro; 1:4; 1:5; 1:8; 1:9; 1:10; 1:18; 2:23; 3:4; 3:10; 3:10; 3:12; 3:15; 4:11; 4:16; 4:23; 5:8; 5:8; 5:11; 5:11; 5:14; 5:15; 5:19; 5:19; 5:21; 5:30; 5:30; 6:3; 6:36; 7:3; 7:11; 7:15; 8:5;

8:10; 9:22; 9:39; 9:40; 10:16; 11:31; 13:16; 14:17; 16:16; 16:19; 16:30; 17:3; 19:5; 19:21; 19:21; 20:intro; 20:2; 20:6

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> 10 See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. 11 [1]

> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest copies. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house … 11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, “Listen to me, all of you,
> and understand. 15 There is nothing from outside the man that can defile
> him when it enters into him. But the things that come out of the man are
> the things that defile the man.” 16 [1]

> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, “Listen to me, all of you,
> and understand. 15 There is nothing from outside the man that can defile
> him when it enters into him. But the things that come out of the man are
> the things that defile the man.” 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, “Listen to me, all of you,
> and understand. 15There is nothing from outside the man that can defile
> him when it enters into him. But the things that come out of the man are
> the things that defile the man. 16 If any man has ears to hear, let him hear.”
> [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Judges References:

8:16; 16:2

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> … to him who made **great lights** … (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins … will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

> We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins … will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
> > Your sins … will be white like **milk**.
> >
> > Your sins … will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word “medicine.”
>
> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> … to him who made **great lights** … (Psalm 136:7a ULT)
>
> > to him who made **the sun and the moon**

Judges References:

1:7; 3:19; 3:20; 3:22; 3:23; 3:24; 3:25; 3:26; 3:27; 3:31; 4:18; 4:19; 4:21; 5:10; 5:15; 6:11; 6:37; 8:21; 8:26; 8:26; 9:27; 9:53; 11:34; 15:4; 16:13; 17:5

Unusual Uses of the Plural

The biblical languages sometimes use plural forms to refer to single objects, ideas, or people.

Description

Using a plural form to refer to something singular is done to show an intensified feeling about the object, idea, or person, or to show that an object or idea is extraordinary in some way. Also, sometimes a person refers to himself or herself with a plural pronoun. If the person is a king or a leader in a high position, this is to show that the person is very important and represents many people. If the person is writing a letter, such as Paul in the New Testament, this is to do the opposite. It is to avoid referring directly to himself, to avoid any sense that he is boasting or drawing attention to himself.

Reason This Is a Translation Issue

Many languages do not use plural forms to refer to single objects, ideas, or people. In these languages, doing so would be both wrong and confusing. Instead, they need to use a singular form and express any intended intensification in another way.

Examples From the Bible

> The tents of robbers prosper, and securities {are} to the provokers of God (Job 12:6 ULT)

Job is using the plural form **securities** to indicate that these provokers of God experience security to a supreme extent.

> Now you had cast me deep into the heart of the seas (Jonah 2:3 ULT)

Jonah refers to the sea using the plural **seas** to intensify the idea of either the sea's vastness or activity.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

Artaxerxes, the king of Persia, refers to himself as **us** in response to a letter sent to him.

> …through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

Since this letter is from Paul alone, it is likely that he is using the plural **we** to refer to himself.

Translation Strategies

If a plural form would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Use a singular form instead of the plural.
(2) If the plural is used to intensify the meaning, use a singular form with another word that intensifies it such as “very” or “great” or “many.”
(3) If the plural is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

(1) Use a singular form instead of the plural.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

The letter that you sent to **me** has been carefully read aloud before me.

> …through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

…through whom [Jesus] **I** received grace and apostleship for obedience of faith among all the Gentiles

(2) If the plural is used to intensify or emphasize the meaning, use a singular form with another word that intensifies it such as “very” or “great” or “many.”

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and **great security {is}** to the provokers of God

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **great sea**

(3) If the plural is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and the provokers of God **enjoy complete security**

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **raging sea**

Judges References:

9:9; 9:13; 9:28; 9:37; 11:34; 11:36; 16:23; 17:10; 20:42; 21:19

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> 29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah,
> 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

> 29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

> 4-5 Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

> [4] However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), [5] if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

> [16-17] But Yahweh said to him, “I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park.” (Genesis 2:16-17 UST)

> [16] Yahweh God commanded the man, saying, “From every tree in the garden you may freely eat. [17] But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die.” (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

> 2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)
>
> 2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

Judges References:

3:27-28; 10:11-12

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice
> but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **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.”

Judges References:

6:27; 9:57; 17:6; 20:48

unfoldingWord® Translation Words - Judges

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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

Judges References:

20:28

Abel

Definition:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(Translation suggestions: How to Translate Names)

(See also: Cain, sacrifice, shepherd)

Bible References:

- Genesis 4:2
- Genesis 4:9
- Hebrews 12:24
- Luke 11:49-51
- Matthew 23:35

Word Data:

- Strong's: H1893, G00060

Judges References:

7:22; 11:33

Abimelech

Definition:

Abimelech was a Philistine king over the region of Gerar during the time when Abraham and Isaac were living in the land of Canaan.

- Abraham deceived King Abimelech by telling him that Sarah was his sister rather than his wife.
- Abraham and Abimelech made an agreement regarding ownership of wells at Beersheba.
- Many years later, Isaac also deceived Abimelech and the other men of Gerar by saying that Rebekah was his sister, not his wife.
- King Abimelech rebuked Abraham, and later Isaac, for lying to him.
- Another man by the name of Abimelech was a son of Gideon and a brother of Jotham. While some translations use a slightly different spelling of his name to make it clear that he is a different person from King Abimelech, we recommend translating the same Hebrew name consistently for each person who had that name.

(Translation suggestions: How to Translate Names)

(See also: Beersheba, Gerar, Gideon, Jotham, Philistines)

Bible References:

- 2 Samuel 11:21
- Genesis 20:3
- Genesis 20:5
- Genesis 21:22
- Genesis 26:11
- Judges 9:54

Word Data:

- Strong's: H0040

Judges References:

8:31; 9:1; 9:3; 9:4; 9:6; 9:16; 9:18; 9:19; 9:20; 9:21; 9:22; 9:23; 9:24; 9:25; 9:27; 9:28; 9:29; 9:31; 9:34; 9:35; 9:38; 9:39; 9:40; 9:41; 9:42; 9:44; 9:45; 9:47; 9:48; 9:49; 9:50; 9:52; 9:53; 9:55; 9:56; 10:1

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

Judges References:

2:14; 2:18; 3:28; 5:31; 8:34; 11:36; 16:23; 16:24

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, Holy Spirit, wise)

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

Judges References:

19:30; 20:7

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

Judges References:

6:25; 8:32; 19:16; 19:17; 19:20; 19:22

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

Judges References:

4:4; 21:14; 21:22; 21:24

alarm, alarmed

Definition:

An alarm is something that warns people about something that could harm them. To “be alarmed” is to be very worried and frightened about something dangerous or threatening.

- King Jehoshapat was alarmed when he heard that the Moabites were planning to attack the kingdom of Judah.
- Jesus told his disciples not to be alarmed when they hear about disasters happening in the last days.
- The expression “sound an alarm” means to give a warning. In ancient times, a person could sound an alarm by making a noise.

Translation Suggestions

- To “alarm someone” means to “cause someone to worry” or to “worry someone.”
- To “be alarmed” could be translated as “be worried” or “be frightened” or “be very concerned.”
- The expression “sound an alarm” could be translated by “publicly warn” or “announce that danger is coming” or “blow a trumpet to warn about danger.”

(See also: Jehoshaphat, Moab)

Bible References:

- Daniel 11:44-45
- Jeremiah 4:19-20
- Numbers 10:9

Word Data:

- Strong’s: H7321, H8643

Judges References:

7:21; 20:41

alien, foreigner, sojourn

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

Judges References:

5:17; 17:7; 17:8; 17:9; 19:1; 19:12; 19:16

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- 5:8 When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- 13:9 A priest would kill the animal and burn it on the **altar**.
- 16:6 He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

Judges References:

2:2; 6:24; 6:25; 6:26; 6:28; 6:30; 6:31; 6:32; 13:20; 21:4

Amalek, Amalekite

Definition:

The Amalekites were a nomadic people group who lived throughout the southern part of Canaan, from the Negev desert to the country of Arabia. This people group was descended from Amalek, the grandson of Esau.

- The Amalekites were bitter enemies of Israel from the time when Israel first came to live in Canaan.
- Sometimes the term “Amalek” is used figuratively to refer to all the Amalekites. (See: synecdoche)
- In one battle against the Amalekites, when Moses held up his hands, the Israelites were winning. When he got tired and his hands came down, they started losing. So Aaron and Hur helped Moses keep his hands up until the Israelite army had defeated the Amalekites.
- Both King Saul and King David led military expeditions against the Amalekites.
- After one victory over the Amalekites, Saul disobeyed God by keeping some of the plunder and by not killing the Amalekite king as God had commanded him to do.

(Translation suggestions: Translate Names)

(See also: Arabia, David, Esau, Negev, Saul (OT))

Bible References:

- 1 Chronicles 4:43
- 2 Samuel 1:8
- Exodus 17:10
- Numbers 14:23-25

Word Data:

- Strong’s: H6002, H6003

Judges References:

3:13; 5:14; 6:3; 6:33; 7:12; 10:12; 12:15

Ammon, Ammonite

Definition:

The “people of Ammon” or the “Ammonites” were a people group that lived on the east side of the Jordan River across from the Israelites.

- The book of Genesis reports that the Ammonite nation was descended from Ben-ammi, who was the son of Lot by his younger daughter.
- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as “Ammonite woman.”
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow him to do it.

(Translation suggestions: How to Translate Names)

(See also: curse, Jordan River, Lot)

Bible References:

- 1 Chronicles 19:1-3
- Ezekiel 25:2
- Genesis 19:38
- Joshua 12:1-2
- Judges 11:27
- Zephaniah 2:8

Word Data:

- Strong’s: H5983, H5984, H5985

Judges References:

3:13; 10:6; 10:7; 10:9; 10:11; 10:17; 10:18; 11:4; 11:5; 11:6; 11:8; 11:9; 11:12; 11:13; 11:14; 11:15; 11:27; 11:28; 11:29; 11:30; 11:31; 11:32; 11:33; 11:36; 12:1; 12:2; 12:3

Amorite

Definition:

The Amorites were a powerful group of people who inhabited the land of Canaan and lived on both sides of the Jordan River.

- Their name means “high one,” which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
- The book of Genesis reports that the Amorites were descended from Canaan, the grandson of Noah.
- The city of Ai was inhabited by Amorites.
- God refers to the “sin of the Amorites,” which included their worship of false gods and the sinful practices associated.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

- Amos 2:9
- Ezekiel 16:3
- Genesis 10:16
- Genesis 15:14-16
- Joshua 9:10

Examples from the Bible stories:

- 15:7 Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon.
- 15:8 In the early morning they surprised the **Amorite** armies and attacked them.
- 15:9 God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**.
- 15:10 God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

Word Data:

- Strong’s: H0567

Judges References:

1:34; 1:35; 1:36; 3:5; 6:10; 10:8; 10:11; 11:19; 11:21; 11:22; 11:23

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

Judges References:

1:20

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term "archangel" refers to the angel who rules or leads all the other angels.

- The word "angel" literally means "messenger."
- The term "archangel" literally means "chief messenger." The only angel referred to in the Bible as an "archangel" is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God's authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, "angel of Yahweh," has more than one possible meaning: (1) It may mean "angel who represents Yahweh" or "messenger who serves Yahweh." (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate "angel" could include "messenger from God" or "God's heavenly servant" or "God's spirit messenger."
- The term "archangel" could be translated as "chief angel" or "head ruling angel" or "leader of the angels."
- Also consider how these terms are translated in a national language or another local language.
- The phrase "angel of Yahweh" should be translated using the words for "angel" and "Yahweh." This will allow for different interpretations of that phrase. Possible translations could include "angel from Yahweh" or "angel sent by Yahweh" or "Yahweh, who looked like an angel."

(See also: How to Translate Unknowns)

(See also: chief, **head**, messenger, **Michael**, ruler, servant)

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- 2:12 God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- 22:3 The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- 23:6 Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- 23:7 Suddenly, the skies were filled with **angels** praising God.
- 25:8 Then **angels** came and took care of Jesus.
- 38:12 Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- 38:15 “I could ask the Father for an army of **angels** to defend me.”

Word Data:

- Strong’s: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

Judges References:

2:1; 2:4; 5:23; 6:11; 6:12; 6:20; 6:21; 6:22; 13:3; 13:6; 13:9; 13:13; 13:15; 13:16; 13:17; 13:18; 13:20; 13:21

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. In biblical times, there were several reasons for anointing someone with oil. Often this was a Symbolic Action, representing God empowering that person with the Holy Spirit for special service to him.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship.
- People prepared dead bodies for burial by anointing them with perfumed oils and spices.
- In the New Testament, receiving the Holy Spirit is described as anointing.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour/put oil on” or “consecrate by pouring oil on” or “consecrate” or “appoint.”
- Depending on the context, to “be anointed” could be translated as “be consecrated with oil” or “be appointed” or “be consecrated” or “be given the Holy Spirit.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

Bible References:

- 1 John 2:20
- 1 John 2:27
- 2 Corinthians 1:21

- 1 Samuel 16:2-3
- Acts 4:27-28
- Amos 6:5-6
- Exodus 29:5-7
- James 5:13-15

Word Data:

- Strong's: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

Judges References:

9:8; 9:15

Aram, Aramean, Aramaic, Aram of Damascus

Definition:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as "Arameans" and spoke "Aramaic." Jesus and other Jews of his time also spoke Aramaic.
- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."

(Translation suggestions: How to Translate Names)

(See also: Mesopotamia, Paddan Aram, Rebekah, Shem, Syria)

Bible References:

- 1 Chronicles 1:17-19
- 2 Samuel 8:6
- Amos 1:5
- Ezekiel 27:16
- Genesis 31:19-21
- Hosea 12:12
- Psalm 60:1

Word Data:

- Strong's: H0130, H0726, H0758, H0761, H0762, H0763, H1834, H7421

Judges References:

3:10; 10:6

ark of the covenant, ark of Yahweh, box, Box of the Testimony, Box of the Covenant of Yahweh

Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: **ark**, covenant, **atonement**, **holy place**, **testimony**)

Bible References:

- **1 Samuel 6:15**
- **Exodus 25:10-11**
- **Hebrews 9:5**
- Judges 20:27
- **Numbers 7:89**
- **Revelation 11:19**

Word Data:

- Strong's: H0727, H1285, H3068

Judges References:

20:27

armor, armory

Definition:

The term “armor” refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier’s armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means “soldier gear” or “protective battle clothing” or “protective covering” or “weapons.”

(See also: faith, Holy Spirit, peace, save, spirit)

Bible References:

- 1 Samuel 31:9-10
- 2 Samuel 20:8
- Ephesians 6:11
- Jeremiah 51:3-4
- Luke 11:22
- Nehemiah 4:15-16

Word Data:

- Strong’s: H2290, H2488, H3627, H4055, H5402, G36960, G38330

Judges References:

9:54

Asher

Definition:

Asher was Jacob's eighth son. He was Zilpah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Asher" or "Asher."
- His name sounds similar to a Hebrew word meaning "blessed, happy."
- The tribe of Asher settled in the northwest corner of Canaan, on the Mediterannean Sea. When used as the name of a region of land, the term "Asher" refers to the land given to the tribe of Asher.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Zilpah)

Bible References:

- Genesis 30:13
- 1 Chronicles 2:1-2
- 1 Kings 4:16
- Ezekiel 48:1-3
- Luke 2:36-38

Word Data:

- Strong's: H0836

Judges References:

1:31; 5:17; 6:35; 7:23

Asherah, Asherah pole, Ashtoreth

Definition:

Asherah was the name of a goddess that was worshiped by Canaanite people groups during Old Testament times. “Ashtoreth” may be another name for “Asherah,” or it could be the name of a different goddess that was very similar.

- The term “Asherah poles” refers to carved wooden images or carved trees that were made to represent this goddess.
- Asherah poles were often set up near altars of the false god Baal, who was thought of as Asherah’s husband. Some people groups worshiped Baal as the sun god and Asherah or Ashtoreth as the moon goddess.
- God commanded the Israelites to destroy all the carved images of Asherah.
- Some Israelite leaders such as Gideon, King Asa, and King Josiah obeyed God and led the people in destroying these idols.
- But other Israelite leaders such as King Solomon, King Manasseh, and King Ahab did not get rid of the Asherah poles and influenced the people to worship these idols.

(See also: false god, Baal, Gideon, image, Solomon)

Bible References:

- 2 Kings 18:4
- 2 Kings 21:3
- Isaiah 27:9
- Judges 3:7-8
- Micah 5:14

Word Data:

- Strong’s: H0842, H6252, H6253

Judges References:

2:13; 3:7; 6:25; 6:26; 6:28; 6:30; 10:6

Ashkelon

Definition:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

- Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
- The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
- Ashkelon remained occupied by the Philistines for hundreds of years.

(Translation suggestions: Translate Names)

(See also: **Ashdod**, Canaan, Ekron, **Gath**, Gaza, Philistines, **Mediterranean**)

Bible References:

- **1 Samuel 6:17-18**
- **Amos 1:8**
- **Jeremiah 25:19-21**
- **Joshua 13:2-3**
- Judges 1:18-19
- **Zechariah 9:5**

Word Data:

- Strong's: H0831

Judges References:

1:18; 14:19

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: hyperbole)
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: council)

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13

- **Hebrews 12:22-24**
- **Leviticus 4:20-21**
- **Nehemiah 8:1-3**

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

Judges References:

1:7; 2:10; 6:33; 9:6; 9:47; 10:17; 12:4; 16:23; 18:22; 18:23; 18:25; 20:1; 20:2; 20:14; 21:5; 21:8; 21:10; 21:13; 21:16

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

Judges References:

11:36; 15:7; 16:28

awe, awesome

Definition:

The term “awe” refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

- The term “awesome” describes someone or something that inspires a feeling of awe.
- The visions of the glory of God seen by the prophet Ezekiel were “awesome” or “awe-inspiring.”
- Typical human responses showing awe of God’s presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: fear, glory)

Bible References:

- 1 Chronicles 17:21
- Genesis 28:16-17
- Hebrews 12:28
- Psalm 22:23
- Psalms 147:4-5

Word Data:

- Strong’s: H0366, H1481, H3372, H6206, H7227, G21240

Judges References:

13:6

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate “ax.”
- Other ways to translate this term could include “tree-cutting tool” or “wooden tool with blade” or “long-handled wood-chopping tool.”
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 6:7-8
- 2 Kings 6:5
- Judges 9:48-49
- Luke 3:9
- Matthew 3:10
- Psalm 35:3

Word Data:

- Strong’s: H1631, H4621, H7134, G05130

Judges References:

9:48

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

Judges References:

2:11; 2:13; 3:7; 6:25; 6:28; 6:30; 6:31; 6:32; 8:33; 9:4; 10:6; 10:10; 20:33

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See also: How to Translate Unknowns)

(See also: grain, thresh, wheat)

Bible References:

- 1 Chronicles 11:12-14
- Job 31:40
- Judges 7:14
- Numbers 5:15
- Revelation 6:6

Word Data:

- Strong’s: H8184, G29150, G29160

Judges References:

7:13

barren, dry

Definition:

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

- 1 Samuel 2:5
- Galatians 4:27
- Genesis 11:30
- Job 3:7

Word Data:

- Strong’s: H4420, H6115, H6135, H6723, H7921, G06920, G47230

Judges References:

13:2; 13:3

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

Judges References:

6:4; 8:31; 11:2; 13:3; 13:5; 13:7; 13:24

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

Judges References:

3:18; 9:54

Beersheba

Definition:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means “well of the oath.” It was given this name when Abraham swore an oath to not punish King Abimelech’s men for seizing control of one of Abraham’s wells.

(Translation suggestions: How to Translate Names)

(See also: Abimelech, Abraham, Hagar, Ishmael, Jerusalem, oath)

Bible References:

- 1 Samuel 3:20
- 2 Samuel 17:11
- Genesis 21:14
- Genesis 21:31
- Genesis 46:1
- Nehemiah 11:30

Word Data:

- Strong’s: H0884

Judges References:

20:1

beget, begot, begat, begotten

Definition:

The term “beget” means to become the father of someone.

Translation Suggestions:

- You could translate the phrase “beget” as “bring forth” and the term “begat” as “fathered” and the term “begot” as “gave life.”
- The term “begotten” is the passive form of “beget” and means to “be born.”

Bible References:

Word Data:

- Strong’s: H3205

Judges References:

11:1

Benjamin, Benjaminite

Definition:

Benjamin was Jacob's twelfth son. He was Rachel's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Benjamin" or "Benjamin" or the "Benjaminites."
- In Hebrew, the name Benjamin means "son of my right hand."
- The tribe of Benjamin settled just northwest of the Dead Sea, north of Jerusalem.
- King Saul was from the tribe of Benjamin.
- The apostle Paul was from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Rachel)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 2:8
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:4
- Genesis 42:35-36
- Philippians 3:4-5

Word Data:

- Strong's: H1144, G09580

Judges References:

1:21; 3:15; 5:14; 10:9; 19:14; 19:16; 20:3; 20:4; 20:10; 20:12; 20:13; 20:14; 20:15; 20:17; 20:18; 20:20; 20:21; 20:23; 20:24; 20:25; 20:28; 20:30; 20:31; 20:32; 20:35; 20:36; 20:39; 20:40; 20:41; 20:43; 20:44; 20:46; 20:48; 21:1; 21:6; 21:13; 21:14; 21:15; 21:16; 21:17; 21:18; 21:20; 21:21; 21:23

Beth Shemesh

Definition:

Beth Shemesh was the name of a Canaanite city approximately 30 kilometers west of Jerusalem.

- The Israelites captured Beth Shemesh during the time of Joshua's leadership.
- Beth Shemesh was a city that was set aside as a place for the Levite priests to live.
- When the Philistines were taking the captured ark of the covenant back to Jerusalem, Beth Shemesh was the first city where they stopped with it.

(Translation suggestions: Translate Names)

(See also: ark of the covenant, Canaan, Jerusalem, Joshua, Levite, Philistines)

Bible References:

- 1 Kings 4:9
- 1 Samuel 6:9
- Joshua 19:20-22
- Judges 1:33

Word Data:

- Strong's: H1053

Judges References:

1:33

Bethel

Definition:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called "Luz." "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

Judges References:

1:22; 1:23; 4:5; 20:18; 20:26; 20:31; 21:2; 21:19

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

Judges References:

12:8; 12:10; 17:7; 17:8; 17:9; 19:1; 19:2; 19:18

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”

- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, prison, servant, vow)

Bible References:

- Leviticus 8:7

Word Data:

- Strong’s: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

Judges References:

3:16; 15:10; 15:12; 15:13; 16:5; 16:21

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong’s: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

Judges References:

15:3

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3

- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

Judges References:

1:15; 5:2; 5:9; 5:24; 13:24; 17:2

blot out, wipe out

Definition:

The terms “blot out” and “wipe out” are expressions that mean to completely remove or destroy something or someone.

- These expressions can be used in a positive sense, as when God “blots out” sins by forgiving them and choosing not to remember them.
- It is also often used in a negative sense, as when God “blots out” or “wipes out” a people group, destroying them because of their sin.
- The Bible talks about a person’s name being “blotted out” or “wiped out” of God’s Book of Life, which means that the person will not receive eternal life.

Translation Suggestions:

- Depending on the context, these expressions could be translated as “get rid of” or “remove” or “completely destroy” or “completely remove.”
- When referring to blotting someone’s name out of the Book of Life, this could be translated as “removed from” or “erased.”

Bible References:

- Deuteronomy 29:20
- Exodus 32:30-32
- Genesis 7:23
- Psalm 51:1

Word Data:

- Strong’s: H4229, H8045, G18130

Judges References:

21:17

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5

- **Matthew 2:11**
- **Revelation 3:9**

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Judges References:

2:12; 2:17; 2:19; 5:27; 7:5; 7:6; 7:15; 11:35

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called "unleavened bread" in the Bible. The ancient Israelites ate "unleavened bread" during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term "bread" can be translated more generally as "food."
- The phrase "bread of the presence" refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The term "bread from heaven" refers to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the "bread that came down from heaven" and the "bread of life."

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- Acts 2:46
- Acts 27:35
- Exodus 16:15
- Luke 9:13
- Mark 6:38
- Matthew 4:4
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

Judges References:

7:13; 8:5; 8:6; 8:15; 13:16; 19:5; 19:19

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

Judges References:

16:21

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, ox, priest, sacrifice)

Bible References:

- Exodus 40:5-7
- Genesis 8:20
- Genesis 22:1-3
- Leviticus 3:5
- Mark 12:33

Word Data:

- Strong’s: H0801, H5930, H7133, H8548, G36460

Judges References:

11:31; 13:16; 13:23; 20:26; 21:4

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

Judges References:

2:9; 8:32; 10:2; 10:5; 12:7; 12:10; 12:12; 12:15; 16:31

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

Judges References:

1:12; 1:13; 1:14; 1:15; 1:20; 3:9

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

Judges References:

1:17; 1:26; 2:5; 6:24; 6:32; 10:4; 13:24; 15:17; 15:19; 18:12; 18:29

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

Judges References:

4:6; 4:10; 4:13; 6:34; 6:35; 8:1; 12:1; 12:2; 14:15; 16:18; 16:19; 16:25; 18:23

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

Judges References:

7:20; 15:18

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: How to Translate Unknowns)

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: **burden**, **clean**)

Bible References:

- **1 Chronicles 5:21**
- **2 Chronicles 9:1-2**
- **Exodus 9:1-4**
- **Mark 10:25**
- **Matthew 3:4**
- **Matthew 19:23-24**

Word Data:

- Strong's: H1581, G25740

Judges References:

6:5; 7:12; 8:21; 8:26

Canaan, Canaanite

Definition:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: **Ham**, **Promised Land**)

Bible References:

- **Acts 13:19-20**
- **Exodus 3:7-8**
- **Genesis 9:18**
- **Genesis 10:19-20**
- **Genesis 13:7**
- **Genesis 47:2**

Examples from the Bible stories:

- **4:5** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **4:6** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **4:9** "I give the land of **Canaan** to your descendants."
- **5:3** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **7:8** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G54780

Judges References:

1:1; 1:3; 1:4; 1:5; 1:9; 1:10; 1:17; 1:27; 1:28; 1:29; 1:30; 1:32; 1:33; 3:1; 3:3; 3:5; 4:2; 4:23; 4:24; 5:19; 21:12

captive, captivate, captivity, catch

Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: **Babylon**, exile, **prison**, seize)

Bible References:

- **2 Corinthians 10:5**
- **Isaiah 20:4**
- **Jeremiah 43:3**
- **Luke 4:18**

Word Data:

- Strong's: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

Judges References:

5:12; 21:21

cedar, cedarwood

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: fir, pure, sacrifice, temple)

Bible References:

- 1 Chronicles 14:1-2
- 1 Kings 7:1-2
- Isaiah 2:13
- Zechariah 11:2

Word Data:

- Strong’s: H0730

Judges References:

9:15

chariot, charioteer

Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.

(See also: How to Translate Unknowns)

(See also: Egypt, Rome)

Bible References:

- 1 Kings 9:22
- 2 Chronicles 18:28-30
- Acts 8:29
- Acts 8:38
- Daniel 11:40-41
- Exodus 14:25
- Genesis 41:43

Examples from the Bible stories:

- 12:10 So they followed the Israelites onto the path through the sea, but God caused the Egyptians to panic and caused their **chariots** to get stuck.

Word Data:

- Strong's: H2021, H4817, H4818, H7393, H7395, H7398, G07160, G44800

Judges References:

4:3; 4:13; 4:15; 5:28

chief, leader

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: **head**, **chief priests**, priest, **tax collector**)

Bible References:

- **Daniel 1:11-13**
- **Ezekiel 26:15-16**
- **Luke 19:2**
- **Psalm 4:1**

Word Data:

- Strong’s: H0047, H0441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G07490, G07500, G07540, G44100, G44130, G55060

Judges References:

10:18

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

Judges References:

10:14; 20:15; 20:16; 20:34

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

Judges References:

14:3; 15:18

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

Judges References:

9:1; 13:2; 17:7; 18:2; 18:11; 18:19; 21:24

column, pillar

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: foundation, false god, image)

Bible References:

- 2 Kings 18:4
- Exodus 13:21
- Exodus 33:9
- Genesis 31:45
- Proverbs 9:1-2

Word Data:

- Strong’s: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

Judges References:

9:6; 16:25; 16:26; 16:29; 20:40

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

Judges References:

4:2; 4:7; 5:9; 5:14; 5:15; 7:25; 8:3; 11:6; 11:11

companion, fellow worker, friend

Definition:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

Judges References:

11:37; 11:38; 14:11; 14:20; 15:2; 15:6

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

Judges References:

2:18

conceive, conceived, conception

Definition:

Used in this sense, the terms “conceive” and “conception” usually refer to a woman becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as “beginning of a pregnancy” or “moment of becoming pregnant.”
- Depending on context, the term “conceived” could be translated as “became pregnant” or “became pregnant with.”

(See also: create, womb)

Bible References:

- Genesis 21:1-4
- Hosea 2:4-5
- Job 15:35
- Luke 1:24-25
- Luke 2:21

Word Data:

- Strong’s: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G10800, G17220, G28450, G48150

Judges References:

13:3; 13:5; 13:7

concubine

Definition:

A concubine is a woman who is a secondary wife for a man who already has a wife. Usually a concubine is not legally married to the man.

- In the Old Testament, concubines were often female slaves.
- A concubine could be acquired by purchase, through military conquest, or in payment of a debt.
- For a king, having many concubines was a sign of power.

Bible References:

- 2 Samuel 3:7
- Genesis 22:24
- Genesis 25:5-6
- Genesis 35:21-22
- Genesis 36:12
- Judges 19:1-2

Word Data:

- Strong's: H3904, H6370

Judges References:

8:31; 19:1; 19:2; 19:9; 19:10; 19:24; 19:25; 19:27; 19:29; 20:4; 20:5; 20:6

consecrate, consecrated, consecration

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to "sanctify" or to "make holy," but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word "consecrate" has a meaning that is similar to "purify," especially when it pertains to preparing people or things for God's service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate "consecrate" could include, "set apart for God's service" or "purify for service to God."
- Also consider how the terms "holy" and "sanctify" are translated.

(See also: **holy**, **pure**, **sanctify**)

Bible References:

- **1 Timothy 4:3-5**
- **2 Chronicles 13:8-9**
- **Ezekiel 44:19**

Word Data:

- Strong's: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G14570, G50480

Judges References:

17:3

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

Judges References:

6:21; 9:15; 9:20

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 4:11
- Ephesians 2:20
- Matthew 21:42
- Psalms 118:22

Word Data:

- Strong’s: H0068, H6438, H7218, G02040, G11370, G27760, G30370

Judges References:

20:2

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

Judges References:

11:1; 18:2; 20:44; 20:46

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”

- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- 13:2 God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- 13:4 Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

Judges References:

2:1; 2:2; 2:20; 20:27

covenant faithfulness, covenant loyalty, covenant love

Definition:

In biblical times, the term translated as “covenant faithfulness” was used to describe the kind of faithfulness, loyalty, kindness, and love that was both expected and demonstrated between people who were closely related to one another, either by marriage or by blood. This same term is used often in the Bible to describe the way God relates to his people, especially his commitment to fulfill the promises that he made to them.

- The way this term is translated can depend on how each of the individual terms “covenant” and “faithfulness” are translated.
- Other ways to translate this term might include: “faithful love;” “loyal, committed love;” or “loving dependability.”

(See also: covenant, **faithful**, **grace**, Israel, people of God, **promise**)

Bible References:

- **Ezra 3:11**
- **Numbers 14:18**

Word Data:

- Strong’s: H2617

Judges References:

8:35

cow, bull, calf, cattle, heifer, ox

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9

- **2 Chronicles 11:15**
- **2 Chronicles 15:10-11**
- **Matthew 22:4**
- **Luke 13:15**
- **Luke 14:5**
- **Hebrews 9:13**

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

Judges References:

3:31; 6:4; 6:25; 6:26; 14:18; 20:48

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: call speak loudly, plead, pray)

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

Judges References:

3:9; 3:15; 6:6; 9:7; 10:10; 10:14

curse, cursed, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10

- **Numbers 22:6**
- **Psalms 109:28**

Examples from the Bible stories:

- **2:9** God said to the snake, “You are **cursed**!”
- **2:11** “Now the ground is **cursed**, and you will need to work hard to grow food.”
- **4:4** “I will bless those who bless you and **curse** those who **curse** you.”
- **39:7** Then Peter vowed, saying, “May God **curse** me if I know this man!”
- **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

Judges References:

5:23; 9:intro; 9:27; 9:57; 21:18

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

Judges References:

1:34; 5:17; 13:25; 18:2; 18:12; 18:16; 18:22; 18:23; 18:25; 18:26; 18:29; 18:30; 20:1

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: **time**, **judgment day**, **last day**)

Bible References:

- **Acts 20:6**
- **Daniel 10:4**
- **Ezra 6:15**
- **Ezra 6:19**
- **Matthew 9:15**

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

Judges References:

1:21; 1:26; 2:7; 2:18; 3:30; 4:14; 4:23; 5:1; 5:6; 6:24; 6:27; 6:32; 6:38; 8:28; 9:19; 9:42; 9:45; 10:4; 10:15; 11:4; 11:40; 12:3; 13:7; 13:10; 14:8; 14:12; 14:14; 14:15; 14:17; 14:18; 15:1; 15:19; 15:20; 16:16; 17:6; 17:10; 18:1; 18:12; 18:30; 18:31; 19:1; 19:2; 19:4; 19:5; 19:8; 19:9; 19:11; 19:30; 20:15; 20:21; 20:22; 20:24; 20:25; 20:26; 20:27; 20:28; 20:30; 20:35; 20:46; 21:4; 21:19; 21:25

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

Judges References:

9:31; 16:10; 16:13; 16:15; 21:20

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: **preach**, **decree**)

Bible References:

- **1 Chronicles 16:24**
- **1 Corinthians 15:31-32**
- **1 Samuel 24:17-18**
- **Amos 2:16**
- **Ezekiel 5:11-12**
- **Matthew 7:21-23**

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

Judges References:

7:3; 9:7; 9:54; 13:6; 13:10; 14:2; 14:6; 14:9; 14:12; 14:13; 14:14; 14:15; 14:16; 14:17; 16:6; 16:10; 16:13; 16:15; 16:17; 16:18; 21:13

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

Judges References:

21:11

Delilah

Definition:

Delilah was a Philistine woman who was loved by Samson, but was not his wife.

- Delilah loved money more than she loved Samson.
- The Philistines bribed Delilah to trick Samson into telling her how he could be made weak. When his strength was gone, the Philistines captured him.

(Translation suggestions: Translate Names)

(See also: bribe, Philistines, Samson)

Bible References:

- Judges 16:4-5
- Judges 16:6-7
- Judges 16:10
- Judges 16:18

Word Data:

- Strong's: H1807

Judges References:

16:4; 16:6; 16:10; 16:12; 16:13; 16:18

deliver, deliverer, deliverance, delivered

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “judge” or “leader.”

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- 16:3 Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- 16:16 They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- 16:17 Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

Judges References:

6:9; 8:34; 9:17; 10:15; 18:28

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

Judges References:

4:15

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong’s: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

Judges References:

1:16; 8:7; 8:16; 11:16; 11:18; 11:22; 20:42; 20:45; 20:47

destroy, destruction, annihilate

Definition:

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

Word Data:

- Strong’s: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

Judges References:

4:24; 5:27; 6:5; 20:21; 20:25; 20:35; 20:42; 21:16

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

Judges References:

9:37

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: How to Translate Unknowns)

Bible References:

- 1 Kings 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

Word Data:

- Strong's: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

Judges References:

1:14; 5:10; 6:4; 10:4; 12:14; 15:15; 15:16; 19:3; 19:10; 19:19; 19:21; 19:28

doorpost

Definition:

The “doorpost” is a vertical beam on either side of a door, which supports the top of the door frame.

- Just before God helped the Israelites escape from Egypt, he instructed them to kill a lamb and put its blood on their doorposts.
- In the Old Testament, a slave who desired to serve his master the rest of his life would place his ear on the doorpost of his master’s house to have a nail hammered through his ear into the doorpost.
- This could also be translated as “wooden post on either side of a door” or “sides of a wooden doorframe” or “wood beams on the sides of a doorway.”

(See also: Egypt, Passover)

Bible References:

- 1 Kings 6:31-32
- Deuteronomy 11:20
- Exodus 12:7
- Isaiah 57:7-8

Word Data:

- Strong’s: H0352, H4201

Judges References:

16:3

dream

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: **vision**)

Bible References:

- **Acts 2:16-17**
- **Daniel 1:17-18**
- **Daniel 2:1**
- **Genesis 37:6**
- **Genesis 40:4-5**
- **Matthew 2:13**
- **Matthew 2:19-21**

Examples from the Bible stories:

- **8:2** Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler.
- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**.
- **8:7** God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine."

- 16:11 So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!"
- 23:1 He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G17970, G17980, G36770

Judges References:

7:13; 7:15

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

Judges References:

1:2; 1:15; 1:26; 1:27; 1:32; 1:33; 2:1; 2:2; 2:6; 2:12; 3:11; 3:25; 3:30; 5:4; 5:31; 6:4; 6:5; 6:9; 6:10; 6:37; 6:39; 6:40; 8:28; 10:4; 10:8; 11:3; 11:5; 11:12; 11:13; 11:15; 11:17; 11:18; 11:19; 11:21; 12:12; 12:15; 13:20; 16:24; 18:2; 18:7; 18:9; 18:10; 18:14; 18:17; 18:30; 19:30; 20:1; 21:12; 21:21

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

Judges References:

5:4; 11:17; 11:18

Egypt, Egyptian

Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: **Herod the Great**, **Joseph (NT)**, **Nile River**, **patriarchs**)

Bible References:

- **1 Samuel 4:7-9**
- **Acts 7:10**
- **Exodus 3:7**
- **Genesis 41:29**
- **Genesis 41:57**
- **Matthew 2:15**

Examples from the Bible stories:

- **8:4** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **8:8** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **8:11** So Jacob sent his older sons to __Egypt __ to buy food.

- 8:14 Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- 9:1 After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G01240, G01250

Judges References:

2:1; 2:12; 6:8; 6:9; 6:13; 10:11; 11:13; 11:16; 19:30

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

Judges References:

1:18

elder

Definition:

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

Judges References:

2:7; 8:14; 8:16; 11:5; 11:7; 11:8; 11:9; 11:10; 11:11; 21:16

Eleazar

Definition:

Eleazar was the name of several men in the Bible.

1. Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
2. Eleazar was also the name of one of David's "mighty men."
3. Another Eleazar was one of Jesus' ancestors.

(Translation suggestions: How to Translate Names)

(See also: Aaron, high priest, David, mighty)

Bible References:

- 1 Chronicles 24:3
- Judges 20:27-28
- Numbers 26:1-2
- Numbers 34:16-18

Word Data:

- Strong's: H0499, G16480

Judges References:

20:28

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

Judges References:

6:8; 9:18; 15:14

ephod

Definition:

An ephod was an apron-like garment worn by the Israelite priests. It had two parts, front and back, that were joined together at the shoulders and tied around the waist with a cloth belt.

- One kind of ephod was made of plain linen and was worn by the ordinary priests.
- The ephod worn by the high priest was specially embroidered with gold, blue, purple, and red yarn.
- The breastpiece of the high priest was attached to the front of the ephod. Behind the breastpiece were stored the Urim and Thummim, which were stones used for asking God what his will was in certain matters.
- The judge Gideon foolishly made an ephod out of gold and it became something that the Israelites worshiped as an idol.

(See also: priest)

Bible References:

- 1 Samuel 2:18-19
- Exodus 28:4-5
- Hosea 3:4
- Judges 8:27
- Leviticus 8:7

Word Data:

- Strong's: H0641, H0642, H0646

Judges References:

8:27; 17:5; 18:14; 18:17; 18:18; 18:20

Ephraim, Ephraimite

Definition:

Ephraim was the younger son of Joseph. His descendants, the Ephraimites, formed one of the tribes of Israel.

- The name Ephraim sounds like the Hebrew word meaning “to make fruitful.”
- The tribe of Ephraim was one of the ten tribes located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel (similar to how the name Judah is sometimes used to refer to the whole southern kingdom of Israel).

(Translation suggestions: How to Translate Names)

(See also: Joseph, Manasseh, **kingdom of Israel**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 6:66-69**
- **2 Chronicles 13:4-5**
- **Ezekiel 37:16**
- **Genesis 41:52**
- **Genesis 48:1-2**
- **John 11:54**

Word Data:

- Strong’s: H0669, H0673, G21870

Judges References:

1:29; 2:9; 3:27; 4:5; 5:14; 7:24; 8:1; 8:2; 10:1; 10:9; 12:1; 12:4; 12:5; 12:6; 12:15; 17:1; 17:8; 18:2; 18:13; 19:1; 19:16; 19:18

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

Judges References:

2:1

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

Judges References:

2:11; 3:7; 3:12; 4:1; 6:1; 9:23; 9:56; 9:57; 10:6; 13:1; 19:23; 20:3; 20:12; 20:13; 21:intro

ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, **lamb**, sacrifice, **shepherd**)

Bible References:

- **Acts 8:32**
- **Genesis 30:32**
- **John 2:14**
- **Luke 15:5**
- **Mark 6:34**
- **Matthew 9:36**
- **Matthew 10:6**
- **Matthew 12:12**
- **Matthew 25:33**

Examples from the Bible stories:

- **9:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.

- 17:2 David was a shepherd from the town of Bethlehem. At different times while he was watching his father's **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- 30:3 To Jesus, these people were like **sheep** without a shepherd.
- 38:8 Jesus said, "All of you will all abandon me tonight. It is written, 'I will strike the shepherd and all the **sheep** will be scattered.'"

Word Data:

- Strong's: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

Judges References:

5:16; 6:4

exile, exiled

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian exile” (or “the exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to “exile” could also be translated as to “send away” or to “force out” or to “banish.”
- The term “the exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: **Babylon**, **Judah**)

Bible References:

- **2 Kings 24:14**
- **Daniel 2:25-26**
- **Ezekiel 1:1-3**
- **Isaiah 20:4**
- **Jeremiah 29:1-3**

Word Data:

- Strong’s: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G39270

Judges References:

18:30

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 8:1-2
- 1 Samuel 18:18
- Exodus 1:21
- Joshua 2:12-13
- Luke 2:4

Word Data:

- Strong’s: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

Judges References:

1:25

fast, fasting

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: **Jewish leaders**)

Bible References:

- **1 Kings 21:8-10**
- **2 Chronicles 20:3**
- **Acts 13:1-3**
- **Jonah 3:4-5**
- **Luke 5:34**
- **Mark 2:19**
- **Matthew 6:18**
- **Matthew 9:15**

Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** “‘For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.’”

- 46:10 One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G35210, G35220

Judges References:

20:26

favor, favorable, favoritism

Definition:

The term “favor” generally means approval. Someone who favors another person regards that person positively and approves of them.

- Jesus grew up “in favor with” God and men. This means that both God and others approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.
- The term “favoritism” means an attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.

Translation Suggestions:

- Other ways to translate the term “favor” could include “approval” or “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means to prefer above all others.

Bible References:

- 1 Samuel 2:25-26
- 2 Chronicles 19:7
- 2 Corinthians 1:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:5

Word Data:

- Strong's: H0995, H1156, H1293, H1779, H1921, H2580, H2603, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7521, H7522, H7965, G11840, G36850, G43800, G43820, G54850, G54860

Judges References:

6:17

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

Judges References:

4:18; 6:10; 6:23; 6:27; 7:3; 7:10; 8:20

feast, feasting

Definition:

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: festival, banquet)

Bible References:

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

Word Data:

- Strong’s: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

Judges References:

14:10; 14:12; 14:17; 21:19

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets
  - Day of Atonement
  - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

Judges References:

5:11

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

Judges References:

9:10; 9:11

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

Word Data:

- Strong's: H1060, H1062, H1067, H1069, G44160, G52070

Judges References:

8:20

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

Judges References:

5:16

flute, pipe

Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a “flute.”
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: flock, shepherd)

Bible References:

- 1 Corinthians 14:7
- 1 Kings 1:38-40
- Daniel 3:3-5
- Luke 7:31-32
- Matthew 9:23
- Matthew 11:17

Word Data:

- Strong’s: H4953, H5748, H2485, H2490, G08320, G08340, G08360

Judges References:

5:16

forsake, forsaken, leave

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 71:18

Word Data:

- Strong’s: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

Judges References:

6:13; 10:10; 10:13

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

Judges References:

1:15; 7:1

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Judges References:

9:11

gate, gate bar, gatekeeper, gatepost, gateway

Definition:

The term “gate” refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A “bar” for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase “bars of the gate” could be translated as “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, G23740, G44390, G44400

Judges References:

5:8; 5:11; 9:35; 9:40; 9:44; 16:2; 16:3; 18:16; 18:17

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

Judges References:

1:18; 6:4; 16:1; 16:21

generation

Definition:

The term “generation” in this sense refers to people who are alive at the same time. These people generally share the same culture, experiences, and way of life.

Translation Suggestions

- The phrase “the generation of his fathers” could be translated as “his ancestors” or “those who have lived before him.”
- The phrase “this generation” or “people of this generation” could be translated as “the people living now” or “you people.”
- The phrase “future generations” could be translated as “those living after us” or “people living at a later time.”

Bible References:

Word Data:

- Strong’s:

Judges References:

2:10; 3:2

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

Judges References:

19:12; 19:13; 19:14; 19:15; 19:16; 20:4; 20:5; 20:9; 20:10; 20:13; 20:14; 20:15; 20:19; 20:20; 20:21; 20:25; 20:29; 20:30; 20:31; 20:33; 20:34; 20:36; 20:37; 20:43

Gideon

Definition:

Gideon was an Israelite man whom God raised up to deliver the Israelites from their enemies.

- During the time when Gideon lived, a people group called the Midianites kept attacking the Israelites and destroying their crops.
- Even though Gideon was afraid, God used him to lead the Israelites to fight against the Midianites and defeat them.
- Gideon also obeyed God by taking down altars to the false gods Baal and Asherah.
- He not only led the people in defeating their enemies but also encouraged them to obey and worship Yahweh, the one true God.

(Translation suggestions: How to Translate Names)

(See also: Baal, Asherah, deliver, Midian, Yahweh)

Bible References:

- Hebrews 11:32-34
- Judges 6:11
- Judges 6:23
- Judges 8:17

Examples from the Bible stories:

- 16:5 The angel of Yahweh came to **Gideon** and said, “God is with you, mighty warrior. Go and save Israel from the Midianites.”
- 16:6 **Gideon’s** father had an altar dedicated to an idol. God told **Gideon** to tear down that altar.
- 16:8 There were so many of them (Midianites) that they could not be counted. **Gideon** called the Israelites together to fight them.
- 16:8 **Gideon** asked God for two signs so he could be sure that God would use him to save Israel.
- 16:10 32,000 Israelite soldiers came to **Gideon**, but God told him this was too many.
- 16:12 Then **Gideon** returned to his soldiers and gave each of them a horn, a clay pot, and a torch.
- 16:15 The people wanted to make **Gideon** their king.

- 16:16 Then **Gideon** used the gold to make a special garment like the high priest used to wear. But the people started worshiping it as if it were an idol.

Word Data:

- Strong's: H1439, H1441

Judges References:

6:11; 6:13; 6:19; 6:22; 6:24; 6:27; 6:34; 6:36; 6:39; 7:1; 7:2; 7:4; 7:5; 7:7; 7:13; 7:14; 7:15; 7:18; 7:19; 7:20; 7:24; 7:25; 8:4; 8:7; 8:11; 8:13; 8:21; 8:22; 8:23; 8:24; 8:27; 8:28; 8:30; 8:32; 8:33; 8:35

Gilead, Gileadite

Definition:

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region was also referred to as the "hill country of Gilead" or "Mount Gilead."
- "Gilead" was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: How to Translate Names)

(See also: **Gad**, Jephthah, Manasseh, Reuben, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 2:22**
- **1 Samuel 11:1**
- **Amos 1:3**
- **Deuteronomy 2:36-37**
- **Genesis 31:21**
- **Genesis 37:25-26**

Word Data:

- Strong's: H1568, H1569

Judges References:

5:17; 7:3; 10:3; 10:4; 10:8; 10:17; 10:18; 11:1; 11:2; 11:5; 11:7; 11:8; 11:9; 11:10; 11:11; 11:29; 11:40; 12:4; 12:5; 12:7; 20:1; 21:8; 21:9; 21:10; 21:12; 21:14

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

Judges References:

2:1; 3:19

gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around

Definition:

The term “gird” means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical phrase, “gird up the loins” refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean “get ready to work” or to be prepared to do something difficult.
- The expression “gird up the loins” could be translated using an expression in the target language that has the same meaning. Or it could be translated figuratively as “prepare yourself for action” or “get yourself ready.”
- The term “girded with” could be translated as “encircled by” or “wrapped with” or “belted with.”

(See also: loins)

Bible References:

- 1 Peter 1:13
- Job 38:3

Word Data:

- Strong’s: H0640, H0247, H2290, H2296, H8151, G03280, G12410, G40240

Judges References:

15:13; 16:6; 16:7; 16:8; 16:10; 16:11; 16:12; 16:13; 18:11; 18:16; 18:17

glean, gleaning, gleanings

Definition:

The term “glean” means to go through a field or orchard and pick up whatever grain or fruit the harvesters have left behind.

- God commanded the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
- Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain. A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
- Other ways to translate “glean” can be “pick up” or “gather” or “collect.”

(See also: **Boaz**, grain, harvest, **Ruth**)

Bible References:

- **Deuteronomy 24:21-22**
- **Isaiah 17:4-5**
- **Job 24:6**
- **Ruth 2:2**
- **Ruth 2:15**

Word Data:

- Strong’s: H3950, H3951, H5953, H5955

Judges References:

8:2; 20:45

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

Judges References:

7:2

goat, goatskin, scapegoat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
  - Goats have coarse hair; sheep have wool.
  - The tail of a goat stands up; the tail of a sheep hangs down.
  - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

Judges References:

6:19; 13:15; 13:19; 14:6; 15:1

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: **create**, false god, **God the Father**, Holy Spirit, false god, **Son of God**, Yahweh)

Bible References:

- **1 John 1:7**

- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 "I am **God** Almighty. I will make a covenant with you."
- 9:14 **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.

- 25:7 “Worship only the Lord your **God** and only serve him.”
- 28:1 “There is only one who is good, and that is **God**.”
- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong’s: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

Judges References:

1:7; 2:12; 3:7; 3:20; 4:6; 4:23; 5:3; 5:5; 6:8; 6:10; 6:20; 6:26; 6:36; 6:39; 6:40; 7:14; 8:3; 8:34; 9:7; 9:23; 9:56; 9:57; 10:10; 11:21; 11:23; 11:24; 13:5; 13:7; 13:9; 13:22; 15:19; 16:17; 16:28; 18:5; 18:10; 20:18; 20:27; 21:2; 21:3

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, **Molech**, **demon**, image, **kingdom**, **worship**)

Bible References:

- **Genesis 35:2**
- **Exodus 32:1**
- **Psalms 31:6**
- **Psalms 81:8-10**
- **Isaiah 44:20**
- **Acts 7:41**
- **Acts 7:43**
- **Acts 15:20**
- **Acts 19:27**
- **Romans 2:22**
- **Galatians 4:8-9**
- **Galatians 5:19-21**
- **Colossians 3:5**
- **1 Thessalonians 1:9**

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

Judges References:

2:3; 2:12; 2:17; 2:19; 3:intro; 3:6; 5:8; 6:10; 6:31; 8:33; 9:9; 9:13; 9:27; 10:6; 10:13; 10:14; 10:16; 11:24; 16:23; 16:24; 17:intro; 17:3; 17:4; 17:5; 18:14; 18:17; 18:18; 18:20; 18:24; 18:30; 18:31

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

Judges References:

8:24; 8:26

good, right, pleasant, better, best, 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

Judges References:

8:2; 8:32; 8:35; 9:2; 9:11; 9:16; 10:15; 11:25; 14:3; 14:7; 15:2; 16:25; 17:6; 18:9; 18:19; 18:20; 19:6; 19:9; 19:24; 21:25

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: burnt offering, guilt offering, sacrifice, sin offering)

Bible References:

- 1 Chronicles 23:27-29
- Exodus 29:41-42
- Judges 13:19
- Leviticus 2:2

Word Data:

- Strong's: H4503, H8641

Judges References:

13:19; 13:23

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

Judges References:

15:5

grave, gravedigger, tomb, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

Examples from the Bible stories:

- 32:4 The man lived among the **tombs** in the area.
- 37:6 Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- 37:7 The **tomb** was a cave with a stone rolled in front of its opening.

- 40:9 Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus' body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- 41:4 He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- 41:5 When the women arrived at the **tomb**, the angel told them, "Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see." The women looked into the **tomb** and saw where Jesus' body had been laid. His body was not there!

Word Data:

- Strong's: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

Judges References:

8:32; 16:31

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate to “be guilty” could include a word or phrase that means, to “be at fault” or “having done something morally wrong” or “having committed a sin.”

(See also: **innocent**, **iniquity**, **punish**, sin)

Bible References:

- **Exodus 28:36-38**
- **Isaiah 6:7**
- **James 2:10-11**
- **John 19:4**
- **Jonah 1:14**

Examples from the Bible stories:

- **39:2** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **39:11** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty**!”
- **40:4** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.”
- **49:10** Because of your sin, you are **guilty** and deserve to die.

Word Data:

- Strong's: H0816, H0817, H0818, H5352, H5355, H7563, G03380, G17770, G37840, G52670

Judges References:

21:22

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

Judges References:

3:3

Hamor

Definition:

Hamor was a Canaanite man living in the city of Shechem when Jacob and his family were living in nearby Succoth. He was a Hivite.

- Jacob bought a family burial ground from Hamor's sons.
- While they were there, Hamor's son Shechem raped Jacob's daughter Dinah.
- Dinah's brothers took revenge on Hamor's family and killed all the men in the city of Shechem.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Hivite, Jacob, Shechem, Succoth)

Bible References:

- Acts 7:14-16
- Genesis 34:2
- Genesis 34:21
- Joshua 24:32-33
- Judges 9:28

Word Data:

- Strong's: H2544

Judges References:

9:28

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: **firstfruits**, festival, **good news**)

Bible References:

- **1 Corinthians 9:9-11**
- **2 Samuel 21:7-9**
- **Galatians 6:9-10**
- **Isaiah 17:11**
- **James 5:7-8**
- **Leviticus 19:9**
- **Matthew 9:38**
- **Ruth 1:22**
- **Galatians 6:9-10**
- **Matthew 6:25-26**
- **Matthew 13:30**

- **Matthew 13:36-39**
- **Matthew 25:24**

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

Judges References:

15:1

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: **kingdom of God**)

Bible References:

- **1 Kings 8:22-24**
- **1 Thessalonians 1:8-10**
- **1 Thessalonians 4:17**
- **Deuteronomy 9:1**
- **Ephesians 6:9**
- **Genesis 1:1**
- **Genesis 7:11**
- **John 3:12**
- **John 3:27**
- **Matthew 5:18**

- Matthew 5:46-48

Examples from the Bible stories:

- 4:2 They even began building a tall tower to reach **heaven**.
- 14:11 He (God) gave them bread from **heaven**, called “manna.”
- 23:7 Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- 29:9 Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- 42:11 Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Judges References:

5:4; 5:20; 13:20; 20:40

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

Judges References:

1:10; 1:20; 16:3

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

Judges References:

11:19; 11:26

Hittite

Definition:

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

- Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
- Esau's parents were grieved when he married two Hittite women.
- One of David's mighty men was named Uriah the Hittite.
- Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
- The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: descendant, Esau, foreigner, Ham, mighty, Solomon, Uriah)

Bible References:

- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 23:11
- Genesis 25:10
- Joshua 1:4-5
- Nehemiah 9:8
- Numbers 13:27-29

Word Data:

- Strong's: H2850

Judges References:

1:26; 3:5

Hivite

Definition:

The Hivites were one of seven major people groups living in the land of Canaan.

- All these groups, including the Hivites, were descended from Canaan, who was Noah's grandson.
- Shechem the Hivite raped Jacob's daughter Dinah, and her brothers killed many Hivites in revenge.
- When Joshua led the Israelites to take over the land of Canaan, the Israelites were tricked into making a treaty with the Hivites instead of conquering them.

(Translation suggestions: Translate Names)

(See also: Canaan, Hamor, Noah, Shechem)

Bible References:

- 2 Chronicles 8:7-8
- Exodus 3:7-8
- Genesis 34:2
- Joshua 9:1-2
- Judges 3:1-3

Word Data:

- Strong's: H2340

Judges References:

3:3; 3:5

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- 1:1 But **God's Spirit** was there over the water.
- 24:8 When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- 26:3 Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- 42:10 "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- 43:3 They were all filled with the **Holy Spirit** and they began to speak in other languages.
- 43:8 "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- 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. Then he will also give you the gift of the **Holy Spirit**."
- 45:1 He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

Judges References:

3:10; 6:34; 11:29; 13:25; 14:6; 14:19; 15:14

honey, honeycomb

Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar.

Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: Simile, Metaphor)
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 6:3
- Exodus 13:3-5
- Joshua 5:6
- Proverbs 5:3

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G31920

Judges References:

14:8; 14:9; 14:18

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

Judges References:

4:9; 9:9; 13:17

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

Judges References:

3:27; 6:34; 7:8; 7:16; 7:18; 7:19; 7:20; 7:22

horse, warhorse, horseback, stallion, steed, mare

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for war and for transporting people. A stallion is a male horse and a mare is a female horse. “Steed” is a poetic word referring to a horse that is powerful or fast.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon’s great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.
- Horses often wear a bit and bridle on their heads so they can be guided.

(See also: chariot, donkey, Solomon)

Bible References:

- 1 Chronicles 18:4
- 2 Kings 2:11
- Exodus 14:23-25
- Ezekiel 23:5-7
- Zechariah 6:8

Word Data:

- Strong’s: H0047, H5483, H5484, H6571, H7409, G24620

Judges References:

5:22

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

Judges References:

4:17; 8:29; 11:31; 11:34; 12:1; 14:19; 16:21; 16:25; 17:4; 17:8; 18:2; 18:13; 18:14; 18:15; 18:19; 18:22; 18:25; 18:26; 19:2; 19:15; 19:18; 19:21; 19:22; 19:23; 19:26; 19:27; 19:29; 20:5; 20:8

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

Judges References:

18:31; 19:18

house, household, house of Israel, house of David

Definition:

The term “house,” in this sense, refers to “descendants.”

- The term “house,” in this sense, means “family” or “descendants,” and refers to all the people related to or descended from a particular person. For example, the phrase “house of David” refers to all the descendants of King David.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “people” or “family” or “descendants.”
- The phrase “house of David” could be translated as “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include “people of Israel” or “Israel’s descendants” or “Israelites.”

(See also: descendant, house of David, kingdom of Israel)

Bible References:

Word Data:

- Strong’s:

Judges References:

1:22; 1:23; 1:35; 10:9; 16:27

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: house dwelling structure, house descendants nation)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Judges References:

6:15; 6:27; 8:27; 8:35; 9:1; 9:5; 9:16; 9:18; 9:19; 11:2; 11:7; 14:15; 16:31; 19:3

humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “do not be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: **proud**)

Bible References:

- **James 1:21**
- **James 3:13**
- **James 4:10**
- **Luke 14:11**
- **Luke 18:14**
- **Matthew 18:4**
- **Matthew 23:12**

Examples from the Bible stories:

- **17:2** David was a **humble** and righteous man who trusted and obeyed God.
- **34:10** “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong's: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

Judges References:

16:5; 16:6; 16:19; 19:24; 20:5

image, carved image, cast metal image, figure, carved figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, God, false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 7:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 1:23

Word Data:

- Strong’s: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

Judges References:

3:19; 3:26; 17:3; 17:4; 18:14; 18:17; 18:18

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7

- Luke 15:11
- Matthew 19:29
- Psalm 79:1

Examples from the Bible stories:

- 4:6 When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- 35:3 “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

Judges References:

2:6; 2:9; 11:2; 18:1; 20:6; 21:23; 21:24

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

Judges References:

18:5; 20:18; 20:23; 20:27

integrity

Definition:

The term “integrity” refers to being honest, with strong moral principles and behavior is said to have integrity.

- Having integrity also means choosing to do what is honest and right even when nobody else is watching.
- Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
- The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

Translation Suggestions

- The term “integrity” could also be translated as “honesty” or “moral uprightness” or “behaving truthfully” or “acting in a trustworthy, honest manner.”

(See also: Daniel, Joseph (OT))

Bible References:

- 1 Kings 9:4
- Job 2:3
- Job 4:6
- Proverbs 10:8-9
- Psalm 26:1-3

Word Data:

- Strong’s: H3476, H6664, H6666, H8535, H8537, H8537, H8538, H8549, G45870

Judges References:

9:16; 9:19

interpret, interpretation, interpreter

Definition:

The terms “interpret” and “interpretation” refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The “interpretation” of the dream is the “explanation” of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term “interpret” can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term “interpret” could include, “figure out the meaning of” or “explain” or “give the meaning of.”
- The term “interpretation” could also be translated as “explanation” or “meaning.”

(See also: Babylon, Daniel, dream, prophet, vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 4:4-6
- Genesis 40:4-5
- Judges 7:15-16
- Luke 12:56

Word Data:

- Strong’s: H0995, H3887, H6591, H6622, H6623, H7667, H7760, H7922, G12520, G13280, G13290, G13810, G19550, G20580, G31770, G47930

Judges References:

7:15

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

Judges References:

1:19; 4:3; 4:13

Ishmael, Ishmaelite

Definition:

Ishmael was the son of Abraham and the Egyptian slave Hagar. There were several other men in the Old Testament named Ishmael.

- The name "Ishmael" means "God hears."
- God promised to bless Abraham's son Ishmael, but he was not the son with whom God had promised to establish his covenant.
- God protected Hagar and Ishmael when they were sent into the desert.
- While Ishmael was living in the desert of Paran, he married an Egyptian woman.
- Ishmael son of Nethaniah was an army officer from Judah who led a group of men to kill a governor who had been appointed by the Babylonian king, Nebuchadnezzar.
- There were also four other men named Ishmael in the Old Testament.

(Translation suggestions: How to Translate Names)

(See also: **Abraham**, **Babylon**, covenant, desert, Egypt, **Hagar**, **Isaac**, **Nebuchadnezzar**, **Paran**, **Sarah**)

Bible References:

- **1 Chronicles 1:28-31**
- **2 Chronicles 23:1**
- **Genesis 16:12**
- **Genesis 25:9-11**
- **Genesis 25:16**
- **Genesis 37:25-26**

Examples from the Bible stories:

- **5:2** So Abram married Hagar. Hagar had a baby boy, and Abram named him **Ishmael**.
- **5:4** "I will make **Ishmael** a great nation, too, but my covenant will be with Isaac."

Word Data:

- Strong's: H3458, H3459

Judges References:

8:24

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- 8:15 The descendants of the twelve sons became the twelve tribes of **Israel**.

- 9:3 The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- 9:5 A certain **Israelite** woman gave birth to a baby boy.
- 10:1 They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- 14:12 But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- 15:9 God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- 15:12 After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- 16:16 So God punished __Israel __ again for worshiping idols.
- 43:6 “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Judges References:

1:1; 1:28; 2:4; 2:6; 2:7; 2:10; 2:11; 2:14; 2:20; 2:22; 3:1; 3:2; 3:4; 3:5; 3:7; 3:8; 3:9; 3:10; 3:12; 3:13; 3:14; 3:15; 3:27; 3:30; 3:31; 4:1; 4:3; 4:4; 4:5; 4:6; 4:23; 4:24; 5:2; 5:3; 5:5; 5:7; 5:8; 5:9; 5:11; 6:1; 6:2; 6:3; 6:4; 6:6; 6:7; 6:8; 6:14; 6:15; 6:36; 6:37; 7:2; 7:8; 7:14; 7:15; 7:23; 8:22; 8:27; 8:28; 8:33; 8:34; 8:35; 9:22; 9:55; 10:1; 10:2; 10:3; 10:6; 10:7; 10:8; 10:9; 10:10; 10:11; 10:15; 10:16; 10:17; 11:4; 11:5; 11:13; 11:15; 11:16; 11:17; 11:19; 11:20; 11:21; 11:23; 11:25; 11:26; 11:27; 11:33; 11:39; 11:40; 12:7; 12:8; 12:9; 12:11; 12:13; 12:14; 13:1; 13:5; 14:4; 15:20; 16:31; 17:6; 18:1; 18:19; 19:1; 19:12; 19:29; 19:30; 20:1; 20:2; 20:3; 20:6; 20:7; 20:10; 20:11; 20:12; 20:13; 20:14; 20:17; 20:18; 20:19; 20:20; 20:21; 20:22; 20:23; 20:24; 20:25; 20:26; 20:27; 20:29; 20:30; 20:31; 20:32; 20:33; 20:34; 20:35; 20:36; 20:38; 20:39; 20:41; 20:42; 20:48; 21:1; 21:3; 21:5; 21:6; 21:8; 21:15; 21:17; 21:18; 21:24; 21:25

Issachar

Definition:

Issachar was Jacob's ninth son. He was Leah's fifth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Issachar" or "Issachar."
- The meaning of the name is unknown, but it is similar to a Hebrew word meaning "reward, hire."
- The tribe of Issachar settled in central Canaan, southwest of the Sea of Galilee. Issachar's land was bordered by the lands of Naphtali, Zebulun, Manasseh, and Gad.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Leah)

Bible References:

- Genesis 30:18
- Exodus 1:1-5
- Ezekiel 48:23-26
- Joshua 17:10

Word Data:

- Strong's: H3485, G24660

Judges References:

5:15; 10:1

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

Judges References:

18:29

Jebus, Jebusite

Definition:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

- The Jebusites lived in the city of Jebus, and its name was later changed to Jerusalem when King David conquered it.
- Melchizedek, the king of Salem, was probably of Jebusite origin.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Ham, Jerusalem, Melchizedek)

Bible References:

- 1 Chronicles 1:14
- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 10:16
- Joshua 3:9-11
- Judges 1:20-21

Word Data:

- Strong's: H2982, H2983

Judges References:

1:21; 3:5; 19:10; 19:11

Jephthah

Definition:

Jephthah was a warrior from Gilead who served as a judge over Israel.

- In Hebrews 11:32, Jephthah is praised as an important leader who delivered his people from their enemies.
- He rescued the Israelites from the Ammonites and led his people to defeat the Ephraimites.
- Jephthah however, made a foolish, hasty vow to God that resulted in the sacrifice of his daughter.

(Translation suggestions: How to Translate Names)

(See also: Ammon, deliver, Ephraim, judge, vow)

Bible References:

- Hebrews 11:32-34
- Judges 11:1-3
- Judges 11:35
- Judges 12:2

Word Data:

- Strong's: H3316

Judges References:

11:1; 11:2; 11:3; 11:5; 11:6; 11:7; 11:8; 11:9; 11:10; 11:11; 11:12; 11:13; 11:14; 11:15; 11:28; 11:29; 11:30; 11:32; 11:34; 11:40; 12:1; 12:2; 12:4; 12:7

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: **Babylon**, **Christ**, **David**, Jebusites, **Jesus**, **Solomon**, temple, **Zion**)

Bible References:

- **Galatians 4:26-27**
- **John 2:13**
- **Luke 4:9-11**
- **Luke 13:5**
- **Mark 3:7-8**
- **Mark 3:20-22**
- **Matthew 3:6**
- **Matthew 4:23-25**
- **Matthew 20:17**

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.

- 18:2 In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- 20:7 They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- 20:12 So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- 38:1 About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- 38:2 After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- 42:11 Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

Judges References:

1:7; 1:8; 1:21; 19:10

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

Judges References:

6:33

Joash

Definition:

Joash was the name of several men in the Old Testament.

- One Joash was the father of the Israelite deliverer Gideon.
- Another man named Joash was a descendant of Jacob's youngest son, Benjamin.
- The most well-known Joash became king of Judah at the age of seven. He was the son of Ahaziah, king of Judah, who had been murdered.
- When Joash was a very young child, his aunt saved him from being killed by hiding him away until he was old enough to be crowned king.
- King Joash was a good king who at first obeyed God. But he did not remove the high places, and the Israelites started worshiping idols again.
- King Joash ruled Judah during some of the years that King Jehoash was ruling Israel. They were two distinct kings.

(Translation suggestions: Translate Names)

(See also: **Ahaziah**, altar, Benjamin, false god, Gideon, **high places**, false god)

Bible References:

- **1 Chronicles 3:10-12**
- **2 Chronicles 18:25-27**
- **2 Kings 11:3**
- **Amos 1:1**
- Judges 6:11-12

Word Data:

- Strong's: H3101, H3135

Judges References:

6:11; 6:29; 6:30; 6:31; 7:14; 8:13; 8:29; 8:32

Jonathan

Definition:

Jonathan was the name of at least ten men in the Old Testament. The name means “Yahweh has given.”

- David’s best friend, Jonathan, is the most well-known Jonathan in the Bible with this name. This Jonathan was King Saul’s oldest son.
- Other Jonathans mentioned in the Old Testament include a descendant of Moses; a nephew of King David; several priests, including a son of Abiathar; and an Old Testament scribe in whose house the prophet Jeremiah was imprisoned.

(See also: How to Translate Names)

(See also: Abiathar, David, Moses, Jeremiah, priest, Saul (OT), scribe)

Bible References:

- 1 Kings 1:41-42
- 1 Samuel 14:1
- 1 Samuel 20:2
- 2 Samuel 1:3-5

Word Data:

- Strong’s: H3083, H3129

Judges References:

18:30

Jordan River, Jordan

Definition:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

Examples from the Bible stories:

- 15:2 The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- 15:3 After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- 19:14 Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong’s: H3383, G24460

Judges References:

3:28; 5:17; 7:24; 7:25; 8:4; 10:8; 10:9; 11:13; 11:22; 12:5; 12:6

Joseph (OT)

Definition:

Joseph was Jacob's eleventh son. He was Rachel's first son. The descendants of his two sons Ephraim and Manasseh became two of the tribes of Israel.

- The Hebrew name Joseph is similar to both the Hebrew word meaning "to add, increase" and the Hebrew word meaning "to gather, take away."
- A large portion of the book of Genesis is dedicated to the story of Joseph, how he remained faithful to God throughout his many difficulties and forgave his brothers who had sold him to be a slave in Egypt.
- Eventually God raised Joseph to the second highest place of power in Egypt and used him to save the people of Egypt and the surrounding nations in a time when there was little food. Joseph helped save his own family from starving and brought them to live with him in Egypt.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Ephraim, Manasseh, Jacob, Rachel)

Bible References:

- Genesis 30:22-24
- Genesis 33:1-3
- Genesis 37:1-2
- Genesis 37:23-24
- Genesis 41:55-57
- John 4:4-5

Examples from the Bible stories:

- 8:2 **Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- 8:4 The slave traders took **Joseph** to Egypt.
- 8:5 Even in prison, **Joseph** remained faithful to God, and God blessed him.
- 8:7 God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.

- 8:9 **Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- 9:2 The Egyptians no longer remembered **Joseph** and all he had done to help them.

Word Data:

- Strong's: H3084, H3130, G25000, G25010

Judges References:

1:22; 1:23; 1:35

Joshua

Definition:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jehozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Haggai, Jericho, Moses, Promised Land, Zechariah (OT))

Bible References:

- 1 Chronicles 7:25-27
- Deuteronomy 3:21
- Exodus 17:10
- Joshua 1:3
- Numbers 27:19

Examples from the Bible stories:

- 14:4 When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.

- 14:6 Immediately Caleb and **Joshua**, the other two spies, said, “It is true that the people of Canaan are tall and strong, but we can certainly defeat them!”
- 14:8 “Except for **Joshua** and Caleb, everyone who is twenty years old or older will die there and never enter the Promised Land.”
- 14:14 Moses was now very old, so God chose **Joshua** to help him lead the people.
- 14:15 **Joshua** was a good leader because he trusted and obeyed God.
- 15:3 After the people crossed the Jordan River, God told **Joshua** how to attack the powerful city of Jericho.

Word Data:

- Strong’s: H3091, G24240

Judges References:

1:1; 2:6; 2:7; 2:8; 2:21; 2:23

Jotham

Definition:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: Abimelech, Ahaz, Gideon, Uzziah)

Bible References:

- 2 Chronicles 26:21
- 2 Kings 15:5
- Isaiah 1:1
- Judges 9:5-6

Word Data:

- Strong's: H3147

Judges References:

9:5; 9:7; 9:21; 9:57

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10

- **Psalm 48:2**
- **Isaiah 56:6-7**
- **Jeremiah 15:15-16**
- **Matthew 2:9-10**
- **Luke 15:7**
- **Luke 19:37-38**
- **John 3:29**
- **Acts 16:32-34**
- **Romans 5:1-2**
- **Romans 15:30-32**
- **Galatians 5:23**
- **Philippians 4:10-13**
- **1 Thessalonians 1:6-7**
- **1 Thessalonians 5:16**
- **Philemon 1:4-7**
- **James 1:2**
- **3 John 1:1-4**

Examples from the Bible stories:

- **33:7** "The rocky ground is a person who hears God's word and accepts it with **joy**."
- **34:4** "The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Judges References:

9:19; 19:3

Judah

Definition:

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Judah (kingdom), Jew, Judea, Jacob, Leah)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 1:9
- Genesis 29:35
- Genesis 38:2
- Luke 3:33
- Ruth 1:2

Word Data:

- Strong's: H3063

Judges References:

1:2; 1:3; 1:4; 1:8; 1:9; 1:16; 1:18; 1:19; 10:9; 15:9; 17:7

Judea, Judah

Definition:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3

- **Matthew 19:1**

Word Data:

- Strong's: G24530

Judges References:

1:10; 1:16; 1:17; 15:10; 15:11; 17:7; 17:8; 17:9; 18:12; 19:1; 19:2; 19:18; 20:18

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

Judges References:

2:18; 2:19; 11:27

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, judge, **judgment day**, just, **law**, **law**)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**

- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

Judges References:

2:16; 2:17; 2:18; 3:10; 4:4; 10:2; 10:3; 11:27; 12:7; 12:8; 12:9; 12:11; 12:13; 12:14; 15:20; 16:31

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."

- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19

- **Matthew 23:23-24**
- **Luke 18:3**
- **Luke 18:8**
- **Luke 18:13-14**
- **Luke 21:20-22**
- **Luke 23:41**
- **Acts 13:38-39**
- **Acts 28:4**
- **Romans 4:1-3**
- **Galatians 3:6-9**
- **Galatians 3:11**
- **Galatians 5:3-4**
- **Titus 3:6-7**
- **Hebrews 6:10**
- **James 2:24**
- **Revelation 15:3-4**

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

Judges References:

4:5; 7:19

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

Judges References:

11:16; 11:17

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

Judges References:

4:6; 4:9; 4:10; 4:11

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: **authority**, **Herod Antipas**, **kingdom**, **kingdom of God**)

Bible References:

- **1 Timothy 6:15-16**
- **2 Kings 5:18**
- **2 Samuel 5:3**
- **Acts 7:9-10**
- **Acts 13:22**
- **John 1:49-51**
- **Luke 1:5**
- **Luke 22:24-25**
- **Matthew 5:35**
- **Matthew 14:9**

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.

- 16:1 The Israelites had no **king**, so everyone did what they thought was right for them.
- 16:18 Finally, the people asked God for a **king** like all the other nations had.
- 17:5 Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- 21:6 God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- 48:14 David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong's: H4427, H4428, H4430, G09350, G09360

Judges References:

1:7; 3:8; 3:10; 3:12; 3:14; 3:15; 3:17; 3:19; 4:2; 4:17; 4:23; 4:24; 5:3; 5:19; 8:5; 8:12; 8:18; 8:26; 9:6; 9:8; 9:15; 11:12; 11:13; 11:14; 11:17; 11:19; 11:25; 11:28; 17:6; 18:1; 19:1; 21:25

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: know-relationship, **law**, **reveal**, **understand**, wise)

Bible References:

Word Data:

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

Judges References:

3:2; 3:4; 6:37; 11:39; 13:16; 13:21; 14:4; 15:11; 16:9; 16:20; 17:13; 18:5; 18:14; 20:34

know, knew, knowledge, unknown

Definition:

Used in this sense the term “know” and “knowledge” and “knew” mean to be in relationship with a person.

- To “know” God means to have a relationship with him. This also applies to knowing people.
- Jesus said in Matthew 7:23 that on the day when he judges everyone, he will say to some people, “I never knew you.” By saying “I never knew you,” he means that he was never in a personal relationship with them.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”
- When used of a man and a woman to “know” is often an euphemism that refers to having sexual intercourse.

Translation Suggestions

- Depending on the context, ways to translate this meaning of “know” could include “be acquainted with” or “be familiar with” or “be in relationship with.”
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing a person and having a relationship with that person should be used when translating this sense of the word “know.”

(See also: know-information,reveal)

Bible References:

Word Data:

- Strong’s:

Judges References:

2:10; 19:22; 19:25; 21:11; 21:12

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

Judges References:

1:28; 1:30; 1:33; 1:35; 13:12; 16:11; 19:16

Lebanon

Definition:

Lebanon is a beautiful mountainous region located along the coast of the Mediterranean Sea, north of Israel. In Bible times this region was thickly wooded with fir trees, such as cedar and cypress.

- King Solomon sent workers to Lebanon to harvest cedar trees for use in building God's temple.
- Ancient Lebanon was inhabited by Phoenician people, who were skilled builders of ships that were used for a successful trading industry.
- The cities of Tyre and Sidon were located in Lebanon. It was in these cities that a valuable purple dye was first used.

(Translation suggestions: How to Translate Names)

(See also: cedar, cypress, fir, Phoenicia)

Bible References:

- 1 Kings 4:32-34
- 2 Chronicles 2:8-10
- Deuteronomy 1:7-8
- Psalms 29:3-5
- Zechariah 10:8-10

Word Data:

- Strong's: H3844

Judges References:

3:3; 9:15

Levi, Levite

Definition:

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: twelve tribes of Israel, priest, sacrifice, temple, Jacob, Leah, Matthew)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

Judges References:

17:7; 17:9; 17:10; 17:11; 17:12; 17:13; 18:3; 18:15; 19:1; 20:4

lion, lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: How to Translate Unknowns)

(See also: David, leopard, Samson, sheep)

Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 7:29
- Proverbs 19:12
- Psalms 17:12
- Revelation 5:5

Word Data:

- Strong's: H0738, H0739, H0744, H3715, H3833, H3918, H7826, H7830, G30230

Judges References:

14:5; 14:8; 14:9; 14:18

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

Judges References:

6:5; 18:21

locust

Definition:

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: How to Translate Names)

(See also: captive, Egypt, Israel, **John (the Baptist)**, **plague**)

Bible References:

- **2 Chronicles 6:28**
- **Deuteronomy 28:38-39**
- **Exodus 10:3-4**
- **Mark 1:6**
- **Proverbs 30:27-28**

Word Data:

- Strong’s: H0697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G02000

Judges References:

6:5; 7:12

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

Judges References:

6:22

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.

- For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2
- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23

- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- 25:5 But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- 26:3 This is the year of the **Lord’s** favor.
- 27:2 The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- 31:5 Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- 43:9 “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- 47:3 By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- 47:11 Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

Word Data:

- Strong’s: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

Judges References:

3:25; 4:18; 6:13; 6:15; 9:2; 9:3; 9:6; 9:7; 9:18; 9:20; 9:23; 9:24; 9:25; 9:26; 9:39; 9:47; 13:8; 16:5; 16:8; 16:18; 16:23; 16:27; 16:28; 16:30; 19:11; 19:12; 19:22; 19:23; 19:26; 19:27; 20:5

Lot

Definition:

Lot was Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that that they could escape.

(Translation suggestions: How to Translate Names)

(See also: **Abraham**, Ammon, **Haran**, Moab, **Sodom**)

Bible References:

- **2 Peter 2:8**
- **Genesis 11:27-28**
- **Genesis 12:4-5**

Word Data:

- Strong's: H3876, G30910

Judges References:

20:9

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.
3. The word "love" can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means "like very much" or "care for" or "have strong affection for."

- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2
- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- 27:2 The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- 33:8 “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- 36:5 As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- 39:10 “Everyone who **loves** the truth listens to me.”
- 47:1 She (Lydia) **loved** and worshiped God.
- 48:1 When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.

- 49:3 He (Jesus) taught that you need to **love** other people the same way you love yourself.
- 49:4 He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- 49:7 Jesus taught that God **loves** sinners very much.
- 49:9 But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- 49:13 God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

Judges References:

5:31; 14:16; 16:4; 16:15

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

Judges References:

13:6; 13:8

Manasseh

Definition:

Manasseh was the older son of Joseph. His descendants became one of the tribes of Israel.

- The name Manasseh is similar to the the Hebrew word meaning “to forget.”
- The tribe of Manasseh was often called the “half-tribe of Manasseh” because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan.
- One of the kings of Judah was also named Manasseh. King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Three other men named Manasseh are mentioned in the Old Testament. One of them was the grandfather of some Danites who were priests for false gods. The other two were men who lived during the time of Ezra and were required to divorce their pagan wives, who had influenced them to worship false gods.

(Translation suggestions: How to Translate Names)

(See also: Joseph, Ephraim, twelve tribes of Israel)

Bible References:

- 2 Chronicles 15:9
- Deuteronomy 3:12-13
- Genesis 41:51
- Genesis 48:1-2
- Judges 1:27-28

Word Data:

- Strong’s: H4519, H4520, G31280

Judges References:

1:27; 6:15; 6:35; 7:23; 11:29; 12:4; 18:30

Mesopotamia, Aram Naharaim

Definition:

Mesopotamia is the area of land between the Tigris and Euphrates Rivers. Its location is in the region of the modern day country of Iraq.

- In the Old Testament, this region was called “Aram Naharaim.”
- The word “Mesopotamia” means “between rivers.” The phrase “Aram Naharaim” means “Aram of two rivers.”
- Abraham lived in the Mesopotamian cities of Ur and Haran before moving on to the land of Canaan.
- Babylon was another important city in Mesopotamia.
- The region called “Chaldea” was also part of Mesopotamia.

(Translation suggestions: How to Translate Names)

(See also: Aram, Babylon, Chaldea, Euphrates River)

Bible References:

- Acts 2:9
- Acts 7:1-3
- Genesis 24:10-11

Word Data:

- Strong’s: H0763, G33180

Judges References:

3:8

messenger

Definition:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: angel, **apostle**, **John (the Baptist)**)

Bible References:

- **1 Kings 19:1-3**
- **1 Samuel 6:21**
- **2 Kings 1:1-2**
- **Luke 7:27**
- **Matthew 11:10**

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

Judges References:

6:35; 7:24; 9:31; 11:12; 11:13; 11:14; 11:17; 11:19

Micah

Definition:

Micah was a prophet of Judah around 700 years before Christ, when the prophet Isaiah was also ministering to Judah. Another man named Micah lived during the time of the judges.

- The book of Micah is near the end of the Old Testament.
- Micah prophesied about the destruction of Samaria by the Assyrians.
- Micah rebuked the people of Judah for disobeying God and warned them that their enemies would attack them.
- His prophecy ends with a message of hope in God, who is faithful and saves his people.
- In the book of Judges, the story is told of a man named Micah living in Ephraim who made an idol out of silver. A young Levite priest who came to live with him stole the idol and other things, and took off with a group of Danites. Eventually the Danites and the priest settled in the city of Laish and they set up that same silver idol to worship.

(Translation suggestions: Translate Names)

(See also: Assyria, Dan, Ephraim, false god, Isaiah, Judah, judge, Levite, priest, prophet, Samaria, silver)

Bible References:

- Jeremiah 26:18-19
- Micah 1:1
- Micah 6:2

Word Data:

- Strong's: H4318

Judges References:

17:1; 17:4; 17:5; 17:8; 17:9; 17:10; 17:12; 17:13; 18:2; 18:3; 18:4; 18:13; 18:15; 18:18; 18:22; 18:23; 18:26; 18:27; 18:31

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

Judges References:

6:1; 6:2; 6:3; 6:6; 6:7; 6:11; 6:13; 6:14; 6:16; 6:33; 7:1; 7:2; 7:7; 7:8; 7:12; 7:13; 7:14; 7:15; 7:23; 7:24; 7:25; 8:1; 8:3; 8:5; 8:12; 8:22; 8:26; 8:28; 9:17

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: **Almighty**, miracle, **power**, **strength**)

Bible References:

- **Acts 7:22**
- **Genesis 6:4**
- **Mark 9:38-39**
- **Matthew 11:23**

Word Data:

- Strong's: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

Judges References:

4:3; 5:22; 14:18; 17:8

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17

- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- 16:8 Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- 19:14 God did many **miracles** through Elisha.
- 37:10 Many of the Jews believed in Jesus because of this **miracle**.
- 43:6 “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”
- 49:2 Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

Judges References:

6:13

Mizpah

Definition:

Mizpah is the name of several towns mentioned in the Old Testament. It means “look-out point” or “watchtower.”

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(Translation suggestions: Translate Names)

(See also: David, Judah, kingdom of Israel, Moab, Saul (OT))

Bible References:

- 1 Kings 15:20-22
- 1 Samuel 7:5-6
- 1 Samuel 7:10-11
- Jeremiah 40:5-6
- Judges 10:17-18

Word Data:

- Strong’s: H4708, H4709

Judges References:

10:17; 11:11; 11:29; 11:34; 20:1; 20:3; 21:1; 21:5; 21:8

Moab, Moabite

Definition:

The term “Moab” refers to a people group that lived to the east of the Salt Sea. The book of Genesis describes this people group as the descendents of a man named “Moab,” who was the son of Lot’s elder daughter.

- In the book of Ruth, Elimelek and his family went to live in Moab because of the famine around Bethlehem.
- Ruth is called a “Moabite woman” because she was born in the country of Moab and was from that people group.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Judea, Lot, Ruth, Salt Sea)

Bible References:

- Genesis 19:37
- Genesis 36:34-36
- Ruth 1:1-2
- Ruth 1:22

Word Data:

- Strong’s: H4124, H4125

Judges References:

3:12; 3:14; 3:15; 3:17; 3:28; 3:29; 3:30; 10:6; 11:15; 11:17; 11:18; 11:25

mold, molded, molds, molder

Definition:

A mold is a hollowed-out piece of wood, metal, or clay that is used to form objects out of gold, silver, or other materials that can be softened and then shaped by the mold.

- Molds were used to make jewelry, dishes, and utensils for eating, among other things.
- In the Bible, molds are mentioned mainly in connection with molding statues to be used as idols.
- Metals have to be heated to a very high temperature so that they can be poured into the mold.
- To mold something means to form an object into a certain shape or likeness by using a mold or the hands to form a certain shape.
- A “molder” is someone who shapes or fashions something.

Translation Suggestions

- This term could also be translated as, to “form” or to “shape” or to “make.”
- The word “molded” could be translated as “shaped” or “formed.”
- The object “mold” could possibly be translated with a phrase or word that means “shaped container” or “sculpted dish.”

(See also: false god, gold, false god, silver)

Bible References:

Word Data:

- Strong’s: H4541, H4165, G41100, G41110

Judges References:

17:3; 17:4; 18:14; 18:17; 18:18

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

Judges References:

11:37; 11:38; 11:39; 19:2; 20:47

Moses

Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: **Miriam**, **Promised Land**, **Ten Commandments**)

Bible References:

- **Acts 7:21**
- **Acts 7:30**
- **Exodus 2:10**
- **Exodus 9:1**
- **Matthew 17:4**
- **Romans 5:14**

Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** God told **Moses** to raise his hand over the sea and divide the waters.

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- 13:7 Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

Judges References:

1:16; 1:20; 3:4; 4:11

mourn, mourner, weeping

Definition:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

Word Data:

- Strong’s: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

Judges References:

21:2

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

Judges References:

16:24

Naphtali

Definition:

Naphtali was Jacob's sixth son. He was Bilhah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Naphtali" or "Naphtali" or "Naphtalites."
- The name Naphtali is similar to the Hebrew word meaning "to twist, wrestle."
- The tribe of Naphtali settled in the northern part of Canaan, between the tribes of Manassah and Asher. Its eastern border was on the western shoreline of the Sea of Chinnereth. When used as the name of a region of land, the term "Naphtali" refers to the land given to the tribe of Naphtali.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Bilhah)

Bible References:

- 1 Kings 4:15
- Deuteronomy 27:13-14
- Ezekiel 48:1-3
- Genesis 30:8
- Judges 1:33
- Matthew 4:13

Word Data:

- Strong's: H5321, G35080

Judges References:

1:33; 4:6; 4:10; 5:18; 6:35; 7:23

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: **Assyria**, **Babylon**, Canaan, **Gentile**, **Greek**, **people group**, Philistines, **Rome**)

Bible References:

- **1 Chronicles 14:15-17**
- **2 Chronicles 15:6**
- **2 Kings 17:11-12**
- **Acts 2:5**

- **Acts 13:19**
- **Acts 17:26**
- **Acts 26:4**
- **Daniel 3:4**
- **Genesis 10:2-5**
- **Genesis 27:29**
- **Genesis 35:11**
- **Genesis 49:10**
- **Luke 7:5**
- **Mark 13:7-8**
- **Matthew 21:43**
- **Romans 4:16-17**

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

Judges References:

2:20; 2:21; 2:23; 3:1; 4:2; 4:13; 4:16

Nazirite, Nazirite vow

Definition:

The term “Nazirite” refers to a person who has taken a “Nazirite vow.” Mostly men took this vow, but women could also take it.

- A person who took the Nazirite vow agreed to not have any food or drink made from grapes for period that had been agreed upon for the fulfillment of the vow. During this period he was also not to get his hair cut and not go near a dead body.
- When the required length of time had passed, and the vow had been fulfilled, the Nazirite would go to the priest and provide an offering. This would include the cutting and burning of his hair. All other restrictions would also be removed.
- Samson is a well-known man in the Old Testament who was under the Nazirite vow.
- The angel announcing John the Baptist’s birth told Zechariah that his son would not drink strong drink, which may indicate that John was under the Nazirite vow.
- According to a passage in the book of Acts the apostle Paul may also have at one time taken this vow, according to one passage in the book of Acts.

(Translation suggestions: Translate Names)

(See also: John (the Baptist), sacrifice, Samson, vow, Zechariah (OT))

Bible References:

- Acts 18:18-19
- Amos 2:11-12
- Judges 13:5
- Numbers 6:1-4

Word Data:

- Strong’s: H5139

Judges References:

13:intro; 13:5; 13:7; 16:17

Negev

Definition:

The Negev is a desert region in the southern part of Israel, southwest of the Salt Sea.

- The original word means “the South,” and some English versions translate it this way.
- It could be that the “South” is not located where the Negev Desert is today.
- When Abraham lived in the city of Kadesh, he was in the Negev or southern region.
- Isaac was living in the Negev when Rebekah traveled to meet him and become his wife.
- The Jewish tribes of Judah and Simeon lived in this southern region.
- The largest city in the Negev region was Beersheba.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Beersheba, Israel, Judah, Kadesh, Salt Sea, Simeon)

Bible References:

- Genesis 12:9
- Genesis 20:1-3
- Genesis 24:62
- Joshua 3:14-16
- Numbers 13:17-20

Word Data:

- Strong’s: H5045, H6160

Judges References:

1:9; 1:15; 1:16

noble, nobleman, royal official

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

Bible References:

- 2 Chronicles 23:20-21
- Daniel 4:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 16:1-3

Word Data:

- Strong’s: H0117, H1419, H2715, H3358, H3513, H5057, H5081, H6440, H6579, H7261, H8282, H8269, G09370, G21040

Judges References:

5:13; 5:25

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

Judges References:

4:11; 6:11; 6:19; 9:6; 9:37

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

Judges References:

2:1; 2:15; 11:30; 11:39; 13:intro; 15:12; 21:1; 21:5; 21:7; 21:18

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: **lamp**, **the sea**, **Mount of Olives**)

Bible References:

- **1 Chronicles 27:28-29**
- **Deuteronomy 6:10-12**
- **Exodus 23:10-11**
- **Genesis 8:11**
- **James 3:12**
- **Luke 16:6**
- **Psalms 52:8**

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

Judges References:

9:8; 9:9; 15:5

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: command, covenant, decree, law, law, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

Word Data:

- Strong’s: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

Judges References:

18:31

ordinance, regulation, requirement, strict law, custom

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow.

This term is related to the term “ordain.”

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term “ordinance” could be translated as “public decree” or “regulation” or “law,” depending on the context.

(See also: command, decree, law, ordain, statute)

Bible References:

- Deuteronomy 4:13-14
- Exodus 27:20-21
- Leviticus 8:31-33
- Malachi 3:6-7

Word Data:

- Strong’s: H2706, H4687, H4931, H4941

Judges References:

11:39; 18:7

palm

Definition:

The term “palm” refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a “date.” The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: donkey, Jerusalem, peace)

Bible References:

- 1 Kings 6:29-30
- Ezekiel 40:14-16
- John 12:12-13
- Numbers 33:9

Word Data:

- Strong’s: H3712, H8558, H8560, H8561, G54040

Judges References:

1:16; 3:13; 4:5; 6:13

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- 15:12 Then God gave Israel **peace** along all its borders.
- 16:3 Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- 21:13 He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- 48:14 David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- 50:17 Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

Judges References:

4:17; 6:23; 6:24; 8:9; 11:13; 11:31; 18:6; 18:15; 19:20; 20:26; 21:13

people of God

Definition:

The concept of the “people of God” in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: Israel, people group)

Bible References:

- 1 Chronicles 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6

- **Jeremiah 6:20-22**
- **Joel 3:16-17**
- **Micah 6:3-5**
- **Revelation 13:7-8**

Word Data:

- Strong's: H0430, H5971, G23160, G29920

Judges References:

20:2

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong's: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

Judges References:

5:31

Perizzite

Definition:

The Perizzites were one of several people groups in the land of Canaan. Little is known about this group as to who their ancestors were or what part of Canaan they lived in.

- The Perizzites are mentioned most frequently in the Old Testament Book of Judges, where it is recorded that the Perizzites intermarried with the Israelites and influenced them to worship false gods.
- Note that the clan of Perez, called the "Perezites," was a different people group from the Perizzites. It may be necessary to spell the names very differently to make this clear.

(Translation suggestions: How to Translate Names)

(See also: Canaan, false god)

Bible References:

- 1 Kings 9:20-21
- 2 Chronicles 8:7-8
- Exodus 3:16-18
- Genesis 13:7
- Joshua 3:9-11

Word Data:

- Strong's: H6522

Judges References:

1:4; 1:5; 3:5

Philistines

Definition:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Ashkelon, David, Ekron, Gath, Gaza, Goliath, Salt Sea)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 13:4
- 2 Chronicles 9:25-26
- Genesis 10:11-14
- Psalm 56:1-2

Word Data:

- Strong’s: H6429, H6430

Judges References:

3:3; 3:31; 10:6; 10:7; 10:11; 13:1; 13:5; 14:1; 14:2; 14:3; 14:4; 15:3; 15:5; 15:6; 15:9; 15:11; 15:12; 15:14; 15:20; 16:5; 16:8; 16:9; 16:12; 16:14; 16:18; 16:20; 16:21; 16:23; 16:27; 16:28; 16:30

Phinehas

Definition:

Phineas was the name of two men in the Old Testament.

- One of Aaron's grandsons was a priest named Phinehas, who strongly opposed the worship of false gods in Israel.
- Phineas saved the Israelites from a plague that Yahweh had sent to punish them for marrying Midianite women and worshiping their false gods.
- On several occasions Phinehas went with the Israelite army to destroy the Midianites.
- The other Phinehas mentioned in the Old Testament was one of the evil sons of Eli the priest during the time of the prophet Samuel.
- Phinehas and his brother Hophni were both killed when the Philistines attacked Israel and stole the Ark of the Covenant.

(Translation suggestions: Translate Names)

(See also: ark of the covenant, Jordan River, Midian, Philistines, Samuel)

Bible References:

- 1 Samuel 4:4
- Ezra 8:2
- Joshua 22:13-14
- Numbers 25:6-7

Word Data:

- Strong's: H6372

Judges References:

20:28

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

Judges References:

1:24; 6:18; 6:39; 7:3; 10:15; 13:3; 13:4; 13:8; 15:2; 16:10; 16:28; 19:9; 19:11; 19:23; 19:24

plow, plower, plowman, plowmen, plowshare, unplowed

Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, ox)

Bible References:

- 1 Samuel 8:10-12
- Deuteronomy 21:4
- Luke 9:62
- Luke 17:7
- Psalm 141:5-7

Word Data:

- Strong’s: H0406, H0855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G07220, G07230

Judges References:

14:18

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

Judges References:

2:14; 5:19; 5:30; 8:24; 8:25; 14:19

possess, possessed, possession, dispossess

Definition:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship, inherit)

Bible References:

- 1 Chronicles 6:70

- 1 Kings 9:17-19
- Acts 2:45
- Deuteronomy 4:5-6
- Genesis 31:36-37
- Matthew 13:44

Word Data:

- Strong's: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

Judges References:

1:19; 1:20; 1:21; 1:27; 1:28; 1:29; 1:30; 1:31; 1:32; 1:33; 2:6; 2:21; 2:23; 3:13; 11:21; 11:22; 11:23; 11:24; 14:15; 18:7; 18:9; 21:17

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: **worship**)

Bible References:

- **2 Corinthians 1:3**
- **Acts 2:47**
- **Acts 13:48**
- **Daniel 3:28**
- **Ephesians 1:3**
- **Genesis 49:8**
- **James 3:9-10**
- **John 5:41-42**
- **Luke 1:46**
- **Luke 1:64-66**
- **Luke 19:37-38**
- **Matthew 11:25-27**
- **Matthew 15:29-31**

Examples from the Bible stories:

- 12:13 The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- 17:8 When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- 22:7 Zechariah said, "**Praise** God, because he has remembered his people!"
- 43:13 They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- 47:8 They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

Judges References:

16:24

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- 6:5 Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.

- 13:12 But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- 19:8 Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- 21:7 Priests also **prayed** to God for the people.
- 38:11 Jesus told his disciples to **pray** that they would not enter into temptation.
- 43:13 The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- 49:18 God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

Judges References:

13:8; 16:28

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- 4:7 "Melchizedek, the **priest** of God Most High"
- 13:9 Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- 19:7 So the **priests** of Baal prepared a sacrifice but did not light the fire.
- 21:7 An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

Judges References:

17:5; 17:10; 17:12; 17:13; 18:4; 18:6; 18:17; 18:18; 18:19; 18:20; 18:24; 18:27; 18:30

prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 5:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 1:52

Word Data:

- Strong's: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

Judges References:

5:29

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, false god, **false prophet**, **fulfill**, **law**, **vision**)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- 17:13 God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- 19:1 Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- 19:6 All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- 19:17 Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- 21:9 The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- 43:5 "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- 43:7 "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- 48:12 Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

Judges References:

4:4; 6:8

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well, whether it be physically, morally, emotionally, etc. This term often expresses the idea of being wealthy or successful in life.

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, good, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:6
- Job 36:11
- Leviticus 25:26-28
- Psalms 1:3

Word Data:

- Strong’s: H1129, H1767, H1878, H1879, H2428, H2896, H2898, H3027, H3190, H3444, H3498, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965

Judges References:

18:5

prostitute, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: adultery, false god, sexual immorality, false god)

Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

Word Data:

- Strong’s: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

Judges References:

2:17; 8:27; 8:33; 11:1; 16:1; 19:2

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

Judges References:

13:20

purple

Definition:

The term “purple” is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: Translate Names)

(See also: ephod, **Philippi**, **royal**, **tabernacle**, temple)

Bible References:

- **2 Chronicles 2:13-14**
- **Daniel 5:7**
- **Daniel 5:29-31**
- **Proverbs 31:22-23**

Word Data:

- Strong’s: H0710, H0711, H0713, G42090, G42100, G42110

Judges References:

8:26

Ramah

Definition:

Ramah was an ancient Israelite city located about 8 kilometers from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:27
- 1 Samuel 2:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 2:17-18

Word Data:

- Strong's: H7414, G44710

Judges References:

4:5; 19:13

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

Judges References:

9:18

refuge, refugee, shelter, sheltered

Definition:

The term “refuge” refers to a place or condition of safety and protection. A “refugee” is someone who is seeking a safe place. A “shelter” refers to a place that can protect from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term “city of refuge” in the Old Testament referred to one of several cities where a person who accidentally killed someone could go for protection from people who would attack them in revenge.
- A “shelter” is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes “shelter” means “protection,” as when Lot said that his guests were “under the shelter” of his roof. He was saying that they should be safe because he was taking responsibility to protect them as members of his household.

Translation Suggestions:

- The term “refuge” could be translated as “safe place” or “place of protection.”
- “Refugees” are people leaving their home to escape from a dangerous situation, and could be translated as “aliens,” “homeless people,” or “exiles.”
- Depending on the context, the term “shelter” could be translated as “something that protects” or “protection” or “protected place.”
- If it refers to a physical structure, “shelter” could also be translated as “protective building” or “house of safety.”
- The phrase “into safe shelter” could be translated as “into a safe place” or “into a place that will protect.”
- To “find shelter” or to “take shelter” or to “take refuge” could be translated as to “find a place of safety” or to “put oneself in a protected place.”

Bible References:

- 2 Samuel 22:3-4
- Deuteronomy 32:37-38
- Isaiah 23:14
- Jeremiah 16:19

- **Numbers 35:24-25**
- **Psalm 46:1**
- **Psalms 28:8**

Word Data:

- Strong's: H2620, H4268, H4498, H4585, H4733, H4869

Judges References:

9:15

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: kingdom)

Bible References:

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

Judges References:

4:2; 9:6; 9:8; 9:10; 9:12; 9:14; 9:16; 9:18

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

Judges References:

5:13

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- 16:2 After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- 17:13 David **repented** of his sin and God forgave him.
- 19:18 They (prophets) warned people that God would destroy them if they did not **repent**.
- 24:2 Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- 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."
- 44:5 "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

Judges References:

21:6; 21:15

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

Judges References:

4:12; 9:42; 9:47; 14:16

Reuben

Definition:

Reuben was Jacob's first son. He was Leah's first son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the tribe of Reuben or the Reubenites.
- In Hebrew, the name Reuben means "Look, a son!"
- The tribe of Reuben settled on the eastern side of the Jordan River along with the tribe of Gad and half the tribe of Manasseh.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Leah)

Bible References:

- Genesis 29:32
- Genesis 35:21-22
- Genesis 42:22
- Genesis 42:37

Word Data:

- Strong's: H7205, H7206, G45020

Judges References:

5:15; 5:16

reward, prize, deserve

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. To “reward” someone is to give someone something he deserves. However, this is different than the concept of “wages,” which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- To “reward” someone could be translated by to “repay” or to “punish” or to “give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: **punish**)

Bible References:

- **Deuteronomy 32:6**
- **Isaiah 40:10**
- **Luke 6:35**
- **Mark 9:40-41**
- **Matthew 5:11-12**
- **Matthew 6:3-4**
- **Psalms 127:3-5**
- **Revelation 11:18**

Word Data:

- Strong's: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

Judges References:

9:16

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called "righteous" include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus' righteousness.

The term "unrighteous" means to be sinful and morally corrupt. "Unrighteousness" refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God's teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes "the unrighteous" refers specifically to people who do not believe in Jesus.

The terms "upright" and "uprightness" refer to acting in a way that follows God's laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is "upright" is someone who obeys God's rules and does not do things that are against his will.
- Terms such as "integrity" and "righteous" have similar meanings and are sometimes used in parallelism constructions, such as "integrity and uprightness." (See: parallelism)

Translation Suggestions:

- When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly."
- God's "righteousness" could also be translated as "perfect faithfulness and goodness."

- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, **faithful**, good, **holy**, integrity, just, **law**, **law**, **obey**, **pure**, righteous, sin, **unlawful**)

Bible References:

- **Deuteronomy 19:16**
- **Job 1:8**

- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- 3:2 But Noah found favor with God. He was a **righteous** man, living among wicked people.
- 4:8 God declared that Abram was **righteous** because he believed in God's promise.
- 17:2 David was a humble and **righteous** man who trusted and obeyed God.
- 23:1 Joseph, the man Mary was engaged to, was a **righteous** man.
- 50:10 Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

Judges References:

5:11; 21:intro

Rimmon

Definition:

Rimmon was the name of a man and of several places mentioned in the Bible. It was also the name of a false god.

- A man named Rimmon was a Benjamite from the city of Beeroth in Zebulun. This man's sons murdered Ishbosheth, the crippled son of Jonathan.
- Rimmon was a town in the southern part of Judah, in the region occupied by the tribe of Benjamin.
- The "rock of Rimmon" was a place of safety where the Benjamites went to escape from being killed in a battle.
- Rimmon Perez was an unknown location in the Judean wilderness.
- The Syrian commander Naaman spoke of the temple of the false god Rimmon, where the king of Syria worshiped.

(Translation suggestions: Translate Names)

(See also: Benjamin, Judea, Naaman, Syria, Zebulun)

Bible References:

- 2 Kings 5:18
- 2 Samuel 4:5-7
- Judges 20:45-46
- Judges 21:13-15

Word Data:

- Strong's: H7417

Judges References:

20:45; 20:47; 21:13

robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: **royal**, **tunic**)

Bible References:

- **Exodus 28:4-5**
- **Genesis 49:11-12**
- **Luke 15:22**
- **Luke 20:46**
- **Matthew 27:27-29**

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

Judges References:

8:26

ruin, ruins, ruined

Definition:

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to “ruin” could be translated as to “destroy” or to “spoil” or to “make useless” or to “break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

(See also: devastated)

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

- Strong’s: H0006, H1197, H1530, H1820, H1942, H2034, H2040, H2717, H2719, H2720, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4876, H4889, H5221, H5327, H5557, H5754, H5856, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G26790, G26920, G36390, G44850

Judges References:

6:4

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

Judges References:

3:3; 5:3; 8:6; 8:14; 8:22; 8:23; 9:2; 9:22; 9:30; 14:4; 15:11

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, **drink offering**, false god, **fellowship offering**, **freewill offering** **peace offering**, priest, **sin offering**, **worship**)

Bible References:

- **2 Timothy 4:6**
- **Acts 7:42**

- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 “Take Isaac, your only son, and kill him as a **sacrifice** to me.” Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God’s law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person’s sin and made that person clean in God’s sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong’s: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Judges References:

2:5; 6:18; 6:26; 9:27; 16:23; 21:4

Samson

Definition:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

- God gave Samson superhuman strength, which he used to fight against Israel's enemies, the Philistines.
- Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
- He finally broke his vow and allowed his hair to be cut, enabling the Philistines to capture him.
- While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(Translation suggestions: How to Translate Names)

(See also: deliver, Philistines, twelve tribes of Israel)

Bible References:

- Hebrews 11:32-34
- Judges 13:25
- Judges 16:2
- Judges 16:31

Word Data:

- Strong's: H8123, G45460

Judges References:

13:24; 14:1; 14:3; 14:5; 14:7; 14:10; 14:12; 14:15; 14:16; 14:20; 15:1; 15:3; 15:4; 15:6; 15:7; 15:10; 15:11; 15:12; 15:16; 16:1; 16:2; 16:3; 16:6; 16:7; 16:9; 16:10; 16:12; 16:13; 16:14; 16:20; 16:23; 16:25; 16:26; 16:27; 16:28; 16:29; 16:30

save, saved, safe, salvation, 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

Judges References:

2:16; 2:18; 3:9; 3:31; 6:14; 6:15; 6:31; 6:36; 6:37; 7:2; 7:7; 8:22; 10:1; 10:12; 10:13; 10:14; 12:2; 13:5; 15:18

Savior, savior

Definition:

The term “savior” refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel’s Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
- In the Old Testament, God appointed judges to protect the Israelites by leading them in battle against other people groups who came to attack them. These judges are sometimes called “saviors.” The Old Testament book of Judges records the time in history when these judges were governing Israel.
- In the New Testament, “Savior” is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

Translation Suggestions:

- If possible, “Savior” should be translated with a word that is related to the words “save” and “salvation.”
- Ways to translate this term could include “the One who saves” or “God, who saves” or “who delivers from danger” or “who rescues from enemies” or “Jesus, the one who rescues (people) from sin.”

(See also: deliver, Jesus, save, save)

Bible References:

- 1 Timothy 4:10
- 2 Peter 2:20
- Acts 5:29-32
- Isaiah 60:15-16
- Luke 1:47
- Psalms 106:19-21

Word Data:

- Strong’s: H3467, G49900

Judges References:

3:9; 3:15; 12:3

scepter

Definition:

The term “scepter” refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as “ruling rod” or “ruler’s rod” or “king’s rod.”

(See also: authority, Christ, king, righteous)

Bible References:

- Amos 1:5
- Esther 4:11
- Genesis 49:10
- Hebrews 1:8
- Numbers 21:18
- Psalms 45:6

Word Data:

- Strong’s: H2710, H4294, H7626, H8275, G44640

Judges References:

5:14

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: **law**, **Pharisee**)

Bible References:

- **Acts 4:5**
- **Luke 7:29-30**
- **Luke 20:47**
- **Mark 1:22**
- **Mark 2:16**
- **Matthew 5:19-20**
- **Matthew 7:28**
- **Matthew 12:38**
- **Matthew 13:52**

Word Data:

- Strong’s: H5608, H5613, H7083, G11220

Judges References:

5:14

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

Judges References:

11:16

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

Judges References:

4:22; 6:29; 14:4; 18:1

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

Judges References:

5:4

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

Judges References:

1:6; 1:8; 1:13; 1:18; 3:28; 7:24; 7:25; 8:12; 8:14; 9:45; 9:50; 12:5; 12:6; 16:3; 16:21; 19:25; 19:29

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

Bible References:

Examples from the Bible stories:

- 6:1 When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- 19:10 Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**."
- 29:3 "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"
- 35:6 "All my father's **servants** have plenty to eat, and yet here I am starving."
- 47:4 The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- 50:4 Jesus also said, "A **servant** is not greater than his master."

Word Data:

- Strong's for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong's for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

Judges References:

2:7; 2:8; 2:11; 2:13; 2:19; 3:6; 3:7; 3:8; 3:14; 3:24; 6:27; 7:10; 7:11; 9:28; 9:38; 9:54; 10:6; 10:10; 10:13; 10:16; 15:18; 16:26; 19:3; 19:9; 19:11; 19:13; 19:19

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

Judges References:

3:25; 5:18; 8:15; 18:7

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

Judges References:

8:31; 9:1; 9:2; 9:3; 9:6; 9:7; 9:18; 9:20; 9:23; 9:24; 9:25; 9:26; 9:28; 9:31; 9:34; 9:39; 9:41; 9:46; 9:47; 9:49; 9:57; 21:19

shield

Definition:

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

- Shields were often circular or oval, were made of materials such as leather, wood, or metal, and were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: faith, obey, Satan, spirit)

Bible References:

- 1 Kings 14:26
- 2 Chronicles 23:8-9
- 2 Samuel 22:36
- Deuteronomy 33:29
- Psalms 18:35

Word Data:

- Strong's: H2653, H3591, H4043, H5437, H5526, H6793, H7982, G23750

Judges References:

5:8

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

Judges References:

18:31; 21:12; 21:19; 21:21

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

Judges References:

1:31; 10:6; 10:12; 18:7; 18:28

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

Judges References:

6:17; 20:38

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

Judges References:

11:19; 11:20; 11:21

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

Judges References:

5:19; 9:4; 16:5; 16:18; 17:2; 17:3; 17:4; 17:10

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

Judges References:

1:3; 1:17

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people do not know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people do not see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31
- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- 3:15 God said, “I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children.”
- 13:12 God was very angry with them because of their **sin** and planned to destroy them.
- 20:1 The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- 21:13 The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people’s **sin**.
- 35:1 One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- 38:5 Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.”
- 43:11 Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**.”
- 48:8 We all deserve to die for our **sins**!

- 49:17 Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

Judges References:

3:intro; 10:10; 10:15; 11:27; 21:intro

Sinai, Horeb

Definition:

Mount Sinai, also called Mount Horeb, is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula, but the exact location of this mountain is not known.

- It is the place where God revealed his covenant to the Israelites and gave Moses the stone tablets on which he had written the ten commandments.
- It is also called the "mountain of God."
- It was also the place where God later told Moses to strike a rock to provide water for the Israelites as they were wandering in the desert.
- It was the place where Moses saw the burning bush when he was tending sheep.
- It is possible that "Horeb" was the actual name of the mountain and that "Mount Sinai" simply means "mountain of Sinai," referring to the fact that Mount Horeb was located in the desert of Sinai.

(See also: desert, Ten Commandments, covenant, Israel, Moses, Sinai)

Bible References:

- Acts 7:29-30
- Exodus 16:1-3
- Galatians 4:24
- Leviticus 27:34
- Numbers 1:17-19
- 1 Kings 8:9-11
- 2 Chronicles 5:9-10
- Deuteronomy 1:2
- Exodus 3:1-3
- Psalms 106:19

Examples from the Bible stories:

- 13:1 After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**.

- 13:3 Three days later, after the people had prepared themselves spiritually, God came down on top of **Mount Sinai** with thunder, lightning, smoke, and a loud trumpet blast.
- 13:11 For many days, Moses was on top of **Mount Sinai** talking with God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at **Sinai**.

Word Data:

- Strong's: H2722, H5514, G37350, G46140

Judges References:

5:5

slaughter, slaughtered

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, disobey, Ezekiel, servant, slay)

Bible References:

- Ezekiel 21:10-11
- Hebrews 7:1
- Isaiah 34:2
- Jeremiah 25:34

Word Data:

- Strong’s: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

Judges References:

11:33; 12:6

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

Judges References:

7:25; 8:17; 8:18; 8:19; 8:20; 8:21; 9:5; 9:18; 9:24; 9:43; 9:44; 9:45; 9:54; 9:56; 13:23; 16:2; 16:24; 16:30; 20:4; 20:5; 20:13; 20:31; 20:39

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

Judges References:

2:3; 8:27

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

Judges References:

5:13; 5:23; 5:30; 6:12; 11:1

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

Judges References:

5:18; 5:21; 10:16; 16:16; 16:30; 18:25

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

Judges References:

6:3; 9:45

spear, spearmen

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the “javelin” or “lance.”
- Make sure that the translation of “spear” is different from the translation of “sword,” which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: prey, Rome, sword, warrior)

Bible References:

- 1 Samuel 13:19-21
- 2 Samuel 21:19
- Nehemiah 4:12-14
- Psalm 35:3

Word Data:

- Strong’s: H1265, H2595, H3591, H6767, H7013, H7420, G30570

Judges References:

5:8

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, **demon**, **breath**)

Bible References:

- **1 Corinthians 5:5**

- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- 13:3 Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- 40:7 Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- 45:5 As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- 48:7 All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

Judges References:

9:23; 15:19

staff, clubs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: **Pharaoh**, **power**, sheep, **shepherd**)

Bible References:

- **Exodus 4:1-3**
- **Exodus 7:9**
- **Luke 9:3**
- **Mark 6:7-9**
- **Matthew 10:8-10**
- **Matthew 27:29**

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G25630, G35860, G44640

Judges References:

6:21

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

Judges References:

9:5; 9:18; 20:16

strife, disputes, quarrel, arguing, conflict

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

Bible References:

- 1 Corinthians 3:3-5
- Habakkuk 1:3
- Philippians 1:17
- Proverbs 17:1
- Psalms 55:8-9
- Romans 13:13

Word Data:

- Strong’s: H1777, H1779, H4066, H4090, H4683, H4808, H7379, H7701, G04850, G20520, G20540, G30550, G31630, G53790

Judges References:

12:2

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

Judges References:

6:2; 6:26; 9:46; 9:49

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

Judges References:

8:5; 8:6; 8:8; 8:14; 8:15; 8:16

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35

- **Luke 21:24**
- **Matthew 10:34**
- **Matthew 26:55**
- **Revelation 1:16**

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

Judges References:

1:8; 1:25; 3:16; 3:21; 3:22; 4:15; 4:16; 7:14; 7:20; 7:22; 8:10; 8:20; 9:54; 18:27; 20:2; 20:15; 20:17; 20:25; 20:35; 20:37; 20:46; 20:48; 21:10

Tamar

Definition:

Tamar is the name of several different women in the Old Testament. There are also several cities or other places that are named Tamar in the Old Testament.

- Tamar was the daughter-in-law of Judah. After Tamar became a widow, Judah fathered a son with Tamar, who continued the family name of her dead husband. The son's name was Perez, who became an ancestor of King David and of Jesus Christ.
- One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate.
- Absalom also had a daughter named Tamar.
- A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea. There is also a "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: Absalom, ancestor, Amnon, David, ancestor, Judah, Salt Sea)

(Translation suggestions: How to Translate Names)

Bible References:

- 1 Chronicles 2:4
- 2 Samuel 13:2
- 2 Samuel 14:25-27
- Genesis 38:6-7
- Genesis 38:24
- Ruth 4:12
- Matthew 1:1-3

Word Data:

- Strong's: H1193, H2688, H8412, H8559

Judges References:

20:33

temple, house, house of God

Definition:

A temple is a building dedicated to the worship of a specific diety where that diety was thought to dwell. Nations around Israel had temples dedicated to their various gods. The temple in Israel was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the first temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: sacrifice, **Solomon**, **Babylon**, Holy Spirit, **tabernacle**, **courtyard**, **Zion**, house)

Bible References:

- **Acts 3:2**
- **Acts 3:8**
- **Ezekiel 45:18-20**
- **Luke 19:46**
- **Nehemiah 10:28**
- **Psalm 79:1-3**

Examples from the Bible stories:

- 17:6 David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- 18:2 In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- 20:7 They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- 20:13 When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city.
- 25:4 Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- 40:7 When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong’s: H1004, H1964, H1965, G14930, G24110, G34850

Judges References:

5:26; 9:4; 9:27; 9:46; 16:26; 16:29; 16:30; 17:5; 17:12; 18:3; 18:18

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

Judges References:

4:11; 4:17; 4:18; 4:20; 4:21; 5:24; 6:5; 7:8; 7:13; 8:11; 19:9; 20:8

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13

- **James 1:12**
- **Lamentations 3:40-43**
- **Malachi 3:10**
- **Philippians 1:10**
- **Psalm 26:2**

Word Data:

- Strong's: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

Judges References:

2:22; 3:1; 3:4; 6:39

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

Judges References:

5:17; 7:12

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

Judges References:

9:25

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

Judges References:

8:7; 8:16

thresh

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating grain from the rest of the plant.

- Threshing a crop loosens the grain from the stalk. Afterwards the grain is “winnowed” to completely separate the seed from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: chaff, grain, winnow)

Bible References:

- 2 Chronicles 3:1-3
- 2 Kings 13:7
- 2 Samuel 24:16
- Daniel 2:35
- Luke 3:17
- Matthew 3:12
- Ruth 3:1-2

Word Data:

- Strong’s: H0212, H4173, H1637, H1758, H1786, H1869, H2251, G02480

Judges References:

6:11; 6:37

threshold, doorway

Definition:

The term “threshold” refers to the bottom part of a doorway or the part of a building that is just inside the door.

- Sometimes a threshold is a strip of wood or stone that must be stepped over in order to enter a room or building.
- Both a gate and the opening to a tent can also have a threshold.
- This term should be translated with a term in the project language that refers to the place at the very entrance to a home that a person steps across.
- If there is no term for this, “threshold” could also be translated as “doorway” or “opening” or “entranceway,” depending on the context.

(See also: gate, tent)

Bible References:

- 1 Chronicles 9:17-19
- Ezekiel 9:3
- Isaiah 6:4
- Proverbs 17:19

Word Data:

- Strong’s: H4670, H5592

Judges References:

19:27

throne, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” can also be used to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: **authority**, **power**, king, reign)

Bible References:

- **Colossians 1:15-17**
- **Genesis 41:40**
- **Luke 1:32**
- **Luke 22:30**
- **Matthew 5:34**
- **Matthew 19:28**
- **Revelation 1:4-6**

Word Data:

- Strong’s: H3427, H3676, H3678, H3764, H7675, G09680, G23620

Judges References:

3:20

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3

- **Philippians 2:11**

Word Data:

- Strong's: H3956, G11000, G12580, G20840

Judges References:

7:5

trample

Definition:

To “trample” means to step on something and smash it with the feet. This term is also used figuratively in the Bible to mean “destroy” or “defeat” or “humiliate.”

- An example of “trampling” would be the smashing down of grass by the feet of people running in a field.
- In ancient times, wine was sometimes made by trampling grapes to remove the juice from them.
- Sometimes the term to “trample” has a figurative meaning of to “punish by humiliating,” comparing it to trampling mud for a threshing floor.
- The term “trample” was used figuratively to express how Yahweh would punish his people Israel for their pride and rebellion.
- Other ways that “trample” could be translated include “crush with the feet” or “smash down with the feet” or “stomp on and crush” or “smash into the ground.”
- Depending on the context, this term could also be translated as “run over,” “walk around on,” or “crush underfoot.”

(See also: grape, shame, punish, rebel, thresh, wine)

Bible References:

- Hebrews 10:29
- Psalms 7:5

Word Data:

- Strong’s: H0947, H1758, H1869, H4001, H4823, H7429, H7512, G26620, G39610

Judges References:

20:43

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

Judges References:

2:20

tremble, shake, shaken, quake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

Judges References:

5:4; 7:3; 8:12; 16:20

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, **people group**, **twelve tribes of Israel**)

Bible References:

- **1 Samuel 10:19**
- **2 Kings 17:16-18**
- **Genesis 25:16**
- **Genesis 49:17**
- **Luke 2:36-38**

Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

Judges References:

18:1; 18:19; 18:30; 20:2; 20:10; 20:12; 21:3; 21:5; 21:6; 21:8; 21:15; 21:17; 21:24

tribulation, distress, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: earth, teach, wrath)

Bible References:

- Mark 4:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:9
- Matthew 24:29
- Romans 2:9

Word Data:

- Strong’s: H6869, G23470, G44230

Judges References:

10:14; 10:16

tribute, contribution

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations. A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.

- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: gold, king, ruler, tax)

Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 9:22-24
- 2 Kings 17:3
- Luke 23:2

Word Data:

- Strong’s: H1093, H4061, H4503, H4530, H4853, H6066, H7862, G54110

Judges References:

3:15; 3:17; 3:18

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: **afflict**, **persecute**)

Bible References:

- **1 Kings 18:18-19**
- **2 Chronicles 25:19**
- **Luke 24:38**
- **Matthew 24:6**
- **Matthew 26:36-38**

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

Judges References:

2:15; 11:7; 11:35

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: **believe**, **confidence**, **faith**, **faithful**, **true**)

Bible References:

- **1 Chronicles 9:22-24**
- **1 Timothy 4:9**
- **Hosea 10:12-13**
- **Isaiah 31:1-2**
- **Nehemiah 13:13**
- **Psalm 31:5**
- **Titus 3:8**

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- 14:15 Joshua was a good leader because he **trusted** and obeyed God.
- 17:2 David was a humble and righteous man who **trusted** and obeyed God.
- 34:6 Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

Judges References:

9:26; 11:20

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening.

This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

Bible References:

- 1 Corinthians 5:6-8
- 2 Chronicles 30:13-15
- Acts 12:3
- Exodus 23:14-15
- Ezra 6:21-22
- Genesis 19:1-3
- Judges 6:21
- Leviticus 8:1-3
- Luke 22:1

Word Data:

- Strong's: H4682, G01060

Judges References:

6:19; 6:20; 6:21

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: Metaphor)

(See also: grape, vineyard)

Bible References:

- Genesis 40:9
- Genesis 49:11
- John 15:1
- Luke 22:18
- Mark 12:3
- Matthew 21:35-37

Word Data:

- Strong’s: H5139, H1612, H8321, G02880, G02900, G10090, G10920

Judges References:

9:12; 9:13; 13:14

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: grape, Israel, vine)

Bible References:

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

Word Data:

- Strong’s: H1612, H3754, H3755, H8284, G02900

Judges References:

9:27; 14:5; 21:20; 21:21

virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: **Christ**, **Isaiah**, **Jesus**, **Mary**)

Bible References:

- **Genesis 24:15-16**
- **Luke 1:27**
- **Luke 1:35**
- **Matthew 1:23**
- **Matthew 25:2**

Examples from the Bible stories:

- **21:9** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **22:4** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **22:5** Mary replied, “How can this be, since I am a **virgin**?”
- **49:1** An angel told a **virgin** named Mary that she would give birth to God’s Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: H1330, H1331, G39320, G39330

Judges References:

11:37; 11:38; 19:24; 21:12

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

Judges References:

4:7; 4:13; 5:21

watch (biblical time)

Definition:

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 PM), “middle” (10 PM to 2 AM), and “morning” (2 AM to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 PM), “second” (9 PM to 12 midnight), “third” (12 midnight to 3 AM), and “fourth” (3 AM to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: watch)

Bible References:

- Luke 12:37-38
- Mark 6:48-50
- Matthew 14:25-27
- Psalms 90:3-4

Word Data:

- Strong’s: H0821, G54380

Judges References:

7:19

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

Judges References:

7:19; 13:4; 13:13

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: Metaphor)

(See also: adversary, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 62:2

Word Data:

- Strong’s: H0803, H0971, H0975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6076, H6438, H6836, G44440

Judges References:

8:9; 8:17; 9:46; 9:47; 9:49; 9:51; 9:52

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 3:17
- Matthew 3:12
- Matthew 13:26

Word Data:

- Strong’s: H1250, H2406, G46210

Judges References:

6:11; 15:1

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: grape, vine, vineyard, winepress)

Bible References:

- 1 Timothy 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

Judges References:

9:13; 13:4; 13:7; 13:14; 19:19

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: Metaphor)

(See also: **grape**, **wrath**)

Bible References:

- **Isaiah 63:2**
- **Mark 12:1**
- **Matthew 21:33**
- **Revelation 14:20**

Word Data:

- Strong’s: H1660, H3342, H6333, G30250, G52760

Judges References:

6:11; 7:25

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- 2:5 She also wanted to be **wise**, so she picked some of the fruit and ate it.

- 18:1 When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- 23:9 Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- 45:1 He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

Judges References:

5:29

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: euphemism)
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

Judges References:

13:5; 13:7; 16:17

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong’s: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

Judges References:

11:27

Yahweh, Yah

Definition:

The term “Yahweh” is God’s personal name in the Old Testament. The specific origin of this name is unknown, but it is probably derived from the Hebrew verb meaning, “to be.”

- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show that this represents God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULT and UST texts always translate this term as “Yahweh,” in agreement with the Hebrew text of the Old Testament.
- The term “Yahweh” never occurs in the original text of the New Testament; only the Greek term for “Lord” is used, even when quoting the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- “Yah” is a shortened form of the name Yahweh that occurs in poetry and praise (e.g. Hallelujah = “Praise Yah”), and in some Hebrew names (e.g. Zechariah = “Yah remembers”).

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “existing one” or “the one who is” or “he who is present.”
- This name could also be written in a way that is similar to how “Yahweh” is spelled, or how it sounds in your language.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- In most cases it is good to keep the name Yahweh where it occurs in the text, but some translations may decide to use only a pronoun in some places to make the text more natural and clear.
- An introduction of a quote from Yahweh could be something like, “This is what Yahweh says.”

(Translation suggestions: How to Translate Names)

(See also: God, Lord)

Bible References:

- 1 Kings 21:20
- 1 Samuel 16:7
- Daniel 9:3
- Ezekiel 17:24
- Genesis 2:4
- Genesis 4:3-5
- Genesis 28:13
- Hosea 11:12
- Isaiah 10:4
- Isaiah 38:8
- Job 12:10
- Joshua 1:9
- Lamentations 1:5
- Leviticus 25:35
- Malachi 3:4
- Micah 2:5
- Micah 6:5
- Numbers 8:11
- Psalm 124:3
- Ruth 1:21
- Zechariah 14:5

Examples from the Bible stories:

- 9:14 God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”
- 13:4 Then God gave them the covenant and said, “I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- 13:5 “Do not make idols or worship them, for I, **Yahweh**, am a jealous God.”

- 16:1 The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- 19:10 Then Elijah prayed, “O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant.”

Word Data:

- Strong’s: H3050, H3068, H3069

Judges References:

1:1; 1:2; 1:4; 1:19; 1:22; 2:1; 2:4; 2:5; 2:7; 2:8; 2:10; 2:11; 2:12; 2:13; 2:14; 2:15; 2:16; 2:17; 2:18; 2:20; 2:22; 2:23; 3:1; 3:4; 3:7; 3:8; 3:9; 3:10; 3:12; 3:15; 3:28; 4:1; 4:2; 4:3; 4:6; 4:9; 4:14; 4:15; 5:2; 5:3; 5:4; 5:5; 5:9; 5:11; 5:13; 5:23; 5:31; 6:1; 6:6; 6:7; 6:8; 6:10; 6:11; 6:12; 6:13; 6:14; 6:16; 6:21; 6:22; 6:23; 6:24; 6:25; 6:26; 6:27; 6:34; 7:2; 7:4; 7:5; 7:7; 7:9; 7:15; 7:18; 7:20; 7:22; 8:7; 8:19; 8:23; 8:34; 10:6; 10:7; 10:10; 10:11; 10:15; 10:16; 11:9; 11:10; 11:11; 11:21; 11:23; 11:24; 11:27; 11:29; 11:30; 11:31; 11:32; 11:35; 11:36; 12:3; 13:1; 13:3; 13:8; 13:13; 13:15; 13:16; 13:17; 13:18; 13:19; 13:20; 13:21; 13:23; 13:24; 13:25; 14:4; 14:6; 14:19; 15:14; 15:18; 16:20; 16:28; 17:2; 17:3; 17:13; 18:6; 20:1; 20:18; 20:23; 20:26; 20:27; 20:28; 20:35; 21:3; 21:5; 21:7; 21:8; 21:15; 21:19

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

Judges References:

2:8; 3:8; 3:11; 3:14; 3:30; 4:3; 5:31; 6:1; 8:28; 9:22; 10:2; 10:3; 10:8; 11:26; 11:40; 12:7; 12:9; 12:11; 12:14; 13:1; 15:20; 16:31

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

Judges References:

1:30; 4:6; 4:10; 5:14; 5:18; 6:35; 12:12