unfoldingWord® Translation Notes

v91

1 Samuel

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unfoldingWord® Translation Notes - 1 Samuel

Introduction to 1 Samuel

Part 1: General Introduction

Outline of 1 Samuel

1. Samuel as the last judge over Israel (1:1–7:17)
    A. Samuel's birth and dedication to Yahweh (1:1–2:21)
    B. Yahweh's judgment against Eli the priest and his family (2:22–3:21)
    C. The Philistines capture and return the Box of Yahweh (4:1–6:21)
    D. Samuel leads the people to repent and defeat the Philistines (7:1–17)
2. Saul becomes the first king of Israel (8:1–15:35)
    A. Samuel agrees to choose a king (8:1–22)
    B. Samuel anoints Saul as king (9:1–10:27)
    C. Saul defeats the Ammonites (11:1–15)
    D. Samuel's farewell speech (12:1–25)
    E. Saul makes bad decisions and disobeys Yahweh (13:1–15:35)
3. Yahweh chooses David to be the next king of Israel (16:1–31:13)
    A. Yahweh tells Samuel to anoint David (16:1–23)
    B. David fights Goliath (17:1–58)

C. Jonathan befriends David, but Saul is jealous of David (18:1–20:42)

D. David flees from Saul to Philistia and the wilderness (21:1–30:31)

E. The Philistines kill Saul in battle (31:1–13)

What is the book of 1 Samuel about?

This book begins with the story of Samuel, who was the last of the judges over Israel. He anointed Saul to be the first king of Israel. Much of the book is about how Saul became king but then later sinned against Yahweh and died. Even while Saul was still alive, Yahweh chose David to be king after him. This book shows how God protected David when Saul tried to kill him.

What is the purpose of the book of 1 Samuel?

The book of 1 Samuel is the first of four books compiled by the prophets of Israel that together tell the story of the Israelite monarchy. The other books in this series are 2 Samuel, 1 Kings, and 2 Kings. Originally they were all one long book. The entire history shows that Yahweh was not at fault for the Israelites being conquered and exiled from their land. Instead, this happened because the people disobeyed Yahweh and broke their covenant with him.

Who wrote the book of 1 Samuel?

It is uncertain who wrote 1 Samuel. It may have been someone alive soon after King Solomon died. (Later prophets would have continued the story through the books of 1 Kings and 2 Kings.) After Solomon died, the kingdom of Israel split into two kingdoms. The author probably lived in the southern kingdom of Judah. A descendant of David continued to rule over the southern kingdom. The author may have written 1 Samuel to defend David's right to be king. This would prove that David's descendant was the rightful king of all the people of Israel.

The book of 1 Samuel makes two references to Israel and Judah, in 17:52 and 18:16. However, these references appear in the text in relation to events that took place long before the two kingdoms split apart. These references to Israel and Judah in the text

suggest that the author wrote at a time after the kingdoms split. He wanted the readers to understand that all of the twelve tribes had originally supported David.

What title should translators use for this book?

Translators can use the traditional title "1 Samuel" or "First Samuel." Translators may also consider another title such as "The Book About Samuel, Saul, and David." (See: How to Translate Names)

Part 2: Religious and Cultural Concepts in This Book

Who is "Yahweh's anointed"?

The author and characters in 1 Samuel often use the phrase "Yahweh's anointed." To "anoint" means to pour oil on someone's head to show symbolically that they are assuming an office such as king or high priest. In this book, Samuel pours oil on Saul's head to show that God is making him the king (10:1) and he later pours oil on David's head to show that God will make him the next king (16:13). So the phrase "Yahweh's anointed" refers to the one whom Yahweh chose to be the king of his people. Its use in this book would make later readers think about the future descendant of David who would become king of God's people. This person who Yahweh chose would be known as the Messiah. (See: anoint, anointed, anointing; and people of God; and Christ, Messiah)

Part 3: Translation Issues in This Book

"And it happened"

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

“behold”

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

curses

A curse is a strong statement that a person makes to cause bad things to happen to a person if that person does or does not do a certain thing. A curse usually has this pattern: “Thus may God do to you, and thus may he add, if you hide from me a word from all of the word that he spoke to you” (3:17). Other instances of curses are found in 14:44, 20:13, and 25:22. We recommend that you represent these curses in your language in a way that shows that they are strong, threatening statements.

“to this day”

In 1 Samuel 5:5, 6:18, and 27:6, and 30:25, the author uses the phrase “to this day.” He is referring to the time when he was writing. The translator should be aware that “to this day” refers to a time that is now in the past. He must avoid giving the impression that the present day of the translation’s readers is meant. The translator might decide to say “at the time when this is being written” or “at the time of this writing.”

“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, Elkanah says to Hannah in 1:23, “Do the good in your eyes,” meaning that she should do what she considers best. The author says in 8:6 that “the matter was evil in the eyes of Samuel,” meaning that Samuel did not think that it was at all the right thing to do. (See: Idiom)

“to the face of” (before)

The author and characters often use the word “face” to represent the presence of a person or group, to represent 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 actual presence of a person, as in 17:57, where

the author says that after David killed Goliath, one of Saul's generals "brought him to the face of Saul." In other words, he brought him into Saul's presence. The focus may also be on something being in front of or near a person or thing, such as in 9:23, where the author says that Samuel's cook took a special portion and "set it to the face of Saul." That means that he put it in front of him as he sat at the table. Or the focus may be on the relationship between people or groups, as in 3:1, where the author says that "Samuel was serving Yahweh before the face of Eli." This probably does not mean that Samuel was always in the presence of Eli. Rather, it means that he served at the tent of meeting under Eli's authority and supervision. (See: Metonymy)

"from the face of"

In other contexts, the author or a character may use the word "face," describing part of a person, in order to represent the whole person. For example, in 1 Samuel 21:10, the author says that David fled "from the face of Saul." He is using one part of Saul, his "face," to mean all of him in his determination to kill David. (See: Synecdoche)

"into the hand of" or "into your hand"

The author and characters often use the word "hand" to represent power and capability. For example, when the Philistines ask in 4:8, "Who will rescue us from the hand of these mighty gods?" they are asking who will deliver them from the power of these gods (mistakenly thinking that the Israelites worship a number of gods). 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." Notes will help distinguish the difference between these shades of meaning when that may not be clear from the context. (See: Metonymy)

"listen"

The author and characters often use the term "listen" to mean complying with what someone has said. For example, the author says in 2:25 that Eli's wicked sons "would not listen to the voice of their father," meaning that they refused to obey him. Samuel says to Yahweh in 3:10, "Speak, for your servant is listening," to indicate that he is ready

to obey whatever Yahweh tells him. (See: Assumed Knowledge and Implicit Information)

name of a person representing him and associated or accompanying people

The author and characters often use the name of a person to represent that person and others who are associated with or accompanying that person. For example, in 2:11, when the author says that "Elkanah went to Ramah, to his house," he is using Elkanah, one person who was involved in this action, to represent everyone who was involved. The text makes clear that Elkanah's family accompanied him when he went to Shiloh. So the author means that Elkanah and his family returned together to their house in Ramah. (See: Synecdoche)

name of nation, tribe, or city representing its people

The author and characters often use the name of a nation, tribe, or city to represent its people. When a nation has the same name as its ancestor, this is the same thing as using the name of the ancestor to represent his descendants. For example, in 1:17, when Eli speaks of "the God of Israel," he is using the name of the nation of Israel to refer to its people, the Israelites. Since the Israelites were all descended from a man named Israel, Eli may also be using the name of an ancestor to represent his descendants. (See: Metonymy)

"saying"

The author frequently uses the term "saying" to introduce a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly. (See: Quotations and Quote Margins)

"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, in 2:28 a man of God speaks of the "sons of Israel" to mean the Israelites. In 12:12, Samuel speaks of the "sons of Ammon" to mean the Ammonites. In this case, "sons" does not mean first-generation offspring but later descendants. (See: Metaphor)

“struck”

In many places, the author says that soldiers “struck” an opposing army, city, or king as if they had only hit them. But in various contexts, he means that they either attacked, defeated, or killed those opponents. For example, when the author says in 11:11 that Saul and his soldiers “struck Ammon,” he means that they attacked the Ammonite army. When he says in 4:2 that “Israel was struck to the face of the Philistines,” he means that the Philistines defeated the Israelites. And when he says in that same verse that the Philistines “struck … about 4,000 men,” he means that they killed them. Consider carefully how to translate the term “struck” in each context where it does not actually mean “hit.” (See: Metonymy)

“went up,” “went down”

In Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. For example, the author says in 1:3 that Elkanah and his family “went up” to Shiloh because they were traveling to a higher elevation. In 10:8, Samuel tells Saul to “go down” to Gilgal because that would be a journey to a lower elevation. If your language does not mark travel for change in elevation, you can translate instances such as these simply as “went” or “go.” (See: Making Assumed Knowledge and Implicit Information Explicit)

1 Samuel 1

1 Samuel 1 Chapter Introduction

Structure and Formatting

This chapter is the beginning of the first section of the book of 1 Samuel, chapters 1–7, which describe Samuel as a religious leader of Israel. This chapter tells how Samuel was born and how his parents dedicated him to Yahweh.

Translation Issues in This Chapter

Why does the author use the name Ramathaim Zophim for Ramah in 1:1?

The author says in 1:1 that Elkanah was from a town called Ramathaim Zophim. However, in all subsequent references in the book, the author uses the name Ramah for the town where Elkanah and later his son Samuel lived. The word Ramathaim is the dual of the word Ramah, which means "hill." The city may have been built on two hills, and it may originally have had the name Ramathaim. This name may eventually have been shortened to Ramah, but the author may wish to use the original name for clarity and accuracy in his historical account. The author adds the term Zophim, meaning that this was where the descendants of a man named Zuph lived. He does this to distinguish this city from the three other cities in the land of Canaan that also had the name Ramah. In your translation, you could use the name Ramathaim Zophim and spell it the way it sounds in your language. However, if your readers might wonder why the author says in 1:19 that Elkanah and his family returned to "their house in Ramah," in 1:1 you could use a description such as "the city called Ramah where the descendants of Zuph live." (See: Copy or Borrow Words)

Why does the author call the tent of meeting the "temple" in 1:9?

The author says in 1:9 that the priest Eli was sitting by the doorpost of "the temple of Yahweh." However, Yahweh had no temple at this time. King Solomon built a temple for him in Jerusalem many years later. It could be that this account was written or edited after the temple was built and that the author knew that his readers would understand

that he was using that term to mean generally the place where the Israelites worshiped Yahweh. Alternatively, the author could have been speaking of the tent of meeting in elevated language. The word that is often translated as "temple" can also mean "palace." The author may have felt that the place where Yahweh was present among his people deserved to be described in grand language as a temple or palace. However, if it would not be clear to your readers that in 1:9 he means the tent of meeting, you could use the word that you have been using in your translation for that structure. The UST models one way to do that.

Why does Elkanah say "may Yahweh raise up his word" when Yahweh has not said anything?

In 1:23, Elkanah says "may Yahweh raise up his word," that is, "may Yahweh do what he has said," even though the author has not recorded Yahweh saying anything. It could be that Elkanah is referring to what Eli said to Hannah in 1:17, "may the God of Israel grant your request." Elkanah would be considering that what Yahweh's priest had spoken constituted a "word" from Yahweh himself. Hannah's request involved not only her having a son but that son having a long life throughout which he was specially dedicated to God and effective in his service. Elkanah could be wishing that Yahweh would make all of these things happen. Another possibility is that the term translated as "word" could have the meaning of "thing" or "matter" in this context. In that case Elkanah would be saying "may Yahweh accomplish his purpose" for the child. He would not be referring to anything that Yahweh had explicitly said.

What "vow" did Elkanah make?

In 1:21, the author says that Elkanah went to Shiloh to sacrifice a "vow." He is referring to a sacrifice that Elkanah had promised to make, and he assumes that readers will understand what he means by this. However, he has not described Elkanah making a vow. The most probable explanation is that the previous year, Hannah had told Elkanah that Eli had said to her, "may the God of Israel grant your request." Elkanah would then have made a vow that if God would indeed grant this request, he would offer a special sacrifice. Some interpreters suggest that Elkanah made this vow when, as 1:19 says, the family worshiped Yahweh the morning after Eli spoke with Hannah. However, since the text does not state any of this explicitly, it would probably be best to express the

meaning of the term “vow” without saying what Elkanah vowed or when. A note to 1:21 suggests one way to do that.

1 Samuel 1:1

ULT	UST
Now {there} was a man from Ramathaim Zophim, from the hill country of Ephraim, and his name {was} Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.	*There was a man whose name was Elkanah who lived in the town of Ramathaim Zophim. That town was in the hilly area where the people of the tribe of Ephraim live. His father was Jeroham, his grandfather was Elihu, his great-grandfather was Tohu, and his great-great-grandfather was Zuph. Elkanah belonged to the tribe of Ephraim.*

ULT Now {there} was a man
UST There was a man
(וַיְהִי֙ אִ֣ישׁ אֶחָ֔ד)

The author is using this phrase to introduce Elkanah 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 once was a man]

Support Reference: Introduction of New and Old Participants

ULT Ramathaim Zophim
UST the town of Ramathaim Zophim
(הָרָמָתַ֥יִם צוֹפִ֖ים)

The word **Ramathaim Zophim** is the name of a city. This is the same city that the author calls Ramah in the rest of the book. See the discussion in the Introduction to 1 Samuel of why he uses a different name here.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the people of the tribe of Ephraim live
an Ephraimite	Elkanah belonged to the tribe of Ephraim

1 Samuel 1:2

ULT	UST
And two wives {were} to him. The name of the one {was} Hannah, and the name of the second {was} Peninnah. And children were to Peninnah, but to Hannah children {were} not.	*Elkanah had two wives. Their names were Hannah and Peninnah. Now Peninnah had several children, but Hannah had no children.*

ULT the second
UST and
(הַשֵּׁנִית)

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

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} Hannah	Hannah
but to Hannah	but Hannah had

1 Samuel 1:3

ULT	UST
And that man went up from his city from days to days to worship and to sacrifice to Yahweh of Armies in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests to Yahweh, {were} there.	*Once every year Elkanah went with his family from Ramah to the city of Shiloh. He would go there to worship Yahweh, the commander of the heavenly armies, and offer sacrifices to him. The two sons of Eli, Hophni and Phinehas, were serving Yahweh as priests there {with their father}.*

ULT **that man**
UST Elkanah … with his family
(הָאִישׁ הַהוּא)

The author is speaking of Elkanah to mean him and his entire family. The text makes clear in the next two verses that his wives and children accompanied him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that man and his family]

Support Reference: Synecdoche

ULT **And that man went up**
UST Elkanah went with his family
(וְעָלָה הָאִישׁ הַהוּא)

See the discussion in the Introduction to 1 Samuel of how Hebrew speakers and writers marked travel for change in elevation. The author says **up** here because Shiloh was at a higher elevation than the city where Elkanah and his family lived. Alternate translation: [And that man went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **from days to days**
UST Once every year
(מִיָּמִים ׀ יָמִימָה)

In Hebrew, the plural **days** can mean a year. That is the meaning in this context. Alternate translation: [from year to year]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from days	Once every year
to days	Once every year

ULT	UST
to worship	He would go there to worship
and to sacrifice	and offer sacrifices to him
to Yahweh of Armies	Yahweh, the commander of the heavenly armies
in Shiloh	to the city of Shiloh
and Phinehas	and Phinehas
priests	were serving … as priests
to Yahweh	Yahweh

1 Samuel 1:4

ULT	UST
And it was the day, and Elkanah sacrificed, and he gave portions to Peninnah his wife and to all of her sons and her daughters.	*Every year when Elkanah offered sacrifices, he would give servings of meat to Peninnah and to each of her children.*

ULT **And it was the day, and Elkanah sacrificed, and he gave**
UST Every year when Elkanah offered sacrifices, he would give
(וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן)

The author is using the term **day** to represent a specific time or occasion. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And on each occasion when Elkanah sacrificed, he gave]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day	Every year
and … sacrificed	when … offered sacrifices

1 Samuel 1:5

ULT	UST
But to Hannah he gave one portion {for} two faces, for he loved Hannah but Yahweh had shut her womb,	*But he would serve Hannah twice as much meat because he loved her very much even though Yahweh had not allowed her to give birth to children.*

ULT **one portion {for} two faces, for**
UST twice as much meat because
(מָנָה אַחַת אַפַּיִם כִּי)

The author is using one part of two people, their **faces**, to mean the people themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a portion large enough to feed two people] or [a double portion]

Support Reference: Synecdoche

ULT **but Yahweh had shut her womb**
UST even though Yahweh had not allowed her to give birth to children
(וַיהוָה סָגַר רַחְמָהּ)

The author is using the idea of a **womb** opening to release a child into the world to mean the ability to have children. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [but Yahweh had prevented her from having children]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But to Hannah	But … Hannah
he loved	he loved … very much
Hannah	her
but Yahweh	even though Yahweh
her womb	her to give birth to children

1 Samuel 1:6

ULT	UST
but her adversary also provoked her {with} provocation in order to make her thunder, because Yahweh had shut up her womb.	*But Elkanah's other wife, Peninnah, would try to make Hannah upset. She would remind her that Yahweh had not allowed her to give birth to any children.*

ULT **but her adversary also provoked her {with} provocation**
UST But Elkanah's other wife, Peninnah, would try to make
(וְכָעַסַתָּהּ צָרָתָהּ גַּם־כַּעַס)

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: [greatly provoked her]

Support Reference: Poetry

ULT **her adversary**
UST Elkanah's other wife, Peninnah
(צָרָתָהּ)

The author assumes that readers will know that by **her adversary**, he means Peninnah. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but Peninnah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to make her thunder**
UST Hannah upset
(הַרְּעִמָהּ)

The author is speaking as if Hannah would actually **thunder**. He means that Peninnah would try to make her so upset that she would speak loudly and emotionally. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [to make her explode] or [to make her lose her composure]

Support Reference: Metaphor

ULT because Yahweh had shut up her womb

UST She would remind her that Yahweh had not allowed her to give birth to any children
(כִּי־סָגַר יְהוָה בְּעַד רַחְמָהּ)

See how you translated the similar expression in 1:5.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
her adversary	Elkanah's other wife, Peninnah
but … provoked her	But … would try to make
{with} provocation	But … would try to make
Yahweh	Yahweh
her womb	her to give birth to any children

1 Samuel 1:7

ULT	UST
And thus he did year by year; according to her going up to the house of Yahweh, thus she would provoke her. And she wept and did not eat.	*Every year when the family went to Yahweh's sacred tent, Peninnah would make Hannah so upset that Hannah cried and would not eat.*

ULT **And thus he did**
UST Every year
(וְכֵן֙ יַעֲשֶׂ֔ה)

The author assumes that readers will know that by **thus he did**, he means that Elkanah gave portions to his wives and children as he has described. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Elkanah gave these portions to his family]

Support Reference: Assumed Knowledge and Implicit Information

ULT **her going up … she would provoke her. And she wept**
UST the family went … Peninnah would make Hannah … upset that Hannah cried
(עֲלֹתָ֔הּ & תַּכְעִיסֶ֑נָּה וַתִּבְכֶּ֖ה)

The first instances of **her** and **she** refer to Peninnah, while the second instances of **her** and **she** refer to Hannah. It may be helpful to clarify this for your readers. Alternate translation: [Peninnah's going up … Peninnah would provoke Hannah. And Hannah wept]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
year	Every year
by year	Every year
to the house of Yahweh	to Yahweh's sacred tent
she would provoke her	Peninnah would make Hannah … upset
And she wept	that Hannah cried

1 Samuel 1:8

ULT	UST
And Elkanah, her husband, said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart bad? {Am} I not better for you than ten sons?"	*Then her husband Elkanah would say to her, "Hannah, you should not be crying. You should eat something. You do not need to be sad. You have me as your loving husband, and that is better than having ten sons {but an unhappy marriage}."*

ULT **Hannah, why do you weep? And why do you not eat? And why is your heart bad? {Am} I not better for you than ten sons**

UST Hannah, you should not be crying. You should eat something. You do not need to be sad. You have me as your loving husband, and that is better than having ten sons {but an unhappy marriage}

(חַנָּה לָמָּה תִבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יֵרַע לִבֶּךְ הֲלוֹא אָנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים)

Elkanah 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: [Hannah, you should not weep. You should eat. Your heart should not be bad. I am better for you than ten sons!]

Support Reference: Rhetorical Question

ULT **And why is your heart bad**

UST You do not need to be sad

(וְלָמָּה יֵרַע לִבֶּךְ)

Elkanah is using a common expression of his culture to mean that Hannah feeling badly. He does not mean that she is entertaining any wrong thoughts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And why are you feeling badly]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hannah	Hannah
do you weep	you should … be crying
better	and that is better

1 Samuel 1:9

ULT	UST
And Hannah arose after eating and after drinking in Shiloh. (Now Eli the priest was sitting on a seat by the doorpost of the temple of Yahweh.)	*One year, after the family had finished eating and drinking at Shiloh, Hannah went over to Yahweh's sacred tent to pray. Eli the priest was sitting on a chair by the doorway of the sacred tent {so he could see and speak with the people who came in and out}.*

ULT **And Hannah arose**
UST Hannah went over to Yahweh's sacred tent to pray
(וַתָּקָם חַנָּה)

While in this context the term **arose** could refer to getting up from sitting or reclining at a table for a meal, the author could be using it here to mean that Hannah took action to address her situation by going to the tent of meeting and praying to Yahweh. Alternate translation: [And Hannah took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **after eating and after drinking**
UST One year, after the family had finished eating and drinking
(אַחֲרֵי אָכְלָה & וְאַחֲרֵי שָׁתָה)

Elkanah assumes that readers will know that by **after eating and after drinking** he means after the others had finished eating and drinking. He said in verse 7 that Hannah herself did not eat. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [after the others had finished eating and drinking]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now Eli the priest was sitting on a seat by the doorpost of the temple of Yahweh**
UST Eli the priest was sitting on a chair by the doorway of the sacred tent {so he could see and speak with the people who came in and out}
(וְעֵלִי הַכֹּהֵן יֹשֵׁב עַל־הַכִּסֵּא עַל־מְזוּזַת הֵיכַל יְהוָה)

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 **was sitting on a seat by the doorpost of the temple of**
UST was sitting on a chair by the doorway of the … tent {so he could see and speak with the people who came in and out}
(יֹשֵׁב עַל־הַכִּסֵּא עַל־מְזוּזַת הֵיכַל)

Sitting by the doorpost was a symbolic action that indicated that Eli, as a priest, would listen to people's concerns and try to address them. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [was sitting on a seat by the doorpost of the temple to show that he was available to listen to people's concerns]

Support Reference: Symbolic Action

ULT **the temple of**
UST the … tent
(הֵיכַל)

See the discussion in the Introduction to this chapter of why the author uses the term **temple** here. Alternate translation: [the tent of meeting]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hannah	Hannah
in Shiloh	at Shiloh
the priest	the priest
the doorpost of	the doorway of
the temple of	the … tent
Yahweh	sacred

1 Samuel 1:10

ULT	UST
And she {was} bitter of soul, and she prayed to Yahweh, and weeping, she wept.	*Hannah was very upset, and so she cried very sorrowfully as she prayed to Yahweh.*

ULT And she {was} bitter of soul
UST Hannah was very upset
(וְהִיא מָרַת נָפֶשׁ)

The author is using a common expression of his culture to mean that Hannah was deeply distressed. He does not mean that she was harboring any feelings of bitterness or thoughts of revenge. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And she was deeply distressed]

Support Reference: Idiom

ULT and weeping, she wept
UST and so she cried very sorrowfully
(וּבָכֹה תִבְכֶּה)

The author is repeating the verb **wept** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [and she wept bitterly]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soul	was very upset
and she prayed	as she prayed
Yahweh	Yahweh
and weeping	and so she cried very sorrowfully
she wept	and so she cried very sorrowfully

1 Samuel 1:11

ULT	UST
And she vowed a vow, and she said, "Yahweh of Armies, if looking, you will look on the affliction of your female servant and remember me and not forget your female servant and give to your female servant a seed of men, then I will give him to Yahweh all of the days of his life, and a razor will not go up on his head."	*Hannah made a solemn promise. She said, "Yahweh, you command the heavenly armies{, so you are powerful enough to do anything}. I am a woman who serves you devotedly. Please consider how unhappy I am. Please do something to help me. Allow me to give birth to a son. If you do that, then I will dedicate him to you for as long as he lives. And {to show that we have dedicated him,} we will never cut his hair."*

ULT **And she vowed a vow**
UST Hannah made a solemn promise
(וַתִּדֹּר נֶדֶר)

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 saying this. Alternate translation: [And she made a vow]

Support Reference: Poetry

ULT **if looking, you will look**
UST Please consider
(אִם־רָאֹה תִרְאֶה)

Hannah is repeating the verb **look** 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 intensification. Alternate translation: [if you will indeed look]

Support Reference: Reduplication

ULT **your female servant … your female servant and give to your female servant**
UST I am a woman who serves you devotedly … Please do something to help me. Allow me to give birth to
(אֲמָתֶֽךָ & אֶת־אֲמָתְךָ וְנָתַתָּה לַאֲמָתֶךָ)

Hannah is speaking about herself humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, your female servant, … me but give to me]

Support Reference: First, Second or Third Person

ULT **and remember me and not forget your female servant**
UST Please do something to help me
(וּזְכַרְתַּנִי֙ וְלֹא־תִשְׁכַּח אֶת־אֲמָתֶ֔ךָ)

The terms **remember** and **not forget** mean similar things. Hannah 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 surely remember me]

Support Reference: Doublet

ULT **and remember me and not forget your female servant**
UST Please do something to help me
(וּזְכַרְתַּנִי֙ וְלֹא־תִשְׁכַּח אֶת־אֲמָתֶ֔ךָ)

Hannah is speaking as if Yahweh actually needs to be reminded of her. In contexts such as this, the term **remember** describes Yahweh thinking about a person or group and considering what action he can take on their behalf. It does not suggest that God ever forgets about people. Alternate translation: [and surely take action to help me]

Support Reference: Metaphor

ULT **to Yahweh**
UST to you
(לַיהוָה)

Hannah is speaking to Yahweh, but she is respectfully using the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [to you, Yahweh,]

Support Reference: First, Second or Third Person

ULT **all of the days of his life**
UST for as long as he lives
(כָּל־יְמֵי חַיָּיו)

Hannah is using the term **days** to represent a specific time, Samuel's lifetime. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for his entire life]

Support Reference: Metonymy

ULT **and a razor will not go up on his head**
UST we will 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: [No one will ever cut his hair]

Support Reference: Idiom

ULT **and a razor will not go up on his head**
UST we will never cut his hair
(וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ)

Not cutting one's hair was a symbolic action that indicated a vow of dedication to Yahweh. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and to show that he has been dedicated to Yahweh, no one will ever cut his hair]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And she vowed	Hannah made a solemn promise
a vow	Hannah made a solemn promise
Yahweh of Armies	Yahweh, you command the heavenly armies{, so you are powerful enough to do anything}
on the affliction of	how unhappy I am
your female servant	I am a woman who serves you devotedly
your female servant	Please do something to help me
to your female servant	me
a seed of	a son
to Yahweh	to you
the days of	for as long as

1 Samuel 1:12

ULT	UST
And it happened, as she made much to pray to the face of Yahweh, that Eli was watching her mouth.	*Hannah prayed to Yahweh for a long time. As she prayed, Eli noticed that her lips were moving.*

ULT **And it happened**
UST As she prayed
(וְהָיָה)

See the discussion of this phrase in the Introduction to 1 Samuel. The author is using this phrase to introduce a new event in the story. Here and in the other instances throughout the book, 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 **she made much to pray**
UST Hannah prayed … for a long time
(הִרְבְּתָה לְהִתְפַּלֵּל)

This phrase expresses a single idea by using two verbs together. The verb **made much** tells in what way Hannah prayed. Alternate translation: [she prayed extensively]

Support Reference: Hendiadys

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

See the discussion of the phrase **to the face of** in the Introduction to 1 Samuel. 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to pray	Hannah prayed
Yahweh	Yahweh

ULT	UST
was watching	noticed

1 Samuel 1:13

ULT	UST
Now Hannah, she was speaking in her heart. Only her lips were moving, and her voice was not heard. So Eli considered her to {be} drunk.	*But Hannah was just praying silently. She was not speaking out loud. So Eli thought that she was drunk.*

ULT **Now Hannah, she was speaking in her heart**
UST But Hannah was just praying silently
(וְחַנָּה הִיא מְדַבֶּרֶת עַל־לִבָּהּ)

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 **in her heart**
UST silently
(עַל־לִבָּהּ)

Here, the **heart** represents the thoughts. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in her thoughts] or [to herself]

Support Reference: Metaphor

ULT **and her voice was not heard**
UST She was not speaking out loud
(וְקוֹלָהּ לֹא יִשָּׁמֵעַ)

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 heard her voice]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Hannah	But Hannah
to {be} drunk	she was drunk

1 Samuel 1:14

ULT	UST
And Eli said to her, "Until when will you make yourself drunk? Remove your wine from you!"	*He said to her, "You should not be getting drunk! Get rid of the wine you have been drinking!"*

ULT Until when will you make yourself drunk
UST You should not be getting drunk
(עַד־מָתַי תִּשְׁתַּכֶּרִין)

Eli is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You must stop making yourself drunk!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will you make yourself drunk	You should … be getting drunk
your wine	the wine

1 Samuel 1:15

ULT	UST
And Hannah answered and said, "No, my lord, a woman sorrowful of spirit {am} I. And wine and beer I have not drunk, but I have been pouring out my soul to the face of Yahweh.	*Hannah replied, "Sir, I am not drunk, I am just very sad. I have not been drinking any wine or beer. I have been praying and telling Yahweh how I feel and what I want him to do for me.*

ULT **and said**
UST replied
(וַתֹּאמֶר)

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

Support Reference: Quotations and Quote Margins

ULT **my lord**
UST Sir
(אֲדֹנִי)

Hannah is referring to Eli by a respectful title. Use a comparable title or expression for addressing someone respectfully in your language. Alternate translation, as in the UST: [sir]

Support Reference: Politeness

ULT **but I have been pouring out my soul**
UST I have been praying … how I feel and what I want him to do for me
(וָאֶשְׁפֹּךְ אֶת־נַפְשִׁי)

Hannah is speaking as if her **soul** were a liquid that she could pour out. She means that she has been expressing her deepest feelings to Yahweh. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [but I have been expressing my deepest feelings]

Support Reference: Metaphor

ULT **but I have been pouring out my soul**
UST I have been praying … how I feel and what I want him to do for me
(וָאֶשְׁפֹּךְ אֶת־נַפְשִׁי)

Hannah is using one part of herself, her **soul**, to mean all of herself in the act of praying. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [but I have been expressing myself completely]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hannah	Hannah
my lord	Sir
spirit	just very sad
And wine	any wine
and beer	or beer
I have … drunk	I have … been drinking
my soul	how I feel and what I want him to do for me
Yahweh	Yahweh

1 Samuel 1:16

ULT	UST
Do not give your female servant to the face of a daughter of wickedness. For from the abundance of my complaint and my provocation I have been speaking until now.”	*Do not think that I am a bad woman. Someone has made me feel very badly, so I have a lot to talk to Yahweh about. That is all I have been doing.”*

ULT **Do not give your female servant to the face of a daughter of wickedness**
UST Do not think that I am a bad woman
(אַל־תִּתֵּן אֶת־אֲמָתְךָ לִפְנֵי בַּת־בְּלִיָּעַל)

Hannah is speaking as if Eli might put her in front of a **daughter of wickedness**, meaning that he might make her a servant or slave of such a person. This represents Eli thinking that Hannah was such a person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Do not think that your maidservant is a daughter of wickedness]

Support Reference: Metaphor

ULT **your female servant**
UST I
(אֶת־אֲמָתְךָ)

Hannah is speaking about herself humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, your female servant]

Support Reference: First, Second or Third Person

ULT **a daughter of wickedness**
UST a bad woman
(בַּת־בְּלִיָּעַל)

In certain contexts, the biblical text uses the expression **daughter of** to indicate that a person shares the qualities of something. 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: [a wicked woman]

Support Reference: Idiom

ULT **from the abundance of my complaint and my provocation I have been speaking until now**

UST Someone has made me feel very badly … I have a lot to talk to Yahweh about. That is all I have been doing

(מֵרֹ֤ב שִׂיחִי֙ וְכַעְסִ֔י דִּבַּ֖רְתִּי עַד־הֵֽנָּה)

Hannah 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: [I have been provoked greatly, and that is why I have been speaking so much until now to ask Yahweh to help me]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your female servant	I
and my provocation	Someone has made me feel very badly

1 Samuel 1:17

ULT	UST
And Eli answered and said, "Go in peace. And may the God of Israel grant your request that you requested from him."	*Eli replied, "I wish that things may go well for you. I hope that God, whom we Israelite people worship, may give you what you have asked of him."*

ULT and said
UST replied
(וַיֹּאמֶר)

See whether you represented the expression **and said** in 1:15. Alternate translation: [And Eli replied]

Support Reference: Quotations and Quote Margins

ULT Go in peace
UST I wish that things may go well for you
(לְכִי 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: [Go peacefully]

Support Reference: Abstract Nouns

ULT And may the God of Israel grant
UST I hope that God, whom we Israelite people worship, may give you
(וֵאלֹהֵי יִשְׂרָאֵל יִתֵּן)

As the Introduction to 1 Samuel discusses, Eli is using the name **Israel** to represent his descendants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And may the God of us Israelites grant]

Support Reference: Metonymy

> ULT **your request that you requested from him**
> UST what you have asked of him
> (אֶת־שֵׁלָתֵךְ אֲשֶׁר שָׁאַלְתְּ מֵעִמּוֹ)

Eli is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [the request that you have made of him]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in peace	I wish that things may go well for you
And … the God of	God, whom … worship
Israel	we Israelite people

1 Samuel 1:18

ULT	UST
And she said, "May your maidservant find favor in your eyes." And the woman went on her way, and she ate. And her face was no longer to her.	*She replied, "Please continue to hope and pray that good things will happen to me." Then she returned to her family, and she ate the meal that her husband had served to her. She was not sad anymore.*

ULT **May your maidservant find favor in your eyes**
UST Please continue to hope and pray that good things will happen to me
(תִּמְצָא שִׁפְחָתְךָ חֵן בְּעֵינֶיךָ)

See the discussion in the Introduction to 1 Samuel of this use of the expression "in the eyes of." Hannah is using the common expression of her culture **in your eyes** to refer to the judgment or opinion of Eli. 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: [May your maidservant find favor in your judgment] or [May you think favorably of your maidservant]

Support Reference: Idiom

ULT **your maidservant**
UST to me
(שִׁפְחָתְךָ)

Hannah is speaking about herself humbly in the third person as Eli's **maidservant**. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, your maidservant]

Support Reference: First, Second or Third Person

ULT **your maidservant**
UST to me
(שִׁפְחָתְךָ)

Hannah is using a different term than she used previously, which the ULT translates as "female servant." The term that she uses here refers to a lower-ranking member of the household. If your language and culture have different terms for female servants of different rank, use the term for a female servant of lower rank here.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and she ate**
UST and she ate the meal that her husband had served to her
(וַתֹּאכַל)

Hannah **ate** as a symbolic action that showed she was no longer too distressed to eat. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and she began eating again, showing that she was no longer distressed]

Support Reference: Symbolic Action

ULT **And her face was no longer to her**
UST She was not sad anymore
(וּפָנֶיהָ לֹא־הָיוּ־לָהּ עוֹד)

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. You could also express the meaning in plain language. Alternate translation: [And her sad face was no longer to her] or [And her face was no longer sad]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your maidservant	to me
favor	good things will happen

1 Samuel 1:19

ULT	UST
And they arose early in the morning and worshiped to the face of Yahweh. Then they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Yahweh remembered her.	*Early the next morning, Elkanah and his family got up and worshiped Yahweh again. After that, they returned to their home at Ramah. Then Elkanah had sexual relations with his wife Hannah, and Yahweh answered her prayer.*

ULT And Elkanah knew Hannah
UST Then Elkanah had sexual relations with … Hannah
(וַיֵּדַע אֶלְקָנָה אֶת־חַנָּה)

The author is speaking in a polite way about a private matter. Your language may have a similar discreet expression that you can use in your translation. Alternate translation: [And Elkanah slept with Hannah]

Support Reference: Euphemism

ULT and Yahweh remembered her
UST and Yahweh answered her prayer
(וַיִּזְכְּרֶהָ יְהוָה)

See how you translated the similar expression in 1:11. Alternate translation: [and Yahweh helped her]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and worshiped	and worshiped … again
Yahweh	Yahweh
their house	their home
in Ramah	at Ramah
And … knew	Then … had sexual relations with
Hannah	Hannah
and Yahweh	Yahweh

1 Samuel 1:20

ULT	UST
And it happened, in the turning of the days, that Hannah conceived and bore a son. And she called his name Samuel, for "I requested him from Yahweh."	*She became pregnant, and nine months later she gave birth to a son. She named him Samuel. That name expressed in her language that Yahweh had answered her prayer for a son.*

ULT **in the turning of the days, that Hannah conceived and bore a son**
UST She became pregnant, and nine months later she gave birth to a son
(לִתְקֻפּוֹת הַיָּמִים וַתַּהַר חַנָּה וַתֵּלֶד בֵּן)

The author is using a common expression of his culture to describe one period of time ending and another one beginning. This could mean: (1) that the author, as in 1:3, is using the plural form **days** to mean a year. Alternate translation: [by that time the next year, that she had conceived and borne a son]; (2) that the author is referring to Hannah's pregnancy reaching full term and ending in childbirth. In that case, he would mean that she **conceived** to begin this period and that she **bore a son** at the end of it. Alternate translation: [that Hannah conceived and, when she had reached full term, she bore a son]

Support Reference: Idiom

ULT **And she called his name**
UST She named him
(וַתִּקְרָא אֶת־שְׁמוֹ)

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 she called him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **for "I requested him from Yahweh**
UST That name expressed in her language that Yahweh had answered her prayer for a son
(כִּי מֵיְהוָה שְׁאִלְתִּיו)

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 she said, "I requested him from Yahweh]

Support Reference: Ellipsis

ULT **Samuel**
UST Samuel
(שְׁמוּאֵל)

The name Samuel sounds like the words in the Hebrew language that mean “heard by God.” If it would be helpful to your readers, you could explain this in the text of your translation or in a footnote.

Support Reference: How to Translate Names

ULT **for “I requested him from Yahweh**
UST That name expressed in her language that Yahweh had answered her prayer for a son
(כִּי מֵיְהוָה שְׁאִלְתִּיו)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [since she had requested him from Yahweh]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	and nine months later
Hannah	She
that … conceived	became pregnant
and bore	she gave birth to
And she called	She named him
Samuel	Samuel
from Yahweh	Yahweh had answered

1 Samuel 1:21

ULT	UST
And the man Elkanah and all of his house went up to sacrifice to Yahweh the sacrifice of the days and his vow.	*The next year, Elkanah went to Shiloh with his family to offer to Yahweh the kind of sacrifice he made each year. He also went to make a special offering that he had promised to make.*

ULT **and all of his house**
UST with his family
(וְכָל־בֵּיתֽוֹ)

The author is using the term **house** to represent Elkanah's family. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and all of his family]

Support Reference: Metonymy

ULT **and all of his house**
UST with his family
(וְכָל־בֵּיתֽוֹ)

The author is making an overstatement for emphasis. He means that most of Elkanah's family went with him. The next verse explains that Hannah did not go with him on this occasion. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [and most of his family]

Support Reference: Hyperbole

ULT **to sacrifice to Yahweh the sacrifice of**
UST to offer to Yahweh the kind of sacrifice he made
(לִזְבֹּ֥חַ לַיהוָ֖ה אֶת־זֶ֥בַח)

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 saying this. Alternate translation: [to offer to Yahweh the sacrifice of]

Support Reference: Poetry

ULT **the sacrifice of the days**
UST the kind of sacrifice he made each year
(אֶת־זֶבַח הַיָּמִים)

As in 1:3, the author is using the plural form **days** to mean a year. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the yearly sacrifice]

Support Reference: Unusual Uses of the Plural

ULT **and his vow**
UST He also went to make a special offering that he had promised to make
(וְאֶת־נִדְרוֹ)

See the discussion of the term **vow** here in the Introduction to this chapter. Alternate translation: [and a sacrifice that he had promised to make]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his house	with his family
to sacrifice	to offer
to Yahweh	to Yahweh
the sacrifice of	the kind of sacrifice he made
the days	each year
his vow	a special offering that he had promised to make

1 Samuel 1:22

ULT	UST
But Hannah did not go up. For she said to her husband, "Until the boy is weaned, then I will bring him. And he will be seen at the face of Yahweh and dwell there forever."	*But Hannah did not go with them. She told her husband, "I want to keep the baby here until I have weaned him. After that, I will take him to Shiloh and present him to Yahweh. He will stay there for the rest of his life."*

ULT **Until the boy is weaned**
UST I want to keep the baby here until I have weaned him
(עַד יִגְמַל הַנַּעַר)

Hannah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Let me wait until the boy is weaned]

Support Reference: Ellipsis

ULT **Until the boy is weaned**
UST I want to keep the baby here until I have weaned him
(עַד יִגְמַל הַנַּעַר)

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: [Until I have weaned the boy]

Support Reference: Active or Passive

ULT **And he will be seen at the face of Yahweh**
UST and present him to Yahweh
(וְנִרְאָה אֶת־פְּנֵי יְהוָה)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And he will appear at the face of Yahweh]

Support Reference: Active or Passive

> ULT **And he will be seen at the face of Yahweh**
> UST and present him to Yahweh
> (וְנִרְאָה אֶת־פְּנֵי יְהוָה)

When Hannah says **he will be seen**, she is using a common expression of her culture. This is similar to the expression "was found" in 13:22. If something was seen or was found in a place, this means that it was in that place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he will be at the face of Yahweh]

Support Reference: Idiom

> ULT **at the face of Yahweh**
> UST to Yahweh
> (אֶת־פְּנֵי יְהוָה)

Hannah is using the term **face** to represent Yahweh's presence. While the usual expression is "to the face," here Hannah says **at the face**, perhaps to describe Samuel coming into Yahweh's presence and remaining there. 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But Hannah	But Hannah
Yahweh	Yahweh
forever	for the rest of his life

1 Samuel 1:23

ULT	UST
And Elkanah her husband said to her, "Do the good in your eyes. Stay until you have weaned him. Only may Yahweh raise up his word." And the woman stayed and nursed her son until she had weaned him.	*Elkanah told her, "Do what you think is best. Stay here until you have weaned him. And may Yahweh bless this boy as his priest Eli wished he would." So Hannah stayed at home and nursed Samuel until she had weaned him.*

ULT **Do the good in your eyes**
UST Do what you think is best
(עֲשֵׂי הַטּוֹב בְּעֵינַיִךְ)

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way, such as by using "good" as an adjective. Alternate translation: [Do what seems good to you]

Support Reference: Abstract Nouns

ULT **in your eyes**
UST what you think
(בְּעֵינַיִךְ)

See how you translated this expression in 1:18. Alternate translation: [in your judgment]

Support Reference: Idiom

ULT **may Yahweh raise up his word**
UST may Yahweh bless this boy as his priest Eli wished he would
(יָקֵם יְהוָה אֶת־דְּבָרוֹ)

Elkanah is speaking as if Yahweh's **word** were an object that Yahweh could **raise up** to a high position. He means that he wants Yahweh to fulfill what he has promised. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [may Yahweh fulfill what he has promised]

Support Reference: Metaphor

> ULT **may Yahweh raise up his word**
> UST may Yahweh bless this boy as his priest Eli wished he would
> (יָקֵם יְהוָה אֶת־דְּבָרוֹ)

When Elkanah says **his word**, he means what Yahweh promised through Eli when Eli said to Hannah, “may the God of Israel grant your request.” You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [may Yahweh fulfill what he promised through Eli]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **his word**
> UST may … bless this boy as his priest Eli wished he would
> (אֶת־דְּבָרוֹ)

The author is using the term **word** to represent what Yahweh promised by using words, speaking through Eli. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [what he said]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the good	is best
Yahweh	Yahweh

1 Samuel 1:24

ULT	UST
And she brought him up with her when she had weaned him, with three bulls and one ephah {of} flour and a skin of wine. And she brought him {to} the house of Yahweh {at} Shiloh. (Now the boy was a boy.)	*After she weaned him, even though Samuel was still very young, she took him to Yahweh's sacred tent at Shiloh. She also brought three bulls{, one for an offering that the priests would burn completely and the other two for festive meals that the family and others would share}. She also brought about twenty liters of flour and a large container of wine {because the law of Moses required people to offer that amount of flour and wine with sacrifices}.*

ULT **with three bulls and one ephah {of} flour and a skin of wine**
UST She also brought three bulls{, one for an offering that the priests would burn completely and the other two for festive meals that the family and others would share}. She also brought about twenty liters of flour and a large container of wine {because the law of Moses required people to offer that amount of flour and wine with sacrifices}
(בְּפָרִים שְׁלֹשָׁה וְאֵיפָה אַחַת קָמַח וְנֵבֶל יָיִן)

The author assumes that readers will know that Hannah brought these things to be used as sacrifices. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [with three bulls and one ephah of flour and a skin of wine that she planned to offer as sacrifices]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and one ephah {of} flour**
UST She also brought about twenty liters of flour
(וְאֵיפָה אַחַת קָמַח)

This **ephah** was equivalent to 22 liters or nearly six gallons. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or in a footnote.

Support Reference: Biblical Volume

ULT **{to} the house of Yahweh**
UST to Yahweh's sacred tent
(בֵּית־יְהוָה)

The author is speaking as if Yahweh actually lived in a **house**. This was a way of describing the tent of meeting, where Yahweh was present. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to the tent where Yahweh was present]

Support Reference: Metaphor

ULT **Now the boy was a boy**
UST even though Samuel was still very young
(וְהַנַּעַר נָעַר)

The author is providing background information to help readers understand an important detail in the story. He means that Samuel, the **boy**, was still very young, only a little **boy**. 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
with … bulls	She also brought … bulls
wine	wine {because the law of Moses required people to offer that amount of flour and wine with sacrifices}
{to} the house of Yahweh	to Yahweh's sacred tent
{at} Shiloh	at Shiloh

1 Samuel 1:25

ULT	UST
And they slaughtered the bull, and they brought the boy to Eli.	*Elkanah and Hannah slaughtered the bull {so that the priests could offer it to Yahweh on the altar}. Then they brought their son to Eli.*

ULT **the bull**
UST the bull
(אֶת־הַפָּר)

The author assumes that readers will know that by **the bull**, he means one of the three bulls that Hannah brought. The family had decided to sacrifice this particular one as a whole burnt offering to consecrate Samuel to Yahweh's service. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [one bull as a whole burnt offering to consecrate Samuel to Yahweh's service]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they slaughtered	Elkanah and Hannah slaughtered … so that the priests could offer it to Yahweh on the altar
the bull	the bull

1 Samuel 1:26

ULT	UST
And she said, "Please, my lord! The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh.	*Then Hannah said to him, "Sir, please listen to me. I swear by your own life, sir, that what I am saying is true. I am the woman who was praying to Yahweh as I stood here beside you.*

ULT **my lord**
UST Sir
(אֲדֹנִי)

See how you translated the same expression in 1:15.

Support Reference: Politeness

ULT **The life of your soul**
UST I swear by your own life … that what I am saying is true
(חֵי נַפְשֶׁךָ)

Following the custom of her culture, Hannah is swearing an oath by guaranteeing it by something she holds sacred, the life of Yahweh's high priest. Use a natural way in your language to express an oath.

Support Reference: Oath Formulas

ULT **The life of your soul**
UST I swear by your own life … that what I am saying is true
(חֵי נַפְשֶׁךָ)

Hannah is using one part of Eli, his **soul**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [As you are alive]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	Sir
your soul	your own
my lord	sir
to pray	who was praying
Yahweh	Yahweh

1 Samuel 1:27

ULT	UST
For this boy I prayed, and Yahweh gave to me my request that I requested from him.	*I prayed that I would have a son, and Yahweh answered my prayer. Here he is!*

ULT my request that I requested from him
UST my prayer
(אֶת־שְׁאֵלָתִי אֲשֶׁר שָׁאַלְתִּי מֵעִמּוֹ)

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: [what I requested from him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I prayed	I prayed
Yahweh	Yahweh

1 Samuel 1:28

ULT	UST
And also I have granted him to Yahweh; all of the days that he is, he {is} granted to Yahweh.” And he worshiped Yahweh there.	*So now I am presenting him to Yahweh. He will belong to Yahweh as long as he lives.” Then Elkanah and his family worshiped Yahweh there.*

ULT **I have granted him to Yahweh**
UST I am presenting him to Yahweh
(אָנֹכִי הִשְׁאִלְתִּהוּ לַיהוָֹה)

Hannah is using the past tense to describe something that she is about to do. She is doing that to indicate that she is certainly going to do this. If it would be clearer in your language, you could use the present or future tense. Alternate translation: [I will grant him to Yahweh] or [I am now granting him to Yahweh]

Support Reference: Predictive Past

ULT **all of the days that he is**
UST as long as he lives
(כָּל־הַיָּמִים אֲשֶׁר הָיָה)

The author is using the term **days** to represent a period of time, Samuel’s lifetime. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for his entire life]

Support Reference: Metonymy

ULT **he {is} granted to Yahweh**
UST He will belong to Yahweh
(הוּא שָׁאוּל לַיהוָֹה)

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: [I have granted him to Yahweh]

Support Reference: Active or Passive

ULT **And he worshiped Yahweh there**
UST Then Elkanah and his family worshiped Yahweh there
(וַיִּשְׁתַּחוּ שָׁם לַיהוָה)

The pronoun **he** could refer to: (1) Eli. The implication could be that Eli was moved to praise Yahweh for answering Hannah's prayer and for Hannah's generous dedication of her son to Yahweh. Alternate translation: [And Eli praised Yahweh there because of what Hannah told him]; (2) Elkanah. The implication could be that Elkanah then led his family in offering the sacrifice that consecrated Samuel to Yahweh's service. Alternate translation: [And Elkanah then led his family in the worship of Yahweh there]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to Yahweh
the days	as long as
to Yahweh	to Yahweh
And he worshiped	Then Elkanah and his family worshiped
Yahweh	Yahweh

1 Samuel 2

1 Samuel 2 Chapter Introduction

Structure and Formatting

This chapter continues the first section of the book, chapters 1–7, which describe Samuel as a religious leader of Israel. This chapter tells how Samuel's mother Hannah celebrated his birth with a song. It also tells how the sons of the high priest Eli dishonored Yahweh by stealing from his offerings. This information leads into the action of the next chapter, in which Samuel has a central role.

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 Hannah's poetic prayer in 2:1–10.

Religious and Cultural Issues in This Chapter

Why did Hannah speak of a "king" when Israel had no king?

Hannah says at the end of her prayer that Yahweh will "give strength to his king and lift up the horn of his anointed one" (2:10). Israel had no king at this time. However, the people may have been expecting that Yahweh might soon appoint a king for them. The law of Moses said in Deuteronomy 17:14–20 that Israel could have a king, and it described there what kind of person he had to be and how he needed to conduct himself. The enemies of the Israelites were trying to conquer their territory, and the Israelites were wishing for a king to defend them, as Samuel describes in 12:12. It was the baby whose birth Hannah was celebrating in this prayer, Samuel, whom Yahweh told to anoint Saul as Israel's first king and then to anoint David as a king who would obey him more faithfully. So it seems that Yahweh also gave Hannah prophetic insight into what he would soon do for Israel through her son. That is why she was able to speak confidently in this prayer about what Yahweh would do for Israel's king.

What should have happened when people brought sacrifices?

The law of Moses said that when Israelites brought animals to Yahweh as sacrifices, they should slaughter the animal and cut it into pieces. They should lift up the breast and the fat to offer them to Yahweh and that a priest should burn the fat. The priest could then roast and eat the breast. The people would boil the rest of the meat from the animal. The law told them to give the right thigh to the priest. But the people could then eat the rest of the animal with their family and friends as a festive meal. The law of Moses also said that the people making the sacrifice should cut the fat off the meat and that the priests should burn this fat as a sacrifice to Yahweh. In this chapter, the author describes how Eli's sons disobeyed these regulations and took more for themselves from the sacrifices than they were entitled to have. This was disrespectful and dishonoring to Yahweh, as a prophet tells Eli in this chapter and as Yahweh tells Samuel in the next chapter.

Translation Issues in This Chapter

Poetry in Hannah's prayer

In several places in her prayer in verses 1–10, Hannah speaks consecutive phrases that mean basically the same thing. The second phrase emphasizes the meaning of the first one by repeating the same idea with different words. Hebrew poetry made frequent use of this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. It may be clearer in your language to connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. For example, in verse 1 you might say, "My heart rejoices in Yahweh, indeed, my horn is high in Yahweh." (See: Parallelism)

Hannah's use of the third person

In her prayer, although she is addressing Yahweh, Hannah speaks about him respectfully in the third person. If it would be helpful in your language, you could translate this consistently in the first person. For example, as the UST illustrates, you could say "you, Yahweh" rather than simply "Yahweh." (See: First, Second or Third Person)

thunder

A note to 2:10 explains that in her prayer, Hannah uses the term "thunder" to speak of God's impending judgment against those who oppose him. That note suggests that you could express the idea behind the term with a phrase about impending judgement. However, the author uses this same term "thunder" in 1:6 to mean that Peninnah was trying to make Hannah so upset that she would lose control of her emotions. Hannah is saying here, in effect, "Be careful of trying to cause thunder—you might make Yahweh thunder against you!" So that your readers can recognize this connection, you may wish to retain the thunder image in your translation and use the same term in 1:6 as in 2:10. (See: Metaphor)

Why does the author say "at the face of" instead of "to the face of" in verses 11, 17, and 18?

In three places in this chapter, the author slightly varies the usual phrase "to the face of" and says "at the face of." In 2:11, the word "at" probably indicates that Samuel was serving Yahweh not just in the presence of Eli but together with him, under his guidance and direction. In 2:17, the word "at" may indicate that Eli's sons were not just committing a great sin in the presence of Yahweh but against him personally, against his honor and holiness. In 2:18, conversely, the word "at" may indicate that Samuel was not merely serving Yahweh in his presence but with personal devotion. For each verse, a note suggests a way to express these possible meanings, and the UST models another way to do that. (See: Metonymy)

The author's reintroduction of participants

In this chapter, after Hannah's prayer, the author alternates between describing the wickedness of Eli's sons and the growth of Samuel into a godly young man. He does this to draw a contrast that shows why Yahweh ultimately chose to replace the descendants of Eli with a different line of priests and to have Samuel lead the nation. The author alternately reintroduces Eli or his sons and Samuel at 2:12, 2:18, 2:22, and 2:26, and he introduces the "man of God" as a new participant in 2:27. Your language may have its own way of introducing or reintroducing participants that you can use in your translation in these places. (See: Introduction of New and Old Participants)

A long quotation within a quotation in 2:27–36

When the man of God speaks to Eli in 2:27–36, first he attributes what he says to Yahweh, then he communicates Yahweh's message. As a result, there is a long second-level quotation (that is, a quotation within a quotation) in these verses. In 2:36, it becomes a third-level quotation. If it would be clearer in your language, you could translate this so that there it is all a first-level quotation. For example, changing the text of the ULT only slightly, in 2:27 you might say, "Yahweh asks you whether revealing himself, he did not reveal himself to the house of your father in their being in Egypt, to the house of Pharaoh." In 2:28 you might say, "Yahweh says that he chose him from all of the tribes of Israel for himself for a priest, to go up on his altar, to burn incense, to wear an ephod to his face. He says that he gave to the house of your father all of the gifts of the sons of Israel." The UST models further ways of translating this part of the chapter so that there are not quotations within quotations. (See: Quotes within Quotes)

A "faithful" priest or an "established" priest (2:35)?

In 2:35, the word that the ULT translates as "faithful" is actually the same word that it translates as "established" in the second part of that verse and in 3:20. Yahweh could be saying that Samuel will be an "established priest" in the sense that he and his descendants will serve "all of the days," that is, perpetually, by contrast with the descendants of Eli. In that case, 3:20 would be a confirmation of what Yahweh says here. However, the immediate context suggests that Yahweh may be using the same term in two different senses, as was common in prophetic speech, which often had poetic characteristics. Yahweh says that this priest "will do just as is in my heart and in my soul," meaning that he will be loyal and obedient. That is why ULT translates the term as "faithful." But the term really could have either meaning. 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.

1 Samuel 2:1

ULT	UST
And Hannah prayed and said, "My heart rejoices in Yahweh, my horn is high in Yahweh. My mouth {is} wide against my enemies, for I rejoice in your salvation.	*Then Hannah prayed. She said, "In my inner being I am so happy about what you, Yahweh, have done! I am strong because I belong to you. I laugh at my enemies because I am celebrating the way that you, Yahweh, have helped me.*

ULT **and said**
UST She said
(וַתֹּאמַר)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly.

Support Reference: Quotations and Quote Margins

ULT **My heart rejoices in Yahweh, my horn is high in Yahweh**
UST In my inner being I am so happy about what you, Yahweh, have done! I am strong because I belong to you
(עָלַץ לִבִּי בַּיהוָה רָמָה קַרְנִי בַּיהוָה)

See the discussion in the Introduction to this chapter of how Hebrew poetry frequently uses pairs of phrases that mean basically the same thing, in which the second phrase emphasizes the meaning of the first phrase by repeating the same idea in different words. Consider that discussion and decide as a team how you will translate instances of that usage here and throughout verses 1–10.

Support Reference: Parallelism

ULT **My heart rejoices**
UST In my inner being I am so happy about
(עָלַץ לִבִּי)

Hannah is using one part of her, her **heart**, representing her thoughts and feelings, to mean all of her in the act of rejoicing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I rejoice]

Support Reference: Synecdoche

> ULT **in Yahweh … in Yahweh**
> UST what you, Yahweh, have done … because I belong to you
> (בַּיהוָֹה & בַּיהוָֹה)

As the Introduction to this chapter discusses, although Hannah is addressing Yahweh, she is speaking about him respectfully in the third person. If it would be helpful in your language, you could translate this in the second person, here and throughout her prayer. Alternate translation: [in you, Yahweh, … in you, Yahweh]

Support Reference: First, Second or Third Person

> ULT **my horn is high in Yahweh**
> UST I am strong because I belong to you
> (רָמָה קַרְנִי בַּיהוָֹה)

Hannah is speaking as if she were an animal that had a **horn** that she could life up **high**. An animal that lifts its horn is demonstrating strength and assertiveness. Accordingly, in this culture, a horn represented strength and dignity. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh has given me strength and dignity]

Support Reference: Metaphor

> ULT **My mouth {is} wide against my enemies, for I rejoice in your salvation**
> UST I laugh at my enemies because I am celebrating the way that you, Yahweh, have helped me
> (רָחַב פִּי עַל־אוֹיְבָי כִּי שָׂמַחְתִּי בִּישׁוּעָתֶךָ)

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 I rejoice in your salvation, my mouth is wide against my enemies]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **My mouth {is} wide against my enemies**
> UST I laugh at my enemies
> (רָחַב פִּי עַל־אוֹיְבָי)

Hannah is using the idea of opening her **mouthwide** to represent speaking boldly. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I speak boldly against my enemies]

Support Reference: Metonymy

> ULT **my enemies**
> UST my enemies
> (אֹיְבַי)

Hannah assumes that readers will know that by **enemies** she means people such as Peninnah, who has mocked her for being childless. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [those who have mocked me]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in your salvation**
> UST the way that you, Yahweh, have helped me
> (בִּישׁוּעָתֶךָ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hannah	Hannah
And … prayed	Then … prayed
rejoices	I am so happy about
in Yahweh	what you, Yahweh, have done
my horn	I am strong
is high	I am strong
in Yahweh	because I belong to you
my enemies	my enemies
I rejoice	I am celebrating
in your salvation	the way that you, Yahweh, have helped me

1 Samuel 2:2

ULT	UST
None {is} holy like Yahweh. Indeed, {there is} none besides you, and {there is} no rock like our God.	*No one else is holy as you are, Yahweh. You are the only real God. You, our God, are the only one who can protect us as if you were a huge rock that we could stand atop and be safe from danger.*

ULT and {there is} no rock like our God

UST You, our God, are the only one who can protect us as if you were a huge rock that we could stand atop and be safe from danger

(וְאֵין צוּר כֵּאלֹהֵינוּ)

Hannah is speaking as if God were a **rock**. She means that he provides protection and security, just as people could find safety by climbing up on a high rock or by hiding among rocks. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and no one provides protection as our God does]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} holy	is holy
like Yahweh	as you are, Yahweh
like our God	You, our God

1 Samuel 2:3

ULT	UST
May you not multiply, may you {not} speak, haughty, haughty! Let the arrogant go out from your mouth. For Yahweh {is} a God of knowledge, and by him actions are weighed.	*{You people who oppose God,} stop making so many boasts! Yahweh is a God who knows everything, and he will evaluate what each person does. So do not speak so arrogantly!*

ULT **May you not multiply, may you {not} speak, haughty, haughty! Let the arrogant go out from your mouth**

UST {You people who oppose God,} stop making so many boasts … do not speak so arrogantly
(אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְּבֹהָה יֵצֵא עָתָק מִפִּיכֶם)

Hannah is speaking to people who are not present, particularly Peninnah, who had mocked her for being childless. She is doing this to show in a very strong way how she feels about their arrogant behavior. If your readers might not understand this kind of speech, you could translate her words as if she were speaking directly about these people. Alternate translation: [Let very haughty people stop talking so much! Let them stop saying arrogant things]

Support Reference: Apostrophe

ULT **haughty, haughty**

UST You people who oppose God
(גְּבֹהָה גְּבֹהָה)

Hannah is using the adjective **haughty** 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: [you haughty, haughty person]

Support Reference: Nominal Adjectives

ULT **haughty, haughty**

UST You people who oppose God
(גְּבֹהָה גְּבֹהָה)

Hannah is repeating the word **haughty** 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 intensification. Alternate translation: [you very haughty person]

Support Reference: Reduplication

> ULT **Let the arrogant go out from your mouth**
> UST do not speak so arrogantly
> (יֵצֵא עָתָק מִפִּיכֶם)

Hannah is using the adjective **arrogant** as a noun to mean arrogant things that people say. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [Let arrogant words go out from your mouth]

Support Reference: Nominal Adjectives

> ULT **Let the arrogant go out from your mouth**
> UST do not speak so arrogantly
> (יֵצֵא עָתָק מִפִּיכֶם)

Since Hannah is referring to a group of people (**your** is plural), it may be more natural in your language to use the plural form of **mouth**. Alternate translation: [Let the arrogant go out from your mouths]

Support Reference: Collective Nouns

> ULT **Let the arrogant go out from your mouth**
> UST do not speak so arrogantly
> (יֵצֵא עָתָק מִפִּיכֶם)

Hannah is using a common expression of her culture to mean that people should stop speaking arrogantly. She does not mean that arrogant words should **go out** from the **mouth** of these people in the sense that they should speak them. She means that those words should not be in their mouths, that is, they should not speak them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Do not say any more arrogant things]

Support Reference: Idiom

> ULT **Yahweh {is} a God of knowledge**
> UST Yahweh is a God who knows everything
> (אֵל דֵּעוֹת יְהוָֹה)

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: [Yahweh is a God who knows everything]

Support Reference: Abstract Nouns

> ULT **and by him actions are weighed**
> UST and he will evaluate what each person does
> (וְלֹא נִתְכְּנוּ עֲלִלוֹת)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and he weighs people's actions]

Support Reference: Active or Passive

> ULT **and by him actions are weighed**
> UST and he will evaluate what each person does
> (וְלֹא נִתְכְּנוּ עֲלִלוֹת)

Hannah is speaking as if actions were objects that could be **weighed** on a scale. She means that Yahweh evaluates everything that people do. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and he evaluates everything that people do]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
May you … multiply	so many
haughty	You people who oppose God
haughty	You people who oppose God
the arrogant	so arrogantly
Yahweh	Yahweh
{is} a God of	is a God
knowledge	who knows everything

1 Samuel 2:4

ULT	UST
The bow of the mighty are broken, but the stumbling ones gird on strength.	*Yahweh, you destroy the weapons of mighty soldiers, but you give strength to those who totter because they are so weak.*

ULT **The bow of the mighty are broken**
UST Yahweh, you destroy the weapons of mighty soldiers
(קֶשֶׁת גִּבֹּרִים חַתִּים)

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. The context suggests that Yahweh is the agent. Alternate translation: [Yahweh breaks the bow of the mighty]

Support Reference: Active or Passive

ULT **The bow of**
UST the weapons of
(קֶשֶׁת)

Since Hannah is referring to a group of people, it may be more natural in your language to use the plural form of **bow**. Alternate translation: [The bows of]

Support Reference: Collective Nouns

ULT **the mighty**
UST mighty soldiers
(גִּבֹּרִים)

Hannah is using the adjective **mighty** as a noun to mean people of a certain type. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [mighty people]

Support Reference: Nominal Adjectives

ULT **but the stumbling ones**
UST to those who totter because they are so weak
(וְנִכְשָׁלִים)

Hannah assumes that readers will know that by **the stumbling ones**, she means people who are so weak that they can barely walk. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but those who were so weak that they could barely walk]

Support Reference: Assumed Knowledge and Implicit Information

ULT **gird on strength**
UST but you give strength
(אָזְרוּ חָיִל)

Hannah is speaking as if **strength** were a piece of clothing that people could put on. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [become strong]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The bow of	the weapons of
the mighty	mighty soldiers
but the stumbling ones	to those who totter because they are so weak
gird on	but you give

1 Samuel 2:5

ULT	UST
The satisfied hire themselves out for bread, but the hungry cease. Even the barren bears seven, but the plenteous of sons languishes.	*Many people who previously had plenty to eat now have to work for other people to earn money to buy food, but many who were always hungry are not hungry anymore. Women who could not have any children before have now given birth to many children, but women who had many children before are not able to have any more.*

ULT The satisfied … but the hungry
UST Many people who previously had plenty to eat … but many who were always hungry
(שְׂבֵעִים & וּרְעֵבִים)

Hannah is using the adjectives **satisfied** and **hungry** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [Satisfied people … but hungry people] or [Well-fed people … but hungry people]

Support Reference: Nominal Adjectives

ULT The satisfied hire themselves out for bread
UST Many people who previously had plenty to eat now have to work for other people to earn money to buy food
(שְׂבֵעִים בַּלֶּחֶם נִשְׂכָּרוּ)

Hannah assumes that readers will know that by **the satisfied ones**, she means people who formerly were **satisfied** in the sense that they had enough to eat. The context suggests further that they had plenty of food without having to work. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Those who were formerly prosperous and at leisure now have to work to get enough to eat]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for bread**
UST to earn money to buy food
(בַּלֶּחֶם)

Hannah is using the term **bread** to represent food in general. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for food] or [to get enough food to live on]

Support Reference: Metonymy

ULT **but the hungry cease**
UST but many who were always hungry are not hungry anymore
(וּרְעֵבִים חָדֵלוּ)

Hannah 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 the hungry cease from hunger] or [but those who were hungry cease to be hungry]

Support Reference: Ellipsis

ULT **Even the barren bears seven, but the plenteous of sons languishes**
UST Women who could not have any children before have now given birth to many children, but women who had many children before are not able to have any more
(עַד־עָקָרָה יָלְדָה שִׁבְעָה וְרַבַּת בָּנִים אֻמְלָלָה)

Hannah is using the adjectives **barren**, **plenteous**, and **seven** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [Even women who could not have children now have seven children, but women who have had many sons stop having children]

Support Reference: Nominal Adjectives

ULT **seven**
UST to many children
(שִׁבְעָה)

Hannah is speaking as if the woman she is describing has had exactly **seven** children. In this culture, seven was a number of completeness that was often used to indicate “many.” If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [many children]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for bread	to earn money to buy food
the barren	Women who could not have any children before
bears	have now given birth

1 Samuel 2:6

ULT	UST
Yahweh makes die and makes alive, causing to go down to Sheol and causing to come up.	*You, Yahweh, cause some people to die, and you cause other people to live. It seems that some people will soon go to where dead people go, but you make them healthy again.*

ULT Yahweh makes die and makes alive, causing to go down to Sheol and causing to come up

UST You, Yahweh, cause some people to die, and you cause other people to live. It seems that some people will soon go to where dead people go, but you make them healthy again
(יְהוָה מֵמִית וּמְחַיֶּה מוֹרִיד שְׁאוֹל וַיַּעַל)

Hannah 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: [Yahweh kills people and makes people alive, causing people to go down to Sheol and causing people to come up from there]

Support Reference: Ellipsis

ULT and causing to come up

UST but you make them healthy again
(וַיַּעַל)

Hannah is speaking as if people could come up from Sheol, the place of the dead. She means that Yahweh can heal people who are so sick they seem almost to have died. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and healing people with deadly illnesses so that it seems they have come back from the realm of the dead]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to Sheol	to where dead people go

1 Samuel 2:7

ULT	UST
Yahweh is making poor and making rich, bringing down yet bringing up.	*Yahweh, you cause some people to be poor, but you cause others to become rich. You humble some people, but you honor other people.*

ULT Yahweh is making poor and making rich, bringing down yet bringing up
UST Yahweh, you cause some people to be poor, but you cause others to become rich. You humble some people, but you honor other people
(יְהוָה מוֹרִישׁ וּמַעֲשִׁיר מַשְׁפִּיל אַף־מְרוֹמֵם)

Hannah 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: [Yahweh is making some people poor and making other people rich, bringing some people down yet bringing other people up]

Support Reference: Ellipsis

ULT bringing down yet bringing up
UST You humble some people, but you honor other people
(מַשְׁפִּיל אַף־מְרוֹמֵם)

Hannah is speaking as if people's social status were a physical location that they could move down from or up to. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [lowering some people's status yet raising other people's status]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

1 Samuel 2:8

ULT	UST
Raising the poor from the dust, he lifts up the needy from the trash heap to make {them} sit with nobles, and he makes them inherit a seat of honor. For the pillars of the earth {are} to Yahweh, and he has set the world on them.	*Needy people often do not have homes, but Yahweh gives those poor people places to live in. People then treat them respectfully, and they even sit with community leaders. After all, it was Yahweh who created a place on which the world itself rests.*

ULT **Raising the poor from the dust, he lifts up the needy from the trash heap**
UST Needy people often do not have homes, but Yahweh gives those poor people places to live in
(מֵקִ֥ים מֵעָפָ֖ר דָּ֑ל מֵאַשְׁפֹּ֥ת יָרִ֖ים אֶבְיֹ֑ון)

This could mean: (1) that Hannah is using one specific circumstance of the **poor** and **needy** to represent their desperate circumstances in general. Alternate translation: [He brings people out of poverty, yes, he helps people to have a decent living standard]; (2) that Hannah is speaking of the **poor** and **needy** as if they were mourners, to represent the way that people in this culture who were mourning would show their grief by sitting down in the **dust** of the ground or in a **trash heap**. Alternate translation: [He helps people who are sad about their impoverished situations, yes, he helps people who are grieving over their desperate circumstances]

Support Reference: Synecdoche

ULT **the poor … the needy**
UST Needy people often do not have homes, but Yahweh gives those poor people places to live in
(דָּ֑ל & אֶבְיֹ֑ון)

Hannah is using the adjectives **poor** and **needy** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [poor people and needy people]

Support Reference: Nominal Adjectives

ULT **to make {them} sit with nobles, and**
UST and they even sit with community leaders
(לְהוֹשִׁיבֵ֖ עִם־נְדִיבִֽים)

In this culture, offering a person a prestigious place to **sit** was a symbolic action that showed them honor and conferred high status on them. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [to give them high status by having them sit with nobles]

Support Reference: Symbolic Action

ULT **to make {them} sit … and he makes them inherit a seat of honor**
UST People then treat them respectfully, and they even sit with community leaders
(לְהוֹשִׁיבֵ֖ & וְכִסֵּ֣א כָב֑וֹד יַנְחִלֵֽם)

Hannah is speaking as if a **seat of honor** were something that these people could **inherit** as if it were property. She means that people will consider a **seat of honor** to be their seat, in other words, that they have the right to sit in such seats. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [so that people consider that they have the right to sit in a seat of honor]

Support Reference: Metaphor

ULT **a seat of honor**
UST People then treat them respectfully
(וְכִסֵּ֣א כָב֑וֹד)

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: [an honorable seat]

Support Reference: Abstract Nouns

ULT **For**
UST After all
(כִּ֤י)

Here the word **For** introduces not a reason but an explanation. The implicit idea is that since Yahweh arranged the entire physical **world**, he can certainly determine arrangements among people. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

ULT **the pillars of the earth {are} to Yahweh, and he has set the world on them**
UST it was Yahweh who created a place on which the world itself rests
(לַיהוָה מְצֻקֵי אֶרֶץ וַיָּשֶׁת עֲלֵיהֶם תֵּבֵל)

Hannah is speaking as if the **earth** were a building that had **pillars** supporting it. Speaking from the perspective of her culture, she is describing how Yahweh structured his creation to ensure that the world would be a stable place. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh structured his creation so that the world would be a stable place]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nobles	and they even sit with community leaders
he makes them inherit	People then treat them respectfully
honor	People then treat them respectfully
the pillars of	a place
the earth	the world itself
{are} to Yahweh	it was Yahweh who created
the world	the world itself

1 Samuel 2:9

ULT	UST
He will keep the feet of his faithful ones, but the wicked will be silenced in darkness. For not by strength does a man prevail.	*You protect from harm people who are loyal to you, but you cause wicked people to die and go to the dark place where dead people go. People do not defeat their enemies by their own strength.*

ULT **He will keep the feet of his faithful ones**
UST You protect from harm people who are loyal to you
(רַגְלֵי חסידו יִשְׁמֹר)

Hannah 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: [He will keep the feet of his faithful ones from slipping]

Support Reference: Ellipsis

ULT **He will keep the feet of his faithful ones**
UST You protect from harm people who are loyal to you
(רַגְלֵי חסידו יִשְׁמֹר)

Hannah is using one part of people, their **feet**, to mean all of them in the act of walking, which represents living. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [He will protect his faithful ones from harm wherever they go]

Support Reference: Synecdoche

ULT **but the wicked will be silenced**
UST but you cause wicked people to die and go
(וּרְשָׁעִים & יִדָּמוּ)

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. The context suggests that Yahweh is the agent. Alternate translation: [but Yahweh will silence the wicked]

Support Reference: Active or Passive

ULT **but the wicked will be silenced**
UST but you cause wicked people to die and go
(וּרְשָׁעִים & יִדָּמוּ)

Hannah is using the term **silenced** to represent that the wicked will die, since people make no further sounds after they die. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [but the wicked will be put to death] or [but Yahweh will slay the wicked]

Support Reference: Metonymy

ULT **in darkness**
UST to the dark place where dead people go
(בַּחֹשֶׁךְ)

Hannah is using the term **darkness** to represent the abode of the dead, which her culture considered to be a very dark place. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the grave] or [in the abode of the dead]

Support Reference: Metonymy

ULT **For**
UST not
(כִּי)

Here the word **For** introduces an explanation of why the wicked will be **silenced**, even though they seem to be powerful. Alternate translation: [This is true because]

Support Reference: Connecting Words and Phrases

ULT **a man**
UST People
(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: [a person]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He will keep	You protect from harm
his faithful ones	who are loyal to you

ULT	UST
but the wicked	but … wicked people

1 Samuel 2:10

ULT	UST
{By} Yahweh, the ones opposing him will be shattered. He will make thunder against him in the heavens. Yahweh will judge the ends of the earth. And he will give strength to his king and lift up the horn of his anointed one."	*Yahweh, you will break into pieces those who fight against you. You will come powerfully to punish them. You, Yahweh, will judge people everywhere. When you choose a king for us Israelites, you will make him strong. Yes, when you have a leader anoint someone as our king, you will make him powerful."*

ULT {By} Yahweh, the ones opposing him will be shattered
UST Yahweh, you will break into pieces those who fight against you
(יְהוָ֔ה יֵחַ֖תּוּ מריבו)

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: [Yahweh will shatter the ones opposing him]

Support Reference: Active or Passive

ULT He will make thunder against him in the heavens
UST You will come powerfully to punish them
(עלו בַּשָּׁמַ֥יִם יַרְעֵֽם)

Since Hannah is referring to a group of people, it may be more natural in your language to use a plural pronoun instead of **him**. Alternate translation: [He makes thunder against them in the heavens]

Support Reference: Collective Nouns

ULT He will make thunder against him in the heavens
UST You will come powerfully to punish them
(עלו בַּשָּׁמַ֥יִם יַרְעֵֽם)

Hannah is using the first thing that she feels Yahweh would do when coming to judge and punish his enemies, make **thunder** in the sky, to mean all that he would do. In this culture, people regarded thunder as something that could indicate that Yahweh was about to act powerfully. In 7:10, for example, Yahweh thunders against the Philistines and defeats them when they attack the Israelites. If it would be helpful in your language, you could state the meaning plainly. The UST models one way to do this.

Support Reference: Synecdoche

ULT **Yahweh will judge the ends of the earth**
UST You, Yahweh, will judge people everywhere
(יְהוָה יָדִין אַפְסֵי־אָרֶץ)

Hannah is speaking of the **ends** or extreme limits of the earth in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Yahweh will judge the entire earth]

Support Reference: Merism

ULT **Yahweh will judge the ends of the earth**
UST You, Yahweh, will judge people everywhere
(יְהוָה יָדִין אַפְסֵי־אָרֶץ)

Hannah is using the term **earth** to represent the people who live on the earth. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Yahweh will judge all the people in the world]

Support Reference: Metonymy

ULT **And he will give strength to his king**
UST When you choose a king for us Israelites, you will make him strong
(וְיִתֶּן־עֹז לְמַלְכּוֹ)

See the discussion in the Introduction to this chapter of why Hannah speaks of a **king** even though Israel had no king at this time.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and lift up the horn of his anointed one**
UST Yes, when you have a leader anoint someone as our king, you will make him powerful
(וַיָּרֶם קֶרֶן מְשִׁיחוֹ)

See how you translated the similar expression in 2:1. Alternate translation: [and give strength and dignity to his anointed one]

Support Reference: Metaphor

> ULT **his anointed one**
> UST when you have a leader anoint someone as our king
> (מְשִׁיחוֹ)

Hannah is using the term **anointed one** to represent the king she has just mentioned, since in this culture men were anointed with oil when they became kings. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{By} Yahweh	Yahweh
in the heavens	You will come powerfully to punish
Yahweh	Yahweh
will judge	You … will judge
the earth	people everywhere
to his king	When you choose a king for us Israelites
the horn of	Yes … you will make him powerful
his anointed one	when you have a leader anoint someone as our king

1 Samuel 2:11

ULT	UST
Then Elkanah went to Ramah, to his house. And the boy was serving Yahweh at the face of Eli the priest.	*After that, Elkanah and his family returned to their home in Ramah. But Samuel, who was still a little boy, stayed at the sacred tent to work with Eli the priest to help the people worship Yahweh.*

ULT **Then Elkanah went to Ramah, to his house. And the boy was serving Yahweh at the face of Eli the priest**

UST After that, Elkanah and his family returned to their home in Ramah. But Samuel, who was still a little boy, stayed at the sacred tent to work with Eli the priest to help the people worship Yahweh

(וַיֵּלֶךְ אֶלְקָנָה הָרָמָתָה עַל־בֵּיתוֹ וְהַנַּעַר הָיָה מְשָׁרֵת אֶת־יְהוָה אֶת־פְּנֵי עֵלִי הַכֹּהֵן)

Here the author is saying what happened at the end of the story of Hannah praying for a child and dedicating him to Yahweh. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **Elkanah**

UST Elkanah and his family

(אֶלְקָנָה)

As the Introduction to 1 Samuel discusses, here as in many other instances throughout the book, the author is using the name of a person to represent him and other people who are associated with or accompanying him. Be alert to this usage and represent it in a natural way in your translation. The UST will typically show when it is present. Alternate translation: [Elkanah and his wives and children]

Support Reference: Synecdoche

ULT **And the boy**

UST But Samuel, who was still a little boy

(וְהַנַּעַר)

The author assumes that readers will know that by **the boy**, he means Samuel. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Samuel]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **at the face of Eli**
> UST to work with Eli
> (אֶת־פְּנֵי עֵלִי)

See the discussion in the Introduction to this chapter of why the author may say **at** here rather than the usual "to." Alternate translation: [together with Eli] or [as an apprentice to Eli]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Ramah	in Ramah
his house	their home
serving	stayed at the sacred tent … to help the people worship
Yahweh	Yahweh
the priest	the priest

1 Samuel 2:12

ULT	UST
Now the sons of Eli {were} sons of wickedness. They did not know Yahweh.	*Eli's two sons {were priests like their father, but they} did very bad things. That was because they did not respect Yahweh.*

ULT Now the sons of Eli {were} sons of wickedness. They did not know Yahweh
UST Eli's two sons {were priests like their father, but they} did very bad things. That was because they did not respect Yahweh
(וּבְנֵי עֵלִי בְּנֵי בְלִיָּעַל לֹא יָדְעוּ אֶת־יְהוָה)

See the Introduction to this chapter for a discussion of how the author repeatedly reintroduces Eli or his sons and Samuel in the rest of this chapter in order to draw a contrast between Samuel and Eli's sons. Your language may have its own way of introducing or reintroducing participants that you can use in your translation, here and in the rest of the chapter.

Support Reference: Introduction of New and Old Participants

ULT {were} sons of wickedness
UST { … but they} did very bad things
(בְּנֵי בְלִיָּעַל)

See how you translated the similar expression in 1:16. Alternate translation: [were very wicked men]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They did … know	respect
Yahweh	Yahweh

1 Samuel 2:13

ULT	UST
Now the custom of the priests with the people {was}, {when} any man was sacrificing a sacrifice, that the servant of the priest would come at the boiling of the meat, and a fork {with} three prongs {was} in his hand,	*This is how they treated the people. A family would bring an animal to sacrifice to Yahweh. While the people were still boiling the meat, Eli's sons would send one of their servants over to them. The servant would be holding a large, three-pronged fork.*

ULT **Now the custom of the priests with the people {was}, {when} any**
UST This is how they treated the people. A
(וּמִשְׁפַּט הַכֹּהֲנִים אֶת־הָעָם כָּל)

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 **the priests**
UST they
(הַכֹּהֲנִים)

The author assumes that readers will know that by **the priests**, he means specifically Eli's sons. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Eli's sons]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{was}, {when} any man**
UST A family
(כָּל־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: [when any person]

Support Reference: When Masculine Words Include Women

ULT **was sacrificing a sacrifice**
UST would bring an animal to sacrifice to Yahweh
(זֹבֵחַ זָבַח)

The phrase translated as **sacrificing a sacrifice** is 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: [was offering a sacrifice]

Support Reference: Poetry

ULT **at the boiling of the meat**
UST While the people were still boiling the meat
(כְּבַשֵּׁל הַבָּשָׂר)

The author assumes that readers will know that this refers to the meat from the sacrifice that the worshipers were **boiling**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [while the worshipers were boiling the sacrificial meat]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and a fork {with} three prongs**
UST a large, three-pronged fork
(וְהַמַּזְלֵג שְׁלֹשׁ־הַשִּׁנַּיִם)

A **fork** is a utensil with prongs or tines used for picking up food. If your readers would not be familiar with what a fork 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 three-pronged meat hook] or [a large hooked utensil]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the custom of	This is how … treated
the priests	they
was sacrificing	would bring an animal
a sacrifice	to sacrifice to Yahweh
the servant of	one of their servants
the priest	Eli’s sons

1 Samuel 2:14

ULT	UST
and he would thrust {it} into the pan or into the kettle or into the cauldron or into the pot. All that the fork brought up, the priest would take with him. Thus they did to all of Israel, {to} the ones coming there at Shiloh.	*The servant would stick the fork into whatever container the people were using to boil the meat. He would use the fork to pull out whatever meat he could. He would then take that meat back to Eli's sons {, even though this was more than the law said the priests could have}. That was how they treated all of the Israelites who brought animals to sacrifice at the sacred tent in Shiloh.*

ULT **into the pan or into the kettle or into the cauldron or into the pot**
UST into whatever container the people were using to boil the meat
(בַּכִּיּוֹר אוֹ בַּדּוּד אוֹ בַּקַּלַּחַת אוֹ בַּפָּרוּר)

These are all different kinds of cooking vessels. If your readers would not be familiar with what these specific items are, in your translation you could use the names of similar things that your readers would recognize, or you could use general expressions. Alternate translation: [into whatever pot the meat was cooking in]

Support Reference: Translate Unknowns

ULT **the priest would take with him**
UST He would then take that meat back to Eli's sons {, even though this was more than the law said the priests could have}
(יִקַּח הַכֹּהֵן בּוֹ)

The author assumes that readers will understand that the servant would bring the meat back to the priest, who would take it for himself. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the servant would bring back to the priest, and the priest would take it for himself]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Israel**
UST the Israelites
(יִשְׂרָאֵל)

See the discussion in the Introduction to 1 Samuel of the use of the name of an ancestor to mean his descendants, and see how you translated this usage in 1:17. Alternate translation: [the Israelites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	He
Israel	the Israelites
at Shiloh	at the sacred tent in Shiloh

1 Samuel 2:15

ULT	UST
Also, before they burned the fat, the servant of the priest would come, and he would say to the man sacrificing, "Give meat to the priest to roast, and he will not take boiled meat from you, but surely raw."	*Also, before the people cut off the fat so the priests could burn it, the servant of Eli's sons would come over to them. The servant would tell the people who were preparing the sacrifice, "Give me some meat now to take to the priest for him to roast! He wants raw meat. He will not accept boiled meat."*

ULT **they burned the fat**

UST the people cut off the fat so the priests could burn it

(יַקְטִרוּן אֶת־הַחֵלֶב)

Here the author is not using the pronoun **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [the fat was burned]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servant of	the servant of
the priest	Eli's sons
sacrificing	who were preparing the sacrifice
to the priest	to take to the priest

1 Samuel 2:16

ULT	UST
And the man would say to him, "Burning, let them burn the fat as the day, then take for yourself what your soul desires." But he would say, "No, but you shall give now, and if not, I will take by force."	*The people would say to the servant, "We will give you as much meat as you want, if you will only have the priests cut off the fat and burn it first." But the servant would answer, "No, give it to me now{, before anyone has burned the fat}. If you do not give some raw meat to me, I will take some from you forcibly!"*

ULT **Burning, let them burn**
UST if you will only have the priests cut off … and burn it
(קַטֵּר יַקְטִירוּן)

The person sacrificing is repeating the verb **burn** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [Let the fat indeed be burned]

Support Reference: Reduplication

ULT **as the day**
UST first
(כַּיּוֹם)

The person sacrificing is using a common expression of his culture to mean that something should happen that very **day**, with the implication that it should happen right away. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [right now]

Support Reference: Idiom

ULT **your soul desires**
UST as you want
(תְּאַוֶּה נַפְשֶׁךָ)

The person sacrificing is using one part of the priest, his **soul**, to mean all of him in the act of wanting something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you want]

Support Reference: Synecdoche

ULT **but you shall give now, and if not, I will take by force**
UST give it to me now{, before anyone has burned the fat}. If you do not give some raw meat to me, I will take some from you forcibly
(כִּי עַתָּה תִּתֵּן וְאִם־לֹא לָקַחְתִּי בְחָזָקָה)

The servant 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 you must give me the meat now, and if you do not give it to me, I will take it by force]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as the day	first
your soul	you
desires	as … want

1 Samuel 2:17

ULT	UST
So the sin of the young men {was} very great at the face of Yahweh. For the men disdained the offering of Yahweh.	*Eli's sons were committing a very serious sin that offended Yahweh personally. They were treating very disrespectfully the offerings that people were bringing to Yahweh.*

ULT **the young men**
UST Eli's sons
(הַנְּעָרִים)

The author assumes that readers will know that by **the young men** he means Eli's sons, Hophni and Phinehas. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Hophni and Phinehas]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at the face of Yahweh**
UST that offended Yahweh personally
(אֶת־פְּנֵי יְהוָה)

See the discussion in the Introduction to this chapter of why the author may say **at** here rather than "to." Alternate translation: [against Yahweh himself]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sin of	a … sin
Yahweh	Yahweh
the offering of	the offerings that people were bringing to
Yahweh	Yahweh

1 Samuel 2:18

ULT	UST
Now Samuel was serving at the face of Yahweh, a boy girded {with} an ephod of linen.	*As for Samuel, who was still a young boy, he continued to do work for Yahweh. He wore a little linen apron {that showed he was a helper at the sacred tent}.*

ULT **Now Samuel was serving at the face of Yahweh**
UST As for Samuel … he continued to do work for Yahweh
(וּשְׁמוּאֵל מְשָׁרֵת אֶת־פְּנֵי יְהוָה)

See the discussion in the Introduction to this chapter of why the author may say **at** here rather than "to." Alternate translation: [But Samuel was serving Yahweh devotedly]

Support Reference: Synecdoche

ULT **girded {with} an ephod of linen**
UST He wore a little linen apron {that showed he was a helper at the sacred tent}
(חָגוּר אֵפוֹד בָּד)

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: [who was wearing an ephod of linen]

Support Reference: Active or Passive

ULT **girded {with} an ephod of linen**
UST He wore a little linen apron {that showed he was a helper at the sacred tent}
(חָגוּר אֵפוֹד בָּד)

Wearing an **ephod** was a symbolic action that showed Samuel was serving as a priest. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [wearing a priestly garment made of linen]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Samuel	As for Samuel
was serving	he continued to do work
Yahweh	Yahweh
girded	He wore

ULT	UST
{with} an ephod of	a little … apron {that showed he was a helper at the sacred tent}

1 Samuel 2:19

ULT	UST
And his mother would make a small robe for him, and she would bring {it} to him from days to days, in her coming up with her husband to sacrifice the sacrifice of the days.	*Each year his mother made a new little robe for him. She took it to him when she went to Shiloh with her husband to offer their annual sacrifice.*

ULT from days to days
UST Each year
(מִיָּמִים ׀ יָמִימָה)

See how you translated the similar expression in 1:3. Alternate translation: [from year to year]

Support Reference: Unusual Uses of the Plural

ULT in her coming up
UST when she went to Shiloh
(בַּעֲלוֹתָהּ)

See the discussion in the Introduction to 1 Samuel of how Hebrew speakers and writers marked travel for change in elevation, and see how you translated the comparable expression in 1:3. Alternate translation: [in her coming] or [when she came]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT to sacrifice the sacrifice of the days
UST to offer their annual sacrifice
(לִזְבֹּחַ אֶת־זֶבַח הַיָּמִים)

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 saying this. Alternate translation: [to offer the sacrifice of the days] or [to offer the yearly sacrifice]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … a … robe	a new … robe
from days	Each year
to days	Each year
to sacrifice	to offer
the sacrifice of	their … sacrifice

ULT	UST
the days	annual

1 Samuel 2:20

ULT	UST
And Eli would bless Elkanah and his wife and would say, "May Yahweh give seed to you from this woman in place of the request that one requested of Yahweh." And they would go to his place.	*Then Eli would ask God to do good things for Elkanah and his wife. He would say to Elkanah, "I hope that Yahweh will enable your wife to give birth to other children, since she brought the child here whom she asked Yahweh to give her." Then Elkanah and his family would return to their home.*

ULT **And Eli would bless Elkanah and his wife and would say**
UST Then Eli would ask God to do good things for Elkanah and his wife. He would say to Elkanah
(וּבֵרַךְ עֵלִי אֶת־אֶלְקָנָה וְאֶת־אִשְׁתּוֹ וְאָמַר)

This phrase expresses a single idea by using two words connected with **and**. The word **say** tells what Eli did in order to **bless**. Alternate translation: [And Eli would bless Elkanah and his wife by saying]

Support Reference: Hendiadys

ULT **seed**
UST to give birth to other children
(זֶרַע)

Eli is speaking as if children were **seed** that could be planted and grown. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [children]

Support Reference: Metaphor

ULT **the request**
UST the child
(הַשְּׁאֵלָה)

Eli is using the term **request** to represent Samuel, whom Hannah requested from Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the son]

Support Reference: Metonymy

> ULT **that one requested of Yahweh**
> UST whom she asked Yahweh to give her
> (אֲשֶׁר שְׁאֵל לַיהוָה)

Here the author is not using the pronoun **one** to refer to a specific person. Use an expression for this that would be natural in your language. Alternate translation: [who was requested of Yahweh]

Support Reference: Pronouns — When to Use Them

> ULT **to his place**
> UST would return to their home
> (לִמְקֹמוֹ)

Since the author is referring to Elkanah and his family, it might be more natural in your language to use the plural form. Alternate translation: [to their place]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … would bless	Then … would ask God to do good things for
Yahweh	Yahweh
seed	to give birth to other children
of Yahweh	Yahweh

1 Samuel 2:21

ULT	UST
For Yahweh visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew with Yahweh.	*And Yahweh helped Hannah to have three more sons and two daughters. {She raised them at home,} while Samuel {stayed in Shiloh and} grew up while doing work for Yahweh in his sacred tent.*

ULT **For**
UST And
(כִּי)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And they were blessed, for]

Support Reference: Ellipsis

ULT **visited**
UST helped
(פָּקַד)

The author is using a common expression of his culture to mean that Yahweh helped Hannah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [helped]

Support Reference: Idiom

ULT **And the boy Samuel grew with Yahweh**
UST {She raised them at home,} while Samuel {stayed in Shiloh and} grew up while doing work for Yahweh in his sacred tent
(וַיִּגְדַּל הַנַּעַר שְׁמוּאֵל עִם־יְהוָה)

The author is using the term **with Yahweh** to represent the place where the Israelites worshiped Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the boy Samuel grew up while living at the tent of meeting]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Hannah	Hannah

ULT	UST
and she conceived	to have
and bore	to have
Samuel	She raised them at home,} while Samuel {stayed in Shiloh … }
Yahweh	Yahweh

1 Samuel 2:22

ULT	UST
Now Eli was very old. And he heard all that his sons were doing to all of Israel and that they were lying with the women serving {at} the entrance of the tent of meeting.	*Eli became very old. He heard about all the bad things that his sons were doing to the Israelite people. He heard that they were having sexual relations with the women who stayed near the sacred tent so they could help with the work there.*

ULT **all that his sons were doing to all of Israel**
UST all the bad things that his sons were doing to the Israelite people
(אֵת֙ כָּל־אֲשֶׁ֣ר יַעֲשׂ֣וּן בָּנָ֔יו לְכָל־יִשְׂרָאֵ֑ל)

The author is alluding to what he said in 2:14 that Eli's sons were doing "to all of Israel." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [how his sons were stealing meat from the offerings that the Israelites brought]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to all of Israel**
UST to the Israelite people
(לְכָל־יִשְׂרָאֵ֑ל)

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: [to every Israelite who brought an animal to sacrifice]

Support Reference: Hyperbole

ULT **they were lying with**
UST they were having sexual relations with
(יִשְׁכְּב֣וּן אֶת)

The author is speaking in a polite way about a matter that is usually private. Your language may have a similar expression that you can use in your translation. Alternate translation: [they were sleeping with]

Support Reference: Euphemism

ULT **the women serving {at} the entrance of the tent of meeting**
UST the women who stayed near the sacred tent so they could help with the work there
(הַנָּשִׁים הַצֹּבְאֹות פֶּתַח אֹהֶל מֹועֵד)

These were women who helped with various tasks at the sanctuary. If your readers would not be familiar with who these women were and what they did, in your translation you could use a general expression. Alternate translation: [the women who assisted at the sanctuary]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was … old	became … old
Israel	Israelite
serving	so they could help with the work there
the tent of meeting	the sacred tent

1 Samuel 2:23

ULT	UST
And he said to them, "Why do you do like these things, that I am hearing evil things of you from all of these people?	*He said to them, "It is terrible that you are doing such things! You are causing many people to complain to me about the wicked things you are doing.*

ULT **Why do you do like these things, that I am hearing evil things of you from all of these people**

UST It is terrible that you are doing such things! You are causing many people to complain to me about the wicked things you are doing

(לָמָּה תַעֲשׂוּן כַּדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי שֹׁמֵעַ אֶת־דִּבְרֵיכֶם רָעִים מֵאֵת כָּל־הָעָם אֵלֶּה)

Eli 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 do things like these, that I am hearing evil things of you from all these people!]

Support Reference: Rhetorical Question

ULT **all of these people**

UST many people

(כָּל־הָעָם אֵלֶּה)

Eli assumes that his sons will know he means the Israelites who have been bringing sacrifices. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [all thee people who are bringing sacrifices]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	wicked

1 Samuel 2:24

ULT	UST
No, my sons! For the report {is} not good that I am hearing the people of Yahweh passing on.	*My sons, stop it! The people who worship Yahweh have been giving me accounts of your bad behavior!*

ULT No, my sons
UST My sons, stop it
(אַל בָּנָי)

Eli 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: [Stop doing these things, my sons!]

Support Reference: Ellipsis

ULT No, my sons! For the report {is} not good that I am hearing the people of Yahweh passing on
UST My sons, stop it! The people who worship Yahweh have been giving me accounts of your bad behavior
(אַל בָּנָי כִּי לֹוא־טוֹבָה הַשְּׁמֻעָה אֲשֶׁר אָנֹכִי שֹׁמֵעַ מַעֲבִרִים עַם־יְהוָה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because the report that I am hearing the people of Yahweh passing on is not good, you must stop doing these things, my sons!]

Support Reference: Connect — Reason-and-Result Relationship

ULT the report {is} not good
UST accounts of your bad behavior
(לֹוא־טוֹבָה הַשְּׁמֻעָה)

Eli is expressing a positive meaning by using a negative word together with a term that is the opposite of his intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the report is very bad]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the report {is}	accounts of your … behavior
good	bad

ULT	UST
Yahweh	Yahweh

1 Samuel 2:25

ULT	UST
If a man sins against a man, then God will intercede for him, but if a man sins against Yahweh, who will intercede for him?" But they would not listen to the voice of their father, for Yahweh desired to make them die.	*Suppose one person does something wrong to another person. Then God can act as a referee between them. But suppose a person does something wrong to Yahweh. Then no one can act as a referee between him and Yahweh!" But Eli's sons would not stop what they were doing, even though their father had commanded them to stop. This was because Yahweh had decided that they had already done so many wicked things that they deserved to die.*

ULT **a man … against a man … a man**
UST one person … to another person … a person
(אִישׁ לְאִישׁ & אִישׁ)

In each instance, 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: [someone … against another person … someone]

Support Reference: When Masculine Words Include Women

ULT **who will intercede for him**
UST Then no one can act as a referee between him and Yahweh
(מִי יִתְפַּלֶּל־לוֹ)

Eli 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 exclamation. Alternate translation: [no one will be able to intercede for him!]

Support Reference: Rhetorical Question

ULT **But they would not listen to the voice of their father, for Yahweh desired to make them die**
UST But Eli's sons would not stop what they were doing, even though their father had commanded them to stop. This was because Yahweh had decided that they had already done so many wicked things that they deserved to die
(וְלֹא יִשְׁמְעוּ לְקוֹל אֲבִיהֶם כִּי־חָפֵץ יְהוָה לַהֲמִיתָם)

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 because Yahweh had decided to put them to death, they would not listen to the voice of their father]

Support Reference: Connect — Reason-and-Result Relationship

ULT **But they would not listen to the voice of their father**
UST But Eli's sons would not stop what they were doing, even though their father had commanded them to stop
(וְלֹא יִשְׁמְעוּ לְקוֹל אֲבִיהֶם)

The author is using the term **voice** to represent what Eli was saying. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [But they would not listen to what their father said]

Support Reference: Metonymy

ULT **But they would not listen to the voice of their father**
UST But Eli's sons would not stop what they were doing, even though their father had commanded them to stop
(וְלֹא יִשְׁמְעוּ לְקוֹל אֲבִיהֶם)

See the discussion in the Introduction to 1 Samuel of the author's use of the term **listen** to mean "obey." Alternate translation: [But they would not obey what their father told them to do]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	does something wrong
God	God
then … will intercede for him	Then … can act as a referee between them
sins	does something wrong
against Yahweh	to Yahweh
will intercede	can act as a referee
Yahweh	Yahweh

ULT	UST
desired	had decided that they had already done so many wicked things

1 Samuel 2:26

ULT	UST
But the boy Samuel was going and growing and {was} good both with Yahweh and also with men.	*Samuel, however, continued to grow up, and the things that boy did pleased Yahweh and other people.*

ULT was going and growing
UST continued to grow up
(הֹלֵךְ וְגָדֵל)

This phrase expresses a single idea by using two words connected with **and**. The word **going** tells in what way Samuel was **growing**. Alternate translation: [continued to grow]

Support Reference: Hendiadys

ULT and {was} good both with Yahweh and also with men
UST pleased Yahweh and other people
(וְטוֹב גַּם עִם־יְהוָה וְגַם עִם־אֲנָשִׁים)

The author is using a common expression of his culture to mean that both Yahweh and people approved of Samuel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and both Yahweh and people approved of him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel, however
and {was} good	pleased
Yahweh	Yahweh

1 Samuel 2:27

ULT	UST
And a man of God came to Eli and said to him, "Thus says Yahweh, 'Revealing myself, did I {not} reveal myself to the house of your father in their being in Egypt, to the house of Pharaoh?	*One day, a prophet came to Eli and spoke a message to him on behalf of Yahweh. He said, "'You know that I appeared to your ancestor Aaron when your whole family were slaves of the king of Egypt.*

ULT **And a man of God came to Eli and said to him, "Thus says Yahweh, 'Revealing myself, did I {not} reveal myself to the house of your father in their being in Egypt, to the house of Pharaoh**

UST One day, a prophet came to Eli and spoke a message to him on behalf of Yahweh. He said, "'You know that I appeared to your ancestor Aaron when your whole family were slaves of the king of Egypt

(וַיָּבֹא אִישׁ־אֱלֹהִים אֶל־עֵלִי וַיֹּאמֶר אֵלָיו כֹּה אָמַר יְהוָה הֲנִגְלֹה נִגְלֵיתִי אֶל־בֵּית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם לְבֵית פַּרְעֹה)

There are two levels of quotation in this verse. The author begins to quote a **man of God** directly (level 1). That man tells Eli something that Yahweh has said (level 2). He continues to do that through verse 36. Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there are not three levels of quotation (see the Quotes within Quotes note).

Support Reference: Quote Markings

ULT **Thus says Yahweh, 'Revealing myself, did I {not} reveal myself to the house of your father in their being in Egypt, to the house of Pharaoh**

UST a message … on behalf of Yahweh. He said, "'You know that I appeared to your ancestor Aaron when your whole family were slaves of the king of Egypt

(כֹּה אָמַר יְהוָה הֲנִגְלֹה נִגְלֵיתִי אֶל־בֵּית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם לְבֵית פַּרְעֹה)

See the Introduction to this chapter for a discussion of how, if that would be clearer in your language, you can translate verses 27–36 so that there is not a quotation within a quotation.

Support Reference: Quotes within Quotes

ULT **Revealing myself, did I {not} reveal myself**
UST He said, "'You know that I appeared
(הֲנִגְלֹה נִגְלֵיתִי)

Yahweh is repeating the verb **reveal** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [I certainly revealed myself]

Support Reference: Reduplication

ULT **Revealing myself, did I {not} reveal myself to the house of your father in their being in Egypt, to the house of Pharaoh**
UST He said, "'You know that I appeared to your ancestor Aaron when your whole family were slaves of the king of Egypt
(הֲנִגְלֹה נִגְלֵיתִי אֶל־בֵּית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם לְבֵית פַּרְעֹה)

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 exclamation. Alternate translation: [I certainly revealed myself to the house of your father in their being in Egypt, to the house of Pharaoh!]

Support Reference: Rhetorical Question

ULT **your father**
UST your ancestor Aaron
(אָבִיךָ)

Yahweh is using the term **father** to mean "ancestor." He is referring specifically to Eli's ancestor Aaron. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [your ancestor Aaron]

Support Reference: Metaphor

ULT **to the house of your father**
UST to your ancestor Aaron
(אֶל־בֵּית אָבִיךָ)

Yahweh is using the term **house** to represent all the household or family of Eli's ancestor Aaron. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to your ancestor Aaron and his family]

Support Reference: Synecdoche

> ULT **to the house of Pharaoh**
> UST slaves of the king
> (לְבֵ֥ית פַּרְעֹֽה)

Yahweh is using this possessive form to mean that Eli's ancestors were slaves who belonged to Pharaoh's household. It may be helpful to clarify this for your readers. Alternate translation: [when they were Pharaoh's personal slaves]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a man of God	a prophet
Yahweh	Yahweh
the house of	your ancestor Aaron
in Egypt	of Egypt
to the house of	slaves of the king
Pharaoh	slaves of the king

1 Samuel 2:28

ULT	UST
And I chose him from all of the tribes of Israel for myself for a priest, to go up on my altar, to burn incense, to wear an ephod to my face. And I gave to the house of your father all of the gifts of the sons of Israel.	*From all the tribes of the Israelite people, I chose him and his male descendants to be my priests. I appointed them to offer sacrifices on my altar, to burn incense, and to wear sacred aprons as they worked for me. I allowed them to have as their own food some of the meat from the animals that the Israelite people brought as sacrifices.*

ULT **to go up on my altar**
UST I appointed them to offer sacrifices on my altar
(לַעֲלוֹת עַל־מִזְבְּחִי)

Yahweh assumes that Eli will know what he means by the phrase **to go up on my altar**. This could mean: (1) that Yahweh chose the family of Aaron to do specific work at his altar. Alternate translation: [to approach my altar] or [to serve at my altar]; (2) that Yahweh chose the family of Aaron to offer sacrifices on his altar. Alternate translation: [to offer sacrifices on my altar]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And I gave to the house of your father**
UST I allowed them to have as their own food
(וָאֶתְּנָה לְבֵית אָבִיךָ)

Yahweh is using the term **house** to represent the household or family of Aaron, and in this context specifically his descendants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to your ancestor Aaron and to his descendants]

Support Reference: Metonymy

ULT **all of the gifts of the sons of Israel**
UST some of the meat from the animals that the Israelite people brought as sacrifices
(אֶת־כָּל־אִשֵּׁי בְּנֵי יִשְׂרָאֵל)

When Yahweh says **all**, he means “some of every,” not everything entirely. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [a portion of every animal that the Israelites sacrificed]

Support Reference: Hyperbole

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

See the discussion in the Introduction to 1 Samuel of this use of the expression **the sons of** a person to mean the nation or tribe that consists of his descendants. Decide how you will translate it throughout the book. Alternate translation: [the Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribes of	the tribes of
Israel	the Israelite people
for a priest	to be … priests
my altar	my altar
incense	incense
an ephod	sacred aprons
the house of	them
the sons of Israel	the Israelite people

1 Samuel 2:29

ULT	UST
Why do you kick at my sacrifice and at my offering that I commanded {for} the Dwelling and honor your sons more than me by the fattening of yourselves from the first of every offering of Israel, of my people?	*But you and your sons are treating with great disrespect the sacrifices and offerings that I commanded the people to bring to my sacred tent! You are letting your sons do what they want instead of making sure that all of you do what I want. You have all been getting fat from eating the best parts of all the sacrifices that my Israelite people have been bringing to me!'*

ULT **Why do you kick at my sacrifice and at my offering**
UST But you and your sons are treating with great disrespect the sacrifices and offerings
(לָמָּה תִבְעֲטוּ בְּזִבְחִי וּבְמִנְחָתִי)

Yahweh is using a common expression of his culture to mean that Eli and his sons were treating his sacrifices with disrespect. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Why do you treat my sacrifices with such disrespect]

Support Reference: Idiom

ULT **Why do you kick at my sacrifice and at my offering**
UST But you and your sons are treating with great disrespect the sacrifices and offerings
(לָמָּה תִבְעֲטוּ בְּזִבְחִי וּבְמִנְחָתִי)

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: [You should not kick at my sacrifice and at my offering …!]

Support Reference: Rhetorical Question

ULT **at my sacrifice and at my offering**
UST the sacrifices and offerings
(בְּזִבְחִי וּבְמִנְחָתִי)

In other contexts, the words **sacrifice** and **offering** can refer to two different things. But here Yahweh is using them synonymously in a phrase that expresses a single idea by using two words connected with **and**. The word **offering** tells what kind of **sacrifice** Yahweh means. Alternate translation: [at the sacrifices that people offer to me]

Support Reference: Hendiadys

ULT **do you kick … and honor your sons … by the fattening of yourselves**
UST you and your sons are treating with great disrespect … You are letting your sons do what they want … You have all been getting fat
(תִּבְעָטוּ & וַתְּכַבֵּד אֶת־בָּנֶיךָ & לְהַבְרִיאֲכֶם)

The pronouns **you** and **yourselves** are plural because the man of God is referring to Eli and his sons. The pronoun **your** and the verb **honor** are singular because the man of God is referring to Eli alone. Use the appropriate forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
at my sacrifice	the sacrifices
and at my offering	and offerings
and honor	You are letting … do what they want
offering of	the sacrifices that … have been bringing
Israel	Israelite

1 Samuel 2:30

ULT	UST
Therefore'—the declaration of Yahweh, the God of Israel—'saying, I said your house and the house of your father would walk about to my face forever. But now'—the declaration of Yahweh—'profane to me! For the ones honoring me, I will honor, but the ones disdaining me, they will despise.	*Therefore, this is what Yahweh, the God whom we Israelites worship, declares: 'I definitely promised that your family would continually serve me as priests, since you are descendants of Aaron. But now,' he declares, 'I will certainly not allow you to continue to be priests. I will honor people who honor me, but I will disgrace people who treat me disrespectfully.*

ULT **Therefore'—the declaration of Yahweh, the God of Israel—'saying, I said your house and the house of your father would walk about to my face forever. But now'—the declaration of Yahweh—'profane to me**

UST Therefore, this is what Yahweh, the God whom we Israelites worship, declares: 'I definitely promised that your family would continually serve me as priests, since you are descendants of Aaron. But now,' he declares, 'I will certainly not allow you to continue to be priests

(לָכֵן נְאֻם־יְהוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל אָמֹ֥ור אָמַ֖רְתִּי בֵּיתְךָ֣ וּבֵית֙ אָבִ֣יךָ יִתְהַלְּכ֥וּ לְפָנַ֖י עַד־עֹולָ֑ם וְעַתָּ֗ה נְאֻם־יְהוָה֙ חָלִ֣ילָה לִּ֔י)

The phrases **the declaration of Yahweh, the God of Israel** and **the declaration of Yahweh** are not part of what the man of God is telling Eli that Yahweh has said (level 2 in this quotation). The man is using those phrases to assure Eli that this is something that Yahweh has said. Use the appropriate punctuation in your language to end the second-level quotation before these phrases and to resume it after them.

Support Reference: Quote Markings

ULT **saying, I said**

UST I definitely promised that

(אָמֹ֥ור אָמַ֖רְתִּי)

Yahweh is repeating the verb **say** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [I certainly said]

Support Reference: Reduplication

ULT **your house and the house of your father**
UST your family … since you are descendants of Aaron
(בֵּיתְךָ֙ וּבֵ֣ית אָבִ֔יךָ)

It may be more natural in your language to put the information about Eli's ancestor's family before the information about Eli's family. Alternate translation: [the descendants of your ancestor, and therefore your family]

Support Reference: Information Structure

ULT **would walk about to my face**
UST would … serve me as priests
(יִתְהַלְּכוּ לְפָנַ֖י)

Using a common expression of his culture, Yahweh is saying **walk about** to mean "live." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [would live in my presence]

Support Reference: Idiom

ULT **profane to me! For the ones honoring me, I will honor, but the ones disdaining me, they will despise**
UST I will certainly not allow you to continue to be priests. I will honor people who honor me, but I will disgrace people who treat me disrespectfully
(חָלִ֣ילָה לִּ֔י כִּֽי־מְכַבְּדַ֖י אֲכַבֵּ֑ד וּבֹזַ֖י יֵקָלּֽוּ)

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 honor those who honor me, but they will despise those who disdain me, profane to me!]

Support Reference: Connect — Reason-and-Result Relationship

ULT **profane to me**
UST I will certainly not allow you to continue to be priests
(חָלִ֣ילָה לִּ֔י)

Yahweh is using a common expression of this culture to express horror at the idea he has just described. Your language may have a comparable expression that you can use in your translation. Alternate translation: [far be it from me!] or [I hope that never happens!]

Support Reference: Idiom

ULT **profane to me**
UST I will certainly not allow you to continue to be priests
(חָלִילָה לִּי)

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: [profane to me to let that happen!] or [far be it from me to let that happen!]

Support Reference: Ellipsis

ULT **they will despise**
UST I will disgrace
(יָקֵלּוּ)

Here the author is not using the pronoun **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [will be despised]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the declaration of	this is what … declares
Yahweh	Yahweh
the God of	the God whom … worship
Israel	we Israelites
your house	your family
and the house of	since you are descendants of
forever	continually
the declaration of	declares
Yahweh	he
the ones honoring me	people who honor me
I will honor	I will honor

1 Samuel 2:31

ULT	UST
Behold, the days are coming when I will cut off your arm and the arm of the house of your father from the being of an old man in your house.	*Listen carefully! There will soon be a time when I will cause all the strong young men in your family and in your clan to die. The result will be that no men in your family will live long enough to become old men.*

ULT **Behold**
UST Listen carefully
(הִנֵּה)

As the Introduction to 1 Samuel discusses, Yahweh is using the word **Behold** to focus Eli's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation, here and throughout the book. Alternate translation: [Now listen:]

Support Reference: Metaphor

ULT **the days are coming**
UST There will soon be a time
(יָמִים בָּאִים)

Yahweh is using the term **days** to represent a future time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the time is coming]

Support Reference: Metonymy

ULT **when I will cut off your arm and the arm of the house of your father**
UST when I will cause all the strong young men in your family and in your clan to die
(וְגָדַעְתִּי֙ אֶת־זְרֹעֲךָ֔ וְאֶת־זְרֹ֖עַ בֵּ֣ית אָבִ֑יךָ)

Yahweh is speaking as if Eli's strength and his family's strength were each an **arm** that could be **cut off**. Strength, in turn, represents in this context the vigorous young men of a family. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [when I will cause the vigorous young men in your family and in the house of your father to die]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	a time

ULT	UST
the house of	in your clan
an old man	no men … will live long enough to become old men
in your house	in your family

1 Samuel 2:32

ULT	UST
And you will see the distress of the Dwelling, in all that he will do good with Israel. And an old man will not be in your house all of the days.	*The sacred tent where you serve will experience loss and neglect, even as I do good things for the people of Israel. And I repeat that no men in your family will ever live long enough to become old men.*

ULT **he will do good**
UST even as I do good things
(יֵיטִיב)

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: [I will do]

Support Reference: First, Second or Third Person

ULT **in your house**
UST in your family
(בְּבֵיתֶךָ)

Yahweh is using the term **house** to represent Eli's family. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in your family]

Support Reference: Metonymy

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

Yahweh is using the term **days** to represent time in general. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [ever again]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the distress of	will experience loss and neglect
he will do good	even as I do good things
Israel	the people of Israel
an old man	men … will … live long enough to become old men

ULT	UST
in your house	in your family
the days	ever

1 Samuel 2:33

ULT	UST
But I will not cut off a man to you from near my altar, to make your eyes fail and to make your soul grieve. And all of the increase of your house will die {as} men.	*I will allow some of your descendants to survive and continue to serve at my altar. But they will be so sad about what happens to the sacred tent that their eyes will get very tired from crying. And all of your descendants will die while they are still young.*

ULT **But I will not cut off a man to you from near my altar, to make your eyes fail and to make your soul grieve**
UST I will allow some of your descendants to survive and continue to serve at my altar. But they will be so sad about what happens to the sacred tent that their eyes will get very tired from crying
(וְאִישׁ לֹא־אַכְרִית לְךָ מֵעִם מִזְבְּחִי לְכַלּוֹת אֶת־עֵינֶיךָ וְלַאֲדִיב אֶת־נַפְשֶׁךָ)

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 to make your eyes fail and to make your soul grieve, I will not cut off a man to you from near my altar]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I will not cut off**
UST I will allow … to survive
(לֹא־אַכְרִית)

Yahweh is speaking as if he would **cut off** people from life. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I will not kill]

Support Reference: Metaphor

ULT **But I will not cut off a man to you**
UST I will allow some of your descendants to survive
(וְאִישׁ לֹא־אַכְרִית לְךָ)

Yahweh is not referring to a specific **man**. He means in general the men of Eli's family. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [But I will not cut off all the men in your family]

Support Reference: Generic Noun Phrases

ULT **to make your eyes fail and to make your soul grieve**
UST But they will be so sad about what happens to the sacred tent that their eyes will get very tired from crying
(לְכַלּוֹת אֶת־עֵינֶיךָ וְלַאֲדִיב אֶת־נַפְשֶׁךָ)

Yahweh is using parts of Eli and his descendants, their **eyes** and **souls**, to mean all of them in the act of weeping and grieving. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to make you and your descendants weep greatly and grieve deeply]

Support Reference: Synecdoche

ULT **And all of the increase of your house**
UST And all of your descendants
(וְכָל־מַרְבִּית בֵּיתֶךָ)

Yahweh is using the term **increase** to represent to further members who will be born into Eli's family. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And all those who are born into your family]

Support Reference: Metonymy

ULT **{as} men**
UST while they are still young
(אֲנָשִׁים)

The specific term that Yahweh uses here for **men** indicates young men. You could state this explicitly in your translation if that would be helpful to your readers. Alternate translation: [as young men]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my altar	my altar
and to make … grieve	from crying
your soul	from crying
your house	your descendants

1 Samuel 2:34

ULT	UST
And this {is} the sign for you that will come to the two of your sons, to Hophni and Phinehas: in one day the two of them will die.	*And your two sons, Hophni and Phinehas, will both die on the same day. That will prove to you that everything I have told you will happen.*

ULT And this {is} the sign for you that will come to the two of your sons, to Hophni and Phinehas

UST And your two sons, Hophni and Phinehas … That will prove to you that everything I have told you will happen

(וְזֶה־לְּךָ֣ הָאֹ֗ות אֲשֶׁ֤ר יָבֹא֙ אֶל־שְׁנֵ֣י בָנֶ֔יךָ אֶל־חָפְנִ֖י וּפִינְחָ֑ס)

Yahweh is speaking of this **sign** as if it were a living thing that could **come** to Eli. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And when this happens to your two sons, Hophni and Phinehas, it will be a sign for you]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the sign	will prove … that everything I have told you will happen
and Phinehas	and Phinehas
in … day	on the … day

1 Samuel 2:35

ULT	UST
And I will raise up for myself a faithful priest. He will do just as {is} in my heart and in my soul. And I will build for him an established house, and he will walk about to the face of my anointed all of the days.	*I have chosen another man to be my priest. He is someone who will serve me faithfully. He will do everything I want. I will make sure that he has descendants who will be priests. He will continually be a helper to the king whom I will appoint.*

ULT **And I will raise up for myself a faithful priest**
UST I have chosen another man to be my priest. He is someone who will serve me faithfully
(וַהֲקִימֹתִי לִי֙ כֹּהֵ֣ן נֶאֱמָ֔ן)

Yahweh is speaking as if he would **raise up** a priest to a height or to a standing position. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And I will appoint for myself a faithful priest]

Support Reference: Metaphor

ULT **a faithful priest**
UST to be … priest. He is someone who will serve me faithfully
(כֹּהֵ֣ן נֶאֱמָ֔ן)

See the discussion in the Introduction to this chapter of the term that the ULT translates as **faithful**. This could mean: (1) Alternate translation: [an obedient priest]; (2) Alternate translation: [an established priest]

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as {is} in my heart and in my soul**
UST everything I want
(כַּאֲשֶׁ֥ר בִּלְבָבִ֖י וּבְנַפְשִׁ֑י)

The terms **heart** and **soul** mean similar things, representing in this context inward desires. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [exactly what I desire for him to do]

Support Reference: Doublet

> **ULT And I will build for him an established house**
> **UST** I will make sure that he has descendants who will be priests
> (וּבָנִיתִי לוֹ בַּיִת נֶאֱמָן)

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 I will establish the house that I build for him]

Support Reference: Active or Passive

> **ULT And I will build for him an established house**
> **UST** I will make sure that he has descendants who will be priests
> (וּבָנִיתִי לוֹ בַּיִת נֶאֱמָן)

Yahweh is speaking as if he would construct a physical **house** for this new priest. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And I will make sure that he has a lasting family line]

Support Reference: Metaphor

> **ULT and he will walk about to the face of my anointed**
> **UST** He will … be a helper to the king whom I will appoint
> (וְהִתְהַלֵּךְ לִפְנֵי־מְשִׁיחִי)

See how you translated the similar expression in 2:30. Alternate translation: [and he will personally serve my anointed]

Support Reference: Idiom

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

Yahweh is using the term **days** to represent time in general. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [always]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faithful	He is someone who will serve me faithfully
a … priest	to be … priest
and in my soul	I want
established	who will be priests

ULT	UST
an … house	descendants
my anointed	the king whom I will appoint
the days	continually

1 Samuel 2:36

ULT	UST
And it will happen that every remaining one in your house will come to bow down to him for a piece of silver and a loaf of bread, and he will say, "Please assign me to one of the priestly positions to eat a piece of bread."'"	*All of your descendants who remain alive will have to go to that priest and ask him to give them money and food. They will have to ask him to allow them to work with the other priests so that they can earn money to buy food.'"*

ULT **And it will happen that every remaining one in your house will come to bow down to him for a piece of silver and a loaf of bread, and he will say, "Please assign me to one of the priestly positions to eat a piece of bread**

UST All of your descendants who remain alive will have to go to that priest and ask him to give them money and food. They will have to ask him to allow them to work with the other priests so that they can earn money to buy food

(וְהָיָה כָּל־הַנּוֹתָר֙ בְּבֵיתְךָ֔ יָבוֹא֙ לְהִשְׁתַּחֲוֹת֣ לּ֔וֹ לַאֲגוֹרַ֥ת כֶּ֖סֶף וְכִכַּר־לָ֑חֶם וְאָמַ֗ר סְפָּחֵ֤נִי נָא֙ אֶל־אַחַ֣ת הַכְּהֻנּ֔וֹת לֶאֱכֹ֖ל פַּת־לָֽחֶם׃)

There are three levels of quotation in this verse. The author is continuing to quote the man of God (level 1). The man of God is continuing to tell Eli something that Yahweh has said (level 2). And in the last part of this verse, Yahweh describes what some of the remaining priests will say (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there are not three levels of quotation (see the Quotes within Quotes note).

Support Reference: Quote Markings

ULT **in your house**

UST your descendants

(בְּבֵיתְךָ)

Yahweh is using the term **house** to represent Eli's family. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in your family]

Support Reference: Metonymy

ULT **to bow down to him**
UST and ask him
(לְהִשְׁתַּחֲוֹת לוֹ)

Bowing down was a symbolic action that expressed submission and indicated need. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [to bow down to him in order to beg him]

Support Reference: Symbolic Action

ULT **for a piece of silver and a loaf of bread**
UST to give them money and food … so that they can earn money to buy food
(לַאֲגוֹרַת כֶּסֶף וְכִכַּר & לָחֶם)

Yahweh is using specific small amounts to represent money and food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for money and food]

Support Reference: Synecdoche

ULT **and he will say**
UST They will have to ask him
(וְאָמַר)

Since Yahweh is referring to a group of people, it might be more natural in your language to use a plural form. Alternate translation: [and they will say]

Support Reference: Collective Nouns

ULT **bread … to eat a piece of bread**
UST and food … so that they can earn money to buy food
(לֶחֶם & לֶאֱכֹל פַּת־לָחֶם)

Yahweh is using one specific thing that people need to do to live, eating **bread**, to mean earning a living in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so that I can earn enough to live on]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in your house	your descendants
to bow down	and ask
silver	to give them money
bread	so that they can earn money to buy food

ULT	UST
assign me	to allow them to work
the priestly positions	with the other priests
bread	and food

1 Samuel 3

1 Samuel 3 Chapter Introduction

Structure and Formatting

This chapter continues the first section of the book, chapters 1–7, which describe Samuel as a religious leader of Israel. This chapter tells how Yahweh revealed to Samuel that he would judge and punish Eli and his descendants because Eli's sons had dishonored him by stealing from his offerings. This chapter also tells how Samuel grew up to be a respected prophet of Yahweh.

Religious and Cultural Concepts in This Chapter

How did the tent of meeting come to have "doors" (3:15)?

The author says in 3:15 that Samuel "opened the doors of the house of Yahweh." While the Bible itself does not record these developments, it appears that during the time when the tent of meeting was in Shiloh, the Israelites built some structures around it or made some changes to it so that people entered and left through doors rather than through curtains. These structural changes or additions are not significant to the biblical story itself, so you do not need to call attention in the text of your translation or in a footnote to this change from curtains to doors.

1 Samuel 3:1

ULT	UST
Now the boy Samuel was serving Yahweh to the face of Eli. And the word of Yahweh was rare in those days; vision {was} not spread.	*While he was still a boy, Samuel was working for Yahweh while Eli supervised him. At that time, Yahweh did not often speak messages to people, and Yahweh did not often give visions to people.*

ULT **Now the boy Samuel was serving Yahweh to the face of Eli. And the word of Yahweh was rare in those days; vision {was} not spread**
UST While he was still a boy, Samuel was working for Yahweh while Eli supervised him. At that time, Yahweh did not often speak messages to people, and Yahweh did not often give visions to people
(וְהַנַּעַר שְׁמוּאֵל מְשָׁרֵת אֶת־יְהוָה לִפְנֵי עֵלִי וּדְבַר־יְהוָה הָיָה יָקָר֙ בַּיָּמִ֣ים הָהֵ֔ם אֵ֥ין חָזֹ֖ון נִפְרָֽץ׃)

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 **to the face of Eli**
UST while Eli supervised him
(לִפְנֵי עֵלִי)

See how you translated the similar expression in 2:11. Alternate translation: [together with Eli] or [as an apprentice to Eli]

Support Reference: Metonymy

ULT **And the word of Yahweh was rare in those days; vision {was} not spread**
UST At that time, Yahweh did not often speak messages to people, and Yahweh did not often give visions to people
(וּדְבַר־יְהוָה הָיָה יָקָר֙ בַּיָּמִ֣ים הָהֵ֔ם אֵ֥ין חָזֹ֖ון נִפְרָֽץ׃)

The author may be using two types of revelation, a **word** and a **vision**, to represent revelation in general, which would also include such things as dreams, signs, etc. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Not many people received revelations from Yahweh in those days]

Support Reference: Synecdoche

ULT **And the word of Yahweh was rare**
UST Yahweh did not often speak messages to people
(וּדְבַר־יְהוָה הָיָה יָקָר)

The author is using the term **word** to represent what Yahweh said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And Yahweh rarely spoke to people]

Support Reference: Metonymy

ULT **in those days**
UST At that time
(בַּיָּמִים הָהֵם)

The author is using the term **days** to represent a specific time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at that time]

Support Reference: Metonymy

ULT **vision {was} not spread**
UST and Yahweh did not often give visions to people
(אֵין חָזוֹן נִפְרָץ)

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: [Yahweh was not spreading visions]

Support Reference: Active or Passive

ULT **vision {was} not spread**
UST and Yahweh did not often give visions to people
(אֵין חָזוֹן נִפְרָץ)

The author is speaking as if a **vision** were a physical thing that could be **spread**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [not many people had visions]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
was serving	was working for
Yahweh	Yahweh

ULT	UST
And the word of Yahweh	Yahweh did … speak messages to people
in … days	At … time
vision	visions

1 Samuel 3:2

ULT	UST
And it happened in that day that Eli was lying down in his place. Now his eyes had begun {to be} dim; he was not able to see.	*By that time Eli's eyes were very weak; he was almost blind. One night he was sleeping in his room.*

ULT And it happened
UST One night
(וַיְהִי)

See how you translated this phrase in 1:12.

Support Reference: Introduction of a New Event

ULT in that day
UST One night
(בַּיּוֹם הַהוּא)

The author is using the term **day** to represent a specific 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 Now his eyes had begun {to be} dim; he was not able to see
UST By that time Eli's eyes were very weak; he was almost blind
(ועינו הֵחֵלּוּ כֵהוֹת לֹא יוּכַל לִרְאוֹת)

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 his eyes had begun {to be} dim; he was not able to see
UST By that time Eli's eyes were very weak; he was almost blind
(ועינו הֵחֵלּוּ כֵהוֹת לֹא יוּכַל לִרְאוֹת)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Now it had begun to be difficult for him to see well]

Support Reference: Parallelism

> ULT **Now his eyes**
> UST Eli’s eyes
> (ועינו)

The author is using the term **eyes** to represent. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Now his vision]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … day	One night

1 Samuel 3:3

ULT	UST
And the lamp of God had not yet gone out, and Samuel was lying down in the temple of Yahweh, where the Box of God was there.	*Samuel was sleeping in the sacred tent of Yahweh, where the sacred chest was. The lamp there was still burning.*

ULT **And the lamp of God had not yet gone out**
UST was. The lamp there … still burning
(וְנֵר אֱלֹהִים טֶרֶם יִכְבֶּה)

By **the lamp of God**, the author means the lamp that the law of Moses commanded the Israelites in Exodus 27:21 to keep burning in the tent of meeting all night long. Alternate translation: [And the sacred lamp in the tent of meeting had not yet gone out]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the lamp of God had not yet gone out**
UST was. The lamp there … still burning
(וְנֵר אֱלֹהִים טֶרֶם יִכְבֶּה)

The author is referring to the **lamp** still burning to represent that it was still night, since this lamp only burned at night. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And it was still night] or [And it was not yet morning]

Support Reference: Metonymy

ULT **in the temple of Yahweh**
UST in the sacred tent of Yahweh
(בְּהֵיכַל יְהוָה)

See the discussion in the Introduction to chapter 1 of why the author may use the term **temple** here and in 1:9, and see how you translated the term in 1:9. Alternate translation: [in the tent of meeting]

Support Reference: Assumed Knowledge and Implicit Information

ULT **where the Box of God was there**
UST where the sacred chest … was
(אֲשֶׁר־שָׁם אֲרוֹן אֱלֹהִים)

It might seem that the expression **there** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [where the Box of God was]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the lamp of	The lamp
God	there
and Samuel	Samuel
in the temple of	in the sacred tent of
Yahweh	Yahweh
the Box of God	the sacred chest

1 Samuel 3:4

ULT	UST
And Yahweh called to Samuel. And he said, "Behold me."	*Just then Yahweh called out to Samuel. Samuel replied, "I am ready to do whatever you ask!"*

ULT Behold me

UST I am ready to do whatever you ask

(הִנֵּנִי)

Samuel is responding to Yahweh with the courteous expression that a person in this culture would use to tell a superior that he had heard a summons and was ready and willing to obey. Your language may have a comparable expression that you can use in your translation, here and in verses 5, 6, 8, and 16. Alternate translation: [Yes, sir?] or [At your service]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … called	Just then … called out
Samuel	Samuel

1 Samuel 3:5

ULT	UST
And he ran to Eli and said, “Behold me, for you called to me.” But he said, “I did not call. Go back, lie down.” So he went and lay down.	*Then he got up and ran to Eli. He told him, “I have come because you called me. I am ready to do whatever you ask.” But Eli replied, “No, I did not call you. Go back to bed.” So Samuel went and lay down again.*

ULT **Behold me, for you called to me**

UST I have come because you called me. I am ready to do whatever you ask

(הִנֵּנִי כִּי־קָרָאתָ לִי׃)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since you called me, I have come to see what I may do for you]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you called	you called
I did … call	I did … call you

1 Samuel 3:6

ULT	UST
And Yahweh resumed calling Samuel again. And Samuel arose and went to Eli and said, "Behold me, for you called to me." But he said, "I did not call, my son. Go back, lie down."	*Then Yahweh called out to Samuel again. So Samuel got up once more and went to Eli. He said, "I have come because you called me. I am ready to do whatever you ask." But Eli said, "No, dear boy, I did not call you. Go back and lie down."*

ULT **my son**
UST dear boy
(בְּנִי)

Eli is referring to Samuel with an affectionate expression. Use a comparable title or expression from your language and culture for addressing someone affectionately. Alternate translation: [young man]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
calling	Then … called out
Samuel	to Samuel
Samuel	Samuel
you called	you called
I did … call	I did … call you

1 Samuel 3:7

ULT	UST
(Now Samuel did not yet know Yahweh, for the word of Yahweh had not yet been revealed to him.)	*{Samuel did not realize that it was Yahweh who was speaking to him because} he had not yet become personally acquainted with Yahweh. That was because Yahweh had not previously spoken to him to reveal something to him.*

ULT Now Samuel did not yet know Yahweh, for the word of Yahweh had not yet been revealed to him

UST {Samuel did not realize that it was Yahweh who was speaking to him because} he had not yet become personally acquainted with Yahweh. That was because Yahweh had not previously spoken to him to reveal something to him

(וּשְׁמוּאֵ֗ל טֶ֚רֶם יָדַ֣ע אֶת־יְהוָ֔ה וְטֶ֥רֶם יִגָּלֶ֛ה אֵלָ֖יו דְּבַר־יְהוָֽה)

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 Samuel did not yet know Yahweh, for the word of Yahweh had not yet been revealed to him

UST {Samuel did not realize that it was Yahweh who was speaking to him because} he had not yet become personally acquainted with Yahweh. That was because Yahweh had not previously spoken to him to reveal something to him

(וּשְׁמוּאֵ֗ל טֶ֚רֶם יָדַ֣ע אֶת־יְהוָ֔ה וְטֶ֥רֶם יִגָּלֶ֛ה אֵלָ֖יו דְּבַר־יְהוָֽה)

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 word of Yahweh had not yet been revealed to Samuel, Samuel did not yet know Yahweh]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **Now Samuel did not yet know Yahweh**
> UST {Samuel did not realize that it was Yahweh who was speaking to him because} he had not yet become personally acquainted with Yahweh
> (וּשְׁמוּאֵ֗ל טֶ֚רֶם יָדַ֣ע אֶת־יְהוָ֔ה)

The expression **did not … know Yahweh** has a different meaning here than it has in 2:12. The UST translation of both verses models one way of showing the difference in meaning.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for the word of Yahweh had not yet been revealed to him**
> UST That was because Yahweh had not previously spoken to him to reveal something to him
> (וְטֶ֛רֶם יִגָּלֶ֥ה אֵלָ֖יו דְּבַר־יְהוָֽה)

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: [for Yahweh had not yet revealed his word to him]

Support Reference: Active or Passive

> ULT **for the word of Yahweh had not yet been revealed to him**
> UST That was because Yahweh had not previously spoken to him to reveal something to him
> (וְטֶ֛רֶם יִגָּלֶ֥ה אֵלָ֖יו דְּבַר־יְהוָֽה)

The author is using the term **word** to represent what Yahweh would have said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for a message from Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Samuel	{Samuel did not realize that it was Yahweh who was speaking to him because} he
did … know	had … become personally acquainted with
Yahweh	Yahweh
the word of Yahweh	Yahweh had … spoken

1 Samuel 3:8

ULT	UST
And Yahweh resumed calling Samuel for a third {time}. And he arose and went to Eli and said, "Behold me, for you called to me." Then Eli understood that Yahweh was calling to the boy.	*After he lay down again, Yahweh called out to Samuel yet again. So Samuel got up yet again and went to Eli. He said, "I have come because you called me. I am ready to do whatever you ask." Then Eli realized that it was Yahweh who had been calling Samuel.*

ULT **for a third {time}**
UST yet again
(בַּשְּׁלִשִׁית)

The author is using the adjective **third** as a noun to mean a specific time. The ULT shows this by supplying the word **time**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [yet again]

Support Reference: Nominal Adjectives

ULT **for a third {time}**
UST yet again
(בַּשְּׁלִשִׁית)

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

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	After he lay down again, Yahweh
calling	called out
Samuel	to Samuel
for a third {time}	yet again
you called	you called
Then … understood	Then … realized
Yahweh	it was Yahweh
was calling	who had been calling

1 Samuel 3:9

ULT	UST
And Eli said to Samuel, "Go, lie down. And it will happen that, if he calls to you, then you shall say, 'Speak, Yahweh, for your servant is listening.'" So Samuel went and lay down in his place.	*So Eli told Samuel, "Go and lie down again. If the same person calls you again, say, 'I am ready to obey you, Yahweh, so please tell me what you want me to do.'" So Samuel went back to bed and lay down.*

ULT **Speak, Yahweh, for your servant is listening**
UST I am ready to obey you, Yahweh, so please tell me what you want me to do
(דַּבֵּר יְהוָה כִּי שֹׁמֵעַ עַבְדֶּךָ)

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 your servant is listening, speak, Yahweh]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Speak**
UST please tell me what you want me to do
(דַּבֵּר)

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 speak]

Support Reference: Imperatives — Other Uses

ULT **for your servant is listening**
UST I am ready to obey you … so
(כִּי שֹׁמֵעַ עַבְדֶּךָ)

Samuel 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: [for I, your servant, am listening]

Support Reference: First, Second or Third Person

ULT **for your servant is listening**
UST I am ready to obey you … so
(כִּי שֹׁמֵעַ עַבְדֶּךָ)

Samuel assumes that Yahweh will understand that by **listening**, he means he will obey. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [for I will obey]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Samuel	Samuel
he calls	the same person calls
Yahweh	Yahweh
your servant	I
Samuel	Samuel

1 Samuel 3:10

ULT	UST
And Yahweh came and stationed himself and called as time upon time, "Samuel, Samuel!" And Samuel said, "Speak, for your servant is listening."	*Then Yahweh came and stood and called as he had done the other times, "Samuel! Samuel!" Then Samuel said, "Please tell me what you want me to do, because I am ready to obey you."*

ULT as time upon time
UST as he had done the other times
(כְּפַעַם־בְּפַעַם)

The author is using a common expression of his culture to mean that Yahweh spoke this time just as he had the other times. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [just as he had the previous times]

Support Reference: Idiom

ULT Speak, for your servant is listening
UST Please tell me what you want me to do, because I am ready to obey you
(דַּבֵּר כִּי שֹׁמֵעַ עַבְדֶּךָ)

See how you translated the similar expression in 3:9.

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and called	and called
Samuel	Samuel
Samuel	Samuel
Samuel	Samuel
your servant	I

1 Samuel 3:11

ULT	UST
And Yahweh said to Samuel, "Behold, I am doing a thing in Israel that everyone hearing it, the two of his ears will tingle.	*Then Yahweh said to Samuel, "Listen carefully! I am about to do something here in Israel that will shock everyone who hears about it.*

ULT **Behold**
UST Listen carefully
(הִנֵּה)

See how you translated the term **Behold** in 2:31. Alternate translation: [Pay attention!]

Support Reference: Metaphor

ULT **I am doing**
UST I am about to do
(אָנֹכִי עֹשֶׂה)

Yahweh is speaking in the present tense of something that he is going to do in the near future. He is using that tense in order to show that he will certainly do this. If it would be clearer in your language, you could use the future tense. Alternate translation: [I am going to do]

Support Reference: Predictive Past

ULT **that everyone hearing it, the two of his ears will tingle**
UST that will shock everyone who hears about it
(אֲשֶׁר כָּל־שֹׁמְעֹו תְּצַלֶּינָה שְׁתֵּי אָזְנָיו)

Yahweh is using a physical sensation that people will have (their **ears** will **tingle**) to represent the emotion that people will feel when they hear this news. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that will horrify everyone who learns about it]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Samuel	Samuel
in Israel	here in Israel

1 Samuel 3:12

ULT	UST
In that day I will raise up against Eli all of what I have spoken against his house, beginning and ending.	*There will soon be a time when I punish Eli and his family. I will do to them everything that I said I would do.*

ULT **In that day**
UST There will soon be a time when
(בַּיּוֹם הַהוּא)

The author is using the term **day** to represent a specific 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 **I will raise up against Eli**
UST I punish Eli … I will do
(אָקִים אֶל־עֵלִי)

Yahweh is speaking as if what he said he would do were something physical that he could **raise up**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I will make happen to Eli]

Support Reference: Metaphor

ULT **his house**
UST and his family … to them
(בֵּיתוֹ)

Yahweh is using the term **house** to represent a family, since members of a family often live in the same house. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his family]

Support Reference: Metonymy

> ULT **beginning and ending**
> UST everything
> (הָחֵל וְכַלֵּה)

Yahweh is speaking of two things in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. It may be helpful to begin a new sentence here. Alternate translation: [I will do everything I said]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In … day	There will soon be a time when
his house	and his family … to them

1 Samuel 3:13

ULT	UST
Now I have declared to him that I am judging his house forever for the iniquity that he knew. For his sons have been cursing themselves, but he has not restrained them.	*Eli's sons have been doing things that are so wicked that they deserve severe punishment. Eli knows they have been doing those things. But he has not disciplined them. So I told him that I would punish all future generations of his family.*

ULT **Now I have declared to him that I am judging his house forever for the iniquity that he knew. For his sons have been cursing themselves, but he has not restrained them**
UST Eli's sons have been doing things that are so wicked that they deserve severe punishment. Eli knows they have been doing those things. But he has not disciplined them. So I told him that I would punish all future generations of his family
(וְהִגַּדְתִּי לוֹ כִּי־שֹׁפֵט אֲנִי אֶת־בֵּיתוֹ עַד־עוֹלָם בַּעֲוֹן אֲשֶׁר־יָדַע כִּי־מְקַלְלִים לָהֶם בָּנָיו וְלֹא כִהֵה בָּם)

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 Eli's sons have been cursing themselves and he has not restrained them, I have told him that I am judging his house forever for the iniquity that he knew]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Now I have declared to him**
UST I told him
(וְהִגַּדְתִּי לוֹ)

Yahweh is providing background information to help Samuel understand why he is judging and punishing Eli's family. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **I am judging**
UST I would punish … generations of
(שֹׁפֵט אֲנִי)

Yahweh is speaking in the present tense of something that he is going to do in the near future. He is using that tense in order to show that he will certainly do it. If it would be clearer in your language, you could use the future tense. Alternate translation: [I am about to judge]

Support Reference: Predictive Past

ULT **his house**
UST his family
(אֶת־בֵּיתוֹ)

See how you translated the term **house** in 3:12. Alternate translation: [his family]

Support Reference: Metonymy

ULT **have been cursing themselves**
UST have been doing things that are so wicked that they deserve severe punishment
(מְקַלְלִים לָהֶם)

The sense of the reflexive form here is not that Eli's sons have actually spoken curses against themselves. Rather, Yahweh means that their actions have been so bad that these sons deserve to be cursed. Alternate translation: [have been making themselves accursed] or [have caused me to curse them]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now I have declared	I told
am judging	I would punish
his house	his family
forever	all future
for the iniquity	they have been doing those things
he knew	Eli knows
have been cursing	have been doing things that are so wicked that they deserve severe punishment

1 Samuel 3:14

ULT	UST
And therefore I have sworn to the house of Eli, ‘If forever the iniquity of the house of Eli will cover itself by sacrifice or by offering!’”	*That is why I solemnly told Eli’s family, ‘Even if you give me sacrifices or offerings, I will still consider you guilty of your sin and punish you for it.’”*

ULT **to the house of Eli**
UST Eli’s family
(לְבֵ֣ית עֵלִ֔י)

See how you translated the similar expression in 3:12. Alternate translation: [to the family of Eli]

Support Reference: Metaphor

ULT **If forever the iniquity of the house of Eli will cover itself by sacrifice or by offering**
UST Even if you give me sacrifices or offerings, I will still consider you guilty of your sin and punish you for it
(אִם־יִתְכַּפֶּ֣ר עֲוֹ֣ן בֵּית־עֵלִ֗י בְּזֶ֙בַח֙ וּבְמִנְחָ֔ה עַד־עוֹלָֽם)

Following the custom of this culture, Yahweh is swearing an oath by stating the first part of a condition (“if”) but not the second part (“then”). The implication is that if the first part of the condition were met, something very bad would happen, so it is certain that the first part of the condition will not be met. You could indicate that meaning in your translation if that would be helpful to your readers. Alternate translation: [The iniquity of the house of Eli will certainly never cover itself by sacrifice or by offering]

Support Reference: Oath Formulas

ULT **If forever the iniquity of the house of Eli will cover itself by sacrifice or by offering**
UST Even if you give me sacrifices or offerings, I will still consider you guilty of your sin and punish you for it
(אִם־יִתְכַּפֶּ֣ר עֲוֹ֣ן בֵּית־עֵלִ֗י בְּזֶ֙בַח֙ וּבְמִנְחָ֔ה עַד־עוֹלָֽם)

Yahweh is speaking as if **iniquity** were a living thing that could **cover itself**. He is using the idea of covering to represent atonement for sin. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Neither sacrifice nor offering will ever cover the iniquity of the house of Eli] or [No one will ever be able to make atonement for the iniquity of the house of Eli]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I have sworn	I solemnly told
to the house of	family
forever	still
the iniquity of	I will … consider you guilty of your sin and punish you for it
the house of	I will … consider you guilty of your sin and punish you for it
by sacrifice	Even if you give me sacrifices
or by offering	or offerings

1 Samuel 3:15

ULT	UST
And Samuel lay until the morning, then he opened the doors of the house of Yahweh. But Samuel was afraid of telling the vision to Eli.	*Samuel stayed in bed until it became light. Then he got up and opened the doors of the building {as usual}. He was too afraid to tell Eli what Yahweh had said to him when he appeared to him.*

ULT **then he opened the doors of the house of Yahweh**
UST Then he got up and opened the doors of the building {as usual}
(וַיִּפְתַּח אֶת־דַּלְתוֹת בֵּית־יְהוָה)

The author is using one specific action that Samuel performed, opening these **doors**, to represent all of his regular duties. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then he went about his duties as usual]

Support Reference: Synecdoche

ULT **the doors of the house of Yahweh**
UST the doors of the building {as usual}
(אֶת־דַּלְתוֹת בֵּית־יְהוָה)

See the discussion of these **doors** in the Introduction to this chapter.

Support Reference: Assumed Knowledge and Implicit Information

ULT **But Samuel was afraid of telling the vision to Eli**
UST He was too afraid to tell Eli what Yahweh had said to him when he appeared to him
(וּשְׁמוּאֵל יָרֵא מֵהַגִּיד אֶת־הַמַּרְאָה אֶל־עֵלִי)

The author assumes that readers will understand that Samuel did not tell Eli about the vision because he was afraid to do so. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But Samuel was afraid of telling the vision to Eli, so he did not tell him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the vision**
UST what Yahweh had said to him when he appeared to him
(אֶת־הַמַּרְאָה)

By **the vision**, the author seems to be implying that Yahweh appeared visibly to Samuel when he came and said the things he records in 3:11–14. The author's statement in 3:10 that Yahweh "came and stationed himself" next to Samuel suggests that this was the case. Alternate translation: [what he had seen and heard]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
the house of Yahweh	the building {as usual}
But Samuel	He
was afraid	was … afraid
of telling	too … to tell
the vision	what Yahweh had said to him when he appeared to him

1 Samuel 3:16

ULT	UST
But Eli called Samuel and said, “Samuel, my son.” And he said, “Behold me.”	*But Eli called him and said, “Samuel, my dear boy{, please come here.}” Samuel {came and} told him, “I am ready to do whatever you ask.”*

ULT **my son**
UST my dear boy
(בְּנִי)

See how you translated this affectionate expression in 3:6. Alternate translation: [young man]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But … called	But … called
Samuel	him
Samuel	Samuel … please come here

1 Samuel 3:17

ULT	UST
And he said, "What {was} the word that he spoke to you? Please do not hide {it} from me. Thus may God do to you, and thus may he add, if you hide from me a word from all of the word that he spoke to you."	*Eli asked him, "What did Yahweh say to you? Please tell me honestly. If you do not tell me everything that he said to you, may God do those things and even worse things to you!"*

ULT **{was} the word**
UST did Yahweh say
(הַדָּבָר)

Eli is using the term **word** to represent what Yahweh said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [was the message]

Support Reference: Metonymy

ULT **Please do not hide {it} from me**
UST Please tell me honestly
(אַל־נָא תְכַחֵד מִמֶּנִּי)

If it would be clearer in your language, you could express this negative request as a positive one. Alternate translation: [Please show it to me]

Support Reference: Double Negatives

ULT **Please do not hide {it} from me**
UST Please tell me honestly
(אַל־נָא תְכַחֵד מִמֶּנִּי)

Eli is speaking as if information were a physical object that Samuel might **hide**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Please do not withhold it from me]

Support Reference: Metaphor

ULT **Thus may God do to you, and thus may he add, if you hide from me a word from all of the word that he spoke to you**
UST If you do not tell me everything that he said to you, may God do those things and even worse things to you
(כֹּה יַעֲשֶׂה־לְּךָ אֱלֹהִים וְכֹה יוֹסִיף אִם־תְּכַחֵד מִמֶּנִּי דָּבָר מִכָּל־הַדָּבָר אֲשֶׁר־דִּבֶּר אֵלֶיךָ)

Eli is swearing an oath. Following the custom of his culture, he is asking God to do to Samuel the things God said he would do to Eli and his family if Samuel does not answer him truthfully. Use a natural way in your language to express an oath.

Support Reference: Oath Formulas

ULT **and thus may he add**
UST and even worse things
(וְכֹה יוֹסִיף)

Eli is using a common expression of his culture to emphasize that he wants Samuel to tell him everything. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and even more]

Support Reference: Idiom

ULT **a word**
UST everything
(דָּבָר)

Eli is making an overstatement for emphasis. By saying that he does not want Samuel to leave out a single word of what Yahweh said, he means that he wants Samuel to tell him all of the content of what Yahweh said. Alternate translation: [anything]

Support Reference: Hyperbole

ULT **from all of the word**
UST everything
(מִכָּל־הַדָּבָר)

Eli is using the term **word** in the second instance in the verse to represent what Yahweh said by using words. In your translation, in both instances you could use an equivalent expression or plain language. Alternate translation: [from the entire message]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Please	Please

ULT	UST
God	God

1 Samuel 3:18

ULT	UST
So Samuel declared to him all of the words, and he did not hide {anything} from him. And he said, "It {is} Yahweh. May he do the good in his eyes."	*So Samuel told him everything that Yahweh had said to him, without leaving anything out. Then Eli said, "{Since} it was Yahweh {who said this, I must accept it}. I am willing for him to do whatever he considers to be best."*

ULT **So Samuel declared to him all of the words, and he did not hide {anything} from him**
UST So Samuel told him everything that Yahweh had said to him, without leaving anything out
(וַיַּגֶּד־לוֹ שְׁמוּאֵל֙ אֶת־כָּל־הַדְּבָרִ֔ים וְלֹ֥א כִחֵ֖ד מִמֶּ֑נּוּ)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [So Samuel openly told Eli everything that Yahweh had said]

Support Reference: Parallelism

ULT **all of the words**
UST everything that Yahweh had said to him
(אֶת־כָּל־הַדְּבָרִ֔ים)

See how you translated the similar expression in 3:17. Alternate translation: [the whole message]

Support Reference: Metonymy

ULT **And he said**
UST Then Eli said
(וַיֹּאמֶר)

The pronoun **he** refers to Eli. It may be helpful to clarify this for your readers. Alternate translation: [And Eli said]

Support Reference: Pronouns — When to Use Them

> ULT **It {is} Yahweh**
> UST Since} it was Yahweh {who said this, I must accept it}
> (יְהוָה הֽוּא)

Eli is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [It is Yahweh who has said this, and I acknowledge his authority to judge and punish my family]

Support Reference: Ellipsis

> ULT **the good**
> UST best
> (הַטּוֹב)

Eli is using the adjective **good** as a noun. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [what is good]

Support Reference: Nominal Adjectives

> ULT **in his eyes**
> UST whatever he considers to be
> (בעינו)

See how you translated this similar expression in 1:18. Alternate translation: [in his judgment]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
So … declared	So … told
{is} Yahweh	Yahweh {who said this, I must accept it}
the good	best

1 Samuel 3:19

ULT	UST
And Samuel grew, and Yahweh was with him, and he did not cause {anything} from all of his words to fall to the ground.	*As Samuel grew up, Yahweh helped him. He told Samuel accurately what he was going to do, so that everything Samuel predicted happened.*

ULT **And Samuel grew, and Yahweh was with him, and he did not cause {anything} from all of his words to fall to the ground**

UST As Samuel grew up, Yahweh helped him. He told Samuel accurately what he was going to do, so that everything Samuel predicted happened

(וַיִּגְדַּל שְׁמוּאֵל וַיהוָה הָיָה עִמּוֹ וְלֹא־הִפִּיל מִכָּל־דְּבָרָיו אָרְצָה)

Here and in the next two verses, the author is describing what happened at the end of the story of Samuel coming to know Yahweh. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **and Yahweh was with him**

UST Yahweh helped him

(וַיהוָה הָיָה עִמּוֹ)

The author is using a common expression of his culture to mean that Yahweh helped Samuel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation, as in the UST: [and Yahweh helped him]

Support Reference: Idiom

ULT **and he did not cause {anything} from all of his words to fall to the ground**

UST He told Samuel accurately what he was going to do, so that everything Samuel predicted happened

(וְלֹא־הִפִּיל מִכָּל־דְּבָרָיו אָרְצָה)

The author is speaking as if **words** were physical objects that could **fall to the ground**. The suggestion is that Samuel's words were never lost or ruined as things do that people drop or let fall, in other words, what he said always came true. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and he made sure that everything Samuel said came true]

Support Reference: Metaphor

ULT **and he did not cause {anything} from all of his words to fall**
UST He told Samuel accurately what he was going to do, so that everything Samuel predicted happened
(וְלֹא־הִפֵּ֥ל מִכָּל־דְּבָרָֽיו)

The author is using the term **words** to represent what Samuel said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [everything he said]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
and Yahweh	Yahweh

1 Samuel 3:20

ULT	UST
So all of Israel, from Dan and unto Beersheba, knew that Samuel was established as a prophet of Yahweh.	*As a result, all the people of Israel, from the northern end of the country to the southern end, realized that Samuel was a prophet who truly spoke for Yahweh.*

ULT Israel
UST Israel
(יִשְׂרָאֵל)

See the discussion in the Introduction to 1 Samuel of the use of the name of an ancestor to mean his descendants, and see how you translated this usage in 1:17. Alternate translation: [the Israelites]

Support Reference: Metonymy

ULT from Dan and unto Beersheba
UST from the northern end of the country to the southern end
(מִדָּן וְעַד־בְּאֵר שָׁבַע)

The author is speaking of two cities at the opposite ends of Israel's territory in order to mean them and all the territory in between them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [across its entire territory]

Support Reference: Merism

ULT Samuel was established as a prophet of Yahweh
UST Samuel was a prophet who truly spoke for Yahweh
(נֶאֱמָן שְׁמוּאֵל לְנָבִיא לַיהוָה)

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: [Yahweh had established Samuel as his prophet]

Support Reference: Active or Passive

> ULT **was established**
> UST who truly spoke
> (נֶאֱמָן)

See the discussion in the Introduction to chapter 2 of the term that the ULT translates as "faithful" in 2:35. That term could have the same meaning here. Alternate translation: [was faithful]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
from Dan	from the northern end of the country
Beersheba	the southern end
So … knew	As a result … realized
Samuel	Samuel
was established	who truly spoke
as a prophet of	was a prophet
Yahweh	for Yahweh

1 Samuel 3:21

ULT	UST
And Yahweh continued to appear in Shiloh. For Yahweh revealed himself to Samuel in Shiloh by the word of Yahweh.	*Yahweh kept appearing {to Samuel} in Shiloh. Samuel would see Yahweh speaking messages to him in visions.*

ULT **For**
UST would see … in visions
(כִּי)

Here the word **For** introduces an explanation rather than a reason. Alternate translation: [This happened as]

Support Reference: Connecting Words and Phrases

ULT **by the word of Yahweh**
UST speaking messages to him
(בִּדְבַר יְהוָה)

The author is using the term **word** to represent what Yahweh said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [as he spoke to him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
in Shiloh	in Shiloh
Yahweh	Yahweh
Samuel	Samuel
in Shiloh	in Shiloh
by the word of Yahweh	speaking messages to him

1 Samuel 4

1 Samuel 4 Chapter Introduction

Structure and Formatting

This chapter continues the first section of the book, chapters 1–7, which describe Samuel as a religious leader of Israel. It begins a story that provides background for how Samuel helped the Israelites genuinely worship Yahweh again. This chapter describes two battles that the Israelites fought against the Philistines. In both battles, Israel was badly defeated, and in the second battle, the Philistines captured the Box of the Covenant.

Religious and Cultural Concepts in This Chapter

Why did the Israelites think they would defeat the Philistines if they brought the Box of the Covenant with them into battle?

In 4:3, the elders of Israel conclude that the Philistines were able to defeat them because they did not bring the Box of the Covenant with them into battle. So they decide to bring the Box into the next battle. They may have been remembering that whenever the Israelites moved to a new place while traveling through the wilderness, when the priests would pick up the Box and begin to carry it, Moses would say, “Rise up, Yahweh, and may your enemies be scattered, and may those who hate you flee from your face” (Numbers 10:35). The elders may also have been remembering how Yahweh had told them to carry the Box around the city of Jericho and how the walls of that city had collapsed, allowing the Israelites to conquer it (Joshua 5:6). The elders seem to believe mistakenly that the Box itself had power to help them. They say in 4:3 that “it will save us from the palm of our enemies.” However, in the next battle, the Philistines defeat them again and capture the Box. Samuel tells the people in 7:3 the real reason why Yahweh was allowing the Philistines to defeat them. He says, “If you are going to return to Yahweh with all your heart, remove the gods of the foreigner and the Ashtoreths from your midst. And make firm your heart to Yahweh, and serve him alone, then he will rescue you from the hand of the Philistines.” It was superstition for the Israelites to believe that a physical symbol of Yahweh had the power to help them. What they really

needed to do was become wholeheartedly devoted to Yahweh, as Samuel ultimately led them to do.

Translation Issues in This Chapter

Why do the Philistines say that the Egyptians were struck with plagues “in the wilderness” (4:8)?

In 4:8 the Philistines say, in response to the Box of the Covenant arriving in the Israelite military camp, “These are they, the gods who struck the Egyptians with every plague in the wilderness.” This is historically inaccurate, since the ten plagues all happened in the land of Egypt, before the Israelites left and traveled across the wilderness. But the author may wish to show that the Philistines did not have accurate knowledge of the Israelites. By quoting them as saying “gods,” he is showing that they did not know that the Israelites worshiped only the one true God, Yahweh. By quoting them further as saying that the plagues happened “in the wilderness,” he may be showing that the Philistines also did not know the precise details of what Yahweh had done for the Israelites. (They just knew enough to be very afraid of what the Box of the Covenant represented.) So these inaccurate details are part of the author’s characterization of the Philistines, and it would be appropriate to retain them in your translation.

1 Samuel 4:1

ULT	UST
And the word of Samuel was to all of Israel. Now Israel went out to meet the Philistines for battle. And they camped at Ebenezer, and the Philistines camped at Aphek.	*Samuel told all the people of Israel the messages that God gave him. At that time the Israelite army went to fight against the army of the Philistine people. The Israelite army set up their tents at the place that people would later call Ebenezer. The Philistine army set up their tents near the city of Aphek.*

ULT **And the word of Samuel was to all of Israel**
UST Samuel told all the people of Israel the messages that God gave him
(וַיְהִי דְבַר־שְׁמוּאֵל לְכָל־יִשְׂרָאֵל)

See the discussion in the Introduction to this chapter of how you might format this sentence to show that it is part of the author's conclusion in 3:19–21 of the story of how Samuel became a prophet.

Support Reference: End of Story

ULT **And the word of Samuel was to all of Israel**
UST Samuel told all the people of Israel the messages that God gave him
(וַיְהִי דְבַר־שְׁמוּאֵל לְכָל־יִשְׂרָאֵל)

The author is using the term **word** to represent what Samuel said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And Samuel spoke messages to all Israel]

Support Reference: Metonymy

ULT **Israel. Now Israel went out**
UST Israel … At that time the Israelite army went
(יִשְׂרָאֵל וַיֵּצֵא יִשְׂרָאֵל)

See the discussion in the Introduction to 1 Samuel of the use of the name of an ancestor to mean his descendants, and see how you translated this usage in 1:17. Alternate translation: [the Israelites. Now the Israelites went out]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Israel	Israel

ULT	UST
Israel	the Israelite army
the Philistines	the army of the Philistine people
and the Philistines	The Philistine army

1 Samuel 4:2

ULT	UST
And the Philistines arrayed to meet Israel, and the battle spread, and Israel was struck to the face of the Philistines. And they struck in the array in the field about 4,000 men.	*The Philistine army formed a battle line, and the Israelites came and fought with them. In a great battle, the Philistines defeated the Israelites. In combat, they killed about 4,000 of the soldiers in their battle line.*

> ULT **and Israel was struck to the face of the Philistines**
> UST the Philistines defeated the Israelites
> (וַיִּנָּגֵף יִשְׂרָאֵל לִפְנֵי פְלִשְׁתִּים)

See the discussion of the term **face** in the Introduction to 1 Samuel, and see how you translated the similar expression in 1:12. Alternate translation: [and Israel was struck by the Philistines]

Support Reference: Metonymy

> ULT **and Israel was struck to the face of the Philistines**
> UST the Philistines defeated the Israelites
> (וַיִּנָּגֵף יִשְׂרָאֵל לִפְנֵי פְלִשְׁתִּים)

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 Philistines struck the Israelites]

Support Reference: Active or Passive

> ULT **and Israel was struck to the face of the Philistines**
> UST the Philistines defeated the Israelites
> (וַיִּנָּגֵף יִשְׂרָאֵל לִפְנֵי פְלִשְׁתִּים)

The word translated **was struck** here, meaning “was defeated,” is different from the one in the next sentence translated **they struck**, meaning “they killed.” Alternate translation: [and Israel was defeated by the Philistines] or [and the Philistines defeated the Israelites]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **And they struck**
> UST they killed
> (וַיַּכּוּ)

The pronoun **they** refers to the Philistine soldiers. It may be helpful to clarify this for your readers. Alternate translation: [And the Philistines struck]

Support Reference: Pronouns — When to Use Them

> ULT **And they struck**
> UST they killed
> (וַיַּכּוּ)

See the discussion of the term **struck** in the Introduction to 1 Samuel. Alternate translation: [And they killed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	The Philistine army
Israel	the Israelites
and Israel	the Israelites
the Philistines	the Philistines

1 Samuel 4:3

ULT	UST
And the people came into the camp, and the elders of Israel said, "Why did Yahweh strike us today to the face of the Philistines? Let us take for ourselves from Shiloh the Box of the Covenant of Yahweh, and it will come in our midst, and it will save us from the palm of our enemies."	*When the remaining Israelite soldiers returned to their camp, the Israelite elders asked, "Why did Yahweh allow the Philistine army to defeat us today? {It must have been because we did not bring the sacred chest into battle with us.} We should bring the sacred chest here from Shiloh. That way we can bring it with us when we go into battle again, and it will keep our enemies from defeating us!"*

ULT **Why did Yahweh strike us today to the face of the Philistines**
UST Why did Yahweh allow the Philistine army to defeat us today? {It must have been because we did not bring the sacred chest into battle with us … }
(לָמָּה נְגָפָנוּ יְהוָה הַיּוֹם לִפְנֵי פְּלִשְׁתִּים)

There is an implicit answer to this question in what the elders decide to do the rest of this verse. They feel as if Yahweh himself has defeated them, and they believe the reason is that they did not bring the Box of the Covenant with them into battle. See the discussion in the Introduction to this chapter of why they believed this. The UST models one way to supply this implicit information.

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the palm of our enemies**
UST our enemies from defeating us
(מִכַּף אֹיְבֵינוּ)

See the discussion in the Introduction to 1 Samuel of the use of the word "hand" to represent power. The elders are using the word **palm** here to mean the same thing. Alternate translation: [from the power of our enemies]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	the … elders
Israel	Israelite
Yahweh	Yahweh
today	today
the Philistines	the Philistine army
from Shiloh	from Shiloh

ULT	UST
the Box of the Covenant of Yahweh	the sacred chest
and it will save us	and it will keep
our enemies	our enemies

1 Samuel 4:4

ULT	UST
So the people sent to Shiloh, and they carried from there the Box of the Covenant of Yahweh of Armies, sitter on the cherubim. And the two sons of Eli, Hophni and Phinehas, {were} there with the Box of the Covenant of God.	*So the soldiers sent some men to Shiloh, and those men brought back the sacred chest of Yahweh, the commander of the heavenly armies. There were statues of winged creatures on top of the chest, and those statues were like a throne for Yahweh. Eli's two sons Hophni and Phinehas traveled with the sacred chest to the Israelite military camp.*

ULT **And the two sons of Eli, Hophni and Phinehas, {were} there with**
UST Eli's two sons Hophni and Phinehas traveled with … to the Israelite military camp
(וְשָׁם שְׁנֵי בְנֵי־עֵלִי עִם & חָפְנִי וּפִינְחָס)

The word **there** does not refer to Shiloh but to the place to which the Israelites brought the **Box of the Covenant**. Alternate translation: [And the two sons of Eli, Hophni and Phinehas, were accompanying]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Shiloh	to Shiloh
the Box of the Covenant of Yahweh	the sacred chest of Yahweh
Yahweh of Armies	of Yahweh, the commander of the heavenly armies
the cherubim	There were statues of winged creatures on top of the chest
and Phinehas	and Phinehas
the Box of the Covenant of God	the sacred chest

1 Samuel 4:5

ULT	UST
And it happened at the coming of the Box of the Covenant of Yahweh into the camp that all of Israel shouted a great shout, and the earth resounded.	*When they saw the men bringing the sacred chest into their camp, the Israelite soldiers {were so happy that they} shouted loudly. The sound of their shout echoed throughout the land.*

ULT **And it happened**
UST When they saw the men bringing
(וַיְהִי)

See how you translated the phrase “And it happened” in 1:12.

Support Reference: Introduction of a New Event

ULT **that all of Israel shouted a great shout**
UST the Israelite soldiers {were so happy that they} shouted loudly
(וַיָּרִעוּ כָל־יִשְׂרָאֵל תְּרוּעָה גְּדוֹלָה)

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: [that all of Israel shouted very loudly]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of the Covenant of Yahweh	the sacred chest
Israel	the Israelite soldiers
the earth	throughout the land

1 Samuel 4:6

ULT	UST
And the Philistines heard the sound of the shout, and they said, "What {is} the sound of this great shout in the camp of the Hebrews?" Then they learned that the Box of Yahweh had come into the camp.	*The Philistines heard this sound and asked, "What are the soldiers in the Hebrew camp shouting about?" Someone told them that {they were shouting because} men had brought the sacred chest of Yahweh into their camp.*

ULT **the sound of the shout**
UST this sound
(אֶת־קוֹל הַתְּרוּעָה)

It might seem that the expression **the sound of the shout** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [the shout]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the Box of Yahweh had come into the camp**
UST men had brought the sacred chest of Yahweh into their camp
(אֲרוֹן יְהוָה בָּא אֶל־הַמַּחֲנֶה)

The author is speaking of **the Box of Yahweh** as if it were a living thing that could have **come into the camp** on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Israelites had brought the Box of God into their camp]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	The Philistines
the Hebrews	Hebrew
Then they learned	Someone told them
the Box of Yahweh	the sacred chest of Yahweh

1 Samuel 4:7

ULT	UST
And the Philistines feared, for they said, "A god has come into the camp!" And they said, "Woe to us! For it was not like this yesterday {or} the third day!	*They said, "A god has come into their camp {to help them fight against us}!" This made them very afraid. They said, "We are in big trouble now! Nothing like this has ever happened before!*

ULT **And the Philistines feared, for they said, "A god has come into the camp**
UST They said, "A god has come into their camp {to help them fight against us}!" This made them very afraid
(וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי אָמְרוּ בָּא אֱלֹהִים אֶל־הַמַּחֲנֶה)

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 Philistines said, "A god has come into the camp!" and that thought made them very afraid]

Support Reference: Connect — Reason-and-Result Relationship

ULT **A god has come into the camp**
UST A god has come into their camp {to help them fight against us}
(בָּא אֱלֹהִים אֶל־הַמַּחֲנֶה)

The word that the ULT translates as **god** is plural, but the verb **has come** is singular. This suggests that as the author expresses the meaning of what the Philistines said in their own language, he is using the plural form to indicate greatness. Your language may be able to use a plural subject with a singular verb for this same purpose. If not, you could convey the meaning in another way. Alternate translation: [A great god has come into the camp]

Support Reference: Unusual Uses of the Plural

ULT **Woe to us**
UST We are in big trouble now
(אֲוֹי לָנוּ)

The Philistines are using a phrase that expresses a strong feeling, fear. There may be an equivalent word or phrase in your language that you can use in your translation to convey this strong feeling. If not, you could say what the Philistines were feeling, or you could say what they were afraid of, here and in the next verse. Alternate translation: [Oh, no!] or [We are in great danger!]

Support Reference: Exclamations

ULT **yesterday {or} the third day**
UST before
(אֶתְמוֹל שִׁלְשֹׁם)

In this culture, the current day was considered the first day, the previous day was considered the second day, and the day before that was considered **the third day**. In your translation, describe these days as your language and culture naturally would. Alternate translation: [yesterday or the day before]

Support Reference: Assumed Knowledge and Implicit Information

ULT **yesterday {or} the third day**
UST before
(אֶתְמוֹל שִׁלְשֹׁם)

The Philistines are using **yesterday or the third day** as a common expression of their culture to mean “at any time in the past.” 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 days gone by] or [ever in the past]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	them
And … feared	very afraid
A god	A god
Woe	are in big trouble now

ULT	UST
{or} the third day	before

1 Samuel 4:8

ULT	UST
Woe to us! Who will deliver us from the hand of these mighty gods? These are they, the gods having struck the Egyptians with every plague in the wilderness.	*We certainly are in big trouble! The gods of the Israelites are very strong, and it will be difficult to overcome their power. It was the gods of the Israelites who made the Egyptians suffer from many plagues in the barren land outside their country.*

ULT **Who will deliver us from the hand of these mighty gods**
UST The gods of the Israelites are very strong, and it will be difficult to overcome their power
(מִי יַצִּילֵנוּ מִיַּד הָאֱלֹהִים הָאַדִּירִים הָאֵלֶּה)

The Philistines 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: [We cannot imagine who could deliver us from the hand of these mighty gods!]

Support Reference: Rhetorical Question

ULT **from the hand of**
UST and it will be difficult to overcome their power
(מִיַּד)

See how you translated the similar expression in 4:3. Alternate translation: [from the power of]

Support Reference: Metonymy

ULT **these mighty gods … the gods**
UST The gods of the Israelites are very strong … the gods of the Israelites
(הָאֱלֹהִים הָאַדִּירִים הָאֵלֶּה & הָאֱלֹהִים)

The word **gods** is plural in both instances, and the verb **struck** is also plural. This suggests that the author is showing that the Philistines were speaking here about multiple gods whom they mistakenly thought the Israelites worshiped. The Philistines apparently thought that one of these gods had come into the Israelite camp when the Box of the Covenant arrived. So it would be appropriate to use plural forms in your translation.

Support Reference: Unusual Uses of the Plural

ULT **These are they, the gods having struck**
UST It was the gods of the Israelites who made … suffer
(אֵלֶּה הֵם הָאֱלֹהִים הַמַּכִּים)

It might seem that the expression **These are they, the gods who struck** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [These are the same gods who struck]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **having struck**
UST who made … suffer
(הַמַּכִּים)

The Philistine soldiers are speaking as if Yahweh had actually **struck** or hit the Egyptians with these plagues. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who afflicted]

Support Reference: Metaphor

ULT **with every plague**
UST from many plagues
(בְּכָל־מַכָּה)

The Philistines 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: [with many terrible plagues]

Support Reference: Hyperbole

ULT **in the wilderness**
UST in the barren land outside their country
(בַּמִּדְבָּר)

See the discussion of this phrase in the Introduction to this chapter.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	certainly are in big trouble
will deliver us	and it will be difficult to overcome their power
mighty	are very strong
gods	The gods
the gods	the gods of the Israelites

ULT	UST
the Egyptians	the Egyptians
plague	plagues
in the wilderness	in the barren land outside their country

1 Samuel 4:9

ULT	UST
Strengthen yourselves and be men, Philistines, lest you serve for the Hebrews, just as they have served for you. So be men and fight!”	*You Philistine soldiers must be very brave! If you do not fight bravely, {the Hebrews will defeat you and} you will become their slaves, just as they have been your slaves! So fight bravely!”*

ULT **Strengthen yourselves and be men, Philistines, lest you serve for the Hebrews, just as they have served for you**

UST You Philistine soldiers must be very brave! If you do not fight bravely, {the Hebrews will defeat you and} you will become their slaves, just as they have been your slaves

(הִתְחַזְּקוּ וִהְיוּ לַאֲנָשִׁים פְּלִשְׁתִּים פֶּן תַּעַבְדוּ לָעִבְרִים כַּאֲשֶׁר עָבְדוּ לָכֶם)

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 that you do not serve for the Hebrews, just as they have served for you, strengthen yourselves and be men, Philistines]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Strengthen yourselves and be men**

UST must be very brave

(הִתְחַזְּקוּ וִהְיוּ לַאֲנָשִׁים)

The Philistines are using the term **men** to represent people who are courageous. The implication is that strong, experienced, full-grown men would be courageous in situations where weaker, inexperienced boys and youths would not. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Strengthen yourselves and be courageous]

Support Reference: Metonymy

ULT **Strengthen yourselves and be men**

UST must be very brave

(הִתְחַזְּקוּ וִהְיוּ לַאֲנָשִׁים)

These two phrases mean similar things. The Philistines 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: [Be very courageous]

Support Reference: Doublet

ULT **So be men and fight**
UST So fight bravely
(וְהִיִּיתֶם לַאֲנָשִׁים וְנִלְחַמְתֶּם)

The phrase **be men and fight** expresses a single idea. The word **fight** tells more about what **men** would or should do in this situation. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [So fight courageously]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philistines	You Philistine soldiers
you serve	{ … will defeat you and} you will become their slaves
for the Hebrews	the Hebrews
they have served	they have been … slaves

1 Samuel 4:10

ULT	UST
And the Philistines fought, and Israel was struck and fled, a man to his tent. And it was a very great striking, for 30,000 foot soldiers from Israel fell.	*So the Philistine soldiers fought {very hard}, and they defeated the Israelite soldiers so badly that they all fled from the battle and ran back to their military camp. The Philistines won a big victory and killed 30,000 of the Israelite soldiers.*

ULT **And the Philistines fought**
UST So the Philistine soldiers fought {very hard}
(וַיִּלָּחֲמוּ פְּלִשְׁתִּים)

The author assumes that readers will know that by **fought**, he means that the Philistines fought courageously, as they told themselves they had to do. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [So the Philistines fought courageously]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and Israel was struck and fled, a man to his tent**
UST and they defeated the Israelite soldiers so badly that they all fled from the battle and ran back to their military camp
(וַיִּנָּגֶף יִשְׂרָאֵל וַיָּנֻסוּ אִישׁ לְאָהֳלָיו)

The author is using **a man to his tent** as a common expression of his culture to mean that the soldiers stopped their military campaign altogether and each of them went back to his home and family. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and they defeated the Israelite soldiers, who fled from the battle and left the army and went home]

Support Reference: Idiom

ULT **a very great striking**
UST a big victory
(הַמַּכָּה גְּדוֹלָה מְאֹד)

The word **striking** here is from the same root word as the verb that the ULT translates as "struck" in 4:2. See how you translated the verb there. Alternate translation: [a very great slaughter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for 30,000 foot soldiers from Israel fell**
UST and killed 30,000 of the Israelite soldiers
(וַיִּפֹּל מִיִּשְׂרָאֵל שְׁלֹשִׁים אֶלֶף רַגְלִי)

The author is using the term **fell** to mean that these soldiers were killed in the battle, to represent 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: [for 30,000 foot soldiers from Israel died]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistine soldiers
Israel	the Israelite soldiers
to his tent	and ran back to their military camp
foot soldiers	soldiers
from Israel	of the Israelite

1 Samuel 4:11

ULT	UST
And the Box of God was taken, and the two sons of Eli, Hophni and Phinehas, died.	*The Philistines captured the sacred chest, and they killed Eli's two sons, Hophni and Phinehas.*

ULT And the Box of God was taken
UST The Philistines captured the sacred chest
(וַאֲרוֹן אֱלֹהִים נִלְקָח)

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 Philistines took the Box of God]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the Box of God	the sacred chest
and Phinehas	and Phinehas

1 Samuel 4:12

ULT	UST
And a man of Benjamin ran from the array and entered Shiloh on that day. And his clothes were torn, and earth was on his head.	*On that same day, a man from the tribe of Benjamin arrived at Shiloh. He had run {with news} from the place where the armies were fighting. He had torn his clothes and thrown dirt on his head {to show that he was very sad}.*

ULT And his clothes were torn, and earth was on his head

UST He had torn his clothes and thrown dirt on his head {to show that he was very sad}
(וּמַדָּיו קְרֻעִים וַאֲדָמָה עַל־רֹאשׁוֹ)

Tearing his **clothes** and putting **earth** on his **head** were symbolic actions by which this man demonstrated his great distress over the news he was bringing. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And he had torn his clothes and put earth on his head to show his great distress]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	from the tribe of Benjamin
Shiloh	at Shiloh
on … day	On … day
and earth	dirt … to show that he was very sad

1 Samuel 4:13

ULT	UST
And he came, and behold, Eli was sitting on a seat at the side of the road, watching, for his heart {was} afraid concerning the Box of God. And the man came into the city to report, and all of the city cried out.	*Eli was very anxious to know whether anything bad had happened to God's sacred chest. So he was sitting on a seat next to the road waiting for any messengers who might come with news of the battle. When the man arrived and told what had happened, the people of the city started to cry loudly.*

ULT **and behold**
(וְהִנֵּה)

The author is using the term **behold** to call attention to what he is about to say. See how you translated the similar expression in 2:31, where Yahweh uses the term in the same way.

Support Reference: Metaphor

ULT **watching**
UST waiting for any messengers who might come with news of the battle
(מְצַפֶּה)

Since the author explains in 4:15 that Eli was blind, he does not mean that Eli was literally **watching** the road to see whether any messengers were coming. He means that Eli was waiting for news and hoping to recognize a messenger from the sound of his arrival. Alternate translation: [waiting]

Support Reference: Metaphor

ULT **his heart {was} afraid**
UST Eli was very anxious
(הָיָה לִבּוֹ חָרֵד)

The author is using one part of Eli, his **heart**, to mean all of him in the act of feeling strongly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he was greatly afraid]

Support Reference: Synecdoche

ULT **and all of the city cried out**
UST the people of the city started to cry loudly
(וַתִּזְעַק כָּל־הָעִיר)

The author is using the term **city** to represent the people of the city. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and all of the people of the city cried out]

Support Reference: Metonymy

ULT **and all of the city cried out**
UST the people of the city started to cry loudly
(וַתִּזְעַק כָּל־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: [and people throughout the city cried out]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
watching	waiting for any messengers who might come with news of the battle
afraid	Eli … very anxious
the Box of God	God's sacred chest
to report	and told what had happened
and … cried out	started to cry loudly

1 Samuel 4:14

ULT	UST
And Eli heard the sound of the outcry, and he said, "What {is} the sound of this tumult?" And the man hurried and came and reported to Eli.	*Eli heard the noise and asked, "Why are people making all this noise?" So the messenger ran over to Eli and told him what had happened.*

ULT the sound of the outcry
UST the noise
(אֶת־קוֹל הַצְּעָקָה)

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: [the outcry]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT hurried and came
UST ran over
(מִהַר וַיָּבֹא)

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

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the outcry	the noise
and reported to	and told him what had happened

1 Samuel 4:15

ULT	UST
Now Eli {was} a son of 98 years. And his eyes had set, and he was not able to see.	*At that time, Eli was 98 years old, and he had become completely blind.*

ULT {was} a son of 98 years
UST was 98 years old
(בֶּן־תִּשְׁעִים וּשְׁמֹנֶה שָׁנָה)

The author is using a common expression of his culture to state someone's age. In your translation, express this in the way your culture would state someone's age. Alternate translation, as in the UST: [was 98 years old]

Support Reference: Idiom

ULT And his eyes had set, and he was not able to see
UST and he had become completely blind
(וְעֵינָיו קָמָה וְלֹא יָכוֹל לִרְאוֹת)

The author is using the phrase **his eyes had set** to describe an eye condition that was most likely cataracts. He said of Eli in 3:2 that "his eyes had begun to be dim," that is, he could see objects only faintly. Now the cataracts had advanced to the point where his eyes no longer moved. If it would be helpful to your readers, you could name this condition explicitly in your translation. Alternate translation: [And he had severe cataracts, so he was not able to see anything]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years

1 Samuel 4:16

ULT	UST
And the man said to Eli, "I {am} the one coming from the array, and I myself fled from the array today." And he said, "What was the event, my son?"	*The messenger said to Eli, "I am the messenger who has come from where the armies were fighting. I ran from the battle lines earlier today." Eli asked, "What happened, young man?"*

ULT **I {am} the one coming from the array, and I myself fled from the array today**
UST I am the messenger who has come from where the armies were fighting. I ran from the battle lines earlier today
(אָנֹכִי֙ הַבָּא מִן־הַמַּעֲרָכָ֔ה וַאֲנִ֥י מִן־הַמַּעֲרָכָ֖ה נַסְתִּ֣י הַיּ֑וֹם)

The messenger is using poetic language to introduce the solemn news that he must share. Following the conventions of Hebrew poetry, he is saying something and then repeating the idea in different words. It may be helpful in your translation to connect these phrases with a word other than **and** to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [I have just come from the battle lines, indeed, I myself fled from them today]

Support Reference: Parallelism

ULT **my son**
UST young man
(בְּנִ֔י)

Eli is addressing the messenger with a polite and gentle expression. Use a comparable title or expression for addressing someone politely and gently in your language. Alternate translation: [young man]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
today	earlier today

1 Samuel 4:17

ULT	UST
And the one bringing news answered and said, "Israel fled to the face of the Philistines. And also a great slaughter has been among the people. And also the two of your sons, Hophni and Phinehas, have died, and the Box of God has been taken."	*The messenger responded, "The Philistines defeated our army. They killed a great many of our soldiers, and the others ran away. The Philistines killed your two sons, Hophni and Phinehas. They also captured God's sacred chest."*

ULT **and said**
UST responded
(וַיֹּאמֶר)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly. Alternate translation: [And the one bringing news replied]

Support Reference: Quotations and Quote Margins

ULT **and the Box of God has been taken**
UST They also captured God's sacred chest
(וַאֲרוֹן הָאֱלֹהִים נִלְקָחָה)

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 Philistines have taken the Box of God]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	and the others
the Philistines	The Philistines … They
a … slaughter	defeated … killed
and Phinehas	and Phinehas
and the Box of God	also … God's sacred chest

1 Samuel 4:18

ULT	UST
And it happened, in his mentioning of the Box of God, that he fell backward from upon the seat at the side of the gate. And his neck was broken, and he died, for the man {was} old and heavy. And he had judged Israel 40 years.	*As soon as Eli heard what had happened to the sacred chest, he fell backward off his seat beside the city gate. Because he was very old and very fat, he broke his neck when he fell, and that killed him. He had led the Israelite people for 40 years.*

ULT **in his mentioning of the Box of God, that he fell backward**
UST Eli heard what had happened to the sacred chest, he fell backward
(כְּהַזְכִּירוֹ ׀ אֶת־אֲרוֹן הָאֱלֹהִים וַיִּפֹּל & אָחֳרַנִּית)

The pronoun **his** refers to the messenger, while the pronoun **he** refers to Eli. It may be helpful to clarify this for your readers. Alternate translation: [when the messenger mentioned the Box of God, that Eli fell backward]

Support Reference: Pronouns — When to Use Them

ULT **And his neck was broken, and he died, for the man {was} old and heavy**
UST Because he was very old and very fat, he broke his neck when he fell, and that killed him
(וַתִּשָּׁבֵר מַפְרַקְתּוֹ וַיָּמָת כִּי־זָקֵן הָאִישׁ וְכָבֵד)

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 the man was old and heavy, his neck was broken, and he died]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And his neck was broken**
UST he broke his neck when he fell
(וַתִּשָּׁבֵר מַפְרַקְתּוֹ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And he broke his neck]

Support Reference: Active or Passive

ULT **And he had judged Israel 40 years**
UST He had led the Israelite people for 40 years
(וְהוּא שָׁפַט אֶת־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה)

Here the author is presenting information that concludes the story of the life of Eli. This is the last mention of Eli in the book. Your language may have its own way of presenting such information.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of God	the sacred chest
the gate	the city gate
{was} old	was very old
had judged	had led
Israel	the Israelite people
years	for … years

1 Samuel 4:19

ULT	UST
Now his daughter-in-law, the wife of Phinehas, {was} pregnant, {about} to give birth. And she heard the report about the Box of God being taken and {that} her father-in-law had died and her husband. And she knelt down and gave birth, for her pangs turned themselves upon her.	*The wife of Eli's son Phinehas was pregnant, and it was almost time for her to give birth to her baby. When she heard the news that the Philistines had captured God's sacred chest and that her husband and her father-in-law had died, her labor pains suddenly began. She crouched down and gave birth.*

ULT **Now his daughter-in-law, the wife of Phinehas, {was} pregnant, {about} to give birth**
UST The wife of Eli's son Phinehas was pregnant, and it was almost time for her to give birth to her baby
(וְכַלָּתוֹ אֵשֶׁת־פִּינְחָס הָרָה לָלֶדֶת)

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 **about the Box of God being taken**
UST that the Philistines had captured God's sacred chest
(אֶל־הִלָּקַח אֲרוֹן הָאֱלֹהִים)

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

Support Reference: Active or Passive

ULT **and {that} her father-in-law had died and her husband**
UST and that her husband and her father-in-law had died
(וּמֵת חָמִיהָ וְאִישָׁהּ)

It may be more natural in your language and culture to put the information about **her husband** before the information about **her father-in-law** as in the UST.

Support Reference: Information Structure

ULT **And she knelt down and gave birth, for her pangs turned themselves upon her**
UST her labor pains suddenly began. She crouched down and gave birth
(וַתִּכְרַע וַתֵּלֶד כִּי־נֶהֶפְכוּ עָלֶיהָ צִרֶיהָ)

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 her pangs turned themselves upon her, so she knelt down and gave birth]

Support Reference: Connect — Reason-and-Result Relationship

ULT **her pangs turned themselves upon her**
UST her labor pains suddenly began
(נֶהֶפְכוּ עָלֶיהָ צִרֶיהָ)

The author is using a common expression of his culture to describe childbirth. Your language may have a comparable expression that you can use in your translation. Alternate translation: [she abruptly went into labor]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Phinehas	Phinehas
{about} to give birth	and it was almost time for her to give birth to her baby
the report	the news
the Box of God	God’s sacred chest
and gave birth	and gave birth

1 Samuel 4:20

ULT	UST
And about the time of her dying, then the ones standing over her said, "Do not fear, for you have borne a son." But she did not answer, for she did not set her heart.	*{But the birth was so difficult that it caused her to die.} As she was dying, the women who were helping her tried to encourage her. They said to her, "Be brave! You have given birth to a son!" But this did not matter to her, so she said nothing in reply.*

ULT **And about the time of her dying**
UST {But the birth was so difficult that it caused her to die.} As she was dying
(וּכְעֵת מוֹתָהּ)

The author assumes that readers will understand that because this childbirth was provoked by great grief and distress, it was very difficult, and it caused the death of the mother. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And unfortunately her delivery was so difficult that it would cause her to die, but as she was dying]

Support Reference: Assumed Knowledge and Implicit Information

ULT **then the ones standing over her said**
UST the women who were helping her tried to encourage her. They said to her
(וַתְּדַבֵּרְנָה הַנִּצָּבוֹת עָלֶיהָ)

In the original language, the verbs **standing** and **said** are marked as feminine, indicating that this is a reference to women who were helping Phinehas' wife deliver her baby. If your language does not mark verbs for gender, you may wish to indicate this explicitly in your translation. Alternate translation: [then the women standing over her said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones standing over her**
UST the women who were helping her
(הַנִּצָּבוֹת עָלֶיהָ)

The author is using the phrase **standing over her** by association to refer to the women who were helping Phinehas' wife deliver her baby. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the women who were helping her deliver her baby]

Support Reference: Metonymy

ULT **Do not fear, for you have borne a son**
UST Be brave! You have given birth to a son
(אַל־תִּירְאִי כִּי בֵן יָלָדְתְּ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since you have borne a son, do not fear]

Support Reference: Connect — Reason-and-Result Relationship

ULT **But she did not answer, for she did not set her heart**
UST But this did not matter to her, so she said nothing in reply
(וְלֹא עָנְתָה וְלֹא־שָׁתָה לִבָּהּ)

Here the **heart** represents the thoughts and feelings. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [But she did not answer, and she paid no attention to this]

Support Reference: Metaphor

ULT **But she did not answer, for she did not set her heart**
UST But this did not matter to her, so she said nothing in reply
(וְלֹא עָנְתָה וְלֹא־שָׁתָה לִבָּהּ)

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 since she did not set her heart, she did not answer] or [But she paid no attention to this, so she did not answer]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And about the time of	As
fear	Be brave
you have borne	You have given birth to

1 Samuel 4:21

ULT	UST
And she called the boy Ichabod, saying, "The glory has departed from Israel," about the Box of God being taken and about her father-in-law and her husband.	*She named the boy Ichabod. She said, "There is no glory anymore in Israel." She was talking about how the Philistines had captured God's sacred chest and how her husband and her father-in-law had died.*

ULT Ichabod
UST Ichabod
(אִי־כָבוֹד)

The name Ichabod means "no glory." If it would be helpful to your readers, you could explain this in a footnote.

Support Reference: How to Translate Names

ULT saying
UST She said
(לֵאמֹר)

See the discussion of the term **saying** in the Introduction to 1 Samuel. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT about the Box of God being taken
UST She was talking about how the Philistines had captured God's sacred chest
(אֶל־הִלָּקַח אֲרוֹן הָאֱלֹהִים)

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: [about the Philistines taking of the Box of God]

Support Reference: Active or Passive

> ULT **and about her father-in-law and her husband**
> UST and how her husband and her father-in-law had died
> (וְאֶל־חָמִיהָ וְאִישָׁהּ)

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 about the deaths of her father-in-law and her husband]

Support Reference: Ellipsis

> ULT **and about her father-in-law and her husband**
> UST and how her husband and her father-in-law had died
> (וְאֶל־חָמִיהָ וְאִישָׁהּ)

See how you translated the similar expression in 4:19. Alternate translation: [and about her husband and her father-in-law]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And she called	She named
The glory	glory
from Israel	in Israel
the Box of God	God’s sacred chest

1 Samuel 4:22

ULT	UST
Now she said "the glory has departed from Israel" because the Box of God had been taken.	*She said that there was no glory anymore in Israel because the Philistines had captured God's sacred chest. {And then she died.}*

ULT **Now she said "the glory has departed from Israel" because the Box of God had been taken**

UST She said that there was no glory anymore in Israel because the Philistines had captured God's sacred chest. {And then she died … }

(וַתֹּאמֶר גָּלָה כָבוֹד מִיִּשְׂרָאֵל כִּי נִלְקַח אֲרוֹן הָאֱלֹהִים)

The author is providing background information to help readers understand more specifically what has happened 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 she said "the glory has departed from Israel" because the Box of God had been taken**

UST She said that there was no glory anymore in Israel because the Philistines had captured God's sacred chest. {And then she died … }

(וַתֹּאמֶר גָּלָה כָבוֹד מִיִּשְׂרָאֵל כִּי נִלְקַח אֲרוֹן הָאֱלֹהִים)

The quotation from Phinehas's wife may extend to the end of the verse. Alternate translation: [And she said, "The glory has departed from Israel, for the Box of God had been taken!"]

Support Reference: Direct and Indirect Quotations

ULT **the Box of God had been taken**

UST the Philistines had captured God's sacred chest

(נִלְקַח אֲרוֹן הָאֱלֹהִים)

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 Philistines had taken the Box of God]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the glory	glory
from Israel	in Israel
the Box of God	God's sacred chest

ULT	UST
had been taken	the Philistines had captured

1 Samuel 5

1 Samuel 5 Chapter Introduction

Structure and Formatting

This chapter continues the first section of the book, chapters 1–7, which describe Samuel as a religious leader of Israel. It continues a story that provides background for how Samuel helped the Israelites genuinely worship Yahweh again. This chapter describes how Yahweh struck the people of Philistine cities with plagues when they put the Box of the Covenant in their idol temples.

Religious and Cultural Concepts in This Chapter

The Box of the Covenant in Philistine cities

The Philistines took the Box of the Covenant to the city of Ashdod and put it in the temple of their idol Dagon. That was a way of claiming that Dagon had enabled them to defeat the Israelites and even that Dagon was stronger than Yahweh. However, the large statue of Dagon in the temple fell down in front of the Box as if it were a slave prostrating himself before his master. That showed that Yahweh was actually much greater and stronger than Dagon. The people of Ashdod also began getting tumors, and swarms of mice began eating up their crops. So the people of Ashdod sent the Box to the city of Gath. But the same bad things happened to the people of Gath. So they sent the Box to the city of Ekron. The people there were so afraid of the Box that they did not want it there, and they asked their rulers to send it back to Israel.

1 Samuel 5:1

ULT	UST
Now the Philistines had taken the Box of God and brought it from Ebenezer to Ashdod.	*When the Philistine soldiers captured God's sacred chest, they took it from the area of Ebenezer{, where they had fought the Israelites,} to their city of Ashdod.*

ULT Now the Philistines had taken the Box of God and brought it from Ebenezer to Ashdod

UST When the Philistine soldiers captured God's sacred chest, they took it from the area of Ebenezer{, where they had fought the Israelites,} to their city of Ashdod

(וּפְלִשְׁתִּים לָקְחוּ אֵת אֲרוֹן הָאֱלֹהִים וַיְבִאֻהוּ מֵאֶבֶן הָעֵזֶר אַשְׁדּוֹדָה)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the Philistines	When the Philistine soldiers
had taken	captured
the Box of God	God's sacred chest
to Ashdod	to their city of Ashdod

1 Samuel 5:2

ULT	UST
And the Philistines took the Box of God and caused it to enter the house of Dagon. And they placed it beside Dagon.	*They carried it into the temple of their god Dagon and placed it alongside a statue of Dagon.*

ULT **the house of Dagon**
UST into the temple of their god Dagon
(בֵּית דָּגוֹן)

The author is speaking as if Dagon's temple were a **house** in which he lived. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the temple of Dagon]

Support Reference: Metaphor

ULT **Dagon**
UST their god Dagon
(דָּגוֹן)

The word **Dagon** is the name of a false god that the Philistines worshiped.

Support Reference: How to Translate Names

ULT **And they placed it beside Dagon**
UST and placed it alongside a statue of Dagon
(וַיַּצִּיגוּ אֹתוֹ אֵצֶל דָּגוֹן)

Placing the Box of Yahweh **beside Dagon** in his temple was a symbolic action by which the Philistines were asserting that Dagon had defeated Yahweh and thus his people, the Israelites. They were treating the Box of God as a trophy of victory. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And they placed it beside Dagon to suggest that Dagon had defeated Yahweh]

Support Reference: Symbolic Action

> ULT **Dagon**
> UST their god Dagon
> (דָּגוֹן)

The assumes that readers will know that by **Dagon**, he means the large statue of Dagon that was in the temple at Ashdod. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the large statue of Dagon in the temple]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	They carried
the Box of God	it
the house of	into the temple of

1 Samuel 5:3

ULT	UST
And the Ashdodites arose early on the next day, and behold, Dagon was fallen on his face to the ground to the face of the Box of Yahweh. And they took Dagon and returned him to his place.	*The next morning, when the people of Ashdod first got up, they {went into the temple and} saw that the statue was lying face down on the ground in front of Yahweh's sacred chest! So they picked up the statue of Dagon and put it back in its usual place.*

ULT **And the Ashdodites arose early … And**
UST when the people of Ashdod first got up … the statue of Dagon
(וַיַּשְׁכִּמוּ אַשְׁדּוֹדִים & אֶת)

Here the expression **arose early** does not necessarily mean that the Ashdodites got up earlier than usual in order to look inside the temple. While the author often does use the expression to mean that people got up earlier than usual in order to do an action he describes, for example, in 1:19 and 15:12, here and in the next verse it introduces what happened when the Ashdodites first got up. The UST models one way to express this meaning.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and behold, Dagon**
UST they {went into the temple and} saw that the statue
(וְהִנֵּה דָגוֹן)

See how you translated the word "Behold" in 2:31. Alternate translation: [and they found that Dagon]

Support Reference: Metaphor

ULT **Dagon was fallen on his face to the ground**
UST that the statue was lying face down on the ground
(דָּגוֹן נֹפֵל לְפָנָיו אַרְצָה)

In this culture, lying face down on the ground in front of someone was an action that symbolized submission. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Dagon was submissively lying prostrate]

Support Reference: Symbolic Action

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

See how you translated the similar expression in 1:12. Alternate translation: [before]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Ashdodites	the people of Ashdod
on the next day	The next morning
the Box of Yahweh	Yahweh's sacred chest

1 Samuel 5:4

ULT	UST
And they arose early in the morning on the next day, and behold, Dagon had fallen on his face to the ground to the face of the Box of Yahweh. And the head of Dagon and the two of the palms of his hands were cut off, on the threshold. Only Dagon was left on him.	*But when they first got up the following morning, they saw that it was once again lying face down on the ground in front of Yahweh's sacred chest. And the statue no longer had its head or hands. Those were lying in the doorway. All it had left was its body.*

ULT **And the head of Dagon and the two of the palms of his hands were cut off**
UST And the statue no longer had its head or hands
(וְרֹאשׁ דָּגוֹן וּשְׁתֵּי ׀ כַּפּוֹת יָדָיו כְּרֻתוֹת)

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 it appeared that someone had cut off the head of Dagon and the two of the palms of his hands]

Support Reference: Active or Passive

ULT **And the head of Dagon and the two of the palms of his hands were cut off**
UST And the statue no longer had its head or hands
(וְרֹאשׁ דָּגוֹן וּשְׁתֵּי ׀ כַּפּוֹת יָדָיו כְּרֻתוֹת)

Cutting off the **head** and **hands** of Dagon was a symbolic action that indicated that this false god was not wise enough or strong enough to defend himself. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And the head of Dagon and the two of the palms of his hands were cut off, demonstrating how helpless he actually was]

Support Reference: Symbolic Action

ULT **and the two of the palms of his hands**
UST or hands
(וּשְׁתֵּי ׀ כַּפּוֹת יָדָיו)

The word that the ULT translates as **hands** could indicate someone's entire lower arms, so the author is clarifying what specific part of them had been **cut off**. Your language may be able to refer to this part more simply, and so this expression may seem to contain extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [and his hands]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **on the threshold**
> UST Those were lying in the doorway
> (אֶל־הַמִּפְתָּן)

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

Support Reference: Ellipsis

> ULT **on the threshold**
> UST Those were lying in the doorway
> (אֶל־הַמִּפְתָּן)

Leaving the **head** and **hands** of Dagon on the **threshold**, where people coming in and out of the temple would trample on them, was a symbolic action that expressed contempt for these symbols of Dagon's supposed wisdom and power. If it would be helpful to your readers, you could explain the significance of this action. It may be helpful to begin a new sentence here. Alternate translation: [Someone had left them contemptuously on the threshold]

Support Reference: Symbolic Action

> ULT **Only Dagon was left on him**
> UST All it had left was its body
> (רַק דָּגוֹן נִשְׁאַר עָלָיו)

The author assumes that his readers will understand that by **Dagon**, in this instance he means the part of the statute that looked like a fish. The name Dagon comes from the word for "fish." Fish symbolized prosperity for the Philistines, who lived by the seacoast. Statues of Dagon had a human head and hands but the body of a fish. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The only thing left of the statute was the part that looked like a fish]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the next day	the following morning
the Box of Yahweh	Yahweh's sacred chest
the threshold	the doorway

1 Samuel 5:5

ULT	UST
(Therefore the priests of Dagon and all of the ones entering the house of Dagon do not tread on the threshold of Dagon in Ashdod to this day.)	*That is the reason why, ever since that time, the priests of Dagon and everyone else who enters the temple of Dagon in Ashdod do not step on the doorway {where the hands and head of Dagon were lying}.*

ULT **Therefore the priests of Dagon and all of the ones entering the house of Dagon do not tread on the threshold of Dagon in Ashdod to this day**

UST That is the reason why, ever since that time, the priests of Dagon and everyone else who enters the temple of Dagon in Ashdod do not step on the doorway {where the hands and head of Dagon were lying}

(עַל־כֵּ֞ן לֹא־יִדְרְכ֣וּ כֹהֲנֵ֣י דָגֹ֗ון וְכָל־הַבָּאִים֙ בֵּ֣ית־דָּגֹ֔ון עַל־מִפְתַּ֖ן דָּגֹ֑ון בְּאַשְׁדֹּ֕וד עַד הַיֹּ֥ום הַזֶּֽה)

The author is providing background information to help readers understand how what happened in this story is the source of a cultural practice with which they may be familiar. 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 house of Dagon**

UST the temple of Dagon

(בֵּ֣ית־דָּגֹ֔ון)

See how you translated the similar expression in 5:2.

Support Reference: Metaphor

ULT **the threshold of Dagon**

UST Dagon … the doorway

(דָּגֹ֑ון & מִפְתַּ֖ן)

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 threshold of the temple of Dagon]

Support Reference: Ellipsis

> **ULT to this day**
> **UST** ever since that time
> (עַד הַיּוֹם הַזֶּה)

See the discussion of this phrase in the Introduction to 1 Samuel. The author is using this phrase to refer to the time when he was writing. In your translation, make clear that the phrase refers to a time that is now in the past. Avoid giving the impression the phrase means “to the present day.” Alternate translation: [right up to the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests of	the priests of
the house of	the temple of
the threshold of	the doorway
in Ashdod	in Ashdod
day	ever since that time

1 Samuel 5:6

ULT	UST
And the hand of Yahweh was heavy on the Ashdodites, and he devastated them and struck them with tumors, Ashdod and its borders.	*Then Yahweh made the people of Ashdod suffer greatly. A plague {of mice} destroyed their crops, and many people in the city and in the surrounding region got unhealthy growths on their skin.*

ULT And the hand of Yahweh was heavy on the Ashdodites
UST Then Yahweh made the people of Ashdod suffer greatly
(וַתִּכְבַּד יַד־יְהוָה אֶל־הָאַשְׁדּוֹדִים)

See the discussion of the term **hand** in the Introduction to 1 Samuel, and see how you translated the term in 4:8. Alternate translation: [And Yahweh used his power greatly against the Ashdodites]

Support Reference: Metonymy

ULT and he devastated them
UST A plague {of mice} destroyed their crops
(וַיְשַׁמֵּם)

This seems to be an implicit reference to a plague that **devastated** the crops in the area. The description of the guilt offering in 6:4 indicates that this was a plague of mice that came in great numbers and devoured the crops. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he sent a plague of mice that devoured their crops]

Support Reference: Assumed Knowledge and Implicit Information

ULT and struck them with tumors
UST and many people … got unhealthy growths on their skin
(וַיַּךְ אֹתָם בעפלים)

The word **tumors** refers to some kind of skin growth. The author distinguishes in 5:9 and 5:12 between people who were struck with this affliction and people who died, indicating that it was not immediately fatal. It could mean: (1) tumors, as in the ULT. (2) hemorrhoids. Alternate translation: [and struck them with hemorrhoids]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Ashdod and its borders**
UST in the city and in the surrounding region
(אֶת־אַשְׁדּוֹד וְאֶת־גְּבוּלֶיהָ)

The author is using the name **Ashdod** to represent the people who lived in that city, and he is using the term **borders** to represent "territories," since territories may be defined by their borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people of Ashdod and the surrounding territories]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the Ashdodites	the people of Ashdod
and he devastated them	A plague {of mice} destroyed their crops
Ashdod	in the city

1 Samuel 5:7

ULT	UST
And the men of Ashdod saw that {it was} thus, and they said, "The Box of the God of Israel should not stay with us, for his hand is severe against us and against Dagon our god."	*When the people of Ashdod saw what was happening, they cried out, "The god of the Israelites is severely punishing us and our god Dagon. So we cannot keep his sacred chest here!"*

ULT **And the men of Ashdod saw**
UST When the people of Ashdod saw
(וַיִּרְאוּ אַנְשֵׁי־אַשְׁדּוֹד)

Here the masculine term **men** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [And the people of Ashdod saw]

Support Reference: When Masculine Words Include Women

ULT **The Box of the God of Israel should not stay with us, for his hand is severe against us and against Dagon our god**
UST The god of the Israelites is severely punishing us and our god Dagon. So we cannot keep his sacred chest here
(לֹא־יֵשֵׁב אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל עִמָּנוּ כִּי־קָשְׁתָה יָדוֹ עָלֵינוּ וְעַל דָּגוֹן אֱלֹהֵינוּ)

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 hand of the God of Israel is severe against us and against Dagon our god, his Box should not stay with us]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for his hand is severe**
UST is severely punishing us … So
(כִּי־קָשְׁתָה יָדוֹ)

See how you translated the similar expression in the previous verse. Alternate translation: [for he is using his power greatly]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ashdod	Ashdod
The Box of the God of	The god of … his sacred chest

ULT	UST
Israel	the Israelites
our god	our god

1 Samuel 5:8

ULT	UST
So they sent and gathered all of the lords of the Philistines to them, and they said, "What shall we do with the Box of the God of Israel?" And they said, "Let the Box of the God of Israel go around {to} Gath." So they brought around the Box of the God of Israel.	*They summoned the five rulers of the Philistines and asked them, "What should we do with the sacred chest of the God of the Israelites?" The rulers replied, "Send the sacred chest to the city of Gath." So they moved it to Gath.*

ULT **Let the Box of the God of Israel go around {to} Gath**
UST Send the sacred chest to the city of Gath
(גַּ֥ת יִסֹּ֖ב אֲר֣וֹן אֱלֹהֵ֣י יִשְׂרָאֵ֑ל)

The people of Ashdod are speaking of **the Box of the God of Israel** as if it were a living thing that could **go around to Gath** by itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Have someone bring the Box of the God of Israel over to Gath]

Support Reference: Personification

ULT **So they brought around the Box of the God of Israel**
UST So they moved it to Gath
(וַיַּסֹּ֖בּוּ אֶת־אֲר֣וֹן אֱלֹהֵ֣י יִשְׂרָאֵ֑ל)

It might seem that the expression **brought around** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [So they brought the Box of the God of Israel]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **So they brought around the Box of the God of Israel**
UST So they moved it to Gath
(וַיַּסֹּ֖בּוּ אֶת־אֲר֣וֹן אֱלֹהֵ֣י יִשְׂרָאֵ֑ל)

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 brought the Box of the God of Israel to Gath]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and gathered	They summoned
the lords of	rulers of the

ULT	UST
the Philistines	Philistines
with the Box of the God of	with the sacred chest of the God of
Israel	the Israelites
the Box of the God of	the sacred chest
Israel	sacred
{to} Gath	to the city of Gath
the Box of the God of	it
Israel	it

1 Samuel 5:9

ULT	UST
And it happened after they brought it around that the hand of Yahweh was on the city, a very great tumult. And he struck the men of the city from small and unto great. And tumors broke out on them.	*But when they took the sacred chest to Gath, Yahweh made the people of that city suffer as well. This caused very great distress. Throughout the city, people of all ages died, and many others got unhealthy skin growths.*

ULT **And it happened**
UST But
(וַיְהִ֗י)

See how you translated this phrase in 1:12.

Support Reference: Introduction of a New Event

ULT **that the hand of Yahweh was on the city**
UST Yahweh made the people of that city suffer as well
(וַתְּהִ֤י יַד־יְהוָה֙ ׀ בָּעִ֔יר)

See how you translated the similar expression in 5:6. Alternate translation: [that Yahweh also used his power against that city]

Support Reference: Metonymy

ULT **a very great tumult**
UST This caused very great distress
(מְהוּמָ֥ה גְדוֹלָ֖ה מְאֹֽד)

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 this caused a very great tumult]

Support Reference: Ellipsis

ULT **And he struck**
UST died
(וַיַּ֨ךְ)

See the discussion of the term **struck** in the Introduction to 1 Samuel, and see how you translated the term in 4:2. Alternate translation: [And he killed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the men of the city**
UST Throughout the city, people
(אֶת־אַנְשֵׁי הָעִיר)

Here the masculine term **men** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [the people of the city]

Support Reference: When Masculine Words Include Women

ULT **from small and unto great**
UST of all ages
(מִקָּטֹן וְעַד־גָּדוֹל)

The author is speaking of two groups of people in order to mean them and everyone in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Here the words **small** and **great** could mean either "young" and "old" or "weak" and "powerful," but the meaning would be basically the same either way. Alternate translation: [regardless of their social condition]

Support Reference: Merism

ULT **on them**
UST and many others
(לָהֶם)

The pronoun **them** refers not to the **men** whom Yahweh **struck** but to other people in the city of Gath. It may be helpful to clarify this for your readers. Alternate translation: [on others of them] or [on other people in the city]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

1 Samuel 5:10

ULT	UST
So they sent the Box of God {to} Ekron. And it happened as the Box of God entered Ekron that the Ekronites cried out, saying, "They have brought around to me the Box of the God of Israel to kill me and my people!"	*So the people of Gath moved the sacred chest to the city of Ekron. But when some men from Gath carried the sacred chest into Ekron, the people there protested. They told the men, "You are going to cause us and our families to die by bringing the sacred chest of the god of the Israelites here!"*

ULT **So they sent**
UST So the people of Gath moved
(וַיְשַׁלְּחוּ)

The pronoun **they** refers to the people of Gath. It may be helpful to clarify this for your readers. Alternate translation: [So the people of Gath sent]

Support Reference: Pronouns — When to Use Them

ULT **saying**
UST They told the men
(לֵאמֹר)

See whether you chose to represent the term **saying** in 4:21, and if so, how you translated it.

Support Reference: Quotations and Quote Margins

ULT **They have brought around to me the Box of the God of Israel to kill me and my people**
UST You are going to cause us and our families to die by bringing the sacred chest of the god of the Israelites here
(הֵסַבּוּ אֵלַי אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל לַהֲמִיתֵנִי וְאֶת־עַמִּי)

The author is describing what each one of the **Ekronites** said. But since he is referring to a group of people and ascribes this quotation to a plural subject, it may be more natural in your language to use plural pronouns within the quotation. Alternate translation: [They have brought around to us the Box of the God of Israel to kill all of us]

Support Reference: Collective Nouns

ULT **They have brought around to me the Box of the God of Israel**
UST by bringing the sacred chest of the god of the Israelites here
(הֻסַּבּוּ אֵלַי אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל)

Here the people of Ekron are not using the pronoun **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [The Box of the God of Israel has been brought around to me] or [The Box of the God of Israel has been brought around to us]

Support Reference: Pronouns — When to Use Them

ULT **and my people**
UST and our families
(וְאֶת־עַמִּי)

By **people**, the Ekronites mean their families. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and my family]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of God	the sacred chest
{to} Ekron	to the city of Ekron
the Box of God	the sacred chest
Ekron	into Ekron
the Ekronites	the people there
that … cried out	protested
the Box of the God of	the sacred chest of the god of
the God of	the god of
Israel	the Israelites
to kill me	You are going to cause us … to die

1 Samuel 5:11

ULT	UST
And they sent and gathered all of the lords of the Philistines, and they said, "Send away the Box of the God of Israel that it may return to its place, and it will not kill me and my people!" For there was a tumult of death in all of the city. The hand of God {was} very heavy there.	*So the people of Ekron also summoned the Philistine rulers. When they came, the people said to them, "Send this sacred chest of the god of the Israelites back to its own place! Otherwise, it will cause us and our families to die!" There was great distress throughout the city because so many people were dying. God was punishing them very severely.*

ULT **and they said, "Send away the Box of the God of Israel that it may return to its place, and it will not kill me and my people!" For there was a tumult of death in all of the city**
UST When they came, the people said to them, "Send this sacred chest of the god of the Israelites back to its own place! Otherwise, it will cause us and our families to die!" There was great distress throughout the city because so many people were dying
(וַיֹּאמְרוּ שַׁלְּחוּ אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל וְיָשָׁב לִמְקֹמוֹ וְלֹא־יָמִית אֹתִי וְאֶת־עַמִּי כִּי־הָיְתָה מְהוּמַת־מָוֶת בְּכָל־הָעִיר)

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 there was a tumult of death in all of the city, they said, "Send away the Box of the God of Israel that it may return to its place, and it will not kill me and my people!"]

Support Reference: Connect — Reason-and-Result Relationship

ULT **me and my people**
UST us and our families
(אֹתִי וְאֶת־עַמִּי)

See how you translated the similar expression in the previous verse. Alternate translation: [me and my family] or [all of us]

Support Reference: Collective Nouns

ULT **The hand of God {was} very heavy there**
UST God was punishing them very severely
(כָּבְדָה מְאֹד יַד הָאֱלֹהִים שָׁם)

See how you translated the similar expression in 5:9. Alternate translation: [God was using his power greatly there]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and gathered	So the people of Ekron also summoned
the lords of	the … rulers
the Philistines	Philistine
the Box of the God of	this sacred chest of the god of
Israel	the Israelites
it will … kill	it will cause … to die
God	God

1 Samuel 5:12

ULT	UST
And the men who did not die were struck with tumors. And the cry of the city went up to the heavens.	*Some of the people in Ekron had already died, and the rest of the people were suffering badly because of unhealthy growths on their skin. The people of the city were wailing so loudly that other people far away could hear them.*

ULT **And the men**
UST and the rest of the people
(וְהָאֲנָשִׁים)

Here the masculine term **term** 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: [And the people]

Support Reference: When Masculine Words Include Women

ULT **with tumors**
UST because of unhealthy growths on their skin
(בעפלים)

See how you translated the term **tumors** in 5:6.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the city**
UST The people of the city
(הָעִיר)

The author is using the term **city** to represent the people who lived in the city. 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 **And the cry of the city went up to the heavens**
UST The people of the city were wailing so loudly that other people far away could hear them
(וַתַּעַל שַׁוְעַת הָעִיר הַשָּׁמָיִם)

The author is making an overstatement for emphasis. He is suggesting that this **cry** was so loud that it could be heard all the way up in the sky. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [And the cry of the city was so loud that it could be heard at a great distance]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the cry of	were wailing so loudly
to the heavens	that other people far away could hear them

1 Samuel 6

1 Samuel 6 Chapter Introduction

Structure and Formatting

This chapter continues the first section of the book, chapters 1–7, which describe Samuel as a religious leader of Israel. It concludes a story that provides background for how Samuel helped the Israelites genuinely worship Yahweh again. This chapter describes how the Philistines returned the Box of the Covenant to the Israelites in a way that confirmed that Yahweh had struck them with plagues to punish them for taking it.

The list of cities in 6:17

The list of cities in 1 Samuel 6:17 is similar to the list of kings in Joshua 12:9–24. If you have already translated the book of Joshua, see how you formatted that list. You may wish to format the list here similarly.

Religious and Cultural Concepts in This Chapter

Why did the Philistines send the Box back to Israel on a cart drawn by cows?

The Philistine leaders asked their priests what they should do with the Box. The priests said to send it back with an offering that showed they were sorry for taking it. The Philistines put the Box on a cart. They had two cows pull the cart, and they let them go wherever they wanted. Even though the cows had just given birth and were nursing their calves, they left their calves behind and walked straight to Israel, to the town of Beth Shemesh. This convinced the Philistines that Yahweh had indeed been punishing them with plagues for taking his Box. The people of Beth Shemesh sacrificed the cows as an offering to thank Yahweh that the Box was back in Israel.

Why did Yahweh kill many Israelites in the town of Beth Shemesh?

Yahweh killed many people in the town of Beth Shemesh because they looked into the Box of the Covenant. Those people had violated the sacred boundary around holy things that the law of Moses commanded the Israelites to observe.

1 Samuel 6:1

ULT	UST
And the Box of Yahweh was in the field of the Philistines seven months.	*The people of Philistia kept Yahweh's sacred chest in their area for seven months.*

ULT in the field of the Philistines
UST The people of Philistia … in their area
(בִּשְׂדֵה פְלִשְׁתִּים)

The author is using the term **field** to represent the territory of the Philistines. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the territory of the Philistines]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of Yahweh	Yahweh's sacred chest
the Philistines	The people of Philistia
months	for … months

1 Samuel 6:2

ULT	UST
And the Philistines called to the priests and to the diviners, saying, “What should we do with the Box of Yahweh? Cause us to know with what we should send it to its place.”	*Then they summoned their priests and their fortunetellers. They asked them, “We want to know how we should treat the sacred chest of Yahweh. Tell us what gift we should send with it back to its own land.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	they
And … called	Then … summoned
to the priests	their priests
and to the diviners	and their fortunetellers
with the Box of Yahweh	the sacred chest of Yahweh
Cause us to know	Tell us

1 Samuel 6:3

ULT	UST
And they said, "If you are sending away the Box of the God of Israel, do not send it away empty, but returning, return to him a guilt offering. Then you will be healed, and it will be known to you why his hand has not turned from you."	*Those men replied, "Since you are going to return the sacred chest of Israel's God, you must send a gift with it to show him that you are sorry for taking it. If you do that and your unhealthy skin growths go away, you will know for sure that it was Israel's God who was making you suffer, because you took his sacred chest."*

ULT **empty**
UST a gift
(רֵיקָֽם)

The priests and diviners assume that their listeners will know that by **empty**, they do not mean that the Philistines should put something inside the Box. They mean that the Philistines should send an offering along with the Box. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [without an accompanying offering]

Support Reference: Assumed Knowledge and Implicit Information

ULT **returning, return**
UST to show him that you are sorry for taking it
(הָשֵׁב תְּשִׁיבוּ)

The priests and diviners are repeating forms of the verb **return** 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: [be careful to return]

Support Reference: Reduplication

ULT **Then you will be healed, and it will be known to you why his hand has not turned from you**
UST If you do that and your unhealthy skin growths go away, you will know for sure that it was Israel's God who was making you suffer, because you took his sacred chest
(אָז תֵּרָפְאוּ וְנוֹדַע לָכֶם לָמָּה לֹא־תָסוּר יָדוֹ מִכֶּם)

While it sounds as if the priests and diviners are describing what will happen if the Philistines return the Box, they are actually stating a condition in which a second event will only take place if a first event takes place. It may be helpful to clarify this for your readers. Alternate translation: [If you are then healed, then it will be known to you why his hand has not turned from you]

Support Reference: Connect — Hypothetical Conditions

ULT **you will be healed, and it will be known to you**
UST and your unhealthy skin growths go away, you will know for sure
(תֵּרָפְאוּ וְנוֹדַע לָכֶם)

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [you will become healthy, and you will know]

Support Reference: Active or Passive

ULT **his hand has not turned from you**
UST it was Israel's God who was making you suffer, because you took his sacred chest
(לֹא־תָסוּר יָדוֹ מִכֶּם)

See the discussion of the term **hand** in the Introduction to 1 Samuel, and see how you translated the several occurrences of the term in the previous chapter. Alternate translation: [he has not stopped using his power against you]

Support Reference: Metonymy

> ULT **his hand has not turned from you**
> UST it was Israel's God who was making you suffer, because you took his sacred chest
> (לֹא־תָסוּר יָדוֹ מִכֶּם)

Since the priests and diviners are stating what the result would be if healing followed the return of the Box, they mean that the Philistines would know why Yahweh's had continued to make them suffer before they returned it. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [his hand has not turned from you before this] or [he has continued to use his power against you until now]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **his hand has not turned from you**
> UST it was Israel's God who was making you suffer, because you took his sacred chest
> (לֹא־תָסוּר יָדוֹ מִכֶּם)

The priests and diviners are speaking of Yahweh's **hand** as if it were a living thing that could have **turned** away from the Philistines by itself. If you decide to retain the term "hand" in your translation, if it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he has not turned his hand from you] or [he has not withdrawn his hand from you]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of the God of	the sacred chest of … God
Israel	Israel's
a guilt offering	to show him that you are sorry for taking it
and it will be known	will know for sure

1 Samuel 6:4

ULT	UST
And they said, "What {is} the guilt offering that we should return to him?" And they said, "From the number of the lords of the Philistines, five tumors of gold and five mice of gold, for one plague was to all of them and to your lords.	*The people of Philistia asked, "What kind of gift should we send?" Those men replied, "Since you people and your five rulers have suffered in the same ways, send the same number of gifts as the number of your rulers. Make five gold models of the unhealthy growths on your skin and five gold models of mice.*

ULT **From the number of the lords of the Philistines, five tumors of gold and five mice of gold, for one plague was to all of them and to your lords**

UST Since you people and your five rulers have suffered in the same ways, send the same number of gifts as the number of your rulers. Make five gold models of the unhealthy growths on your skin and five gold models of mice

(מִסְפַּר֙ סַרְנֵ֣י פְלִשְׁתִּ֔ים חֲמִשָּׁ֥ה עפלי זָהָ֖ב וַחֲמִשָּׁ֣ה עַכְבְּרֵ֣י זָהָ֑ב כִּי־מַגֵּפָ֤ה אַחַת֙ לְכֻלָּ֔ם וּלְסַרְנֵיכֶֽם)

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 one plague was to all of them and to your lords, from the number of the lords of the Philistines, five tumors of gold and five mice of gold]

Support Reference: Connect — Reason-and-Result Relationship

ULT **five tumors of gold and five mice of gold**

UST Make five gold models of the unhealthy growths on your skin and five gold models of mice

(חֲמִשָּׁ֥ה עפלי זָהָ֖ב וַחֲמִשָּׁ֣ה עַכְבְּרֵ֣י זָהָ֑ב)

The priests and diviners 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: [the offering should be five tumors of gold and five mice of gold]

Support Reference: Ellipsis

ULT **was to all of them**
UST you people
(לָכֶֽם)

The priests and diviners are using the word **them** to mean the people of Philistia. Since they are addressing those people directly, it may be more natural in your language to use a second-person pronoun rather than a third-person pronoun. Alternate translation: [was to all of you]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the guilt offering	gift
the lords of	rulers
the Philistines	your
gold	gold
gold	gold
plague	have suffered
and to your lords	and your five rulers

1 Samuel 6:5

ULT	UST
And you shall make images of your tumors and images of your mice, the ones destroying the land, and you shall give glory to the God of Israel. Perhaps he will lighten his hand from upon you and from upon your gods and from upon your land.	*Make models that represent the unhealthy skin growths and the mice that have been devouring your crops. Make them in order to honor the God of the Israelite people. If you do that, perhaps he will stop punishing you, your gods, and your land.*

ULT **the ones destroying the land**
UST that have been devouring your crops
(הַמַּשְׁחִיתִם אֶת־הָאָרֶץ)

The priests and diviners are using the term **land** to represent the crops that the land has produced. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the ones devouring your crops]

Support Reference: Metonymy

ULT **and you shall give glory to the God of Israel**
UST Make them in order to honor the God of the Israelite people
(וּנְתַתֶּם לֵאלֹהֵי יִשְׂרָאֵל כָּבוֹד)

The expression **give glory to the God of Israel** means that by sending these gifts, the Philistines will vindicate the justice of Yahweh by acknowledging that it was wrong for them to take his Box and that he was justified in punishing them with these plagues for doing that. See the similar use of this phrase in Joshua 7:19. Alternate translation: [and in that way you will be admitting to the God of Israel that you did wrong and that he was justified in punishing you with these plagues]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he will lighten his hand from upon you and from upon your gods and from upon your land**
UST he will stop punishing you, your gods, and your land
(יָקֵל אֶת־יָדוֹ מֵעֲלֵיכֶם וּמֵעַל אֱלֹהֵיכֶם וּמֵעַל אַרְצְכֶם)

The priests and diviners are using the term **hand** to represent power. Alternate translation: [he will stop using his power so severely to punish you and your gods and your land]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
images of	models that represent
and images of	and
the ones destroying	that have been devouring
the land	your crops
glory	honor
to the God of	the God of
Israel	the Israelite people
your gods	your gods
your land	your land

1 Samuel 6:6

ULT	UST
And why do you make your heart heavy, just as the Egyptians and Pharaoh made their heart heavy? When he dealt severely with them, did they not send them away, and they went?	*Do not be stubborn as Pharaoh and the Egyptians were. Remember that Yahweh finally made them suffer more than they could bear, and that they then allowed the Israelites to leave their land.*

ULT **And why do you make your heart heavy, just as the Egyptians and Pharaoh made their heart heavy? When he dealt severely with them, did they not send them away, and they went**

UST Do not be stubborn as Pharaoh and the Egyptians were. Remember that Yahweh finally made them suffer more than they could bear, and that they then allowed the Israelites to leave their land

(וְלָמָּה תְכַבְּדוּ אֶת־לְבַבְכֶם כַּאֲשֶׁר כִּבְּדוּ מִצְרַיִם וּפַרְעֹה אֶת־לִבָּם הֲלוֹא כַּאֲשֶׁר הִתְעֲלֵל בָּהֶם וַיְשַׁלְּחוּם וַיֵּלֵכוּ)

The priests and diviners 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 you should not make your heart heavy, just as the Egyptians and Pharaoh made their heart heavy! When he dealt severely with them, they certainly sent them away, and they went!]

Support Reference: Rhetorical Question

ULT **your heart … their heart**

UST Do … be stubborn … were

(אֶת־לְבַבְכֶם & אֶת־לִבָּם)

Since the priests and diviners are referring to groups of people, the Philistines whom they are addressing and the Egyptians whom they are describing it might be more natural in your language to use the plural form of **heart** in both instances. Alternate translation: [your hearts … their hearts]

Support Reference: Collective Nouns

ULT **And why do you make your heart heavy, just as the Egyptians and Pharaoh made their heart heavy**

UST Do not be stubborn as Pharaoh and the Egyptians were

(וְלָמָּה תְכַבְּדוּ אֶת־לִבַּבְכֶם כַּאֲשֶׁר כִּבְּדוּ מִצְרַיִם וּפַרְעֹה אֶת־לִבָּם)

The priests and diviners are speaking as if a person could actually make his **heart** more **heavy**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And why are you being stubborn, just as the Egyptians and Pharaoh were stubborn?] or [So you should not be stubborn, in the way that the Egyptians and Pharaoh were stubborn!]

Support Reference: Metaphor

ULT **When he dealt severely with them, did they not send them away, and they went**

UST Remember that Yahweh finally made them suffer more than they could bear, and that they then allowed the Israelites to leave their land

(הֲלוֹא כַּאֲשֶׁר הִתְעַלֵּל בָּהֶם וַיְשַׁלְּחוּם וַיֵּלֵכוּ)

The pronoun **he** refers to Yahweh, the first instances of **them** and **they** refer to the Egyptians, and the second instances of **them** and **they** refer to the Israelites. It may be helpful to clarify this for your readers. Alternate translation: [When Yahweh dealt severely with the Egyptians, did the Egyptians not send the Israelites away, and the Israelites went?]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Egyptians	and the Egyptians
and Pharaoh	Pharaoh

1 Samuel 6:7

ULT	UST
And now, take and make a new cart, and two nursing cows upon which a yoke has not gone up. And you shall harness the cows to the cart, but you shall return their calves from behind them to the house.	*So this is what we advise you to do. Build a brand-new cart. Then get two cows that have very recently given birth to calves. They must be cows on which no one has ever put a yoke. Hitch those cows to the new cart. But keep their calves from following them by putting them securely in their pens.*

ULT **And now**
UST So this is what we advise you to do
(וְעַתָּה)

The phrase translated as **And now** was an expression that speakers in this culture commonly used to introduce their main topic 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 could indicate in some other way that this was the main point that the Philistine priests wanted to make. The UST models one way to do that.

Support Reference: Connecting Words and Phrases

ULT **take and make a new cart, and two nursing cows upon which a yoke has not gone up**
UST Build a brand-new cart. Then get two cows that have very recently given birth to calves. They must be cows on which no one has ever put a yoke
(קְחוּ וַעֲשׂוּ עֲגָלָה חֲדָשָׁה וּשְׁתֵּי פָרוֹת עָלוֹת אֲשֶׁר לֹא־עָלָה עֲלֵיהֶם עֹל)

Putting the sacred Box on a cart that had never been used for any other purpose, and having cows pull the cart that had never done pulling work before, were symbolic actions that treated the Box with special reverence. If it would be helpful to your readers, you could explain the significance of these actions. Alternate translation: [in order to treat the Box of the God of Israel with special reverence, take and make one new cart, and two nursing cows upon which a yoke has not gone up]

Support Reference: Symbolic Action

ULT **take and make**
UST Build
(קְחוּ וַעֲשׂוּ)

This phrase expresses a single idea by using two words connected with **and**. The word **take** tells in what way the priests and diviners wanted the Philistines to **make** this cart. They do not mean that they want the Philistines to take it somewhere before making it. Rather, the word **take** has the sense of "undertake," of taking measures to accomplish something. Alternate translation: [carefully make] or [prepare]

Support Reference: Hendiadys

ULT **and two nursing cows**
UST Then get two cows that have very recently given birth to calves
(וּשְׁתֵּי פָרוֹת עָלוֹת)

The priests and diviners 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 get two nursing cows]

Support Reference: Ellipsis

ULT **upon which a yoke has not gone up**
UST They must be cows on which no one has ever put a yoke
(אֲשֶׁר לֹא־עָלָה עֲלֵיהֶם עֹל)

The priests and diviners are using a common expression of their culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that have never been yoked] or [that have never pulled a plow]

Support Reference: Idiom

ULT **to the house**
UST securely in their pens
(הַבָּיְתָה)

While in this culture people sometimes did keep animals in a lower area of the house in which they lived, in this context, the term **house** probably refers to a stall or pen. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to their stalls]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cows	get … cows
a yoke	a yoke
the cows	those cows
to the house	securely in their pens

1 Samuel 6:8

ULT	UST
And you shall take the Box of Yahweh and put it into the cart, and you shall set the objects of gold that you are returning to him {as} a guilt offering in a box by its side. And you shall send it away, that it may go.	*Put their God's sacred chest on the cart along with the gold models you are sending to him. Put them in a small box alongside the sacred chest. These gold objects will be an offering to acknowledge to the God of the Israelites that he was right to punish you for taking his sacred chest. Then send the cows down the road and let them go wherever they want.*

ULT **And you shall send it away, that it may go**
UST Then send the cows down the road and let them go wherever they want
(וְשִׁלַּחְתֶּם אֹתוֹ וְהָלָךְ)

The pronoun **it** refers in both instances to the **cart**. But since the cart would not be able to **go** anywhere by itself, the priests and diviners mean that the Philistines are to let the cows pulling the cart go in any direction they wish. If it would be clearer in your language, you could use a plural pronoun instead that would refer back to the cows described in the previous verse. Alternate translation: [And you shall send them away, that they may go]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of Yahweh	their God's sacred chest
gold	models
{as} a guilt offering	These gold objects will be an offering to acknowledge to the God of the Israelites that he was right to punish you for taking his sacred chest
in a box	in a small box

1 Samuel 6:9

ULT	UST
And you shall look; if it goes up the way of its border, {to} Beth Shemesh, he has done this great harm to us. But if not, then we will know that his hand has not touched us; it has happened to us {by} chance."	*Then watch the cart as the cows pull it. If they pull it back into the territory of the Israelites, to the town of Beth Shemesh, then we will know that it was their God who caused these terrible plagues to afflict us. But if the cows do not pull the cart there, then we will know that the God of the Israelites has not been punishing us for taking his sacred chest. We will know that it was just a coincidence that we got unhealthy skin growths and mice ate our crops at the same time."*

ULT **if it goes up the way of its border**
UST If they pull it back into the territory of the Israelites
(אִם־דֶּרֶךְ גְּבוּלוֹ יַעֲלֶה)

As in the previous verse, the pronoun **it** refers to the cart that the cows will be pulling, while the pronoun **its** refers to the Box of Yahweh. If you used plural pronouns in the previous verse to refer to the cows rather than the cart, you can do the same thing here. Alternate translation: [if they go up the way of its border] or [if the cows pull the cart back up to the place where the Box belongs]

Support Reference: Pronouns — When to Use Them

ULT **if it goes up**
UST If they pull it
(יַעֲלֶה & אִם)

As the author reports in his own language what the Philistine priests and diviners said, he characteristically marks this travel description for change in elevation by saying **up**. See the discussion of this in the Introduction to 1 Samuel, and see how you translated the comparable expression in 1:3. Alternate translation: [if it goes] or [if they go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **its border**
> UST back into the territory of the Israelites
> (גְּבוּלֹו)

The priests and diviners are using the term **border** to represent "territory," since a territory is enclosed by borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [its territory]

Support Reference: Metonymy

> ULT **But if not**
> UST But if the cows do not pull the cart there
> (וְאִם־לֹא)

The priests and diviners 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: [But if it does not go up the way of its border] or [But if the cows do not pull the cart back into the territory where the Box belongs]

Support Reference: Ellipsis

> ULT **his hand has not touched us**
> UST the God of the Israelites has not been punishing us for taking his sacred chest
> (לֹא יָדוֹ נָגְעָה בָּנוּ)

The term **hand** has the same meaning here as in 6:3. See how you translated it there. Alternate translation: [he has not been using his power against us]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} Beth Shemesh	to the town of Beth Shemesh
then we will know	then we will know

1 Samuel 6:10

ULT	UST
And the men did thus, for they took two nursing cows, and they harnessed them to the cart, but they shut up their calves in the house.	*So the people did what the priests and diviners told them to do. They got two cows that had just had calves and were nursing them. They hitched them to a new cart that they made. But they put those calves securely in their pens.*

ULT for they took two nursing cows, and they harnessed them to the cart
UST They got two cows that had just had calves and were nursing them. They hitched them to a new cart that they made
(וַיִּקְחוּ שְׁתֵּי פָרוֹת עָלוֹת וַיַּאַסְרוּם בָּעֲגָלָה)

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: [for they made a new cart, and they took two nursing cows, and they harnessed them to the cart]

Support Reference: Assumed Knowledge and Implicit Information

ULT in the house
UST securely in their pens
(בַּבָּיִת)

See how you translated the term **house** in 6:7. Alternate translation: [in their stalls]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cows	cows
in the house	securely in their pens

1 Samuel 6:11

ULT	UST
And they set the Box of Yahweh in the cart and the box and the mice of gold and the images of their tumors.	*Then they put Yahweh's sacred chest in the cart along with a box containing the gold models they had made of the mice and the skin growths.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of Yahweh	Yahweh's sacred chest
the box	a box
gold … the	gold
images of	the … models they had made of

1 Samuel 6:12

ULT	UST
And the cows went straight in the way on the way of Beth Shemesh. They went in one path, going and lowing, and they did not turn {to} the right or {to} the left. And the lords of the Philistines were going after them unto the border of Beth Shemesh.	*Then the cows started walking, and they went straight down the road that led to Beth Shemesh. {Even though no one had ever yoked them before,} they did not pull in different directions. They were mooing the whole time {because they were distressed about their calves,} but they kept going forward down the road. The five rulers of the Philistine cities followed the cows until they reached the outskirts of Beth Shemesh.*

ULT **and lowing**
UST They were mooing … because they were distressed about their calves
(וְגָעוֹ)

The author assumes that readers will understand that the cows were **lowing** because they were upset about being separated from their calves. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do that.

Support Reference: Assumed Knowledge and Implicit Information

ULT **{to} the right or {to} the left**
UST but they kept going forward down the road
(יָמִין וּשְׂמֹאול)

The author is speaking of two directions in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in any direction]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the cows	the cows
Beth Shemesh	Beth Shemesh
And the lords of	The five rulers of
the Philistines	the Philistine cities
Beth Shemesh	Beth Shemesh

1 Samuel 6:13

ULT	UST
Now Beth Shemesh was harvesting the harvest of wheat in the valley. And they lifted up their eyes, and they saw the Box, and they rejoiced to see {it}.	*At that time, the people of Beth Shemesh were harvesting wheat in the valley outside their city. When the cows came along the road, they looked up and saw the sacred chest on the cart the cows were pulling. They were extremely happy when they saw it.*

ULT **Now Beth Shemesh was harvesting the harvest of wheat in the valley**
UST At that time, the people of Beth Shemesh were harvesting wheat in the valley outside their city
(וּבֵית שֶׁמֶשׁ קֹצְרִים קְצִיר־חִטִּים בָּעֵמֶק)

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 Beth Shemesh was harvesting the harvest of wheat**
UST At that time, the people of Beth Shemesh were harvesting wheat
(וּבֵית שֶׁמֶשׁ קֹצְרִים קְצִיר־חִטִּים)

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: [Now Beth Shemesh was harvesting wheat]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Now Beth Shemesh was harvesting**
UST At that time, the people of Beth Shemesh were harvesting
(וּבֵית שֶׁמֶשׁ קֹצְרִים)

As the plural pronouns in the next sentence show, the author is using the name **Beth Shemesh** to represent the people who lived in that town. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation, as in the UST: [Now the people of Beth Shemesh were harvesting]

Support Reference: Metonymy

> **ULT And they lifted up their eyes**
> **UST** When the cows came along the road, they looked up
> (וַיִּשְׂאוּ אֶת־עֵינֵיהֶם)

The author is using a common expression of his culture to mean that the people of Beth Shemesh looked off into the distance. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they looked off into the distance]

Support Reference: Idiom

> **ULT And they lifted up their eyes**
> **UST** When the cows came along the road, they looked up
> (וַיִּשְׂאוּ אֶת־עֵינֵיהֶם)

The author means that the people did this when they heard the cows mooing loudly as they pulled the cart down the road toward them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And they heard cows mooing loudly as they pulled a cart, so they looked off into the distance to see what was happening]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Beth Shemesh	At that time, the people of Beth Shemesh
was harvesting	were harvesting
the harvest of	wheat
wheat	wheat
the Box	the sacred chest on the cart the cows were pulling
and they rejoiced	They were extremely happy

1 Samuel 6:14

ULT	UST
And the cart came into the field of Joshua the Bethshemite, and it stood still there. Now a great stone was there. And they broke up the wood of the cart, and they offered the cows {as} a burnt offering to Yahweh.	*The cows pulled the cart into the field of a man whose name was Joshua who lived in Beth Shemesh. They stopped alongside a large rock. Several men from the tribe of Levi lifted from the cart the sacred chest and the box next to it that contained the gold models. They put all those things on the large rock. Then the people smashed the cart and kindled a fire with the wood from it. They slaughtered the cows and burned their bodies on the fire completely as an offering to Yahweh. That day the people of Beth Shemesh offered to Yahweh many sacrifices that they completely burned and many other sacrifices. (vv14-15)*

ULT Joshua the Bethshemite

UST a man whose name was Joshua who lived in Beth Shemesh

(יְהוֹשֻׁעַ בֵּית־הַשִּׁמְשִׁי)

The word **Bethshemite** describes a person from the town of Beth Shemesh. Your language may have its own way of forming descriptive words from place names that you could use in your translation. You could also use plain language. The UST models one way to do that.

Support Reference: How to Translate Names

ULT Now a great stone was there

UST alongside a large rock

(וְשָׁם אֶבֶן גְּדוֹלָה)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	a man whose name was Joshua
the Bethshemite	who lived in Beth Shemesh
a … stone	a … rock
the cows	the cows
{as} a burnt offering	as an offering

ULT	UST
to Yahweh	to Yahweh

1 Samuel 6:15

ULT	UST
Now the Levites had taken down the Box of Yahweh and the box that {was} with it, in which were the objects of gold, and they had set {them} on the great stone. And the men of Beth Shemesh offered burnt offerings and sacrificed sacrifices on that day to Yahweh.	*The cows pulled the cart into the field of a man whose name was Joshua who lived in Beth Shemesh. They stopped alongside a large rock. Several men from the tribe of Levi lifted from the cart the sacred chest and the box next to it that contained the gold models. They put all those things on the large rock. Then the people smashed the cart and kindled a fire with the wood from it. They slaughtered the cows and burned their bodies on the fire completely as an offering to Yahweh. That day the people of Beth Shemesh offered to Yahweh many sacrifices that they completely burned and many other sacrifices. (vv14-15)*

ULT **Now the Levites had taken down the Box of Yahweh and the box that {was} with it, in which were the objects of gold, and they had set {them} on the great stone**

UST into … Several men from the tribe of Levi lifted from the cart the sacred chest and the box next to it that contained the gold models. They put all those things on the large rock … and kindled a fire with the wood from it

(וְהַלְוִיִּם הוֹרִידוּ ׀ אֶת־אֲרוֹן יְהוָה וְאֶת־הָאַרְגַּז אֲשֶׁר־אִתּוֹ אֲשֶׁר־בּוֹ כְּלֵי־זָהָב וַיָּשִׂמוּ אֶל־הָאֶבֶן הַגְּדוֹלָה)

After making a summary statement in the last sentence of the previous verse, in this verse the author describes the same events in more detail in order to specify that the people of Beth Shemesh did not break up the cart with the Box of God still in it. In effect, he 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. You could do that by creating a verse bridge. The UST models one way to do that.

Support Reference: Verse Bridges

ULT **and they had set {them} on the great stone**
UST into … They put all those things on the large rock
(וַיָּשִׂמוּ אֶל־הָאֶבֶן הַגְּדוֹלָה)

Setting the Box of Yahweh and the golden guilt offerings on this **great stone**, where they were presumably high above the people, was a symbolic action that showed honor to Yahweh. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and they had set them on top of the great stone in order to lift them up high as a way of honoring Yahweh]

Support Reference: Symbolic Action

ULT **and sacrificed sacrifices**
UST offered … and many other sacrifices
(וַיִּזְבְּחוּ זְבָחִים)

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 saying this. Alternate translation: [and offered sacrifices]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the Levites	Several men from the tribe of Levi
the Box of Yahweh	the sacred chest … and kindled a fire with the wood from it
gold	gold
stone	the … rock
Beth Shemesh	Beth Shemesh
burnt offerings	many sacrifices that they completely burned
and sacrificed	offered
sacrifices	and many other sacrifices
on … day	day
to Yahweh	to Yahweh

1 Samuel 6:16

ULT	UST
And the five lords of the Philistines saw, and they returned {to} Ekron on that day.	*The five rulers of the Philistines watched the Israelites do these things. Then they returned to Ekron on that same day.*

ULT **saw**
UST watched the Israelites do these things
(רָאוּ)

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: [saw the Israelites do this]

Support Reference: Ellipsis

ULT **and they returned {to} Ekron on that day**
UST Then they returned to Ekron on that same day
(וַיָּשֻׁבוּ עֶקְרוֹן בַּיּוֹם הַהוּא)

The author seems to mean that the lords of the Philistines had seen all they needed to see in order to be convinced that Yahweh had struck them with the plagues of mice and tumors for taking his sacred Box, and that was why they went back to their country **on that day**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and having seen all they needed to see to be convinced that Yahweh had caused the plagues, they returned to Ekron without staying in Israel any longer]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … lords of	The … rulers
the Philistines	of the Philistines
{to} Ekron	to Ekron
on … day	on … day

1 Samuel 6:17

ULT	UST
And these {are} the tumors of gold that the Philistines returned {as} a guilt offering to Yahweh: for Ashdod, one; for Gaza, one; for Ashkelon, one; for Gath, one; for Ekron, one.	*The Philistines had sent five gold models of skin growths as an offering to Yahweh to acknowledge that he was right to punish them for taking his sacred chest. The five gold models represented the people of their five cities: Ashdod, Gaza, Ashkelon, Gath, and Ekron.*

ULT **And these {are} the tumors of gold that the Philistines returned {as} a guilt offering to Yahweh**

UST The Philistines had sent five gold models of skin growths as an offering to Yahweh to acknowledge that he was right to punish them for taking his sacred chest

(וְאֵלֶּה טְחֹרֵי הַזָּהָב אֲשֶׁר הֵשִׁיבוּ פְּלִשְׁתִּים אָשָׁם לַיהוָה)

In this verse and the next one, the author is providing a concluding summary of the story of how the Philistines captured and then returned the Box of Yahweh. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **for Ashdod, one; for Gaza, one; for Ashkelon, one; for Gath, one; for Ekron, one**

UST The five gold models represented the people of their five cities: Ashdod, Gaza, Ashkelon, Gath, and Ekron

(לְאַשְׁדּוֹד אֶחָד לְעַזָּה אֶחָד לְאַשְׁקְלוֹן אֶחָד לְגַת אֶחָד לְעֶקְרוֹן אֶחָד)

Repeating the word **one** after the name of each of these cities might seem like extra information that would not be natural to express in your language. If so, you can state the word only once. Alternate translation: [one each for Ashdod, Gaza, Ashkelon, Gath, and Ekron]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	gold
the Philistines	The Philistines
{as} a guilt offering	as an offering … to acknowledge that he was right to punish them for taking his sacred chest
to Yahweh	to Yahweh
for Ashdod	The five gold models represented the people of their five cities: Ashdod
for Gaza	Gaza
for Ashkelon	Ashkelon

ULT	UST
for Gath for Ekron	Gath and Ekron

1 Samuel 6:18

ULT	UST
And the mice of gold {were} from the number of all of the cities of the Philistines {that were} to the five lords, from the city of fortification and to the village of the countryside and to the great Abel, on which they rested the Box of Yahweh. {It is} in the field of Joshua the Bethshemite to this day.	*The five gold models of mice were gifts from the people of the five cities that the five Philistine leaders rule. This included the people who lived in those cities and those who lived in the surrounding towns, all the way to {the border between Philistia and Israel that} the large rock {at Beth Shemesh marked}. People would later give that rock the name Abel. Men from the tribe of Levi placed the sacred chest on top of that rock. It is still there in the field that belonged to the man whose name was Joshua who lived in Beth Shemesh.*

ULT **from the city of fortification and to the village of the countryside**
UST This included the people who lived in those cities and those who lived in the surrounding towns
(מֵעִיר מִבְצָר וְעַד כְּפַר הַפְּרָזִי)

The author is not referring to a specific **city** or **village**. He means the Philistine cities and villages in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [from the cities of fortification and to the villages of the countryside]

Support Reference: Generic Noun Phrases

ULT **from the city of fortification**
UST This included the people who lived in those cities
(מֵעִיר מִבְצָר)

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

Support Reference: Abstract Nouns

ULT **and to the great Abel**
UST all the way to {the border between Philistia and Israel that} the large rock {at Beth Shemesh marked}. People would later give that rock the name Abel
(וְעַד ׀ אָבֵל הַגְּדוֹלָה)

The author assumes that his readers will know that the "great stone" he first mentioned in 6:14 was later given the name **Abel**, which means "mourning." The stone probably got that name because of the events that the author describes in the next verse, because of which, he says, the people "mourned." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and as far as the great stone that came to be called Abel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and to the great Abel**
UST all the way to {the border between Philistia and Israel that} the large rock {at Beth Shemesh marked}. People would later give that rock the name Abel
(וְעַד ׀ אָבֵל הַגְּדוֹלָה)

The context suggests that this stone marked the boundary between the territories of the Philistines and the Israelites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and as far as their border with Israel at the great stone that came to be called Abel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on which they rested**
UST Men from the tribe of Levi placed … on top of that rock
(אֲשֶׁר הִנִּיחוּ עָלֶיהָ)

The pronoun **they** refers to the Levites whom the author describes in 6:15. It may be helpful to clarify this for your readers. Alternate translation: [on which the Levites rested]

Support Reference: Pronouns — When to Use Them

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

See how you translated this phrase in 5:5. Alternate translation: [right up to the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	gold
the Philistines	Philistine
the … lords	the … leaders
fortification	those
the … Abel	to {the border between Philistia and Israel that} the … rock {at Beth Shemesh marked}. People would later give that rock the name Abel
the Box of Yahweh	the sacred chest
Joshua	to the man whose name was Joshua
the Bethshemite	who lived in Beth Shemesh
day	It is still there

1 Samuel 6:19

ULT	UST
But he struck among the men of Beth Shemesh because they looked into the Box of Yahweh. And he struck among the people 70 men, 50, 000 men. And the people mourned because Yahweh had struck a great striking among the people.	*But some of the people who lived in Beth Shemesh looked into Yahweh's sacred chest. Because of that, Yahweh caused 50,070 of them to die. The others who lived there mourned greatly because Yahweh had killed so many of those people.*

ULT **But he struck among the men of Beth Shemesh because they looked into the Box of Yahweh**

UST But some of the people who lived in Beth Shemesh looked into Yahweh's sacred chest. Because of that, Yahweh caused … to die

(וַיַּךְ בְּאַנְשֵׁי בֵית־שֶׁמֶשׁ כִּי רָאוּ בַּאֲרוֹן 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: [But because they looked into the Box of Yahweh, he struck among the men of Beth Shemesh]

Support Reference: Connect — Reason-and-Result Relationship

ULT **But he struck among the men of Beth Shemesh … And he struck among the people 70 men, 50, 000 men**

UST But some of the people who lived in Beth Shemesh … Yahweh caused 50,070 of them to die

(וַיַּךְ בְּאַנְשֵׁי בֵית־שֶׁמֶשׁ & וַיַּךְ בָּעָם שִׁבְעִים אִישׁ חֲמִשִּׁים אֶלֶף אִישׁ)

See how you translated the term **struck** in 4:2. Alternate translation: [But he killed some of the men of Beth Shemesh … And he killed 70 men, 50,000 men, among the people]

Support Reference: Metonymy

ULT **70 men, 50, 000 men**
UST 50,070 of them
(שִׁבְעִים אִישׁ חֲמִשִּׁים אֶלֶף אִישׁ)

Most Hebrew manuscripts, including the most ancient ones, have the reading that the ULT follows here. A few manuscripts read simply "70 men," fits the Hebrew grammar better. It also suits the historical context better, since Beth Shemesh was only a town. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

ULT **And the people mourned because Yahweh had struck a great striking among the people**
UST The others who lived there mourned greatly because Yahweh had killed so many of those people
(וַיִּתְאַבְּלוּ הָעָם כִּי־הִכָּה יְהוָה בָּעָם מַכָּה גְדוֹלָה)

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 struck a great striking among the people, the people mourned]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a great striking among the people**
UST so many of those people
(בָּעָם מַכָּה גְדוֹלָה)

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [had killed so many people]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Beth Shemesh	Beth Shemesh
into the Box of Yahweh	into Yahweh's sacred chest
And … mourned	mourned greatly
Yahweh	Yahweh

ULT	UST
Yahweh	Yahweh

1 Samuel 6:20

ULT	UST
And the men of Beth Shemesh said, "Who is able to stand to the face of Yahweh, this holy God? And to whom will he go up from upon us?"	*Then the people who lived in Beth Shemesh said, "Since Yahweh is such a holy God, he will eventually kill all of us {to punish us for being sinful} if his sacred chest remains here! We must send his sacred chest to the people who live in some other place!"*

ULT **Who is able to stand to the face of Yahweh, this holy God? And to whom will he go up from upon us**
UST Since Yahweh is such a holy God, he will eventually kill all of us {to punish us for being sinful} if his sacred chest remains here! We must send his sacred chest to the people who live in some other place
(מִי יוּכַל לַעֲמֹד לִפְנֵי יְהוָה הָאֱלֹהִים הַקָּדוֹשׁ הַזֶּה וְאֶל־מִי יַעֲלֶה מֵעָלֵינוּ)

The people of Beth Shemesh are using the question form for emphasis. If a speaker of your language would not use that form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [No one is able to stand to the face of Yahweh, this holy God! He must go up from us to someone else!]

Support Reference: Rhetorical Question

ULT **Who is able to stand to the face of Yahweh**
UST Since Yahweh … he will eventually kill all of us {to punish us for being sinful} if his sacred chest remains here
(מִי יוּכַל לַעֲמֹד לִפְנֵי יְהוָה)

See how you translated the similar expression in 1:12. Alternate translation: [Who is able to stand in the presence of Yahweh]

Support Reference: Metonymy

ULT **to stand**
UST he will eventually kill all of us {to punish us for being sinful} if his sacred chest remains here
(לַעֲמֹד)

The context shows that here the term **stand** means "remain alive." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to remain alive]

Support Reference: Assumed Knowledge and Implicit Information

ULT And to whom will he go up from upon us
UST We must send his sacred chest to the people who live in some other place
(וְאֶל־מִי יַעֲלֶה מֵעָלֵינוּ)

The people of Beth Shemesh are using the pronoun **he**, meaning Yahweh, to represent the Box of Yahweh, in which they recognize him to be present in a special way. From their perspective, if they send the Box away, that will be like Yahweh leaving them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And to whom can we send Yahweh's Box from here]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Beth Shemesh	Beth Shemesh
Yahweh	Since Yahweh
holy	holy
God	a … God

1 Samuel 6:21

ULT	UST
And they sent messengers to the dwellers of Kiriath Jearim, saying, “The Philistines have returned the Box of Yahweh. Come down and bring it up to you.”	*They sent messengers to the people who lived in the city of Kiriath Jearim. They told them, “The people of Philistia have sent Yahweh’s sacred chest back to us. Come here and take it to your city.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
messengers	messengers
The Philistines	The people of Philistia
the Box of Yahweh	Yahweh’s sacred chest

1 Samuel 7

1 Samuel 7 Chapter Introduction

Structure and Formatting

This chapter concludes the section of the book that is dedicated primarily to describing Samuel as a leader of Israel. It has three main parts.

The first part continues a story that begins in 6:19. It includes 7:1–2. It tells the story of how the Box of Yahweh was moved from Beth Shemesh to Kiriath Jearim. (There is a chapter break in the middle of the story. However, the chapter divisions were added to the Bible many centuries after it was written, and they do not always correspond to the natural literary structure of its books. Be sure that it is clear in your translation that 6:19–7:2 is a single story.)

The second part, 7:3–14, then tells the story of how Samuel led the Israelites to rededicate themselves to Yahweh so that they could defeat the Philistines and recover territory that the Philistines had captured from them.

The third part, 7:15–17, then concludes the story of Samuel as the leader of Israel by giving a general summary of his activities.

Religious and Cultural Concepts in This Chapter

Pouring out water on the ground

In 7:6, the Israelites draw water from a well and pour it onto the ground in the presence of Yahweh. This was a symbolic action, but its significance is not entirely clear, since this action occurs nowhere else in the Bible. It may have been symbolic of the Israelites pouring out their hearts to Yahweh in repentance. It may also have been a way in which the Israelites acknowledged their own weakness and powerlessness, portraying themselves as like “water spilled upon the ground, which cannot be gathered” up again (as the Bible says in 2 Samuel 14:14). Since the meaning is not clear, it would probably

best not to suggest the significance of the action in the text of your translation. However, if it would be helpful to your readers, you could describe these possibilities in a footnote.

Sacrificing a young lamb

In 7:9, Samuel sacrifices a very young lamb as a whole burnt offering as he is praying and asking Yahweh to help the Israelites defeat the Philistines. The choice of this animal for a sacrifice seems to have been symbolic. Some interpreters have suggested that it represented the nation of Israel as if it were new-born as a result of its rededication to Yahweh. Other interpreters have suggested that a very young animal could represent a pure and innocent sacrifice. In this case as well, since the meaning is not clear, it would probably best not to suggest the significance of the action in the text of your translation. But if it would be helpful to your readers, you could describe these possibilities in a footnote.

Translation Issues in This Chapter

The significance of the name Beth Kar

In 7:11, the author says that the Israelites pursued and killed the fleeing Philistines “unto below Beth Kar.” This suggests that suggests that Beth Kar was the name of a settlement that was built on a hill. The fleeing Philistine soldiers were apparently able to find safety on this height, and so the Israelites soldiers ended their pursuit there. The word “Kar” means “lamb” in Hebrew, and one possibility is that the Israelites gave the name Beth Kar, “House of the Lamb,” to this place after the battle, alluding to the lamb that Samuel had sacrificed while asking Yahweh to help the Israelites defeat the Philistines. You could reflect this possibility in your translation by saying something like “as far as the bottom of the hill that the Israelites later called Beth Kar” and explaining the meaning of the name in a footnote. However, it is significant that while the author explains the meaning of the name Ebenezer in the next verse, he does not explain the meaning of the name Beth Kar here. Accordingly, you may wish simply to express the name Beth Kar in your translation, spelling it the way it sounds in your language, and not say anything about when the place got this name or what it means.

1 Samuel 7:1

ULT	UST
And the men of Kiriath Jearim came and lifted up the Box of Yahweh and brought it to the house of Abinadab on the hill. And they consecrated Eleazar his son to keep the Box of Yahweh.	*When the men of Kiriath Jearim received the message, they came to Beth Shemesh and took the sacred chest of Yahweh. They took it to the house of a man whose name was Abinadab. He lived on a hill. They gave Abinadab's son Eleazar the special duty of taking care of the chest.*

ULT **to the house of Abinadab on the hill**
UST to the house of a man whose name was Abinadab. He lived on a hill
(אֶל־בֵּ֣ית אֲבִינָדָ֔ב בַּגִּבְעָ֑ה)

The men of Kiriath Jearim probably took the Box to this **house** on a **hill** in order to show honor and respect to Yahweh through the symbolic action of placing his Box in a high and secure location. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [respectfully to the house of Abinadab on the hill, where it was high and secure]

Support Reference: Symbolic Action

ULT **on the hill**
UST He lived on a hill
(בַּגִּבְעָ֑ה)

The author assumes that his readers will know that by **on the hill**, he means a certain hill within the city of Kiriath Jearim. Since modern readers would not recognize the identity of this hill, it may be more natural to speak of it in more general terms. Alternate translation: [which was on a hill]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of Yahweh	the sacred chest of Yahweh
the house of	the house of
they consecrated	They gave … the special duty of
Eleazar	Eleazar
to keep	taking care of
the Box of Yahweh	the chest

1 Samuel 7:2

ULT	UST
And it happened from the day of the dwelling of the Box in Kiriath Jearim that the days were many, and they were 20 years. And all of the house of Israel lamented after Yahweh.	*The sacred chest remained in Kiriath Jearim for a long time, for 20 years. During that time, the Israelite people were very sorry that Yahweh was not helping them anymore.*

ULT **And it happened**
UST remained
(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 **that the days were many, and they were 20 years**
UST for a long time, for 20 years
(וַיִּרְבּוּ הַיָּמִים וַיִּהְיוּ עֶשְׂרִים שָׁנָה)

The author is using the term **days** to represent time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that a long time passed, 20 years in fact]

Support Reference: Metonymy

ULT **all of the house of Israel**
UST the Israelite people
(כָּל־בֵּית יִשְׂרָאֵל)

Here, **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 Israel** figuratively means all the people descended from the patriarch Jacob, who was also known as Israel. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [all of the Israelites]

Support Reference: Metaphor

ULT **all of the house of Israel**
UST the Israelite people
(כָּל־בֵּ֣ית 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: [people throughout Israel]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the day of	remained
the Box	The sacred chest
the days	for a long time
were … years	years
the house of Israel	the Israelite people
And … lamented	During that time … were very sorry
Yahweh	Yahweh

1 Samuel 7:3

ULT	UST
And Samuel spoke to all of the house of Israel, saying "If with all of your heart you are returning to Yahweh, remove the gods of the foreigner and the Ashtoreths from your midst and direct your heart toward Yahweh and serve him alone, and he will deliver you from the hand of the Philistines."	*Then Samuel said to all the Israelite people, "If you truly want Yahweh to be your God again, you must get rid of the idols you have that represent foreign gods. You must also get rid of the statues you have that represent the goddess Ashtoreth. You must resolve to worship only Yahweh. If you do that, he will enable you to stop the Philistines from oppressing you."*

ULT And Samuel spoke
UST Then Samuel said
(וַיֹּ֥אמֶר שְׁמוּאֵ֖ל)

The author assumes that his readers will know that Samuel **spoke** these things as he traveled around the country, as 7:16 describes. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And as Samuel traveled around the country, he spoke]

Support Reference: Assumed Knowledge and Implicit Information

ULT all of the house of Israel
UST all the Israelite people
(כָּל־בֵּ֥ית יִשְׂרָאֵ֛ל)

See how you translated the same expression in 7:2. Alternate translation: [all of the Israelites] or [people throughout Israel]

Support Reference: Metaphor

ULT with all of your heart … your heart
UST truly … You must resolve
(בְּכָל־לְבַבְכֶ֗ם & לְבַבְכֶם)

Since Samuel is referring to a group of people, it might be more natural in your language to use the plural form of **heart**. Alternate translation: [with all of your hearts … your hearts]

Support Reference: Collective Nouns

ULT **with all of your heart you are returning to Yahweh**
UST you truly want Yahweh to be your God again
(בְּכָל־לְבַבְכֶם אַתֶּם שָׁבִים אֶל־יְהוָֹה)

Samuel is speaking as if **returning to Yahweh** were traveling to a physical location. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you are sincerely recommitting yourselves to worshiping and obeying Yahweh]

Support Reference: Metaphor

ULT **the gods of the foreigner**
UST the idols you have that represent foreign gods
(אֶת־אֱלֹהֵי הַנֵּכָר)

Samuel 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: [the gods of foreigners] or [the gods that foreigners worship]

Support Reference: Generic Noun Phrases

ULT **and direct your heart toward Yahweh**
UST You must resolve … Yahweh
(וְהָכִינוּ לְבַבְכֶם אֶל־יְהוָֹה)

Samuel is speaking as if the **heart** of a person were something that he could **direct** toward something. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and commit yourselves to worshiping and obeying Yahweh]

Support Reference: Metaphor

ULT **from the hand of the Philistines**
UST the Philistines from oppressing
(מִיַּד פְּלִשְׁתִּים)

The author is using the term **hand** to represent power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the power of the Philistines]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
the house of Israel	the Israelite people
are returning	want … to be your God again

ULT	UST
Yahweh	Yahweh
the gods of	the idols you have that represent
the foreigner	foreign gods
and the Ashtoreths	You must also get rid of the statues … that represent the goddess Ashtoreth
Yahweh	Yahweh
and serve him	to worship
and he will deliver	stop
the Philistines	the Philistines

1 Samuel 7:4

ULT	UST
And the sons of Israel removed the Baals and the Ashtoreths, and they served Yahweh alone.	*So the Israelites got rid of all their statues of the gods Baal and Ashtoreth, and they began to worship only Yahweh.*

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

See how you translated the similar expression in 2:28. Alternate translation: [the Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
the Baals	all their statues of the gods Baal
the Ashtoreths	Ashtoreth
and they served	and they began to worship
Yahweh	Yahweh

1 Samuel 7:5

ULT	UST
And Samuel said, "Gather all of Israel to Mizpah, and I will pray for you to Yahweh."	*Then Samuel told them, "I want you Israelites to assemble at Mizpah. I will pray to Yahweh for you there."*

ULT And Samuel said
UST Then Samuel told them
(וַיֹּאמֶר שְׁמוּאֵל)

The author assumes that his readers will know that Samuel likely **said** this to Israelite leaders, since they would have the authority to **Gather** the people together. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Samuel told the Israelite leaders]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	them
Gather	I want you … to assemble
Israel	Israelites
to Mizpah	at Mizpah … there
and I will pray	I will pray
Yahweh	Yahweh

1 Samuel 7:6

ULT	UST
And they gathered at Mizpah, and they drew water and poured {it} to the face of Yahweh. And they fasted on that day, and they said there, "We have sinned against Yahweh." And Samuel judged the sons of Israel at Mizpah.	*So the Israelites assembled at Mizpah. They got water from a well and poured it out on the ground in Yahweh's presence. They did not eat any food on that day. They confessed that they had sinned against Yahweh. There at Mizpah Samuel settled disputes among the Israelites and made sure that they were obeying Yahweh.*

ULT and they drew water and poured {it} to the face of Yahweh
UST They got water from a well and poured it out on the ground in Yahweh's presence
(וַיִּשְׁאֲבוּ־מַ֙יִם וַיִּשְׁפְּכ֔וּ ׀ לִפְנֵ֖י יְהוָ֑ה)

See the discussion in the Introduction to this chapter of the possible significance of this action.

Support Reference: Symbolic Action

ULT to the face of Yahweh
UST in Yahweh's presence
(לִפְנֵ֖י יְהוָ֑ה)

See how you translated the similar expression in 1:12. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

ULT And they fasted on that day
UST They did not eat any food on that day
(וַיָּצ֣וֹמוּ בַיּ֣וֹם הַה֔וּא)

This was a symbolic action that showed the Israelites were humble and repentant before Yahweh. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And they showed their sorrow for their sins by not eating any food that day]

Support Reference: Symbolic Action

ULT **and they said there, “We have sinned against Yahweh**
UST They confessed that they had sinned against Yahweh
(וַיֹּאמְרוּ שָׁם חָטָאנוּ לַיהוָה)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [and they confessed there that they had sinned against Yahweh]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they gathered	So the Israelites assembled
at Mizpah	at Mizpah
Yahweh	Yahweh’s
And they fasted	They did not eat any food
on … day	on … day
We have sinned	they had sinned
against Yahweh	against Yahweh
Samuel	Samuel
And … judged	settled disputes among … and made sure that they were obeying Yahweh
Israel	the Israelites
at Mizpah	There at Mizpah

1 Samuel 7:7

ULT	UST
And the Philistines heard that the sons of Israel had gathered themselves at Mizpah, and the lords of the Philistines went up against Israel. And the sons of Israel heard, and they feared from the face of the Philistines.	*When the Philistines learned that the Israelite people had assembled at Mizpah, their rulers led their armies to attack the Israelites. When the Israelites learned that the Philistines were approaching them to attack them, they became very afraid.*

ULT and the lords of the Philistines went up against Israel
UST their rulers led their armies to attack the Israelites
(וַיַּעֲלוּ סַרְנֵי־פְלִשְׁתִּים אֶל־יִשְׂרָאֵל)

See the discussion in the Introduction to 1 Samuel of how Hebrew speakers and writers marked travel for change in elevation, and see how you translated the comparable expression in 1:3. Alternate translation: [and the lords of the Philistines invaded Israel]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT and they feared from the face of the Philistines
UST the Philistines were approaching them to attack them, they became very afraid
(וַיִּרְאוּ מִפְּנֵי פְלִשְׁתִּים)

In this context, the author, speaking of the Philistines collectively, seems to be using one part of a person, his **face**, to mean the entire person in the act of approaching. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they were afraid of the Philistines, who were approaching]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistines
the sons of Israel	the Israelite people
had gathered themselves	had assembled
at Mizpah	at Mizpah
the lords of	rulers
the Philistines	their
Israel	the Israelites
And the sons of Israel	the Israelites
and they feared	them, they became very afraid

ULT	UST
the Philistines	the Philistines

1 Samuel 7:8

ULT	UST
And the sons of Israel said to Samuel, "Do not cease from crying out for us to Yahweh our God, and may he save us from the hand of the Philistines!"	*They told Samuel, "Please keep on praying to Yahweh our God for us so that he will rescue us from the Philistine army!"*

ULT **Do not cease from crying out for us to Yahweh our God**
UST Please keep on praying to Yahweh our God for us
(אַל־תַּחֲרַשׁ מִמֶּנּוּ מִזְּעֹק אֶל־יְהוָה אֱלֹהֵינוּ)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the verb **cease**, which is negative in this context. Alternate translation: [Keep crying out for us to Yahweh our God]

Support Reference: Double Negatives

ULT **from the hand of the Philistines**
UST from the Philistine army
(מִיַּד פְּלִשְׁתִּים)

The author is using the term **hand** to represent power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the power of the Philistines]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of Israel	They
Samuel	Samuel
crying out	praying
Yahweh	Yahweh
our God	our God
and may he save us	so that he will rescue us
the Philistines	Philistine

1 Samuel 7:9

ULT	UST
And Samuel took a lamb of milk, and he offered it, a whole burnt offering to Yahweh. And Samuel cried out to Yahweh for Israel, and Yahweh answered him.	*So Samuel took a young lamb that was still nursing, and he killed it and offered it to Yahweh as a sacrifice by burning it up entirely on the altar. Then he pleaded with Yahweh to help the Israelites, and Yahweh did what he asked.*

> ULT **a lamb of milk**
> UST a young lamb that was still nursing
> (טָלֶה חָלָב אֶחָד)

The author is using the term **milk** to represent a lamb that was still young enough to be nursing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a nursing lamb]

Support Reference: Metonymy

> ULT **a lamb of milk**
> UST a young lamb that was still nursing
> (טָלֶה חָלָב אֶחָד)

See the discussion in the Introduction to this chapter of the possible significance of Samuel's choice of such a young lamb as a sacrifice.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
lamb of	lamb
a … burnt offering	as a sacrifice by burning it up … on the altar
to Yahweh … Yahweh	to Yahweh … Yahweh
to Yahweh … Yahweh	to Yahweh … Yahweh
Samuel	he
And … cried out	Then … pleaded
Israel	the Israelites
and Yahweh	Yahweh

1 Samuel 7:10

ULT	UST
And Samuel was offering the burnt offering, and the Philistines approached for battle with Israel. And Yahweh thundered with a great sound on that day against the Philistines, and he panicked them, and they were struck to the face of Israel.	*While Samuel was still burning the lamb as an offering, the Philistine army came near to attack the Israelites. But Yahweh caused it to thunder very loudly. The soldiers in the Philistine army became so frightened that they could no longer fight effectively. So the Israelite soldiers were able to defeat them completely.*

ULT **And Samuel was offering the burnt offering, and the Philistines approached for battle with Israel**

UST While Samuel was still burning the lamb as an offering, the Philistine army came near to attack the Israelites

(וַיְהִי שְׁמוּאֵל֙ מַעֲלֶ֣ה הָעוֹלָ֔ה וּפְלִשְׁתִּ֖ים נִגְּשׁ֣וּ לַמִּלְחָמָ֑ה בְּיִשְׂרָאֵ֔ל)

The author is using the words **And … and** to indicate that the Philistines **approached for battle** at the same time as when Samuel **was offering the burnt offering**. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [While Samuel was offering the burnt offering, the Philistines approached to attack Israel]

Support Reference: Connect — Simultaneous Time Relationship

ULT **and they were struck to the face of Israel**

UST So the Israelite soldiers were able to defeat them completely

(וַיִּנָּגְפ֥וּ לִפְנֵי יִשְׂרָאֵֽל)

The author is using one part of a person, his **face**, to mean the entire person in the act of fighting. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they were beaten by the Israelite soldiers]

Support Reference: Synecdoche

ULT and they were struck to the face of Israel
UST So the Israelite soldiers were able to defeat them completely
(וַיִּנָּגְפוּ לִפְנֵי 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: [and the Israelites defeated them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
offering	burning
the burnt offering	the lamb as an offering
and the Philistines	the Philistine army
with Israel	the Israelites
Yahweh	Yahweh
day	בַּיּוֹם (ORIG QUOTE)
against the Philistines	The soldiers in the Philistine army became so frightened
Israel	the Israelite soldiers

1 Samuel 7:11

ULT	UST
For the men of Israel went out from Mizpah, and they pursued the Philistines, and they struck them unto below Beth Kar.	*The Israelite men rushed out of Mizpah and killed many Philistine soldiers who were trying to run away. They chased them all the way to the bottom of the hill on which people had built the town of Beth Kar.*

ULT and they struck them
UST and killed
(וַיַּכּוּם)

See the discussion of the term **struck** in the Introduction to 1 Samuel, and see how you translated the term in 4:2. Alternate translation: [and they killed them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
Mizpah	Mizpah
the Philistines	many Philistine soldiers

1 Samuel 7:12

ULT	UST
And Samuel took a stone and set {it} up between Mizpah and between Shen. And he called its name Ebenezer, for he said, "Unto here has Yahweh helped us."	*After the battle, Samuel got a large stone and set it up between the city of Mizpah and the rocky cliff of Shen. He named the stone Ebenezer. He said, "Yahweh has helped us to defeat our enemies this far."*

ULT **And Samuel took a stone and set {it} up**
UST After the battle, Samuel got a large stone and set it up
(וַיִּקַּח שְׁמוּאֵל אֶבֶן אַחַת וַיָּשֶׂם)

This was a symbolic action that created a memorial to help people remember what Yahweh had done in this place. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And Samuel took a stone and set it up as a memorial]

Support Reference: Symbolic Action

ULT **Shen**
UST the rocky cliff of Shen
(הַשֵּׁן)

The word **Shen** means "crag" in Hebrew, and this could be a reference to a geographic feature rather than to a named settlement. Alternate translation: [the crag near the city]

Support Reference: How to Translate Names

ULT **And he called its name Ebenezer, for he said, "Unto here has Yahweh helped us**
UST He named the stone Ebenezer. He said, "Yahweh has helped us to defeat our enemies this far
(וַיִּקְרָא אֶת־שְׁמָהּ אֶבֶן הָעֶזֶר וַיֹּאמֶר עַד־הֲנָּה עֲזָרָנוּ 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. You may find it helpful to make the quotation indirect. Alternate translation: [In acknowledgment of how Yahweh had helped the Israelites up to that point, Samuel called the stone Ebenezer]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And he called its name**
UST He named the stone
(וַיִּקְרָא אֶת־שְׁמָהּ)

It might seem that the expression **called its name** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [And he called it]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Ebenezer**
UST Ebenezer
(אֶבֶן הָעֶזֶר)

The name **Ebenezer** means "stone of help." You could explain that in a footnote if it would be helpful to your readers.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
stone	large stone
Mizpah	the city of Mizpah
And he called	He named the stone
Yahweh	Yahweh

1 Samuel 7:13

ULT	UST
So the Philistines were subdued, and they did not resume again to enter into the border of Israel. And the hand of Yahweh was against the Philistines all of the days of Samuel.	*So the Israelites defeated the Philistines, and they stopped invading the land of Israel. During the time that Samuel was alive, Yahweh kept powerfully helping the Israelites defend themselves against the Philistines.*

ULT **So the Philistines were subdued, and they did not resume again to enter into the border of Israel**
UST So the Israelites defeated the Philistines, and they stopped invading the land of Israel
(וַיִּכָּנְעוּ הַפְּלִשְׁתִּים וְלֹא־יָסְפוּ עוֹד לָבוֹא בִּגְבוּל יִשְׂרָאֵל)

Here the author is saying what happened at the end of the story of how Yahweh helped the Israelites defeat the Philistines. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **So the Philistines were subdued**
UST So the Israelites defeated the Philistines
(וַיִּכָּנְעוּ הַפְּלִשְׁתִּים)

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 the Philistines]

Support Reference: Active or Passive

ULT **into the border of Israel**
UST the land of Israel
(בִּגְבוּל יִשְׂרָאֵל)

The author is using the term **border** to represent the territory of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into Israelite territory]

Support Reference: Metonymy

ULT And the hand of Yahweh was against the Philistines
UST Yahweh kept powerfully helping the Israelites defend themselves against the Philistines
(וְתְהִי יַד־יְהוָה בַּפְּלִשְׁתִּים)

The author is using the term **hand** to represent power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And Yahweh used his power against the Philistines]

Support Reference: Metonymy

ULT all of the days of Samuel
UST During the time that Samuel was alive
(כֹּל יְמֵי שְׁמוּאֵל)

The author is using the term **days** to represent a specific time, the lifetime of Samuel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [throughout Samuel's lifetime]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistines
Israel	Israel
Yahweh	Yahweh kept powerfully helping the Israelites defend themselves
against the Philistines	against the Philistines
the days of	During the time that … was alive
Samuel	Samuel

1 Samuel 7:14

ULT	UST
And the cities that the Philistines had taken from Israel returned to Israel, from Ekron and unto Gath, and Israel delivered their border from the hand of the Philistines. And peace was between Israel and between the Amorite.	*The Philistines had previously captured some towns that belonged to the Israelites. But the Israelite army was now able to recapture those towns. They were around the Philistine cities of Ekron and Gath. The Israelites recaptured the whole area right up to the limits of those cities. The Amorites also did not attack the Israelites during this time.*

ULT **And the cities that the Philistines had taken from Israel returned to Israel**
UST The Philistines had previously captured some towns that belonged to the Israelites. But the Israelite army was now able to recapture those towns
(וַתָּשַׁבְנָה הֶעָרִים אֲשֶׁר לָקְחוּ־פְלִשְׁתִּים מֵאֵת יִשְׂרָאֵל ׀ לְיִשְׂרָאֵל)

The author is speaking of **cities** as if they were living things that could return to their owner. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the Israelites regained control of the cities that the Philistines had captured]

Support Reference: Personification

ULT **their border**
UST the whole area right up to the limits of those cities
(גְּבוּלָן)

Since the author is referring to multiple areas around different cities, it might be more natural in your language to use the plural form of **border**. Alternate translation: [their borders]

Support Reference: Collective Nouns

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

The author is using the term **hand** to represent control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the control of]

Support Reference: Metonymy

ULT **And peace was between Israel and between the Amorite**
UST The Amorites also did not attack the Israelites during this time
(וַיְהִי שָׁלֹום בֵּין יִשְׂרָאֵל וּבֵין הָאֱמֹרִי)

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 the Israelites and Amorites lived peacefully with each other]

Support Reference: Abstract Nouns

ULT **the Amorite**
UST The Amorites
(הָאֱמֹרִי)

The author is not referring to a specific **Amorite**. He means Amorites in general. It may be more natural in your language to express this meaning by using a plural form as in the UST.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	The Philistines
Israel	the Israelites
to Israel	But the Israelite army was now able to recapture
from Ekron	They were around the Philistine cities of Ekron
Gath	Gath
Israel	The Israelites
delivered	recaptured
the Philistines	recaptured
peace	did not attack … during this time
Israel	the Israelites
the Amorite	The Amorites

1 Samuel 7:15

ULT	UST
And Samuel judged Israel all of the days of his life.	*Samuel continued to be the leader of the Israelite people until he died.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
And … judged	continued to be the leader of
Israel	the Israelite people
the days of	until he died

1 Samuel 7:16

ULT	UST
And he went according to year by year and went around Bethel and Gilgal and Mizpah, and he judged Israel {in} all of those places.	*Every year Samuel traveled around to the cities of Bethel, Gilgal, and Mizpah. In those cities, he listened to disputes between people and settled them.*

ULT according to year by year
UST Every year
(מִדֵּי שָׁנָה בְּשָׁנָה)

The author is using a common expression of his culture to mean that Samuel did this each year. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [annually]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
year	Every year
by year	Every year
Bethel	to the cities of Bethel
and Gilgal	Gilgal
and Mizpah	and Mizpah
and he judged	he listened to disputes … and settled them
Israel	between people

1 Samuel 7:17

ULT	UST
And his return was to Ramah, for his house was there, and there he judged Israel. And he built an altar there to Yahweh.	*After he settled disputes in each of those cities, he would return to Ramah, where he lived. He also listened to people's disputes there and settled them. He built an altar at Ramah {so that he could offer sacrifices to Yahweh}.*

ULT And his return was to Ramah, for his house was there

UST After he settled disputes in each of those cities, he would return to Ramah, where he lived (וּתְשׁוּבָתוֹ הָרָמָתָה כִּי־שָׁם בֵּיתוֹ)

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 Samuel's house was in Ramah, he always returned there]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was to Ramah	to Ramah
his house	where he lived
he judged	He … listened to … disputes … and settled them
Israel	people's
an altar	an altar
to Yahweh	so that he could offer sacrifices to Yahweh

1 Samuel 8

1 Samuel 8 Chapter Introduction

Structure and Formatting

This chapter begins a new part of the story. The focus of the book shifts from Samuel, who led Israel as a prophet and judge, to Saul, who led Israel as its first king. This section includes chapters 8–15. Chapter 8 describes how the people of Israel asked Samuel to appoint a king for them and Yahweh told him to agree. But Yahweh also told Samuel that the people's request showed a lack of trust in him and that he should warn the people about how the king would exploit them.

Religious and Cultural Concepts in This Chapter

The kingship in Israel

The law of Moses provided for Israel to have a king. Deuteronomy 17:14–20 described what kind of person this king needed to be and how he had to behave. But in these circumstances, the people had asked for a king for reasons other than the ones for which the law provided for one. 1 Samuel 12:12 shows that the Israelites were afraid because the army of the Ammonite king Nahash was trying to conquer their territories. They asked Samuel for a king who would "go out … and fight our battles." They wanted a king who was physically powerful and aggressive. Samuel warned them that a king of that kind would oppress them. But the people still wanted a king to lead their armies. They no longer trusted God to deliver them from their enemies, as he had done repeatedly during the time of Joshua and the judges. So while the kingship was not wrong in itself, the people's motives for asking for this kind of king in these circumstances were wrong.

1 Samuel 8:1

ULT	UST
And it happened, when Samuel had aged, that he appointed his sons judges of Israel.	*When Samuel became old, he appointed his sons to lead the people of Israel.*

ULT And it happened
UST When
(וַיְהִי)

See how you translated this phrase in 1:12.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
had aged	became old
that he appointed	he appointed
judges of	to lead
Israel	the people of Israel

1 Samuel 8:2

ULT	UST
And the name of his firstborn son was Joel, and the name of his second, Abijah, judges in Beersheba.	*Samuel had two sons. Joel was his older son and Abijah was his younger son. They settled people's disputes in the town of Beersheba.*

ULT and the name of his second, Abijah, judges in Beersheba
UST and Abijah was his younger son. They settled people's disputes in the town of Beersheba
(וְשֵׁם מִשְׁנֵהוּ אֲבִיָּה שֹׁפְטִים בִּבְאֵר שָׁבַע)

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 name of his second son was Abijah, and they both served as judges in Beersheba]

Support Reference: Ellipsis

ULT his second
UST was his younger son
(מִשְׁנֵהוּ)

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

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
firstborn	his older son
Joel	Joel was
Abijah	Abijah
judges	They settled people's disputes
in Beersheba	in the town of Beersheba

1 Samuel 8:3

ULT	UST
But his sons did not walk in his ways, for they turned aside after dishonest gain, and they took a bribe, and they turned aside justice.	*But Joel and Abijah were not honest like their father. They only wanted to get a lot of money. They accepted bribes, and they did not make honest decisions about people's disputes.*

ULT **But his sons did not walk in his ways**
UST But Joel and Abijah were not honest like their father
(וְלֹא־הָלְכ֥וּ בָנָ֖יו בדרכו)

The author is speaking as if **ways** were paths that Samuel's sons could walk on. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [But his sons did not live the way he had lived]

Support Reference: Metaphor

ULT **for they turned aside after dishonest gain**
UST They only wanted to get a lot of money
(וַיִּטּ֥וּ אַחֲרֵי֙ הַבָּצַ֔ע)

The author is speaking as if Samuel's sons were walking on a path but **turned** off it in order to go in the direction where **dishonest gain** was. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [instead, they tried to get money dishonestly]

Support Reference: Metaphor

ULT **a bribe**
UST bribes
(שֹׁ֑חַד)

The author is not referring to a specific **bribe**. He means bribes in general. It may be more natural in your language to express this meaning by using a plural form as in the UST.

Support Reference: Generic Noun Phrases

ULT and they turned aside justice
UST and they did not make honest decisions about people's disputes
(וַיַּטּוּ מִשְׁפָּט)

The author is speaking as if **justice** were something that Samuel's sons could have caused to leave a path that it was walking on. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they did not judge cases fairly]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
dishonest gain	They only wanted to get a lot of money
a bribe	bribes
and they turned aside	and they did not make honest decisions about
justice	people's disputes

1 Samuel 8:4

ULT	UST
And all of the elders of Israel gathered together, and they came to Samuel at Ramah.	*Finally, the Israelite leaders met in the town of Ramah to discuss the matter with Samuel.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	the … leaders
Israel	Israelite
And … gathered together	Finally … met
Samuel	Samuel
at Ramah	in the town of Ramah

1 Samuel 8:5

ULT	UST
And they said to him, "Behold, you yourself have aged, and your sons do not walk in your ways. Now appoint for us a king to judge us, like all of the nations."	*The leaders said to Samuel, "Now listen! You are now old, and your sons are not honest like you. So give us a king to rule over us, like the kings that other countries have!"*

ULT **Behold**
UST Now listen
(הִנֵּה)

See how you translated this term in 2:31.

Support Reference: Metaphor

ULT **and your sons do not walk in your ways**
UST and your sons are not honest like you
(וּבָנֶ֖יךָ לֹ֣א הָלְכ֣וּ בִדְרָכֶ֑יךָ)

See how you translated the similar expression in 8:3. Alternate translation: [and your sons do not live the way you have lived]

Support Reference: Metaphor

ULT **to judge us**
UST to rule over us
(לְשָׁפְטֵ֔נוּ)

By **us**, the Israelite elders mean themselves but perhaps not Samuel, since they are speaking of what they want the situation to be for themselves after he dies. So it may be appropriate to use the exclusive form of "us" in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you … have aged	are now old
appoint	give
a king	a king
to judge us	to rule over us
the nations	countries

1 Samuel 8:6

ULT	UST
And the thing was bad in the eyes of Samuel when they said, "Give to us a king to judge us." So Samuel prayed to Yahweh.	*Samuel thought it was wrong for them to ask him to give them a king to rule them. So he prayed to Yahweh about it.*

ULT And the thing was bad in the eyes of Samuel
UST Samuel thought it was wrong
(וַיֵּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל)

See the discussion in the Introduction to 1 Samuel of this use of the expression "in the eyes of." The author is using this common expression of his culture to refer to the judgment or opinion of Samuel. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And Samuel considered this request to be wrong]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … was bad	was wrong
Samuel	Samuel
a king	a king
to judge us	to rule them
Samuel	he
So … prayed	So … prayed … about it
Yahweh	Yahweh

1 Samuel 8:7

ULT	UST
And Yahweh said to Samuel, "Listen to the voice of the people according to all that they have said to you. For they have not rejected you, but they have rejected me from reigning over them.	*Yahweh answered him, "Do everything that these leaders have asked you to do. But recognize that by asking for a king, they are not really refusing to have your family continue to lead them. They are actually refusing to have me continue to be their king.*

ULT **Listen to the voice of the people**
UST Do … these leaders
(שְׁמַע בְּקוֹל הָעָם)

See the discussion of the term "listen" in the Introduction to 1 Samuel, and see how you translated the similar expression in 2:25. Alternate translation: [Obey the voice of the people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Listen to the voice of the people**
UST Do … these leaders
(שְׁמַע בְּקוֹל הָעָם)

The author is using the term **voice** to represent what the people asked for by using their collective voice. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Do what the people have asked for]

Support Reference: Metonymy

ULT **For**
UST But recognize that by asking for a king
(כִּי)

Here the word **For** introduces not a reason but a further observation. Alternate translation: [In fact]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Samuel	him
they have … rejected	they are … refusing to have
they have rejected	refusing to have … continue

ULT	UST
from reigning	to be … king

1 Samuel 8:8

ULT	UST
According to all of the deeds that they have done from the day I brought them up from Egypt and to this day, that they have forsaken me and served other gods, thus they are doing also to you.	*This is just like what they have been doing ever since I brought them out of Egypt. They have rejected me and worshiped other gods. Now they are also rejecting you in the same way.*

ULT **from the day**
UST ever since
(מִיּוֹם)

The author is using the term **day** in this phrase to represent a specific time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the day	ever since
from Egypt	out of Egypt
day	ever since
that they have forsaken me	They have rejected me
and served	and worshiped
gods	gods

1 Samuel 8:9

ULT	UST
And now, listen to their voice, only that warning, you shall warn them and declare to them the custom of the king who will reign over them."	*So this is what I want you to do. Appoint a king for them as they have asked. But warn them clearly and explain to them what privileges this king will claim for himself!"*

ULT And now
UST So this is what I want you to do
(וְעַתָּה)

See how you translated the expression "And now" in 6:7. Alternate translation: [So this is what I want you to do]

Support Reference: Idiom

ULT listen to their voice
UST Appoint a king for them as they have asked
(שְׁמַע בְּקוֹלָם)

See how you translated the similar expression in 8:7. Alternate translation: [do what they are asking for]

Support Reference: Assumed Knowledge and Implicit Information

ULT warning, you shall warn them
UST warn them clearly
(הָעֵד תָּעִיד בָּהֶם)

Yahweh is repeating forms of the verb **warn** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [you must warn them very strongly]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and declare	and explain
the custom of	what privileges … will claim for himself
the king	king
will reign	this

1 Samuel 8:10

ULT	UST
And Samuel told all of the words of Yahweh to the people requesting a king from him.	*So Samuel told the Israelite leaders who were asking him for a king what Yahweh had told him.*

ULT all of the words of Yahweh
UST what Yahweh had told him
(אֵת כָּל־דִּבְרֵי יְהוָה)

The author is using the term **words** to represent what Yahweh said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language.
Alternate translation: [everything that Yahweh had told him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
the words of Yahweh	Yahweh had told him
a king	for a king

1 Samuel 8:11

ULT	UST
And he said, "This will be the custom of the king who will reign over you. He will take your sons and appoint {them} for himself in his chariot and among his horsemen, and they will run to the face of his chariot.	*He said, "If a king rules over you, this is what he will do to you. He will force many of your sons to serve in his army as chariot drivers or as soldiers on horseback. He will make a large group of your sons run in front of his chariot.*

ULT **over you … your sons**
UST over you … many of your sons
(עֲלֵיכֶם אֶת־בְּנֵיכֶם)

The words **you** and **your** are plural here and through verse 18 because Samuel is addressing the Israelite elders, so use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **in his chariot**
UST to serve in his army as chariot drivers
(בְּמֶרְכַּבְתּוֹ)

Samuel is not referring to a specific **chariot**. He means chariots in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [to drive his chariots]

Support Reference: Generic Noun Phrases

ULT **and they will run to the face of his chariot**
UST He will make a large group of your sons run in front of his chariot
(וְרָצוּ לִפְנֵי מֶרְכַּבְתּוֹ)

This was a symbolic action that showed the king's power and authority by having servants run ahead of his chariot to clear the way and announce his coming. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and they will run ahead of his chariot to show everyone how important he is]

Support Reference: Symbolic Action

> ULT **to the face of his chariot**
> UST in front of his chariot
> (לִפְנֵי מֶרְכַּבְתּוֹ)

See the discussion of the phrase “to the face” in the Introduction to 1 Samuel, and see how you translated the phrase in 1:12. Alternate translation: [ahead of his chariot]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the custom of	what he will do to you
the king	If a king
will reign	rules
and appoint {them}	He will force
in his chariot	to serve in his army as chariot drivers
his chariot	his chariot

1 Samuel 8:12

ULT	UST
And {he will} appoint for himself commanders of thousands and commanders of fifties, and to plow his plowing, and to harvest his harvest, and to make the implements of his war and the implements of his chariot.	*He will make some of your sons officers who will command groups of a thousand soldiers or groups of fifty soldiers. But he will force others to plow his fields and then later harvest his crops. He will force still others to make military weapons and equipment for his chariots.*

ULT **and to plow his plowing, and to harvest his harvest, and to make the implements of his war and the implements of his chariot**

UST But he will force others to plow his fields and then later harvest his crops. He will force still others to make military weapons and equipment for his chariots

(וְלַחָרֵשׁ חֲרִישׁוֹ וְלִקְצֹר קְצִירוֹ וְלַעֲשׂוֹת כְּלֵי־מִלְחַמְתּוֹ וּכְלֵי רִכְבּוֹ)

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 will force some of them to plow his fields and harvest his crops, and he will force others to make weapons for his army and equipment for his chariots]

Support Reference: Ellipsis

ULT **and to plow his plowing, and to harvest his harvest**

UST But he will force others to plow his fields and then later harvest his crops

(וְלַחָרֵשׁ חֲרִישׁוֹ וְלִקְצֹר קְצִירוֹ)

For emphasis, Samuel 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 to do all his plowing and all his harvesting]

Support Reference: Poetry

ULT **his chariot**

UST his chariots

(רִכְבּוֹ)

Samuel is not referring to a specific **chariot**. He means chariots in general. It may be more natural in your language to express this meaning by using a plural form as in the UST.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And {he will} appoint	He will make
commanders of	officers who will command
and commanders of	or
and to plow	But he will force others to plow
his plowing	his fields
and to harvest	and then later harvest
his harvest	his crops
his chariot	his chariots

1 Samuel 8:13

ULT	UST
And he will take your daughters for perfumers and for cooks and for bakers.	*The king will also make some of your daughters work for him. They will have to make perfumes and cook food and bake bread for him.*

ULT for perfumers
UST They will have to make perfumes
(לְרַקָּחוֹת)

A **perfumer** is someone who makes substances such as oils that give off pleasant smells. If your readers would not be familiar with what a perfumer is, in your translation you could use the name of a similar occupation that your readers would recognize, or you could use a general expression. Alternate translation: [for people who make sweet-smelling oils]

Support Reference: Translate Unknowns

1 Samuel 8:14

ULT	UST
And your fields and your vineyards and your olive trees, the best {ones}, he will take and give to his servants.	*He will seize your best fields and vineyards and olive groves so that he can give them to his attendants.*

ULT **And your fields and your vineyards and your olive trees, the best {ones}, he will take and give to his servants**

UST He will seize your best fields and vineyards and olive groves so that he can give them to his attendants

(וְאֶת־שְׂדֹתֵיכֶם וְאֶת־כַּרְמֵיכֶם וְזֵיתֵיכֶם הַטּוֹבִים יִקַּח וְנָתַן לַעֲבָדָיו)

It may be more natural in your language to put the word **best**, which provides information about what kind of fields, vineyards, and olive trees the king will take, at the start of the verse with the information that he will take them. Alternate translation: [And he will take your best fields and vineyards and olive trees and give them to his servants]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your vineyards	vineyards
and your olive trees	and olive groves
the best {ones}	best
to his servants	to his attendants

1 Samuel 8:15

ULT	UST
And your seeds and your vintages, he will tithe and give to his officials and to his servants.	*The king will take one tenth of the grain and wine that you produce and distribute it among his own officers and attendants.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And your seeds	the grain
and your vintages	and wine that you produce
he will tithe	The king will take one tenth of
to his officials	among his own officers
and to his servants	and attendants

1 Samuel 8:16

ULT	UST
And your {male} servants and your maidservants and your young men, the best {ones}, and your donkeys, he will take and use for his work.	*He will also claim your best male and female servants and the strong young men in your household and make them work for him. He will also take your donkeys and use them to carry loads for him.*

ULT **And your {male} servants and your maidservants and your young men, the best {ones}, and your donkeys, he will take and use for his work**

UST He will also claim your best male and female servants and the strong young men in your household and make them work for him. He will also take your donkeys and use them to carry loads for him

(וְאֶת־עַבְדֵיכֶם֙ וְאֶת־שִׁפְחֹתֵיכֶ֔ם וְאֶת־בַּחוּרֵיכֶ֥ם הַטּוֹבִ֖ים וְאֶת־חֲמֹרֵיכֶ֑ם יִקַּ֕ח וְעָשָׂ֖ה לִמְלַאכְתּֽוֹ)

It may be more natural in your language to put the word **best**, which provides information about what kind of servants, young men, and donkeys the king will take, at the start of the verse with the information that he will take them. Alternate translation: [And he will take your best male servants and female servants and young men and donkeys and use them for his work]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your {male} servants	your best male
your maidservants	female servants
the best {ones}	strong
your donkeys	your donkeys
for his work	work for him … to carry loads for him

1 Samuel 8:17

ULT	UST
Your flock, he will tithe, and you yourselves will be to him for servants.	*He will take one tenth of your sheep and goats. It will be as if you are his slaves.*

ULT and you yourselves will be to him for servants
UST It will be as if you are his slaves
(וְאַתֶּם תִּהְיוּ־לוֹ לַעֲבָדִים)

Samuel is speaking as if the Israelites would literally become slaves to the king. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and in the end, it will be as if you are his slaves]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Your flock	your sheep and goats
he will tithe	He will take one tenth of
for servants	slaves

1 Samuel 8:18

ULT	UST
And you will cry out on that day from to the face of your king whom you have chosen for yourselves, but Yahweh will not answer you on that day."	*When all of this happens, you will complain loudly about the king whom you yourselves have chosen. But when that happens, Yahweh will make you keep serving the king you are complaining about."*

ULT **on that day … on that day**
UST When all of this happens … But when that happens
(בַּיּוֹם הַהוּא & בַּיּוֹם הַהִוא)

Samuel is using the term **day** to represent a specific time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at that time … at that time]

Support Reference: Metonymy

ULT **from to the face of your king**
UST about the king
(מִלִּפְנֵי מַלְכְּכֶם)

Samuel is using the term **face** to represent the presence of the king, which, as he has described, will be highly intrusive and oppressive. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for relief from the oppression of your king]

Support Reference: Metonymy

ULT **but Yahweh will not answer you**
UST Yahweh will make you keep serving the king you are complaining about
(וְלֹא־יַעֲנֶה יְהוָה אֶתְכֶם)

See the discussion of the term "answer" in the Introduction to 1 Samuel, and see how you translated the similar expression "listen to" in 8:7. Alternate translation: [but Yahweh will not do what you ask]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you will cry out	you will complain loudly
on … day	When all of this happens

ULT	UST
your king	the king
you have chosen	you … have chosen
Yahweh	Yahweh
on … day	But when that happens

1 Samuel 8:19

ULT	UST
But the people refused to listen to the voice of Samuel. And they said, "No! But surely a king will be over us.	*But despite everything Samuel told them, the people stubbornly insisted that they did not want any ruler other than a king.*

ULT **to the voice of Samuel**
UST Samuel told them
(בְּקוֹל שְׁמוּאֵל)

The author is using the term **voice** to represent what Samuel said by using his voice. If it would be helpful in your language, you could use an equivalent expression or plain language.
Alternate translation: [to what Samuel told them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
a king	a king

1 Samuel 8:20

ULT	UST
And we ourselves shall also be like all of the nations. And our king shall judge us and go out to our face and fight our battles."	*They told him, "We want to be like the other nations. We want a king to rule us and to lead our soldiers to fight against our enemies."*

ULT **and go out to our face and fight our battles**
UST and to lead our soldiers to fight against our enemies
(וְיָצָא לְפָנֵינוּ וְנִלְחַם אֶת־מִלְחֲמֹתֵנוּ)

The author is using the term **face** to represent the front of the army in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and go out ahead of us and fight our battles] or [and lead us into battle]

Support Reference: Metonymy

ULT **and go out to our face and fight our battles**
UST and to lead our soldiers to fight against our enemies
(וְיָצָא לְפָנֵינוּ וְנִלְחַם אֶת־מִלְחֲמֹתֵנוּ)

The elders are speaking of one person who would **fight** their **battles**, the king, to represent the whole army that would do this. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and go out ahead of our army as it fights its battles]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the nations	nations
our king	We want a king
And … shall judge us	to rule us

1 Samuel 8:21

ULT	UST
And Samuel heard all of the words of the people, and he spoke them in the ears of Yahweh.	*When Samuel heard everything that the people had said, he repeated it to Yahweh for him to hear.*

ULT all of the words of the people
UST everything that the people had said
(אֵת כָּל־דִּבְרֵי הָעָם)

The author is using the term **words** to represent what the people said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [everything that the people had said]

Support Reference: Metonymy

ULT in the ears of Yahweh
UST to Yahweh for him to hear
(בְּאָזְנֵי יְהוָה)

The author is using the term **ears** to represent hearing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for Yahweh to hear]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Yahweh	to Yahweh

1 Samuel 8:22

ULT	UST
And Yahweh said to Samuel, "Listen to their voice, and you shall make a king reign over them." And Samuel said to the men of Israel, "Go, a man to his city."	*Yahweh answered him, "Do what they are asking you to do. Appoint someone to be their king." So Samuel told the Israelite elders that they could all go home, because he would arrange for them to have a king.*

ULT **Listen to their voice**
UST Do what they are asking you to do
(שְׁמַע בְּקוֹלָם)

See how you translated the similar expression in 8:7. Alternate translation: [Do what they are asking for]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the men of Israel**
UST the Israelite elders
(אַנְשֵׁי יִשְׂרָאֵל)

The author assumes that his readers will know that by **the men of Israel**, he means the elders who had come to speak with Samuel. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the elders of Israel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And Samuel said to the men of Israel, "Go, a man to his city**
UST So Samuel told the Israelite elders that they could all go home, because he would arrange for them to have a king
(וַיֹּאמֶר שְׁמוּאֵל אֶל־אַנְשֵׁי יִשְׂרָאֵל לְכוּ אִישׁ לְעִירוֹ)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [And Samuel told the men of Israel to return to their cities]

Support Reference: Direct and Indirect Quotations

ULT **Go, a man to his city**
UST that they could all go home, because he would arrange for them to have a king
(לְכוּ אִישׁ לְעִירוֹ)

The author assumes that his readers will know that Samuel is dismissing the elders because he has agreed to do what they are asking. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [You can all go home now, because I will do what you are asking]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Go**
UST that they could … go … because he would arrange for them to have a king
(לְכוּ)

The implied "you" in the imperative **Go** is plural because Samuel is addressing the group of elders, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **a man to his city**
UST all … home
(אִישׁ לְעִירוֹ)

Samuel is not referring to a specific **man**. He means all of the men he is addressing. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [all of to your own cities]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Samuel	him
a king	to be … king
and you shall make … reign	Appoint someone
Samuel	Samuel
Israel	Israelite

1 Samuel 9

1 Samuel 9 Chapter Introduction

Structure and Formatting

This chapter continues the section of the book about Saul. It describes how Yahweh led Saul to come to the city where Samuel lived so that Samuel could tell him that Yahweh had chosen him to be the king of Israel.

Religious and Cultural Concepts in This Chapter

The locations of Shalishah and Shaalim

Saul came to Samuel's city because he had looking for some donkeys that belonged to his father and had wandered away. In 9:4, the author describes Saul passing through "the land of Shalishah" and "the land of Shaalim" as he searches for these donkeys. The locations of these places are no longer certain. We recommend that you simply use these names in your translation, spelling them the way they sound in your language, without suggesting any further identifying information about these places.

1 Samuel 9:1

ULT	UST
Now {there} was a man from Benjamin, and his name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a man, a Benjaminite, mighty of valor.	*Now there was a rich and influential man whose name was Kish. He belonged to the tribe of Benjamin. Kish was the son of Abiel, the grandson of Zeror, the great-grandson of Becorath, and the great-great-grandson of Aphiah. Kish lived within the territory of the tribe of Benjamin.*

ULT **Now {there} was a man from Benjamin**
UST Now there was a … man … He belonged to the tribe of Benjamin
(וַיְהִי־אִישׁ מִבְּנְיָמִן)

The author is using this phrase to introduce Saul as a new participant in the story, beginning in this verse by providing information about his father Kish and his ancestry. Your language may have its own way of introducing new participants that you can use in your translation.

Support Reference: Introduction of New and Old Participants

ULT **a man, a Benjaminite**
UST Kish lived within the territory of the tribe of Benjamin
(אִישׁ יְמִינִי)

This expression could mean the same thing as **a man from Benjamin** earlier in the verse. In that case, the author would be repeating this information for emphasis. However, this expression could also mean that Kish was not only a member of the tribe of Benjamin by descent but that he was also still living within the territory of that tribe. The UST models one way to express that meaning.

Support Reference: Assumed Knowledge and Implicit Information

ULT **mighty of valor**
UST rich and influential
(גִּבּוֹר חָיִל)

While in many biblical contexts this expression describes a soldier who can fight powerfully and effectively, the terms can also describe a great man of wealth, and many interpreters consider that to be the implicit meaning in this context. The UST models one way to express this meaning.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Benjamin	He belonged to the tribe of Benjamin
a Benjaminite	Benjamin
mighty of	rich

1 Samuel 9:2

ULT	UST
And a son was to him, and his name {was} Saul, a youth and good, and no man from the sons of Israel {was} better than him. From his shoulder and upward {he was} taller than all of the people.	*Kish had a son whose name was Saul. He was a handsome young man. In fact, he was one of the most attractive Israelite young men. He was also much taller than most other men.*

ULT a youth and good
UST He was a handsome young man
(בָּחוּר וְטוֹב)

This phrase expresses a single idea by using two words connected with **and**. The word **good** tells what kind of **youth** Saul was. Alternate translation: [a good-looking young man]

Support Reference: Hendiadys

ULT and no man from the sons of Israel {was} better than him
UST In fact, he was one of the most attractive Israelite young men
(וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ)

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. It may be helpful to begin a new sentence here. Alternate translation: [In fact, he was exceptionally handsome among the Israelite men]

Support Reference: Hyperbole

ULT From his shoulder and upward {he was} taller than all of the people
UST He was also much taller than most other men
(מִשִּׁכְמוֹ וָמַעְלָה גָּבֹהַּ מִכָּל־הָעָם)

The author is using a common expression of his culture, **From his shoulder and upward** to mean that Saul was significantly taller than other Israelite men. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [He was a head taller than anyone else] or [He was significantly taller than other Israelite men]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} Saul	was Saul
and good	handsome

ULT	UST
from the sons of Israel	Israelite young men
{was} better	In fact, he was one of the most attractive

1 Samuel 9:3

ULT	UST
Now the female donkeys of Kish, the father of Saul, became lost. And Kish said to Saul his son, "Please take one of the servants with you and arise, go seek the female donkeys."	*Saul's father Kish owned some female donkeys, and one day they wandered off. So Kish told Saul, "Take one of the servants with you and go and look for those donkeys."*

ULT **Now the female donkeys of Kish, the father of Saul, became lost**
UST Saul's father Kish owned some female donkeys, and one day they wandered off
(וַתֹּאבַדְנָה הָאָתֹנוֹת לְקִישׁ אֲבִי שָׁאוּל)

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 **the father of Saul**
UST Saul's father
(אֲבִי שָׁאוּל)

It might seem that this expression contains extra information about Kish that would not be natural to express in your language, since the author reminds readers that Saul was **his son** in the next sentence. If so, you do not need to reflect this expression in your translation.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and arise**
UST and go
(וְקוּם)

See how you translated the term "arose" in 1:9. The verb has a similar meaning here. Alternate translation: [and take action]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the female donkeys	some female donkeys
Saul	Saul's
Saul	Saul
of the servants	the servants
seek	and look for

ULT	UST
the female donkeys	those donkeys

1 Samuel 9:4

ULT	UST
And he passed through the hill country of Ephraim, and he passed through the land of Shalishah, but they did not find {them}. And they passed through the land of Shaalim, but nothing. And he passed through the land of the Benjaminite, but they did not find {them}.	*So Saul did that. He took a servant, and they walked through the hilly area where the descendants of Ephraim lived, and then they went through the regions of Shalishah and Shaalim, and then they went through all the region belonging to the tribe of Benjamin, but they could not find the donkeys.*

ULT **And he passed through … and he passed through … And he passed through**
UST So Saul did that. He took a servant, and they walked … and then they went … and then they went through
(וַיַּעֲבֹר & וַיַּעֲבֹר & וַיַּעֲבֹר)

The author is using Saul alone to represent both himself and his servant in the action of traveling. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Saul and the servant passed through … and they passed through … And they passed through]

Support Reference: Synecdoche

ULT **but nothing**
UST not
(וְאֵינֶן)

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 they found nothing there]

Support Reference: Ellipsis

ULT **the Benjaminite**
UST the tribe of Benjamin
(יְמִינִי)

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

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	the descendants of Ephraim
the land of	through the regions of
the land of	and
the land of	all the region belonging to
the Benjaminite	the tribe of Benjamin

1 Samuel 9:5

ULT	UST
They came into the land of Zuph, and Saul said to his servant who was with him, "Come, and let us return, lest my father cease from the female donkeys and become concerned about us."	*Finally, they came to the region of Zuph. Then Saul said to the servant, "We should go back home. If we do not do that, my father will stop worrying about the donkeys and start worrying about us."*

ULT **into the land of Zuph**
UST to the region of Zuph
(בְּאֶרֶץ צוּף)

The **land of Zuph** was southwest of Benjamin. Presuming that the donkeys had not crossed the Jordan River or gone up into the mountains, Saul and his servant had made a circuit to look in the areas northwest, west, and southwest of their home. So the implication is that Zuph was the final place where they could have hoped to find the donkeys. If it would be helpful to your readers, you could state this explicitly in your translation. Alternate translation: [into the land of Zuph, which was the final place where they could hope to find the donkeys]

Support Reference: Assumed Knowledge and Implicit Information

ULT **cease from the female donkeys**
UST will stop worrying about the donkeys
(יֶחְדַּל & מִן־הָאֲתֹנוֹת)

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: [cease from being concerned about the female donkeys]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into the land of	to the region of
and Saul	Then Saul
to his servant	to the servant
the female donkeys	the donkeys

1 Samuel 9:6

ULT	UST
And he said to him, "Behold, please, a man of God {is} in this city, and the man is honored. All that he speaks, coming, it comes. Now let us go there. Perhaps he will declare to us our way on which we have gone."	*But the servant told Saul, "I have another idea. Please listen to it. One of God's prophets lives in this city. People respect him very much because everything he predicts comes true. Let us go and speak with him. Perhaps he can tell us where we should go to find the donkeys."*

ULT **And he said to him**
UST But the servant told Saul
(וַיֹּאמֶר לוֹ)

The pronoun **he** refers to the servant, and the pronoun **him** refers to Saul. It may be helpful to clarify this for your readers. Alternate translation: [And the servant said to Saul]

Support Reference: Pronouns — When to Use Them

ULT **Behold**
UST I have another idea
(הִנֵּה)

See how you translated this term in 2:31.

Support Reference: Metaphor

ULT **{is} in this city**
UST lives in this city
(בָּעִיר הַזֹּאת)

The implication from the narrative is that **this city** means Ramah, the home of Samuel. The author says in 7:17 that Samuel stayed there except when he was making his annual circuit as a judge, and the author indicates in 1:1 that this Ramah was in the region of Zuph. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [lives here in the city of Ramah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the man is honored**
UST People respect him very much
(וְהָאִישׁ נִכְבָּד)

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 people honor the man]

Support Reference: Active or Passive

ULT **All that he speaks, coming, it comes**
UST because everything he predicts comes true
(כָּל אֲשֶׁר־יְדַבֵּר בּוֹא יָבֹוא)

The servant is repeating forms of the verb “come” in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [Everything that he says is going to happen actually does happen]

Support Reference: Reduplication

ULT **our way on which we have gone**
UST where we should go to find the donkeys
(אֶת־דַּרְכֵּנוּ אֲשֶׁר־הָלַכְנוּ עָלֶיהָ)

The servant is speaking of the **way** on which he and Saul have gone to represent the purpose for which the two of them have been traveling. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [how we can successfully achieve the purpose of our trip]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	Please listen to it
a man of God	One of God’s prophets
God	One of God’s prophets
is honored	People respect … very much
he will declare	he can tell

1 Samuel 9:7

ULT	UST
And Saul said to his servant, "Now behold, we shall go, but what shall we bring to the man? For the bread has gone from our sacks and {there is} no gift to bring to the man of God. What {is} with us?"	*Saul replied to the servant, "I agree that we should go and speak with him, but what can we give him as a gift? We have no more food in our sacks, and I do not know of something else we could give him. Do we have anything else with us?"*

ULT **but what shall we bring to the man**
UST but what can we give him as a gift
(וּמַה־נָּבִיא לָאִישׁ)

Bringing something to Samuel was a symbolic action that showed respect for him as a **man of God** before consulting him. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [but what can we bring as a gift to show respect for this man of God]

Support Reference: Symbolic Action

ULT **the bread**
UST food
(הַלֶּחֶם)

Saul is using one kind of food, **bread**, to represent food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all of the food]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
to his servant	to the servant
the bread	food
to the man of God	him

1 Samuel 9:8

ULT	UST
And the servant resumed to answer Saul, and he said, "Behold, one fourth of a shekel of silver has been found in my hand. And I will give {it} to the man of God, and he will declare to us our way."	*In response, the servant told Saul, "Actually, I do have a small piece of silver that I can give to the prophet. {That way we can speak with him} and he will tell us where we should go to find the donkeys."*

> ULT **one fourth of a shekel of silver has been found in my hand**
> UST I do have a small piece of silver
> (נִמְצָא בְיָדִי רֻבַּע שֶׁקֶל כָּסֶף)

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: [I have found one fourth of a shekel of silver in my hand]

Support Reference: Active or Passive

> ULT **one fourth of a shekel of silver has been found in my hand**
> UST I do have a small piece of silver
> (נִמְצָא בְיָדִי רֻבַּע שֶׁקֶל כָּסֶף)

The servant is using the term **found** in a way characteristic of his language and culture to mean that this piece of silver could be found, that is, that it was there. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have one fourth of a shekel of silver in my hand]

Support Reference: Idiom

> ULT **one fourth of a shekel of silver has been found in my hand**
> UST I do have a small piece of silver
> (נִמְצָא בְיָדִי רֻבַּע שֶׁקֶל כָּסֶף)

The servant is speaking of his **hand** to represent his possession of the silver. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I have one fourth of a shekel of silver in my possession]

Support Reference: Metonymy

ULT **And I will give {it} to the man of God, and he will declare to us our way**
UST that I can give to the prophet. {That way we can speak with him} and he will tell us where we should go to find the donkeys
(וְנָתַתִּי֙ לְאִ֣ישׁ הָאֱלֹהִ֔ים וְהִגִּ֥יד לָ֖נוּ אֶת־דַּרְכֵּֽנוּ)

Be sure that it is clear in your translation that the silver was a courteous gift that showed respect to Samuel as a prophet of God. It was not simply a fee. It would not be appropriate to suggest that this was a payment in exchange for which Samuel provided a service. Alternate translation: [And I will give it to him to honor him as a man of God, which we should do if we want to consult him, and he will declare to us our way]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servant	the servant
Saul	Saul
silver	silver
to the man of God	to the prophet
he will declare	{That way we can speak with him} and he will tell

1 Samuel 9:9

ULT	UST
(Previously in Israel, a man said thus in his going to seek God: "Come, and let us go to the seer." For the prophet today was called the seer previously.)	*Saul told his servant, "That is a good idea. Let us go and speak with him." So they went to the city where the prophet lived. As they were going up the hill into the city, they met some young women who were coming out of the city to get some water from a well. They asked the women, "Is the seer currently in the city?" (They said that because at that time, when people in Israel wanted a message from God, they would say, "Let us go and speak with the seer." They used the term "seer" to refer to the same kind of person whom people now call a "prophet.") (vv9-11)*

ULT **Previously in Israel, a man said thus in his going to seek God: "Come, and let us go to the seer." For the prophet today was called the seer previously**

UST the seer … They said that because at that time, when people in Israel wanted a message from God, they would say, "Let us go and speak with the seer." They used the term "seer" to refer to the same kind of person whom people now call a "prophet

(לְפָנִים ׀ בְּיִשְׂרָאֵל כֹּה־אָמַר הָאִישׁ בְּלֶכְתּוֹ לִדְרוֹשׁ אֱלֹהִים לְכוּ וְנֵלְכָה עַד־הָרֹאֶה כִּי לַנָּבִיא הַיּוֹם יִקָּרֵא לְפָנִים הָרֹאֶה)

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

Note:

Since the background information that the author provides in this verse relates to what happens in verse 11, if it would be helpful to your readers, you could create a verse bridge for verses 9–11 and put the content of verse 9 at the end of it. The UST models one way to do that.

Support Reference: Verse Bridges

ULT **For the prophet today was called the seer previously**
UST the seer … They said that because at that time … They used the term "seer" to refer to the same kind of person whom people now call a "prophet
(כִּי לַנָּבִיא הַיּוֹם יִקָּרֵא לְפָנִים הָרֹאֶה)

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: [For people previously called someone a seer whom they call a prophet today]

Support Reference: Active or Passive

ULT **today**
UST now
(הַיּוֹם)

In keeping with the conventions of his language and culture, the author is using the term **today** to mean "at the present time." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [currently]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Israel	in Israel
to seek	a message from
God	God
the seer	the seer
the prophet	to refer to the same kind of person whom people … call a "prophet
today	now
was called	They used the term
the seer	the seer … seer

1 Samuel 9:10

ULT	UST
And Saul said to his servant, "Your word is good. Come, let us go." And they went to the city where the man of God was there.	*Saul told his servant, "That is a good idea. Let us go and speak with him." So they went to the city where the prophet lived. As they were going up the hill into the city, they met some young women who were coming out of the city to get some water from a well. They asked the women, "Is the seer currently in the city?" (They said that because at that time, when people in Israel wanted a message from God, they would say, "Let us go and speak with the seer." They used the term "seer" to refer to the same kind of person whom people now call a "prophet.") (vv9-11)*

ULT **Your word is good**
UST That is a good idea
(טֹוב דְּבָרֶךָ)

Saul is speaking of the servant's **word** to represent what the servant said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [What you are suggesting is good]

Support Reference: Metonymy

ULT **where the man of God was there**
UST where the prophet lived
(אֲשֶׁר־שָׁם אִישׁ הָאֱלֹהִים)

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: [where the man of God was]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
to his servant	his servant
is good	good
the man of God	the prophet

1 Samuel 9:11

ULT	UST
They were going up on the ascent of the city, and they found young women going out to draw water. And they said to them, "Is the seer in this {place}?"	*Saul told his servant, "That is a good idea. Let us go and speak with him." So they went to the city where the prophet lived. As they were going up the hill into the city, they met some young women who were coming out of the city to get some water from a well. They asked the women, "Is the seer currently in the city?" (They said that because at that time, when people in Israel wanted a message from God, they would say, "Let us go and speak with the seer." They used the term "seer" to refer to the same kind of person whom people now call a "prophet.") (vv9-11)*

ULT **and they found**
UST they met
(וַתִּמְצָאוּ)

The author does not mean that Saul and the servant were looking for **young women** whom they could ask about Samuel and that they **found** some. He means that they met or encountered them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and they met]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the seer	the seer … seer

1 Samuel 9:12

ULT	UST
And they answered them and said, "He is, behold, to your face. Hurry now, for he has come to the city today because the sacrifice of the day {is} to the people at the high place.	*The women replied, "Yes, he is in the city. In fact, he is just ahead of you. If you walk fast, you will catch up with him. He came back to the city this very day because the people will be gathering today on the hill to worship God, and he is going to bless the sacrifice of the animal that will provide the meat for this festival.*

ULT **to your face**
UST he is just ahead of you
(לְפָנֶיךָ)

The young women are speaking of Saul's **face** to represent what is in front of him. 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 **Hurry now, for he has come to the city today because the sacrifice of the day {is} to the people at the high place**
UST If you walk fast, you will catch up with him. He came back to the city this very day because the people will be gathering today on the hill to worship God, and he is going to bless the sacrifice of the animal that will provide the meat for this festival
(מַהֵר ׀ עַתָּה כִּי הַיּוֹם בָּא לָעִיר כִּי זֶבַח הַיּוֹם לָעָם בַּבָּמָה)

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 sacrifice of the day is to the people at the high place, he has come to the city today, so you should hurry now]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the sacrifice of the day {is} to the people**
UST the people will be gathering today … to worship God, and he is going to bless the sacrifice of the animal that will provide the meat for this festival
(זֶבַח הַיּוֹם לָעָם)

The young women are using this possessive form not to describe a daily sacrifice but to describe a special sacrifice that Samuel was going to offer on that day. Alternate translation: [there is going to be a special sacrifice today for the people]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
today	this very day
the sacrifice of	will be gathering … to worship God, and he is going to bless the sacrifice of the animal that will provide the meat for this festival
at the high place	on the hill

1 Samuel 9:13

ULT	UST
In your entering the city, thus you will find him, before he goes up to the high place to eat. For the people will not eat until he comes, for he himself will bless the sacrifice; after this, the invited {ones} will eat. And now, go up, for him, according to today you will find him."	*You should find him just inside the city. He will not have gone up the hill yet to take part in the festival, because {first the people will prepare the feast, and then} he will come and bless the sacrifice. The guests will only start eating after he does that. So if you hurry, you will find him there right now."*

ULT **In your entering the city, thus you will find him, before he goes up to the high place to eat. For the people will not eat until he comes, for he himself will bless the sacrifice**
UST You should find him just inside the city. He will not have gone up the hill yet to take part in the festival … {first the people will prepare the feast, and then} he will come and bless the sacrifice … So
(בְּבֹאֲכֶם הָעִיר כֵּן תִּמְצְאֻנּוּ אֹתוֹ בְּטֶרֶם֩ יַעֲלֶ֨ה הַבָּמָ֜תָה לֶֽאֱכֹ֗ל כִּ֣י לֹא־יֹאכַל֮ הָעָם֒ עַד־בֹּא֣וֹ כִי־הוּא֩ יְבָרֵ֨ךְ הַזֶּ֜בַח & כִּ֣י)

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 himself will bless the sacrifice, the people will not eat until he comes, so in your entering the city, thus you will find him, before he goes up to the high place to eat]

Support Reference: Connect — Reason-and-Result Relationship

ULT **before he goes up to the high place to eat. For the people will not eat until he comes, for he himself will bless the sacrifice**
UST He will not have gone up the hill yet to take part in the festival … {first the people will prepare the feast, and then} he will come and bless the sacrifice … So
(בְּטֶרֶם֩ יַעֲלֶ֨ה הַבָּמָ֜תָה לֶֽאֱכֹ֗ל כִּ֣י לֹא־יֹאכַל֮ הָעָם֒ עַד־בֹּא֣וֹ כִי־הוּא֩ יְבָרֵ֨ךְ הַזֶּ֜בַח & כִּ֣י)

The fact that the people will not eat before Samuel comes is not in itself a logical reason why Samuel will still be at the entrance to the city. There is a further step in the logic. The young women mean that the people are still preparing the feast so that Samuel can bless it and that is why he has not gone up to the festival yet. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [because he has not yet gone up to the high place to eat, since the people are still preparing the feast so that he can bless it. For the people will not eat until he comes and does that]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the invited {ones}**
UST The guests
(הַקְּרֻאִים)

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: [those whom someone has invited]

Support Reference: Active or Passive

ULT **And now**
UST if
(וְעַתָּה)

Speakers in this culture used the expression **And now** to introduce their main point. See how you translated it in 6:7. Alternate translation: [So this is what you should do]

Support Reference: Idiom

ULT **for him, according to today you will find him**
UST because … you will find him there right now
(כִּי & אֹתוֹ כְּהַיּוֹם תִּמְצָאוּן אֹתוֹ)

The women are repeating the pronoun **him** for emphasis. If your language can repeat pronouns for emphasis, 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 you will find the very man you are looking for according to today]

Support Reference: Reduplication

ULT **according to today**
UST right now
(כְּהַיּוֹם)

The young women are using a common expression of their culture to refer to the present moment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [right away] or [just at this time]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the high place	the hill
he … will bless	and bless
the sacrifice	the sacrifice

ULT	UST
according to today	right now

1 Samuel 9:14

ULT	UST
So they went up {to} the city. They were entering into the midst of the city, and behold, Samuel was coming out to meet them to go up {to} the high place.	*So Saul and the servant went to the city. As they were on their way in, amazingly, Samuel was coming from the opposite direction and met them. He was on his way to the hill where the people were going to hold their festival.*

ULT Samuel was coming out to meet them to go up {to} the high place

UST Samuel was coming from the opposite direction and met them. He was on his way to the hill where the people were going to hold their festival

(שְׁמוּאֵל֙ יֹצֵ֣א לִקְרָאתָ֔ם לַעֲלוֹת֙ הַבָּמָ֔ה)

The author is using the phrase **to meet them** not to describe the purpose for which Samuel was **coming out** of the city but to describe the result of him doing that. It may be helpful to clarify this for your readers. Alternate translation: [Samuel was coming out to go up to the high place and he met them on his way there]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
{to} the high place	the hill where the people were going to hold their festival

1 Samuel 9:15

ULT	UST
Now Yahweh had uncovered the ear of Samuel one day before the coming of Saul, saying:	*On the previous day, Yahweh had told Samuel,*

ULT Now Yahweh had uncovered the ear of Samuel one day before the coming of Saul, saying
UST On the previous day, Yahweh had told Samuel
(וַיהוָה גָּלָה אֶת־אֹזֶן שְׁמוּאֵל יוֹם אֶחָד לִפְנֵי בוֹא־שָׁאוּל לֵאמֹר)

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 had uncovered the ear of Samuel
UST had told Samuel
(גָּלָה אֶת־אֹזֶן שְׁמוּאֵל)

The author is using a common expression of this culture to mean that Yahweh had revealed something to Samuel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [had revealed something to Samuel]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Yahweh	Yahweh
Samuel	Samuel
day	On … day
Saul	the previous

1 Samuel 9:16

ULT	UST
“About {this} time tomorrow I will send to you a man from the land of Benjamin, and you shall anoint him as ruler over my people Israel. And he will save my people from the hand of the Philistines. For I have seen my people, for its cry has come to me.”	*“I will arrange for a man to arrive here at this time tomorrow from the land where the descendants of Benjamin live. I want you to pour olive oil on his head to show that I have chosen him to be the leader of my Israelite people. I have listened to them as they have called out to me for help, and I have seen how they are suffering. This man will rescue my people from the control of the Philistines.”*

ULT **I will send to you a man from the land of Benjamin**
UST I will arrange for a man to arrive here … from the land where the descendants of Benjamin live
(אֶשְׁלַחְ אֵלֶיךָ אִישׁ מֵאֶרֶץ בִּנְיָמִן)

Yahweh means that he will cause this **man** to arrive from the **land of Benjamin**. He does not mean that he will actively **send** Saul to Samuel by commanding Saul to go. It may be helpful to clarify this for your readers. Alternate translation: [I will cause a man to come to you from the land of Benjamin]

Support Reference: Assumed Knowledge and Implicit Information

ULT **About {this} time tomorrow … my people … For I have seen … for its cry has come to me**
UST at this time tomorrow … my … people. I have listened to them as they have called out to me for help, and I have seen
(כָּעֵת ׀ מָחָר & עַמִּי & כִּי רָאִיתִי & כִּי בָאָה צַעֲקָתָו אֵלָי)

If it would be more natural in your language, you could reverse the order of the last two phrases, since the second phrase gives the reason for the result that the first phrase describes. Since the two phrases together give the reason for what Yahweh says in the preceding part of the verse, you could then move them to the beginning of the verse. Alternate translation: [The cry of my people has come to me, and so I have considered their situation, and as a result, about this time tomorrow]

Support Reference: Connect — Reason-and-Result Relationship

ULT **from the hand of the Philistines**
UST from the control of the Philistines
(מִיַּד פְּלִשְׁתִּים)

Yahweh is speaking of the **hand** of the Philistines to represent their power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the power of the Philistines]

Support Reference: Metonymy

ULT **I have seen my people, for its cry has come to me**
UST I have listened to them as they have called out to me for help, and I have seen how they are suffering
(רָאִיתִי אֶת־עַמִּי כִּי בָאָה צַעֲקָתוֹ אֵלָי)

Yahweh is saying that he has **seen** his **people** to represent that he has noticed with concern the situation of his people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I have noticed with concern how my people have been suffering]

Support Reference: Metonymy

ULT **its cry has come to me**
UST I have listened to them as they have called out to me for help
(בָאָה צַעֲקָתוֹ אֵלָי)

Yahweh is speaking of the **cry** of his people as if it were a living thing that could travel to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have heard them crying out to me for help]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
About {this} time	at this time
from the land of	from the land where … live
Benjamin	the descendants of Benjamin
and you shall anoint him	I want you to pour olive oil on his head to show that I have chosen him
as ruler	to be the leader
Israel	Israelite
And he will save	This man will rescue
the Philistines	the Philistines

ULT	UST
its cry	as they have called out to me for help

1 Samuel 9:17

ULT	UST
And Samuel saw Saul, and Yahweh answered him, "Behold the man {about} whom I spoke to you! This {one} will restrain my people."	*When Samuel saw Saul, Yahweh said to him, "This is the man I told you about yesterday! He is the one who will rule my people!"*

ULT and Yahweh answered him
UST Yahweh said to him
(וַיהוָה עָנָֽהוּ)

The author does not mean that Samuel asked a question that Yahweh then **answered**. He means that Yahweh spoke the words he quotes in response to Samuel seeing Saul. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and Yahweh said in response]

Support Reference: Assumed Knowledge and Implicit Information

ULT Behold the man {about} whom I spoke to you
UST This is the man I told you about yesterday
(הִנֵּה הָאִישׁ אֲשֶׁר אָמַרְתִּי אֵלֶיךָ)

In this instance, the expression **Behold** does not primarily call attention to what a speaker is about to say. Yahweh is using the term more literally to indicate that Samuel can see before him the man about whom he spoke. Alternate translation: [You can see before you the man about whom I spoke to you] or [The man about whom I spoke to you is standing right in front of you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Samuel	Samuel
Saul	Saul
and Yahweh	Yahweh

1 Samuel 9:18

ULT	UST
And Saul approached Samuel in the midst of the gate. And he said, "Please declare to me, where {is} this, the house of the seer?"	*As Saul was going in the city gate and Samuel was coming out of it, Saul went over to Samuel {without realizing who he was} and asked him, "Would you please tell me where the house of the seer is?"*

ULT **where {is} this, the house of the seer**
UST where the house of the seer is
(אַיֵּ֖זֶה בֵּ֥ית הָרֹאֶֽה)

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: [where is the house of the seer]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Samuel	Samuel
the gate	the city gate … it
declare	Would you … tell
the house of	the house … is
the seer	of the seer

1 Samuel 9:19

ULT	UST
And Samuel answered Saul and said, "I {am} the seer. Go up to my face to the high place, and you shall eat with me today. And I will send you away in the morning, and I will declare to you all that {is} in your heart.	*Samuel replied, "I am the seer. Now go ahead of me with your servant to the hill where the people are going to hold their festival. Both of you will be my guests today at the feast. Tomorrow morning I will tell you everything you want to know, and then I will send you home.*

ULT **and said**
UST replied
(וַיֹּאמֶר)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly. Alternate translation: [And Samuel replied to Saul]

Support Reference: Quotations and Quote Margins

ULT **Go up … and you shall eat … And I will send you away … to you … {is} in your heart**
UST Now go … with your servant … Both of you will be … at the feast … you … you want to know, and then I will send you home
(עֲלֵה & וַאֲכַלְתֶּם & וְשִׁלַּחְתִּיךָ & בְּלִבָּבְךָ & לָךְ)

The implied "you" in the imperative **Go**, the second and third instances of the pronoun **you**, and the pronoun **your** are singular because Samuel is addressing Saul. However, the first instance of the pronoun **you** is plural because Samuel is inviting both Saul and the servant to the feast. So use the corresponding forms in your translation if your language marks this distinction.

Support Reference: Forms of 'You' — Singular

ULT **And I will send you away in the morning, and I will declare to you all that {is} in your heart**

UST Tomorrow morning I will tell you everything you want to know, and then I will send you home

(וְשַׁלַּחְתִּיךָ בַבֹּקֶר וְכָל אֲשֶׁר בִּלְבָבְךָ אַגִּיד לָךְ)

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 would happen. Alternate translation: [And I will declare to you all that is in your heart, and then I will send you away in the morning]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	replied
{am} the seer	am the seer
to the high place	to the hill where the people are going to hold their festival
today	today
I will declare	I will tell

1 Samuel 9:20

ULT	UST
Now as for the female donkeys to you having become lost today, three days, do not set your heart to them, for they have been found. Now to whom is all of the desire of Israel? {Is it} not to you and to all of the house of your father?"	*Also, do not worry anymore about those donkeys of yours that wandered away a couple of days ago. Someone has found them. But let us consider that the Israelites are looking for a king. You are the king they are looking for. You and your extended family will rule the Israelites."*

ULT **today, three days**
UST a couple of days ago
(הַיּוֹם שְׁלֹשֶׁת הַיָּמִים)

Samuel is expressing this time reference in the characteristic terms of his culture, which considered today to be the first day, yesterday the second day, and the day before yesterday the third day. Express this time reference in the terms that your own culture would use. Alternate translation: [the day before yesterday]

Support Reference: Idiom

ULT **do not set your heart to them, for they have been found**
UST do not worry anymore about … Someone has found them
(אַל־תָּשֶׂם אֶת־לִבֵּךְ לָהֶם כִּי נִמְצְאוּ)

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: [they have been found, so do not set your heart to them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **do not set your heart to them**
UST do not worry anymore about
(אַל־תָּשֶׂם אֶת־לִבֵּךְ לָהֶם)

Samuel is using a common expression of his culture to mean that Saul should not be concerned about the donkeys. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [do not be concerned about them]

Support Reference: Idiom

ULT **they have been found**
UST Someone has found them
(נִמְצָאוּ)

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 has found them]

Support Reference: Active or Passive

ULT **Now to whom is all of the desire of Israel? {Is it} not to you and to all of the house of your father**
UST But let us consider that the Israelites are looking for a king. You are the king they are looking for. You and your extended family will rule the Israelites
(וּלְמִי֙ כָּל־חֶמְדַּ֣ת יִשְׂרָאֵ֔ל הֲלוֹא֙ לָ֔ךְ וּלְכֹ֖ל בֵּ֥ית אָבִֽיךְ)

Samuel 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: [Consider to whom is all of the desire of Israel. It is to you and to all of the house of your father!]

Support Reference: Rhetorical Question

ULT **and to all of the house of your father**
UST You and your extended family will rule the Israelites
(וּלְכֹ֖ל בֵּ֥ית אָבִֽיךְ)

Your language may have its own term or expression for this relationship. Alternate translation: [and to your entire extended family]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now as for the female donkeys	Also … those donkeys
today	a couple of days ago
days	הַיָּמִים (ORIG QUOTE)
Israel	the Israelites
the house of	You and your extended family will rule the Israelites

1 Samuel 9:21

ULT	UST
And Saul answered and said, "{Am} I not a Benjamite, from the smallest of the tribes of Israel, and {is not} my clan the least of all of the clans of the tribe of Benjamin? So why have you spoken to me according to this word?"	*Saul replied, "I am from the tribe of Benjamin, which is the smallest of all the Israelite tribes! Beyond that, my clan is the least important clan in that tribe! So I do not understand why you have spoken to me about becoming the king of Israel."*

ULT **and said**
UST replied
(וַיֹּאמֶר)

See whether you represented the expression **and said** in 9:19. Alternate translation: [And Eli replied] or [And Saul replied]

Support Reference: Quotations and Quote Margins

ULT **{Am} I not a Benjamite, from the smallest of the tribes of Israel, and {is not} my clan the least of all of the clans of the tribe of Benjamin? So why have you spoken to me according to this word**
UST I am from the tribe of Benjamin, which is the smallest of all the Israelite tribes! Beyond that, my clan is the least important clan in that tribe! So I do not understand why you have spoken to me about becoming the king of Israel
(הֲלוֹא בֶן־יְמִינִי אָנֹכִי מִקַּטַנֵּי שִׁבְטֵי יִשְׂרָאֵל וּמִשְׁפַּחְתִּי הַצְּעִירָה מִכָּל־מִשְׁפְּחוֹת שִׁבְטֵי בִנְיָמִן וְלָמָּה דִבַּרְתָּ אֵלַי כַּדָּבָר הַזֶּה)

Saul 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 only a Benjamite, from the smallest of the tribes of Israel, and my clan is the least of all the clans of the tribe of Benjamin. So you should not have spoken to me according to this word.]

Support Reference: Rhetorical Question

ULT **So why have you spoken to me according to this word**
UST So I do not understand why you have spoken to me about becoming the king of Israel
(וְלָמָּה דִבַּרְתָּ אֵלַי כַּדָּבָר הַזֶּה)

Saul assumes that Samuel will understand that he feels the king of Israel should come from a great clan within a large tribe. That is why Saul is questioning what Samuel is telling him. You could indicate this explicitly in your translation if that would be helpful to your readers, using a statement form instead of a question form. Alternate translation: [So you should not have spoken to me according to this word, since I do not have the social standing to become king of Israel] or [So you should not have spoken to me according to this word, since I do not have the social status to become king of Israel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to this word**
UST about becoming the king of Israel
(כַּדָּבָר הַזֶּה)

Saul is using the term **word** to represent what Samuel has said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and said these things]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
a Benjamite	am from the tribe of Benjamin
the tribes of	all the … tribes
Israel	Israelite
and {is … } … my clan	Beyond that, my clan
the clans of	in
the tribe of	tribe
Benjamin	that

1 Samuel 9:22

ULT	UST
But Samuel took Saul and his servant and brought them to the room. And he gave to them a place at the head of the invited {ones}. (Now they {were} about 30 men.)	*But {even though Saul had objected}, Samuel brought Saul and his servant into the large room where the feast would be. About 30 people were guests at the feast, but Samuel had Saul and his servant sit in the seats where the most important guests would sit.*

ULT **And he gave to them a place at the head of the invited {ones}**
UST but Samuel had Saul and his servant sit in the seats where the most important guests would sit
(וַיִּתֵּן לָהֶם מָקוֹם בָּרֹאשׁ הַקְּרוּאִים)

Seating Saul and his servant in this **place** was a symbolic action by which Samuel was honoring them as his special guests. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And he honored them by giving them a place at the head of the invited {ones}]

Support Reference: Symbolic Action

ULT **a place at the head of the invited {ones}**
UST in the seats where the most important guests would sit
(מָקוֹם בָּרֹאשׁ הַקְּרוּאִים)

The author is using a common expression of his culture to mean the most important place at the feast. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the most important place among the guests]

Support Reference: Idiom

ULT **Now they {were} about 30 men**
UST About 30 people were guests at the feast
(וְהֵמָּה כִּשְׁלֹשִׁים אִישׁ)

The author is providing background information to help readers understand that Samuel was honoring Saul in front of many important people. 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
Samuel	Samuel

ULT	UST
Saul	Saul
his servant	and his servant

1 Samuel 9:23

ULT	UST
And Samuel said to the cook, "Give the portion that I gave to you, {about} which I said to you, 'Set it with you.'"	*Then Samuel told the cook, "Serve {my guest here} the special piece of meat that I gave you and that I told you to set aside."*

ULT Give the portion that I gave to you

UST Serve {my guest here} the special piece of meat that I gave you

(תְּנָה אֶת־הַמָּנָה אֲשֶׁר נָתַתִּי לָךְ)

Giving Saul a special portion of meat that Samuel had saved for him was a symbolic action by which Samuel was showing Saul further honor. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Honor him by giving him the portion that I gave to you]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel

1 Samuel 9:24

ULT	UST
And the cook lifted the thigh and the {thing} on it, and he set {it} to the face of Saul. And he said, "Behold, the reserved {thing} is set to your face. Eat, for {it has been} kept for you for the appointed time, saying, 'I have invited the people.'" So Saul ate with Samuel on that day.	*So the cook brought the leg he had set aside, with its adjoining meat, and he served it to Saul. Samuel said to Saul, "We have just served you the special portion that we set aside for you. Please go ahead and start eating it. When I told the cook that I had invited people to this feast, I also told him to save this portion of the meat so that you could have it when you came." So Saul ate the festive meal that day as Samuel's guest.*

ULT **and the {thing} on it**
UST with its adjoining meat
(וְהָעֲלֶיהָ)

This could mean: (1) some further meat that was attached to the **thigh**. Alternate translation: [and the meat that was attached to it]; (2) some sauce, broth, or seasoning that the cook had put on the thigh. Alternate translation: [and the sauce he had put on it]

Support Reference: Assumed Knowledge and Implicit Information

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

The author is using the term **face** to represent what was in front of Saul. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of Saul] or [at Saul's place at the table]

Support Reference: Metonymy

ULT **And he said**
UST Samuel said to Saul
(וַיֹּאמֶר)

The pronoun **he** refers to Samuel. It may be helpful to clarify this for your readers. Alternate translation: [And Samuel said]

Support Reference: Pronouns — When to Use Them

ULT **the reserved {thing} is set to your face**
UST We have … served you the special portion that we set aside for you
(הַנִּשְׁאָר֙ שִׂ֣ים־לְפָנֶ֔יךָ)

If your language does not use these passive forms, you could express the ideas with active forms or in another way that is natural in your language. Alternate translation: [we have set in front of you the thing that we reserved]

Support Reference: Active or Passive

ULT **Eat, for {it has been} kept for you for the appointed time, saying, 'I have invited the people**
UST Please go ahead and start eating it. When I told the cook that I had invited people to this feast, I also told him to save this portion of the meat so that you could have it when you came
(אֱכֹ֗ל כִּ֣י לַמּוֹעֵד֮ שָׁמ֣וּר־לְךָ֒ לֵאמֹר֙ הָעָ֣ם ׀ קָרָ֔אתִי)

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: [This has been kept for you since I called the people to come at this appointed time, so eat]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{it has been} kept**
UST I also told him to save this portion of the meat
(שָׁמ֣וּר)

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 kept it]

Support Reference: Active or Passive

ULT **saying, 'I have invited the people**
UST When I told the cook that I had invited people to this feast
(לֵאמֹר֙ הָעָ֣ם ׀ קָרָ֔אתִי)

It may be more natural in your language to express this meaning with an indirect quotation. Alternate translation: [ever since I told the cook that I had invited these people]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
for the appointed time	when you came

ULT	UST
Saul	Saul
Samuel	Samuel’s
on … day	day

1 Samuel 9:25

ULT	UST
And they came down from the high place {to} the city. And he spoke with Saul on the roof.	*After they finished eating, they returned to the city. Then Samuel took Saul up onto the flat roof of his house and talked with him there.*

ULT And they came down … And he spoke
UST they returned … and talked … there
(וַיֵּרְדוּ & וַיְדַבֵּר)

The pronoun **they** refers primarily to Samuel and Saul, although it may also apply to the other guests. The pronoun **he** refers to Samuel. It may be helpful to clarify this for your readers. Alternate translation: [And Samuel and Saul came down … And Samuel spoke]

Support Reference: Pronouns — When to Use Them

ULT And he spoke with Saul on the roof
UST Then Samuel took Saul up onto the flat roof of his house and talked with him there
(וַיְדַבֵּר עִם־שָׁאוּל עַל־הַגָּג)

The author assumes that his readers will understand that Samuel brought Saul up onto the **roof** of his house to speak with him so that he could do that privately. (Flat roofs were common in this culture and people could sit and talk on them.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And he spoke with Saul privately on the roof]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the high place	After they finished eating
Saul	him

1 Samuel 9:26

ULT	UST
And they arose early. And it happened, as the dawn came up, that Samuel called to Saul on the roof, saying, "Arise, and I will send you away." And Saul arose, and the two of them went out, he and Samuel, to the outside.	*Saul slept that night in a sheltered bed on the roof. Early the next morning, as the sun was rising, Samuel called up to him, "Get up! It is time for me to send you back home." Once Saul had gotten up, he and Samuel left the house together.*

ULT **And they arose early**
UST Early the next morning
(וַיַּשְׁכִּמוּ)

The author assumes that his readers will understand that Samuel and Saul arose early so that they could speak further privately before too many other people were up and around. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And they arose early so that they could speak further privately]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And it happened**
(וַיְהִי)

See how you translated this phrase in 1:12. The author is using it here to introduce a new development that begins in this verse and continues through to the end of the next chapter.

Support Reference: Introduction of a New Event

ULT **as the dawn came up**
UST as the sun was rising
(כַּעֲלוֹת הַשַּׁחַר)

The author is using the term **dawn** to represent the sun. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as the sun came up] or [at sunrise]

Support Reference: Metonymy

ULT **saying**
UST called
(לֵאמֹר)

See whether you chose to represent the term **saying** in 4:21, and if so, how you translated it.

Support Reference: Quotations and Quote Margins

> ULT **Arise, and I will send you away**
> UST Get up! It is time for me to send you back home
> (קוּמָה וַאֲשַׁלְּחֲךָ)

The second clause explains the purpose for the action that the first phrase describes. If it would be helpful to your readers, you could use a connecting word or phrase that more specifically shows the relationship between these clauses. Alternate translation: [Arise so that I can send you away]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
that … called	called
Saul	him
Saul	Saul
and Samuel	he and Samuel … together

1 Samuel 9:27

ULT	UST
They were going down to the end of the city, and Samuel said to Saul, "Speak to the servant, that he may pass on to our face" (and he passed on), "but you, stand according to today, and I will make you hear the word of God."	*When they got to the edge of the city, Samuel told Saul to send his servant on ahead of them. After the servant left, Samuel said to Saul, "I want you to stay here for a few minutes so that I can give you a message I have received from God for you."*

ULT and Samuel said to Saul, "Speak to the servant, that he may pass on to our face" (and he passed on

UST Samuel told Saul to send his servant on ahead of them. After the servant left

(וּשְׁמוּאֵל אָמַר אֶל־שָׁאוּל לַנַּעַר וְיַעֲבֹר לְפָנֵינוּ וַיַּעֲבֹר)

It may be more natural in your language to express this meaning with an indirect quotation. Alternate translation: [and Samuel told Saul to tell the servant to walk some distance in front of them. So the servant went ahead, and then Samuel told Saul]

Support Reference: Direct and Indirect Quotations

ULT according to today

UST here for a few minutes

(כַּיּוֹם)

Samuel is using a common expression of his culture to refer to the present moment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [right away] or [just at this time]

Support Reference: Idiom

ULT the word of God

UST a message I have received from God for you

(אֶת־דְּבַר אֱלֹהִים)

Samuel is using the term **word** to represent what God would have him say to Saul on his behalf by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [what God has to say to you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Samuel	Samuel
Saul	Saul

ULT	UST
to the servant	his servant
the word of God	a message I have received from God for you

1 Samuel 10

1 Samuel 10 Chapter Introduction

Structure and Formatting

This chapter continues the section of the book about Saul. It describes how Samuel told Saul in advance several things that would happen to him. Samuel did that to show Saul that Yahweh genuinely had instructed him to appoint Saul as king. The chapter also describes how Samuel gathered all of the Israelites together at the city of Mizpah to demonstrate, through the casting of lots, that Yahweh had chosen Saul as king.

1 Samuel 10:1

ULT	UST
And Samuel took a flask of oil and poured {it} on his head, and he kissed him. And he said, "{Is it} not that Yahweh has anointed you as ruler over his inheritance?	*Then Samuel took a small jar of olive oil and poured some of it on Saul's head. Then he kissed Saul {on the cheek}. He told him, "I am doing this because Yahweh has chosen you to be the leader of his Israelite people.*

ULT And Samuel took a flask of oil and poured {it} on his head
UST Then Samuel took a small jar of olive oil and poured some of it on Saul's head
(וַיִּקַּח שְׁמוּאֵל אֶת־פַּךְ הַשֶּׁמֶן וַיִּצֹק עַל־רֹאשׁוֹ)

Pouring oil on Saul's head was a symbolic action by which Samuel indicated that God was appointing Saul as king. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Samuel took a flask of oil and poured it on Saul's head to show that God had chosen him to be king]

Support Reference: Symbolic Action

ULT on his head
UST on Saul's head
(עַל־רֹאשׁוֹ)

The pronoun **his** refers to Saul. It may be helpful to clarify this for your readers. Alternate translation: [on Saul's head]

Support Reference: Pronouns — When to Use Them

ULT and he kissed him
UST Then he kissed Saul {on the cheek}
(וַיִּשָּׁקֵהוּ)

This was a symbolic action that showed Samuel's respect and loyalty to Saul as the new king. If it would be helpful to your readers, you could explain the significance of this action. If your readers would find it embarrassing if your translation said that one man kissed another man, you could translate the expression in a more general way. Alternate translation: [and Samuel kissed Saul to show his loyalty and respect for him as king] or [and Samuel gave Saul a sign of respect that showed his loyalty to him as king]

Support Reference: Symbolic Action

ULT **{Is it} not that Yahweh has anointed you as ruler over his inheritance**
UST I am doing this because Yahweh has chosen you to be the leader of his Israelite people
(הֲלֹוא כִּי־מְשָׁחֲךָ יְהוָה עַל־נַחֲלָתֹו לְנָגִיד)

Samuel 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: [Know for certain that Yahweh has anointed you as ruler over his inheritance!]

Support Reference: Rhetorical Question

ULT **his inheritance**
UST his Israelite people
(נַחֲלָתֹו)

Samuel is speaking as if the people of Israel were something that Yahweh had inherited as a lasting possession. He means that the Israelites belong to Yahweh perpetually. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [his chosen people]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
oil	olive oil
and he kissed him	Then he kissed Saul {on the cheek}
Yahweh	Yahweh
has anointed you	has chosen you
as ruler	to be the leader
his inheritance	his Israelite people

1 Samuel 10:2

ULT	UST
In your going today from with me, then you will find two men near the tomb of Rachel in the border of Benjamin in Zelzah. And they will say to you, 'The female donkeys that you went to seek have been found. And behold, your father has abandoned the matters of the female donkeys and has become concerned about you, saying, "What shall I do about my son?"'	*When you leave here today and start to return home, you will meet two men near Rachel's tomb near the town of Zelzah in the territory of the tribe of Benjamin. They will say to you, 'Someone has found the donkeys that you were looking for. But now your father is more worried about you. He is saying that he is concerned that you have become lost yourself, and he does not know how to find you.'*

ULT **in the border of Benjamin**
UST in the territory of the tribe of Benjamin
(בִּגְבוּל בִּנְיָמִן)

The author is using the term **border** to represent the territory of the tribe of Benjamin. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the territory of Benjamin]

Support Reference: Metonymy

ULT **And they will say to you, 'The female donkeys that you went to seek have been found. And behold, your father has abandoned the matters of the female donkeys and has become concerned about you, saying, "What shall I do about my son**
UST They will say to you, 'Someone has found the donkeys that you were looking for. But now your father is more worried about you. He is saying that he is concerned that you have become lost yourself, and he does not know how to find you
(וְאָמְרוּ אֵלֶיךָ נִמְצְאוּ הָאֲתֹנוֹת אֲשֶׁר הָלַכְתָּ לְבַקֵּשׁ וְהִנֵּה נָטַשׁ אָבִיךָ אֶת־דִּבְרֵי הָאֲתֹנוֹת וְדָאֵג לָכֶם לֵאמֹר מָה אֶעֱשֶׂה לִבְנִי)

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 will tell you that the female donkeys that you went to seek have been found, but now your father has abandoned the matters of the female donkeys and has become concerned about you and is asking what he shall do about you]

Support Reference: Quotes within Quotes

> ULT **the matters of the female donkeys**
> UST is more worried about you
> (אֶת־דִּבְרֵי הָאֲתֹנֹות)

The people speaking to Saul are using the plural form **matters** because they are referring to several **donkeys**. Your language may use plural forms in the same way. If not, you could use a singular form here. Alternate translation: [the matter of the female donkeys]

Support Reference: Unusual Uses of the Plural

> ULT **The female donkeys that you went to seek have been found**
> UST Someone has found the donkeys that you were looking for
> (נִמְצְאוּ הָאֲתֹנֹות אֲשֶׁר הָלַכְתָּ לְבַקֵּשׁ)

The expression **have been found** is a passive verbal form. If your language does not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [someone has found the female donkeys that you went to look for]

Support Reference: Active or Passive

> ULT **And behold**
> UST But now
> (וְהִנֵּה)

See how you translated the similar expression in 2:31.

Support Reference: Metaphor

> ULT **saying**
> UST He is saying that
> (לֵאמֹר)

See whether you chose to represent the term **saying** in 4:21, and if so, how you translated it.

Support Reference: Quotations and Quote Margins

ULT **What shall I do about my son**
UST and he does not know how to find you
(מָה אֶעֱשֶׂה לִּבְנִי)

The author assumes that his readers will know that by this question, Kish is asking how he can find his son. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [How can I find my son]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
today	today
the tomb of	tomb
Rachel	Rachel’s
Benjamin	the tribe of Benjamin
The female donkeys	the donkeys
to seek	you were looking for
the female donkeys	is more worried about you

1 Samuel 10:3

ULT	UST
And you will go on from there and farther, and you will come to the oak of Tabor. And three men going up to God {at} Bethel will find you there, one carrying three young goats and one carrying three loaves of bread and one carrying a skin of wine.	*After leaving Zelzah and continuing your journey, you will arrive at the large oak tree near the town of Tabor. There you will see three men coming toward you. They will be on their way to worship God at Bethel. One of them will be leading three young goats. Another one will be carrying three loaves of bread. The last one will be carrying a container of wine.*

ULT **from there and farther**
UST Zelzah and continuing your journey
(מִשָּׁם וָהָלְאָה)

This phrase expresses a single idea by using two words connected with **and**. The word **farther** tells in what way Saul would go **from there**. Alternate translation: [farther from there]

Support Reference: Hendiadys

ULT **And three men going up to God {at} Bethel will find you there**
UST There you will see three men coming toward you. They will be on their way to worship God at Bethel
(וּמְצָאוּךָ שָׁם שְׁלֹשָׁה אֲנָשִׁים עֹלִים אֶל־הָאֱלֹהִים בֵּית־אֵל)

See how you translated the word **found** in 9:11. Alternate translation: [And three men going up to God at Bethel will meet you there] or [And there you will meet three men going up to God at Bethel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **going up to God {at} Bethel**
UST They will be on their way to worship God at Bethel
(עֹלִים אֶל־הָאֱלֹהִים בֵּית־אֵל)

See the discussion in the Introduction to 1 Samuel of how Hebrew speakers and writers marked travel for change in elevation, and see how you translated the comparable expression in 1:3. Alternate translation: [going to Bethel to worship God]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **carrying three young goats**
> UST will be leading three young goats
> (נֹשֵׂא ׀ שְׁלֹשָׁה גְדָיִים)

The verb that the ULT translates as **carrying** here does not necessarily mean that this man had lifted these goats off the ground and was holding them in his arms as he walked. That is the meaning in the case of the **loaves of bread**, but in the case of these goats, the verb probably means that the man was leading them along. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [leading three young goats]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the oak of	the large oak tree
God	God
{at} Bethel	at Bethel
carrying	will be leading
young goats	young goats
carrying	will be carrying
bread	bread
carrying	will be carrying
wine	wine

1 Samuel 10:4

ULT	UST
And they will ask about you regarding peace, and they will give to you two {loaves of} bread, and you shall take {them} from their hand.	*They will ask how you are doing, and then they will offer you two of the loaves of bread. Accept them.*

ULT And they will ask about you regarding peace
UST They will ask how you are doing
(וְשָׁאֲלוּ לְךָ לְשָׁלוֹם)

Here the abstract noun **peace** indicates the idea of "welfare." 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 will ask you if you are doing well and inquire whether there is anything they can do to help you]

Support Reference: Abstract Nouns

ULT from their hand
UST Accept them
(מִיָּדָם)

Samuel is using one part of these men, their **hand**, to mean all of them in the act of giving. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from them]

Support Reference: Synecdoche

ULT from their hand
UST Accept them
(מִיָּדָם)

In this verse, the word **hand** is singular in form, but since Samuel is referring to a group of people, if you retain this expression in your translation, it may be more natural in your language to use the plural form. Alternate translation: [from their hands]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
regarding peace	how … are doing
bread	bread

1 Samuel 10:5

ULT	UST
After this you will come {to} Gibeah of God, where the garrisons of the Philistines {are} there. And it will happen, in your coming there {to} the city, that you will meet a group of prophets coming down from the high place. And to their face {will be} a harp and a tambourine and a flute and a lyre. And they will be prophesying.	*Finally you will get {back home} to the city of Gibeah where there is a hill on which people worship God and where there is also a camp where Philistine soldiers stay. As you enter the city, you will meet a group of prophets. They will be coming down from the place of worship that is on top of the hill. Prophets playing music on harps, tambourines, flutes, and lyres will be leading them. The prophets will be speaking and singing as God inspires them.*

ULT **{to} Gibeah of God**
UST to the city of Gibeah where there is a hill on which people worship God
(גִּבְעַת הָאֱלֹהִים)

The context suggests that **Gibeah of God** is the name of the same city that the author calls "Gibeah of Saul" in 11:4 and 15:34. This was Saul's home city, and people gave it that name later when he became famous as king. But at this point people distinguished this city from others by the same name by referring to the high place near it. That is why Samuel calls it **Gibeah of God** in this context. We recommend that you use that name here in your translation.

Support Reference: How to Translate Names

ULT **where the garrisons of the Philistines {are} there**
UST and where there is also a camp where Philistine soldiers stay
(אֲשֶׁר־שָׁם נְצִבֵי פְלִשְׁתִּים)

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: [where the garrisons of the Philistines are]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT And to their face {will be} a harp and a tambourine and a flute and a lyre
UST Prophets playing music on harps, tambourines, flutes, and lyres will be leading them
(וְלִפְנֵיהֶם נֵבֶל וְתֹף וְחָלִיל וְכִנּוֹר)

Here the author is using **to their face** to represent being in front of the group. He is also using the names of musical instruments to mean people playing those instruments. If it would be helpful in your language, you could express these meanings plainly. Alternate translation: [And at the front of the group will be people playing harps and tambourines and flutes and lyres]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} Gibeah of	to the city of Gibeah
God	where there is a hill on which people worship God
the Philistines	Philistine soldiers
prophets	prophets
from the high place	from the place of worship that is on top of the hill
{will be} a harp	Prophets playing music on harps
and a flute	flutes
and a lyre	and lyres
will be prophesying	will be speaking and singing as God inspires them

1 Samuel 10:6

ULT	UST
And the Spirit of Yahweh will rush upon you, and you will prophesy with them. And you will be changed into another man.	*When you meet them, the Spirit of Yahweh will powerfully influence you, and you too will speak and sing as God inspires you. This will affect you so much that you will become like a different person.*

ULT **And you will be changed into another man**
UST This will affect you so much that you will become like a different person
(וְנֶהְפַּכְתָּ לְאִישׁ אַחֵר)

Samuel is speaking as if the Spirit of Yahweh would actually turn Saul **into another man**. He means that the Spirit will transform Saul's character. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And you will become a different kind of person]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Spirit of Yahweh	When you meet them, the Spirit of Yahweh
and you will prophesy	and you … will speak and sing as God inspires you

1 Samuel 10:7

ULT	UST
And let it be, when these signs come to you, do for yourself what your hand finds, for God is with you.	*After these things happen, God will be helping you, so do what you think is the right thing to do in each situation.*

ULT when these signs come to you
UST After these things happen
(כִּי תבאינה הָאֹתוֹת הָאֵלֶּה לָךְ)

Samuel is speaking of these **signs** as if they were living things that could **come** to a person on their own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when you see these things occur]

Support Reference: Personification

ULT do for yourself what your hand finds, for God is with you
UST God will be helping you, so do what you think is the right thing to do in each situation
(עֲשֵׂה לְךָ֫ אֲשֶׁר תִּמְצָא יָדֶךָ כִּי הָאֱלֹהִים עִמָּךְ)

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 God is with you, do for yourself what your hand finds]

Support Reference: Connect — Reason-and-Result Relationship

ULT do for yourself what your hand finds
UST do what you think is the right thing to do in each situation
(עֲשֵׂה לְךָ֫ אֲשֶׁר תִּמְצָא יָדֶךָ)

Samuel is using a common expression of his culture that means to do whatever seems best in a situation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [do whatever you believe is best to do]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
signs	things
God	God

1 Samuel 10:8

ULT	UST
But go down to my face {to} Gilgal. And behold, I will be coming down to you to offer burnt offerings, to sacrifice sacrifices of peace offerings. May you wait seven days until my coming to you, and I will make known to you what you shall do."	*But I would like you to meet me at the city of Gilgal. Listen carefully. I will come there and offer some sacrifices that I will burn completely and other sacrifices for a festive meal that we will share. Wait one week for me to arrive. When I come, I will tell you what other things you should do."*

ULT But go down
UST But I would like you to meet me
(וְיָרַדְתָּ)

See how you translated the similar expression in 1:3, where travel was also marked for change in elevation. Alternate translation: [But go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT to my face
UST But I would like you to meet me
(לְפָנַי)

Samuel is using the expression **to my face** to mean "before" or "previous to." He is telling Saul to go to Gilgal before he arrives there. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [ahead of me]

Support Reference: Metonymy

ULT to sacrifice sacrifices of peace offerings
UST and other sacrifices for a festive meal that we will share
(לִזְבֹּחַ זְבָחֵי שְׁלָמִים)

Samuel 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: [to offer sacrifices of peace offerings]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} Gilgal	at the city of Gilgal
burnt offerings	some sacrifices that I will burn completely

ULT	UST
to sacrifice	and other sacrifices
sacrifices of	for a festive meal that we will share
peace offerings	for a festive meal that we will share
days	one week
and I will make known	When I come, I will tell

1 Samuel 10:9

ULT	UST
And it happened, as he turned his shoulder to go from with Samuel, that God changed to him another heart. And all of these signs came on that day.	*Just as Saul started to walk away from Samuel, God changed Saul's inner being. And all the things that Samuel had predicted happened that same day.*

ULT **And it happened**
UST Just as
(וְהָיָה)

See how you translated the phrase "And it happened" in 1:12.

Support Reference: Introduction of a New Event

ULT **as he turned his shoulder**
UST Saul started
(כְּהַפְנֹתוֹ שִׁכְמוֹ)

The author is using one part of a Saul, his **shoulder** to mean Saul himself in the action of turning his whole body around. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as he turned around]

Support Reference: Synecdoche

ULT **that God changed to him another heart**
UST God changed Saul's inner being
(וַיַּהֲפָךְ־לוֹ אֱלֹהִים לֵב אַחֵר)

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: [that God changed him and gave him another heart]

Support Reference: Ellipsis

ULT **that God changed to him another heart**
UST God changed Saul's inner being
(וַיַּהֲפָךְ־לוֹ אֱלֹהִים לֵב אַחֵר)

The author is speaking as if God had actually replaced Saul's physical **heart**. He means that God transformed Saul's attitudes, desires, and character. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [that God profoundly changed the way Saul thought and felt]

Support Reference: Metaphor

ULT **And all of these signs came**
UST And all the things that Samuel had predicted happened
(וַיָּבֹאוּ כָּל־הָאֹתוֹת הָאֵלֶּה)

The author is speaking of these **signs** as if they were living things that **came** on their own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And all of these things happened]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
God	God
signs	the things
on … day	that … day

1 Samuel 10:10

ULT	UST
And they came there to Gibeah, and behold, a group of prophets met him. And the Spirit of God rushed upon him, and he prophesied in their midst.	*When Saul and his servant arrived at Gibeah, right away they met a group of prophets. God's Spirit influenced Saul powerfully, and he began to speak and sing as the prophets were also doing.*

ULT And they came there to Gibeah
UST When Saul and his servant arrived at Gibeah
(וַיָּבֹאוּ שָׁם הַגִּבְעָתָה)

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 they came to Gibeah]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT And they came … met him
UST When Saul and his servant arrived … they met
(וַיָּבֹאוּ & לִקְרָאתוֹ)

The pronoun **they** refers to Saul and his servant, while the pronoun **him** refers to Saul alone. It may be helpful to clarify this for your readers. Alternate translation: [And Saul and his servant came … met Saul]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Gibeah	Gibeah
prophets	prophets
the Spirit of God	God's Spirit
and he prophesied	and he began to speak and sing

1 Samuel 10:11

ULT	UST
And it happened that every {one} knowing him from yesterday and the third day saw, and behold, {he was} prophesying with the prophets, and the people said, a man to his neighbor, "What {is} this {that} has happened to the son of Kish? {Is} Saul also among the prophets?"	*The people who had known Saul previously were surprised to see that he was speaking and singing as the prophets were doing. They said to each other, "How has this happened to the son of Kish? Is Saul really one of the prophets?"*

ULT **from yesterday and the third day**
UST previously
(מֵאִתְמוֹל שִׁלְשׁוֹם)

The author is using a common expression of his culture. See how you translated this in 4:7. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [previously] or [in the past]

Support Reference: Idiom

ULT **and behold**
UST were surprised
(וְהִנֵּה)

In this context, the word **behold** both calls attention to what the author is about to describe and indicates that what the people **saw** was surprising to them. Your language may have a comparable expression that you can use in your translation. Alternate translation: [much to their surprise]

Support Reference: Metaphor

ULT **a man to his neighbor**
UST to each other
(אִישׁ אֶל־רֵעֵהוּ)

The author is using a common expression of his culture that describes individuals speaking to one another. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [to one another]

Support Reference: Idiom

ULT **{Is} Saul also among the prophets**
UST Is Saul really one of the prophets
(הֲגַם שָׁאוּל בַּנְּבִיאִים)

The people are using the question form to express surprise and amazement. If speakers of your language would not use a question for this purpose, you could translate this as an exclamation. Alternate translation: [It is hard to believe that Saul has become one of the prophets!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing him	had known Saul
and the third day	previously
{he was} prophesying	he was speaking and singing
the prophets	the prophets
his neighbor	to each other
{Is} Saul	Is Saul
among the prophets	one of the prophets

1 Samuel 10:12

ULT	UST
And a man from there answered and said, "And who {is} their father?" Therefore it became a proverb, "Is Saul also among the prophets?"	*One of the men who lived there replied, "These other men did not become prophets because of who their fathers were." And that is why, {when a person achieves something that people would not have expected based on his background,} people say, "Is Saul really one of the prophets?"*

ULT **and said**
UST replied
(וַיֹּאמֶר)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly. Alternate translation: [And a man from there responded]

Support Reference: Quotations and Quote Margins

ULT **And who {is} their father**
UST These other men did not become prophets because of who their fathers were … a … not … of the
(וּמִי אֲבִיהֶם)

The man is using the question form to get his listeners to reflect. He does not want them to tell him who the fathers of these prophets are. If speakers of your language would not use a question for this purpose, you could translate this as a statement, expressing the understanding that the man hopes his listeners will reach upon reflection. Alternate translation: [It is God who makes a person a prophet, not his father]

Support Reference: Rhetorical Question

ULT **Therefore it became a proverb, “Is Saul also among the prophets**
UST And that is why, {when … } … person achieves something that people would … { … have expected based on his background,} people say, “Is Saul really one … prophets
(עַל־כֵּ֕ן הָיְתָ֥ה לְמָשָׁ֖ל גַּם־שָׁא֑וּל בַּנְּבִיאִֽים)

The author is describing the origin of a short popular saying of this culture that expressed a great deal of meaning in a few words. He is indicating that people applied this saying to comparable situations in which a person did something that was surprising in light of his upbringing or family of origin. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do that.

Support Reference: Proverbs

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a proverb	when … person achieves something that people would … { … have expected based on his background,} people say
Is Saul	Is Saul
among the prophets	one … prophets

1 Samuel 10:13

ULT	UST
And he ceased from prophesying, and he came to the high place.	*After Saul finished speaking and singing as God inspired him, he went up to the hill near the city where the people worshiped God.*

ULT and he came
UST he went up to
(וַיָּבֹא)

In this context, your language might say “went” instead of **came**. Alternate translation: [and he went]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from prophesying	speaking and singing as God inspired him
to the high place	the hill near the city where the people worshiped God

1 Samuel 10:14

ULT	UST
And the uncle of Saul said to him and to his servant, "Where did you go?" And he said, "To seek the female donkeys. And we saw that {they were} not, so we came to Samuel."	*When Saul's uncle saw him there, he asked him and his servant, "Where have you been?" Saul replied, "We went to look for the donkeys. When we could not find them, we went to ask Samuel if he could tell us where they were."*

ULT And he said
UST Saul replied
(וַיֹּאמֶר)

The pronoun **he** refers to Saul. It may be helpful to clarify this for your readers. Alternate translation: [And Saul said]

Support Reference: Pronouns — When to Use Them

ULT And we saw that {they were} not
UST When we could not find them
(וַנִּרְאָה כִּי־אַיִן)

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 we saw that they were not in any of the places where we looked]

Support Reference: Ellipsis

ULT so we came to Samuel
UST we went to ask Samuel if he could tell us where they were
(וַנָּבוֹא אֶל־שְׁמוּאֵל)

In this context, your language might say "went" instead of **came**. Alternate translation: [so we went to Samuel]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul's
his servant	his servant
To seek	We went to look for
the female donkeys	the donkeys

ULT	UST
Samuel	Samuel

1 Samuel 10:15

ULT	UST
And the uncle of Saul said, “Please declare to me what Samuel said to you.”	*Saul’s uncle asked, “What did Samuel tell you?”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul’s
declare	What
Samuel	Samuel

1 Samuel 10:16

ULT	UST
And Saul said to his uncle, "Declaring, he declared to us that the female donkeys had been found." But he did not declare to him the word of the kingship that Samuel had said.	*Saul answered, "He assured us that someone had found the donkeys." But Saul did not tell his uncle what Samuel had said to him about becoming the king of Israel.*

ULT **Declaring, he declared to us**
UST He assured us
(הַגֵּד הִגִּיד לָּנוּ)

Saul is repeating forms of the verb "declare" in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [He told us definitely]

Support Reference: Reduplication

ULT **the female donkeys had been found**
UST someone had found the donkeys
(נִמְצְאוּ הָאֲתֹנוֹת)

The expression **had been found** is a passive verbal form. If your language does not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [someone had found the female donkeys]

Support Reference: Active or Passive

ULT **the word of the kingship that Samuel had said**
UST what Samuel had said to him about becoming the king of Israel
(דְּבַר הַמְּלוּכָה & אֲשֶׁר אָמַר שְׁמוּאֵל)

The author is using the term **word** to represent what Samuel had said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [what Samuel had said about the kingship]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
he declared	He assured
the female donkeys	the donkeys

ULT	UST
he did … declare	Saul did … tell
the kingship	becoming the king of Israel
Samuel	Samuel

1 Samuel 10:17

ULT	UST
And Samuel summoned the people to Yahweh at Mizpah.	*Then Samuel told the people of Israel to gather at Mizpah to hear a message from Yahweh.*

ULT to Yahweh
UST to hear a message from Yahweh
(אֶל־יְהוָה)

The author assumes that his readers will know that when he says that Samuel summoned the people **to Yahweh**, he means that Samuel called them to gather in Yahweh's presence so that Yahweh could speak to them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to meet together in the presence of Yahweh so that Yahweh could speak to them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Yahweh	Yahweh
at Mizpah	at Mizpah

1 Samuel 10:18

ULT	UST
And he said to the sons of Israel, "Thus says Yahweh, the God of Israel: 'I myself brought up Israel from Egypt. And I delivered you from the hand of the Egyptians and from the hand of all of the kingdoms oppressing you.'	*After they arrived, he said to them, "Yahweh, the God whom we Israelite people worship, has a message for you. He says, 'I brought you Israelite people out of Egypt. I rescued your ancestors from the power of the rulers of Egypt, and I have rescued you from all the other kings who have oppressed you since then.'*

ULT **to the sons of Israel**
UST to them
(אֶל־בְּנֵי יִשְׂרָאֵל)

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

Support Reference: First, Second or Third Person

ULT **the sons of Israel**
UST them
(בְּנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 2:28. Alternate translation: [the Israelites]

Support Reference: Metaphor

ULT **I myself brought up Israel from Egypt. And I delivered you from the hand of the Egyptians and from the hand of all of the kingdoms oppressing you**
UST Israelite … I brought you Israelite people out of Egypt. I rescued your ancestors from the power of the rulers of Egypt, and I have rescued you from all the other kings who have oppressed you since then
(אָנֹכִי הֶעֱלֵיתִי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם וָאַצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד כָּל־הַמַּמְלָכוֹת הַלֹּחֲצִים אֶתְכֶם)

The author assumes that his readers will understand that Yahweh is giving a reason why the Israelites should have remained loyal to him as their ruler. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [I myself brought up Israel from Egypt. And I delivered you from the hand of the Egyptians and from the hand of all of the kingdoms oppressing you. So you ought to have remained loyal to me as your ruler]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Thus says Yahweh, the God of Israel: ‘I myself brought up Israel from Egypt. And I delivered you from the hand of the Egyptians and from the hand of all of the kingdoms oppressing you**
UST Yahweh, the God whom we Israelite people worship, has a message for you. He says, ‘I brought you Israelite people out of Egypt. I rescued your ancestors from the power of the rulers of Egypt, and I have rescued you from all the other kings who have oppressed you since then
(כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָנֹכִי הֶעֱלֵיתִי אֶת־יִשְׂרָאֵל מִמִּצְרָיִם וָאַצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד כָּל־הַמַּמְלָכוֹת הַלֹּחֲצִים אֶתְכֶם)

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 himself brought you Israelites up from Egypt and that he delivered you from the hand of the Egyptians and from the hand of all the kingdoms oppressing you]

Support Reference: Quotes within Quotes

ULT **you … you**
UST your ancestors … you
(אֶתְכֶם & אֶתְכֶם)

The word **you** is plural here because Yahweh is addressing all of the assembled Israelites. So use plural forms in your translation if your language marks that distinction, here and in the next verse.

Support Reference: Forms of ‘You’ — Singular

ULT **from the hand of … and from the hand of**
UST from the power of … and I have rescued you from
(מִיַּד & וּמִיַּד)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of Israel	them
Yahweh	Yahweh
the God of	the God whom … worship
Israel	we … people
Israel	you Israelite people
from Egypt	of Egypt
And I delivered	I rescued

ULT	UST
the Egyptians	the rulers of Egypt
the kingdoms	kings

1 Samuel 10:19

ULT	UST
But you today have rejected your God, him who is saving you from all of your calamities and your distresses. And you have said to him that 'you shall set a king over us.' And now, station yourselves to the face of Yahweh according to your tribes and according to your thousands."	*But even though he rescues you from all the difficulties you encounter, now you no longer want God to be the one who rules you. Instead, you have asked him to select a man to rule you as king. {So that Yahweh can indicate what man he is choosing,} I want representatives of your tribes and clans to come forward and stand here in the presence of Yahweh."*

ULT **from all of your calamities and your distresses**
UST from all the difficulties you encounter
(מִכָּל־רָעוֹתֵיכֶם וְצָרֹתֵיכֶם)

The terms **calamities** and **distresses** mean similar things. The author is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [every kind of trouble that you encounter]

Support Reference: Doublet

ULT **And you have said to him that 'you shall set a king over us**
UST Instead, you have asked him to select a man to rule you as king
(וַתֹּאמְרוּ לֹּו כִּי־מֶלֶךְ תָּשִׂים עָלֵינוּ)

It may be more natural in your language to express this as an indirect quotation. Alternate translation: [And you have told him that he should set a king over you]

Support Reference: Direct and Indirect Quotations

ULT **to the face of Yahweh**
UST in the presence of Yahweh
(לִפְנֵי יְהוָה)

See how you translated the similar expression in 1:12. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

> ULT **and according to your thousands**
> UST and clans
> (וּלְאַלְפֵיכֶם)

The author is probably using the term **thousands** as a customary way of referring to parts of a tribe, the clans, rather than to a specific number. Alternate translation: [and according to your clans]

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
today	now
have rejected	no longer want … to be the one who rules you
your God	God
is saving	rescues
your calamities	the difficulties you encounter
and your distresses	the difficulties you encounter
a king	a man to rule … as king
Yahweh	Yahweh
according to your tribes	I want representatives of your tribes

1 Samuel 10:20

ULT	UST
And Samuel brought near all of the tribes of Israel, and the tribe of Benjamin was taken.	*When the representatives of the Israelite tribes approached, Samuel threw a lot, and God made it indicate that he had chosen someone from the tribe of Benjamin.*

ULT **all of the tribes of Israel**
UST When the representatives of the Israelite tribes
(אֵת כָּל־שִׁבְטֵי יִשְׂרָאֵל)

The author is speaking of **tribes** as a whole to represent one part of them, their leaders. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [leaders from all of the tribes of Israel]

Support Reference: Synecdoche

ULT **and the tribe of Benjamin was taken**
UST threw a lot, and God made it indicate that he had chosen someone from the tribe of Benjamin
(וַיִּלָּכֵד שֵׁבֶט בִּנְיָמִן)

The author assumes that his readers will understand that this was done by casting lots to determine Yahweh's choice. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the tribe of Benjamin was chosen by lot]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the tribe of Benjamin was taken**
UST threw a lot, and God made it indicate that he had chosen someone from the tribe of Benjamin
(וַיִּלָּכֵד שֵׁבֶט בִּנְיָמִן)

The expression **was taken** is a passive verbal form. If your language does not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and Yahweh indicated through the lot that he had chosen the tribe of Benjamin]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel

ULT	UST
the tribes of	When the representatives of the … tribes
Israel	Israelite
the tribe of	someone from the tribe of
Benjamin	Benjamin

1 Samuel 10:21

ULT	UST
And he brought near the tribe of Benjamin according to its clans, and the clan of the Matrite was taken. And Saul, the son of Kish, was taken, so they sought him, but he was not found.	*Then Samuel had the representatives of the clans of the tribe of Benjamin come forward. Samuel threw another lot, and God made it indicate that he had chosen someone from the clan of Matri. Samuel threw another lot, and God made it indicate that he had chosen Saul son of Kish from that clan. But when they looked for Saul, no one could find him.*

ULT **and the clan of the Matrite was taken. And Saul, the son of Kish, was taken**
UST Samuel threw another lot, and God made it indicate that he had chosen someone from the clan of Matri. Samuel threw another lot, and God made it indicate that he had chosen Saul son of Kish from that clan
(וַתִּלָּכֵד מִשְׁפַּחַת הַמַּטְרִי וַיִּלָּכֵד שָׁאוּל בֶּן־קִישׁ)

The expression **was taken** is a passive verbal form. If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. See how you translated similar expressions in 10:20. Alternate translation: [and Yahweh indicated through the lot that he had chosen the clan of the Matrites, and then that he had chosen Saul, son of Kish]

Support Reference: Active or Passive

ULT **the Matrite**
UST Matri
(הַמַּטְרִי)

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

Support Reference: Generic Noun Phrases

ULT **but he was not found**
UST no one could find him
(וְלֹא נִמְצָא)

The expression **was not found** is a passive verbal form. If your language does not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [but they could not find him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribe of	the tribe of
Benjamin	Benjamin
according to its clans	the representatives of the clans of
the clan of	someone from the clan of
Saul	Saul
so they sought him	But when they looked for Saul

1 Samuel 10:22

ULT	UST
So they asked of Yahweh again, “Has the man come here yet?” And Yahweh said, “Behold, he has hidden himself among the bags.”	*So they asked Yahweh, “Can we not find Saul because he has not arrived here yet?” Yahweh replied, “I will tell you where he is. He is hiding under the baggage.”*

ULT **among the bags**
UST under the baggage
(אֶל־הַכֵּלִים)

The author assumes that his readers will know that these were the **bags** in which the people had brought supplies with them to this gathering, which they had apparently put in one location and piled up high enough for Saul to hide among them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [among the bags of supplies you have piled up over there]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Yahweh	Yahweh
Yahweh	Yahweh

1 Samuel 10:23

ULT	UST
And they ran, and they took him from there. And he stationed himself in the midst of the people. And he was taller than any of the people from his shoulder and upward.	*So they quickly went there and found Saul. They had him stand in front of all the people. They observed how much taller he was than other men{, and this impressed them}.*

ULT **And he was taller than any of the people from his shoulder and upward**

UST They observed how much taller he was than other men{, and this impressed them}

(וַיִּגְבַּהּ מִכָּל־הָעָם מִשִּׁכְמוֹ וָמָעְלָה)

See how you translated the same expression, **from his should and upward** in 9:2. Alternate translation: [And he was a head taller than anyone else] or [And he was significantly taller than other Israelite men]

Support Reference: Idiom

1 Samuel 10:24

ULT	UST
And Samuel said to all of the people, "Do you see upon whom Yahweh has chosen? For {there is} no one like him among all of the people!" And all of the people shouted and said, "May the king live!"	*Then Samuel said to all the people there, "This is the king whom Yahweh has chosen for you. Certainly he is taller and stronger than any other Israelite!" All the people shouted, "May God keep this king alive!"*

ULT **Do you see upon whom Yahweh has chosen**
UST This is the king whom Yahweh has chosen for you
(הַרְאִיתֶם אֲשֶׁר בָּחַר־בּוֹ יְהוָה)

Samuel is using the question form to draw attention to Saul as Yahweh's choice. If speakers of your language would not use a question for this purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Look at the man whom Yahweh has chosen!]

Support Reference: Rhetorical Question

ULT **For {there is} no one like him among all of the people**
UST Certainly he is taller and stronger than any other Israelite
(כִּי אֵין כָּמֹהוּ בְּכָל־הָעָם)

Here the word **For** introduces an explanation of why the people should recognize Saul as Yahweh's choice. It does not introduce the reason why Yahweh chose Saul. Alternate translation: [After all, there is no one else among all the people who is as tall and impressive as he is]

Support Reference: Connecting Words and Phrases

ULT **And all of the people shouted and said**
UST All the people shouted
(וַיָּרִעוּ כָל־הָעָם וַיֹּאמְרוּ)

This phrase expresses a single idea by using two words connected with **and**. The word **shouted** tells in what way the people **said** this. Alternate translation: [And all the people said loudly]

Support Reference: Hendiadys

> ULT **May the king live**
> UST May God keep this king alive
> (יְחִי הַמֶּלֶךְ)

The people are using a common expression of their culture to show their acceptance of and loyalty to their new king. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Long live the king!] or [We want our king to live a long time and rule over us well!]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Yahweh	Yahweh
has chosen	whom … has chosen for you
the king	this king

1 Samuel 10:25

ULT	UST
And Samuel spoke to the people the custom of the kingship, and he wrote {it} in a book, and he made {it} rest to the face of Yahweh. And Samuel sent away all of the people, a man to his house.	*Then Samuel told the people what the responsibilities of the king would be and what responsibilities they would have toward him. He wrote all those things in a scroll. He placed the scroll for safekeeping in a location where people worshiped Yahweh. Then Samuel sent all the people home.*

ULT **and he made {it} rest**
UST He placed the scroll for safekeeping
(וַיַּנַּח)

The author is speaking of the book as if it were a living thing that could be made to **rest**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he stored it]

Support Reference: Personification

ULT **to the face of Yahweh**
UST in a location where people worshiped Yahweh
(לִפְנֵי יְהוָה)

Here, **to the face of Yahweh** represents some place where the Israelites considered Yahweh to be present. The author probably means either Kiriath Jearim, where the ark was at this time, or Shiloh, where the sacred tent was at this time. Alternate translation: [in a place where Yahweh was present]

Support Reference: Metonymy

ULT **a man to his house**
UST home
(אִישׁ לְבֵיתוֹ)

The author is speaking of one kind of dwelling, a **house** to represent homes of all kinds. (Some Israelites continued to live in tents.) If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar expression in 4:10. Alternate translation: [each one to his own home]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
the custom of	what the responsibilities of the king would be and what responsibilities they would have toward him
the kingship	what the responsibilities of the king would be and what responsibilities they would have toward him
Yahweh	Yahweh
Samuel	Samuel
to his house	home

1 Samuel 10:26

ULT	UST
And Saul also went to his house at Gibeah. And with him went the mighty whom God had touched upon their hearts.	*Saul returned to his home in the city of Gibeah. A group of strong soldiers decided to accompany Saul continually. They did that because God had motivated each of them to do it.*

ULT the mighty
UST A group of strong soldiers
(הַחָֽיִל)

The author is using the adjective **mighty** as a noun to mean men who were powerful soldiers. Your language may use adjectives in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: [some powerful soldiers]

Support Reference: Nominal Adjectives

ULT whom God had touched upon their hearts
UST They did that because God had motivated each of them to do it
(אֲשֶׁר־נָגַ֥ע אֱלֹהִ֖ים בִּלְבָּֽם)

The author is using a common expression of his culture to mean God had influenced these men to be loyal to Saul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [whom God had influenced to be loyal to Saul]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
to his house	to his home
at Gibeah	in the city of Gibeah
the mighty	A group of strong soldiers
God	God

1 Samuel 10:27

ULT	UST
But some sons of wickedness said, "How shall this {one} save us?" And they despised him, and they did not bring a gift to him. But he was like one being silent.	*But some bad men said, "A man like him will not be able to save us from our enemies!" They did not think he would make a good king, and they refused to give him any gifts {to show that they would be loyal to him}. But {even though Saul knew about their insult,} he said nothing about it at the time.*

ULT **But some sons of wickedness**
UST some bad men
(וּבְנֵי בְלִיַּעַל)

The author is using a common expression of his culture that refers to people who characteristically do what is wrong. See how you translated this expression in 2:12. Alternate translation: [But some very wicked men]

Support Reference: Idiom

ULT **How shall this {one} save us**
UST A man like him will not be able to save us from our enemies
(מַה־יּוֹשִׁיעֵנוּ זֶה)

These men are using the question form to express their contempt for Saul. If speakers of your language would not use a question for this purpose, you could translate this as a statement. Alternate translation: [This man will not able to save us!]

Support Reference: Rhetorical Question

ULT **and they did not bring a gift to him**
UST and they refused to give him any gifts {to show that they would be loyal to him}
(וְלֹא־הֵבִיאוּ לוֹ מִנְחָה)

Not bringing a gift to Saul was a symbolic action that showed these men did not accept him as their king. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and to show that they rejected his authority, they refused to bring him the customary gifts that subjects bring to their king]

Support Reference: Symbolic Action

ULT **But he was like one being silent**
UST But {even though Saul knew about their insult,} he said nothing about it at the time
(וַיְהִי כְּמַחֲרִישׁ)

The point of this comparison is that just as **one being silent**, meaning in this context a deaf person, would not have heard this insult and so would not have responded, so Saul did not respond. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [But Saul did not respond to their insults, just as if he had not heard them]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shall … save us	save us from our enemies

1 Samuel 11

1 Samuel 11 Chapter Introduction

Structure and Formatting

This chapter continues the story of King Saul by telling how Yahweh inspired him to lead the Israelites to a first victory in war.

1 Samuel 11:1

ULT	UST
Now Nahash the Ammonite came up and camped against Jabesh Gilead. And all of the men of Jabesh said to Nahash, "Cut a covenant for us, and we will serve you."	*Then Nahash king of the Ammonites led his army to attack the city of Jabesh in the region of Gilead. The leaders of the people who lived in that city went to speak with Nahash. They told him, "We want to make a peace treaty with you. We are all willing to become your subjects."*

ULT **Now Nahash the Ammonite came up and camped against Jabesh Gilead**
UST Then Nahash king of the Ammonites led his army to attack the city of Jabesh in the region of Gilead
(וַיַּ֤עַל נָחָשׁ֙ הָעַמּוֹנִ֔י וַיִּחַן֙ עַל־יָבֵ֣שׁ גִּלְעָ֔ד)

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 Nahash the Ammonite came up and camped**
UST Then Nahash king of the Ammonites led his army to attack
(וַיַּ֤עַל נָחָשׁ֙ הָעַמּוֹנִ֔י וַיִּחַן)

The author is using one person who was involved in this military campaign, **Nahash**, the king and commander of the Ammonite army, to mean everyone who was involved. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Now Nahash the Ammonite came up with his army and they camped]

Support Reference: Synecdoche

ULT **Now Nahash the Ammonite came up**
UST Then Nahash king of the Ammonites led his army
(וַיַּ֤עַל נָחָשׁ֙ הָעַמּוֹנִ֔י)

See the discussion in the Introduction to 1 Samuel of how Hebrew speakers and writers marked travel for change in elevation, and see how you translated the comparable expression in 1:3. Alternate translation: [Now Nahash the Ammonite came]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **And all of the men of Jabesh said**
UST The leaders of the people who lived in that city went to speak … They told
(וַיֹּאמְרוּ כָּל־אַנְשֵׁי יָבֵישׁ)

The author is using the whole population of **Jabesh**, **all of the men** of the city, to represent one part of the population, the city's leaders, who conducted these negotiations with Nahash. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the leaders of Jabesh went to Nahash and said]

Support Reference: Synecdoche

ULT **Cut a covenant for us**
UST We want to make a peace treaty with you
(כָּרְתָה־לָּנוּ בְרִית)

The men are using **Cut a covenant** as a common expression of their culture to mean "make a covenant." The word "cut" was 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. Alternate translation: [Make a covenant with us]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Ammonite	king of the Ammonites
Jabesh Gilead	the city of Jabesh in the region of Gilead
a covenant	a peace treaty
and we will serve you	We are all willing to become your subjects

1 Samuel 11:2

ULT	UST
And Nahash the Ammonite said to them, "By this I will cut for you, in the gouging of every right eye of you. And I will set it {as} a disgrace against all of Israel."	*Nahash replied, "I will make a peace treaty with you on one condition. You must allow my soldiers to gouge out your right eyes. This will bring shame on all the Israelites {because it will show that they were not able to defend you}."*

ULT **I will cut for you**
UST I will make a peace treaty with you
(אֶכְרֹת לָכֶם)

Nahash 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 will cut a covenant for you]

Support Reference: Ellipsis

ULT **in the gouging of every right eye of you**
UST You must allow my soldiers to gouge out your right eyes
(בִּנְקֹר לָכֶם כָּל־עֵין יָמִין)

The act of **gouging** out the **right eye** was, for one thing, a military measure that would make the men of Jabesh Gilead less effective warriors, since they would have difficulty seeing to aim weapons. However, as Nahash himself explains, it would also be a symbolic action that would show other nations that the Israelites had not been able to defend their own people. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [in the disgraceful and disabling gouging of every right eye of you]

Support Reference: Symbolic Action

ULT **And I will set it {as} a disgrace against all of Israel**
UST This will bring shame on all the Israelites {because it will show that they were not able to defend you}
(וְשַׂמְתִּיהָ חֶרְפָּה עַל־כָּל־יִשְׂרָאֵל)

Nahash assumes that the elders of Jabesh Gilead will understand that by gouging out the eyes of the people of one Israelite city, Nahash would humiliate the entire nation. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And this will show all other nations how powerless the Israelites are]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Ammonite	Nahash
{as} a disgrace	shame … because it will show that they were not able to defend you
Israel	the Israelites

1 Samuel 11:3

ULT	UST
And the elders of Jabesh said to him, "Leave us alone seven days, and let us send messengers through all of the border of Israel. And if {there is} no one saving us, then we will go out to you."	*The leaders of Jabesh replied, "Please do not attack us for the next seven days. During that time, we will send messengers throughout the land of Israel {to ask for help}. If no one comes to help us, then we will surrender to you."*

ULT **the border of Israel**
UST the land of Israel
(גְּבוּל יִשְׂרָאֵל)

The elders of Jabesh Gilead are using the term **border** to represent the territory that this border encloses. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory of Israel]

Support Reference: Metonymy

ULT **then we will go out to you**
UST then we will surrender to you
(וְיָצָאנוּ אֵלֶיךָ)

In this context, your language might say "come" instead of **go**. Alternate translation: [then we will come out to you]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	The leaders of
days	for … days
messengers	messengers
Israel	Israel
saving	comes to help

1 Samuel 11:4

ULT	UST
And the messengers came {to} Gibeah of Saul, and they spoke the words in the ears of the people. And all of the people lifted up their voice and wept.	*{Nahash agreed, and} the messengers went {throughout Israel, including to} to Gibeah, the city where Saul lived, and they told the people there about the situation. Everyone started to cry loudly.*

ULT **{to} Gibeah of Saul**
UST including to … Gibeah, the city where Saul lived
(גִּבְעַת שָׁאוּל)

See how you translated the name of this city in 10:5. Alternate translation: [to the city named Gibeah where Saul lived]

Support Reference: How to Translate Names

ULT **and they spoke the words in the ears of the people**
UST to … and they told the people there about the situation
(וַיְדַבְּרוּ הַדְּבָרִים בְּאָזְנֵי הָעָם)

The author is using the term **words** to represent what the messengers said by using words, and he is using the **ears of the people** to represent them hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they had the people listen to their message]

Support Reference: Metonymy

ULT **And all of the people lifted up their voice and wept**
UST Everyone started to cry loudly
(וַיִּשְׂאוּ כָל־הָעָם אֶת־קוֹלָם וַיִּבְכּוּ)

The author is speaking as if a **voice** were an object that the people could have **lifted up**. He means that the people increased the volume of their voices. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And all of the people increased the volume of their voices and wept]

Support Reference: Metaphor

ULT **And all of the people lifted up their voice and wept**
UST Everyone started to cry loudly
(וַיִּשְׂאוּ כָל־הָעָם אֶת־קוֹלָם וַיִּבְכּוּ)

In this verse, the word **voice** is singular in form, but the author is referring to a group of people. If it would be helpful in your language, you could use the plural form of **voice**. Alternate translation: [And all of the people lifted up their voices and wept]

Support Reference: Collective Nouns

ULT **And all of the people lifted up their voice and wept**
UST Everyone started to cry loudly
(וַיִּשְׂאוּ כָל־הָעָם אֶת־קוֹלָם וַיִּבְכּוּ)

This phrase expresses a single idea by using two words connected with **and**. The expression **lifted up their voice** tells in what way the people **wept**. Alternate translation: [And all of the people wept loudly]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the messengers	the messengers
{to} Gibeah of	including to … Gibeah
Saul	the city where Saul lived

1 Samuel 11:5

ULT	UST
And behold, Saul was coming behind the oxen from the field. And Saul said, "What {is} to the people, that they are weeping?" And they recounted to him the words of the men of Jabesh.	*Just then Saul returned home. He had been plowing his field with his oxen. {He heard the noise and} he asked, "Why are all the people crying so loudly?" Then someone told him what the messengers from Jabesh had reported.*

ULT **And behold**
UST Just then
(וְהִנֵּה)

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 development.

Support Reference: Introduction of a New Event

ULT **And they recounted to him**
UST Then someone told him
(וַיְסַפְּרוּ־לוֹ)

Here the author is using the pronoun **they** in a general sense, not to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [And someone recounted to him] or [And he was told]

Support Reference: Pronouns — When to Use Them

ULT **the words of the men of Jabesh**
UST what the messengers from Jabesh had reported
(אֶת־דִּבְרֵי אַנְשֵׁי יָבֵישׁ)

The author is using the term **words** to represent the message that the messengers from Jabesh Gilead communicated by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all that the messengers from Jabesh Gilead told them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
the oxen	his oxen
Saul	he

ULT	UST
they are weeping	crying so loudly

1 Samuel 11:6

ULT	UST
And the Spirit of God rushed upon Saul in his hearing these words. And his nose burned greatly.	*Then God's Spirit influenced Saul powerfully. He became extremely angry when he heard what Nahash wanted to do.*

ULT And the Spirit of God rushed upon Saul
UST Then God's Spirit influenced Saul powerfully
(וַתִּצְלַ֥ח רוּחַ־אֱלֹהִ֖ים עַל־שָׁא֑וּל)

The author is using **the Spirit of God rushed upon** as a common expression of his culture to mean that the Spirit of God empowered Saul. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And the Spirit of God filled Saul] or [Then the Spirit of God came and empowered Saul]

Support Reference: Idiom

ULT And his nose burned greatly
UST He became extremely angry
(וַיִּֽחַר אַפּ֖וֹ מְאֹֽד)

The author is using **his nose burned greatly** as a common expression of his culture to mean "he became very angry." Your culture may also associate anger with heat or with a particular part of the body, and if so, you could use its characteristic expression in your translation. If this phrase does not have that meaning in your language, you could state the meaning plainly. Alternate translation: [And he became steaming mad] or [And he became very angry]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Spirit of God	God's Spirit
Saul	Saul

1 Samuel 11:7

ULT	UST
And he took a pair of cattle and cut it into pieces, and he sent through all of the border of Israel by the hand of the messengers, saying, "Whoever is not going out behind Saul and behind Samuel, thus shall be done to his oxen." And the fear of Yahweh fell on the people, and they went out as one man.	*Saul took two of his oxen and killed them and cut them into pieces. Then he sent messengers carrying those pieces throughout the land of Israel to tell people this message: "Saul says that if anyone refuses to come with him and Samuel to fight against the Ammonite army, he will cut that person's oxen into pieces, just as he has cut these oxen into pieces!" The men of Israel realized that Yahweh wanted them to go and fight the Ammonites and that Yahweh would be angry with them and punish them if they did not. So the Israelite men all agreed to fight.*

ULT **and cut it into pieces**
UST and killed them and cut them into pieces
(וַיְנַתְּחֵהוּ)

Since the author is referring to a **pair of cattle**, the form of the pronoun **it** would be dual here, if your language uses that form. Otherwise, the word would be plural, as modeled in the UST.

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

ULT **and he sent through all of the border of Israel by the hand of the messengers**
UST Then he sent messengers carrying those pieces throughout the land of Israel
(וְיִשַׁלַּח בְּכָל־גְּבוּל יִשְׂרָאֵל בְּיַד הַמַּלְאָכִים)

The author is using one part of the messengers, their **hand**, to represent all of them in the act of carrying these pieces throughout Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he sent the messengers to carry these pieces through all the border of Israel]

Support Reference: Synecdoche

ULT **and he sent**
UST Then he sent
(וַיְשַׁלַּח)

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 sent the pieces of the cattle]

Support Reference: Ellipsis

ULT **the border of Israel**
UST the land of Israel
(גְּבוּל יִשְׂרָאֵל)

The author is using the term **border** to represent the territory that this border encloses. See how you translated this term in 11:3. Alternate translation: [the territory of Israel]

Support Reference: Metonymy

ULT **Whoever is not going out behind Saul and behind Samuel**
UST if anyone refuses to come with him and Samuel to fight against the Ammonite army
(אֲשֶׁר֙ אֵינֶ֣נּוּ יֹצֵ֔א אַחֲרֵ֥י שָׁא֖וּל וְאַחֲרֵ֣י שְׁמוּאֵ֑ל)

Saul is using the expression **going out behind** to represent going into battle under the command of him and Samuel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Whoever does not go into battle under the command of Saul and Samuel]

Support Reference: Metonymy

ULT **behind Saul**
UST with him
(אַחֲרֵי שָׁאוּל)

Saul is speaking about himself in the third person in order to make an official pronouncement. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [behind me]

Support Reference: First, Second or Third Person

ULT **And the fear of Yahweh fell on the people**
UST The men of Israel realized that Yahweh wanted them to go and fight the Ammonites and that Yahweh would be angry with them and punish them if they did not
(וַיִּפֹּ֥ל פַּחַד־יְהוָ֖ה עַל־הָעָֽם)

The author is speaking as if **fear** had been an object that **fell** on people. He means that the people were motivated by respect for Yahweh, recognizing that his anointed king was summoning them urgently into battle and that Yahweh expected them to obey. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And great respect for Yahweh motivated the people]

Support Reference: Metaphor

> ULT **as one man**
> UST all agreed
> (כְּאִישׁ אֶחָד)

The author is using **as one man**, as a common expression of his culture to mean that the people acted together with entire unity of purpose. 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: [united in purpose] or [all together]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cattle	his oxen
Israel	Israel
the messengers	messengers
Saul	him
Samuel	Samuel
to his oxen	he will cut that person's oxen into pieces, just as he has cut these oxen into pieces
the fear of	wanted them to go and fight the Ammonites and that Yahweh would be angry with them and punish them if they did not
Yahweh	Yahweh

1 Samuel 11:8

ULT	UST
And he mustered them at Bezek. And the sons of Israel were 300, 000, and the men of Judah {were} 30, 000.	*Saul assembled his army at the city of Bezek. When he counted the troops, he learned that there were 30, 000 soldiers there from the tribe of Judah and 300, 000 soldiers from the other Israelite tribes.*

ULT And the sons of Israel were

UST When he counted the troops, he learned that there were … from the other Israelite tribes
(וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל)

See the discussion of the phrase "sons of" in the Introduction to 1 Samuel. In this context, the phrase **the sons of Israel** describes not the Israelites generally but the Israelite men (not from Judah) who served as soldiers. Alternate translation: [And the soldiers who came from the other tribes of Israel]

Support Reference: Metaphor

ULT And the sons of Israel were 300, 000, and the men of Judah {were} 30, 000

UST When he counted the troops, he learned that there were 30, 000 soldiers there from the tribe of Judah and 300, 000 soldiers from the other Israelite tribes
(וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל שְׁלֹשׁ מֵאוֹת אֶלֶף וְאִישׁ יְהוּדָה שְׁלֹשִׁים אָלֶף)

See the discussion in the Introduction to this chapter of why the author gives a separate total of the soldiers who came from the tribe of **Judah**.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
Judah	from the tribe of Judah

1 Samuel 11:9

ULT	UST
And they said to the messengers having come, “Thus you shall say to the men of Jabesh Gilead, ‘Tomorrow deliverance will be for you, at the heat of the sun.’” And the messengers went and declared {this} to the men of Jabesh, and they rejoiced.	*So Saul and Samuel sent the messengers back to the people at Jabesh Gilead to tell them, “We will come and rescue you tomorrow by the middle of the morning.” The messengers went and told this to the people of Jabesh. They became very happy when they heard this news.*

ULT **And they said**
UST So Saul and Samuel sent
(וַיֹּאמְרוּ)

The pronoun **they** refers to Saul and Samuel. It may be helpful to clarify this for your readers. Alternate translation: [And Saul and Samuel said]

Support Reference: Pronouns — When to Use Them

ULT **Thus you shall say to the men of Jabesh Gilead, ‘Tomorrow deliverance will be for you, at the heat of the sun**
UST to the people at Jabesh Gilead to tell them, “We will come and rescue you tomorrow by the middle of the morning
(כֹּה תֹאמְרוּן לְאִישׁ יֶבֶישׁ גִּלְעָד מָחָר תִּהְיֶה־לָּכֶם תְּשׁוּעָה בְּחֹם הַשָּׁמֶשׁ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Tell the men of Jabesh Gilead that deliverance will be for them tomorrow at the heat of the sun]

Support Reference: Quotes within Quotes

ULT **deliverance will be for you**
UST We will come and rescue you
(תִּהְיֶה־לָּכֶם תְּשׁוּעָה)

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

Support Reference: Abstract Nouns

> ULT **at the heat of the sun**
> UST by the middle of the morning
> (בחם הַשֶּׁמֶשׁ)

The author is using the term **heat of the sun** to represent the time of day by which the sun has become hot. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by mid-morning]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the messengers	the messengers
Gilead	Gilead
deliverance	We will come and rescue
the messengers	The messengers
and declared {this}	and told this
and they rejoiced	They became very happy when they heard this news

1 Samuel 11:10

ULT	UST
And the men of Jabesh said, "Tomorrow we will go out to you. And you may do to us according to all of the good in your eyes."	*Then the leaders of Jabesh told Nahash, "We will surrender to you tomorrow, and then you can do to us whatever you want."*

ULT **And the men of Jabesh said**
UST Then the leaders of Jabesh told Nahash
(וַיֹּאמְרוּ אַנְשֵׁי יָבֵישׁ)

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 men of Jabesh said to Nahash]

Support Reference: Ellipsis

ULT **And the men of Jabesh said**
UST Then the leaders of Jabesh told Nahash
(וַיֹּאמְרוּ אַנְשֵׁי יָבֵישׁ)

The author refers to all **the men of Jabesh** to represent one part of them, the leaders who were conducting these negotiations. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the leaders of Jabesh said]

Support Reference: Synecdoche

ULT **we will go out to you**
UST We will surrender to you
(נֵצֵא אֵלֵיכֶם)

In this context, your language might say "come" instead of **go**. See how you translated this in 11:3. Alternate translation: [we will come out to you]

Support Reference: Go and Come

ULT **according to all of the good in your eyes**
UST whatever you want
(כְּכָל־הַטּוֹב בְּעֵינֵיכֶם)

See how you translated **in your eyes** similar expression in 1:18. Alternate translation: [as you see fit] or [according to what you consider right]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the good	you want

1 Samuel 11:11

ULT	UST
And it happened on the next day that Saul put the people {into} three companies. And they came into the midst of the camp during the watch of the morning, and they struck Ammon until the heat of the day. And it happened that the {ones} being left scattered, and two among them were not left together.	*That night Saul divided his troops into three groups. They marched all night and arrived at the city before the sun rose the next morning. They attacked the camp of the Ammonite soldiers {from three different directions}. By noontime they had killed most of them. Those who survived ran away, and none of them regrouped to continue fighting.*

ULT **And it happened**
UST That night
(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 development.

Support Reference: Introduction of a New Event

ULT **during the watch of the morning**
UST before the sun rose the next morning
(בְּאַשְׁמֹרֶת הַבֹּקֶר)

The **watch of the morning** was the last of three periods into which the Israelites divided the night. It lasted from about 2:00 to 6:00 AM. The significant thing in this context is that this watch ended at sunrise. If your readers would not be familiar with this time reference, you could use a general expression. Alternate translation: [before sunrise]

Support Reference: Translate Unknowns

ULT **and they struck Ammon**
UST They attacked … they had killed most of them
(וַיַּכּוּ אֶת־עַמּוֹן)

See the discussion of the term struck in the Introduction to 1 Samuel. Alternate translation: [and they killed many of the Ammonite soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **until the heat of the day**
UST By noontime
(עַד־חֹם הַיּוֹם)

The author is using the term **heat of the day** to represent the time when the sun becomes hot. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [until midday]

Support Reference: Metonymy

ULT **that the {ones} being left scattered, and two among them were not left together**
UST Those who survived ran away, and none of them regrouped to continue fighting
(הַנִּשְׁאָרִים וַיָּפֻצוּ וְלֹא נִשְׁאֲרוּ־בָם שְׁנַיִם יָחַד)

The expression **being left** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the survivors scattered, and two among them did not remain together]

Support Reference: Active or Passive

ULT **and two among them were not left together**
UST and none of them regrouped to continue fighting
(וְלֹא נִשְׁאֲרוּ־בָם שְׁנַיִם יָחַד)

The author is making an overstatement to emphasize how completely the Israelites defeated the Ammonites. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [and the surviving Ammonite soldiers fled in complete disarray]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the next day	That night
Saul	Saul
during the watch of	before the sun rose the next morning
Ammon	most of them
the day	By noontime
that … scattered	ran away

1 Samuel 11:12

ULT	UST
And the people said to Samuel, "Who {are} the {ones} having said, 'Shall Saul reign over us?' Give the men, that we may make them die."	*Then the soldiers said to Samuel, "Now who were those men who said that they did not want Saul to be our king? Bring them here so that we can kill them!"*

ULT **Who {are} the {ones} having said, 'Shall Saul reign over us**
UST Now who were those men who said that they did not want Saul to be our king
(מִי הָאֹמֵר שָׁאוּל יִמְלֹךְ 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: [Who are the ones who said that Saul should not reign over us]

Support Reference: Quotes within Quotes

ULT **Shall Saul reign over us**
UST that they did not want Saul to be our king
(שָׁאוּל יִמְלֹךְ עָלֵינוּ)

These people are using the question form to express their opposition to Saul becoming king. If speakers of your language would not use a question for this purpose, you could translate this as a statement. Alternate translation: [Saul should not reign over us!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	Saul
Shall … reign	that they did not want … to be … king

1 Samuel 11:13

ULT	UST
But Saul said, "A man shall not be made to die on this day. For today Yahweh has done deliverance in Israel."	*But Saul replied, "No, we are not going to execute anyone today, because on this day Yahweh has saved us Israelite people from our enemies. {This is a day to rejoice, not to kill anyone.}"*

ULT **A man shall not be made to die on this day. For today Yahweh has done deliverance in Israel**

UST No, we are not going to execute anyone today, because on this day Yahweh has saved us Israelite people from our enemies. {This is a day to rejoice, not to kill anyone … }
(לֹא־יוּמַת אִישׁ בַּיּוֹם הַזֶּה כִּי הַיּוֹם עָשָׂה־יְהוָה תְּשׁוּעָה 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: [Because Yahweh has done deliverance in Israel today, a man shall not be made to die on this day]

Support Reference: Connect — Reason-and-Result Relationship

ULT **A man shall not be made to die**

UST No, we are not going to execute anyone
(לֹא־יוּמַת אִישׁ)

The expression **made to die** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [We shall not make a man die] or [We are not going to kill anyone]

Support Reference: Active or Passive

ULT **Yahweh has done deliverance in Israel**

UST Yahweh has saved us Israelite people from our enemies
(עָשָׂה־יְהוָה תְּשׁוּעָה בְּיִשְׂרָאֵל)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
on … day	today

ULT	UST
today	on this day … This is a day to rejoice, not to kill anyone
Yahweh	Yahweh
deliverance	has saved
in Israel	us Israelite people from our enemies

1 Samuel 11:14

ULT	UST
And Samuel said to the people, "Come, and let us go {to} Gilgal, and let us renew the kingship there."	*Then Samuel said to the people, "Let us all go to Gilgal, and there we will proclaim again that Saul is our king."*

ULT and let us renew the kingship there
UST and there we will proclaim again that Saul is our king
(וְנְחַדֵּשׁ שָׁם הַמְּלוּכָה)

If your language does not use an abstract noun for the idea of **kingship**, you could express the same idea in another way. Alternate translation: [and there let us formally recognize Saul as king once again]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
{to} Gilgal	to Gilgal
the kingship	that Saul is our king

1 Samuel 11:15

ULT	UST
And all of the people went {to} Gilgal, and there they caused Saul to reign to the face of Yahweh at Gilgal. And there they sacrificed sacrifices, peace offerings, to the face of Yahweh. And Saul and all of the men of Israel rejoiced there unto abundance.	*So they went to Gilgal. In that place where people worshiped Yahweh and considered that he was present, they proclaimed again that Saul was their king. Then they offered sacrifices there to show Yahweh how grateful they were for his help. And Saul and all the other Israelite people at the gathering were very happy.*

ULT **and there they caused Saul to reign to the face of Yahweh at Gilgal**
UST to Gilgal. In that place where people worshiped Yahweh and considered that he was present, they proclaimed again that Saul was their king
(וַיַּמְלִכוּ שָׁם אֶת־שָׁאוּל לִפְנֵי יְהוָה בַּגִּלְגָּל)

It might seem that this statement contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [and there they caused Saul to reign to the face of Yahweh]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to the face of Yahweh**
UST where people worshiped Yahweh and considered that he was present
(לִפְנֵי יְהוָה)

See how you translated the similar expression in 1:12. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

ULT **And there they sacrificed sacrifices**
UST Then they offered sacrifices there
(וַיִּזְבְּחוּ־שָׁם זְבָחִים)

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 saying this. Alternate translation: [And there they offered sacrifices]

Support Reference: Poetry

ULT **peace offerings**
UST how grateful they were for his help
(שְׁלָמִים)

In this context, the term **peace offerings** describes sacrifices that the Israelites offered to Yahweh to acknowledge that he was the one who had enabled them to defeat the Ammonites. Sacrificing animals that provided the meat for a feast, and burning up some of the animals as Yahweh's share, was therefore a symbolic action. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [peace offerings to express their gratitude to Yahweh]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} Gilgal	to Gilgal
Saul	Saul
and … they caused … to reign	they proclaimed again that … was their king
Yahweh	Yahweh
at Gilgal	to Gilgal
And … they sacrificed	Then they offered
sacrifices	sacrifices
peace offerings	how grateful they were for his help
Yahweh	Yahweh
Saul	Saul
Israel	Israelite
And … rejoiced	And … were … happy

1 Samuel 12

1 Samuel 12 Chapter Introduction

Structure and Formatting

This chapter continues the story of King Saul by telling how Samuel addressed the assembled Israelites at Gilgal to talk about the kingship with them. Samuel told them that even though they should not have asked for a king for the reasons they did, Yahweh had nevertheless given them a king, and Yahweh would bless them and their king if they were devoted and obedient to him.

This chapter serves as a type of farewell address. In this culture, leaders gave instructions to their followers before they left or died. Joshua does something similar in Joshua 23 and 24, using similar language. If you have already translated the book of Joshua, see how you translated his farewell address, and translate Samuel's address here similarly.

1 Samuel 12:1

ULT	UST
And Samuel said to all of Israel, "Behold, I have listened to your voice according to all of what you said to me, and I have made a king reign over you.	*Then Samuel told all the Israelite people, "Now listen. I have given you a king to rule you. So I have now done everything you asked me to do.*

ULT **Behold**
UST Now listen
(הִנֵּה)

See how you translated this term in 2:31. Alternate translation: [Now listen]

Support Reference: Metaphor

ULT **I have listened to your voice according to all of what you said to me**
UST So I have now done everything you asked me to do
(שָׁמַעְתִּי בְקֹלְכֶם לְכֹל אֲשֶׁר־אֲמַרְתֶּם לִי)

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: [I have listened to everything you said to me]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **I have listened to your voice according to all of what you said to me**
UST So I have now done everything you asked me to do
(שָׁמַעְתִּי בְקֹלְכֶם לְכֹל אֲשֶׁר־אֲמַרְתֶּם לִי)

See the discussion of the term "listen" in the Introduction to 1 Samuel, and see how you translated the similar expression in 2:25. Alternate translation: [I have done everything you asked me to do]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Israel	Israelite
a king	a king
and I have made … reign	I have given you … to rule

1 Samuel 12:2

ULT	UST
And now, behold, the king is walking to your faces. Now I myself have aged and have become gray-headed and my sons, behold them with you. Now I myself have walked to your faces from my youth to this day.	*And that king is now ruling you, as you can see. I have become too old to keep being the leader of Israel. You can tell that from my gray hair. You can also tell that from the fact that my sons are fully grown. I have been your leader ever since I was a boy.*

ULT **the king is walking to your faces … Now I myself have walked to your faces**
UST that king is … ruling you … I have been your leader
(הַמֶּלֶךְ ׀ מִתְהַלֵּךְ לִפְנֵיכֶם & וַאֲנִי הִתְהַלַּכְתִּי לִפְנֵיכֶם)

Samuel is speaking as if the Israelites were actually traveling on a path and **the king** was **walking** ahead of them, and as if he had **walked** ahead of them himself. He is using this image to represent leadership. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the king is leading you … Now I have been leading you]

Support Reference: Metaphor

ULT **Now I myself have aged and have become gray-headed**
UST I have become too old to keep being the leader of Israel. You can tell that from my gray hair
(וַאֲנִי זָקַנְתִּי וְשַׂבְתִּי)

These two phrases mean basically the same thing. The first phrase makes a general statement, and the second phrase gives a specific example that confirms it. 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 in the first one, not saying something additional. Alternate translation: [Now I myself have aged, indeed, I have become gray-headed]

Support Reference: Parallelism

ULT **from my youth to this day**
UST ever since I was a boy
(מִנְּעָרַי עַד־הַיּוֹם הַזֶּה)

Samuel is referring to all of life by naming two extremes, **my youth** and **this day**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for my entire life]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	that king
I … have aged	have become too old to keep being the leader of Israel
day	ever since I was a boy

1 Samuel 12:3

ULT	UST
Behold me! Testify against me before Yahweh and before his anointed. The ox of whom have I taken, or the donkey of whom have I taken, or whom have I defrauded? Whom have I oppressed, or from the hand of whom have I taken a bribe and I veiled my eyes with it? And I will restore {it} to you."	*If I have wronged anyone, tell me now while I stand before you. Do that while Yahweh is listening and while the king whom he has chosen is listening. Have I stolen an ox or donkey from anyone during all those years? Have I cheated anyone? Have I treated anyone badly? Have I accepted a bribe from anyone in exchange for ignoring the wrong things he was doing? If I have done any of these things, tell me, and I will repay anything I took."*

> ULT **Behold me**
> UST while I stand before you
> (הִנֵּנִי)

See how you translated this same expression in 3:4. This was a courteous expression that a person in this culture would use to indicate his availability for a task. In this case, Samuel is indicating that he is available to answer any charges against his conduct as a judge. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [I am making myself available]

Support Reference: Politeness

> ULT **his anointed**
> UST the king whom he has chosen
> (מְשִׁיחוֹ)

Samuel is using the adjective **anointed** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [his anointed king]

Support Reference: Nominal Adjectives

> ULT **or from the hand of whom have I taken a bribe**
> UST Have I accepted a bribe from anyone
> (וּמִיַּד־מִי לָקַחְתִּי כֹּפֶר)

Samuel is using one part of a person, his **hand**, to mean all of that person in the act of giving a bribe. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [or from whom have I taken a bribe]

Support Reference: Synecdoche

ULT **and I veiled my eyes with it**
UST in exchange for ignoring the wrong things he was doing
(וְאַעְלִים עֵינַי בּוֹ)

Samuel is speaking as if a bribe were something with which he could have **veiled** his **eyes**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I ignored wrongdoing as a result]

Support Reference: Metaphor

ULT **And I will restore {it} to you**
UST If I have done any of these things, tell me, and I will repay anything I took
(וְאָשִׁיב לָכֶם)

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: [Tell me, and I will restore it to you]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Testify	If I have wronged anyone, tell me now
Yahweh	Yahweh
his anointed	the king whom he has chosen
The ox of	an ox
or the donkey	or donkey
a bribe	a bribe
and I veiled	ignoring the wrong things he was doing
And I will restore {it}	If I have done any of these things, tell me, and I will repay anything I took

1 Samuel 12:4

ULT	UST
And they said, "You have not defrauded us, and you have not oppressed us, and you have not taken anything from the hand of a man."	*They replied, "No, you have never cheated anyone or oppressed anyone or accepted a bribe from anyone."*

ULT anything
UST a bribe
(מְאוּמָה)

The Israelites mean that Samuel has not taken any bribes. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [any bribes]

Support Reference: Assumed Knowledge and Implicit Information

ULT from the hand of a man
UST from anyone
(מִיַּד־אִישׁ)

The Israelites are using one part of a person, his **hand**, to mean all of him in the act of offering a bribe. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from a briber]

Support Reference: Synecdoche

1 Samuel 12:5

ULT	UST
And he said to them, "Yahweh {is} a witness against you, and his anointed {is} a witness this day, that you have not found anything in my hand." And he said, "Witness."	*Then Samuel told them, "Yahweh has heard you say this, and the king whom he has chosen has also heard you say this just now. You agree that I have not taken anything from anyone. {So you must also agree that they may punish anyone who later claims differently.}" The Israelites replied, "We acknowledge that Yahweh and the king have heard us say this {and that they may punish anyone who later claims differently}!"*

ULT **and his anointed {is} a witness**
UST and the king whom he has chosen has also heard you say this
(וְעַד מְשִׁיחוֹ)

See how you translated the expression **his anointed** in 12:3. Alternate translation: [and his anointed king is a witness]

Support Reference: Nominal Adjectives

ULT **in my hand**
UST I have … taken
(בְּיָדִי)

Samuel is using the word **hand** to represent possession. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in my possession]

Support Reference: Metonymy

ULT **in my hand**
UST I have … taken
(בְּיָדִי)

Samuel assumes that his listeners will know that he is referring to things that do not belong to him. He does not mean that he has no possessions of his own. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in my possession that belongs to someone else]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he said**
UST The Israelites replied
(וַיֹּאמֶר)

Even though the author is referring to a group of people here, the pronoun **he** is singular. If the singular form of this pronoun would not be natural in your language, you could use the plural form in your translation. Alternate translation: [And they said]

Support Reference: Singular Pronouns that refer to Groups

ULT **Witness**
UST We acknowledge that Yahweh and the king have heard us say this {and that they may punish anyone who later claims differently}
(עֵד)

The Israelites 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 agree that Yahweh is a witness and that the king is a witness]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
{is} a witness	has heard … say this
his anointed	and the king whom he has chosen
and … {is} a witness	has also heard you say this
day	just now
Witness	We acknowledge that Yahweh and the king have heard us say this {and that they may punish anyone who later claims differently}

1 Samuel 12:6

ULT	UST
And Samuel said to the people, "{It was} Yahweh who made Moses and Aaron and who brought up your fathers from the land of Egypt.	*Samuel then told them, "Yahweh was the one who appointed Moses and Aaron to lead our ancestors. He is the one who rescued our ancestors from slavery in Egypt.*

ULT **made Moses and Aaron**
UST appointed Moses and Aaron to lead our ancestors
(עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן)

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: [made Moses and Aaron leaders]

Support Reference: Ellipsis

ULT **your fathers**
UST our ancestors
(אֶת־אֲבֹתֵיכֶם)

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

Support Reference: Metaphor

ULT **your fathers**
UST our ancestors
(אֶת־אֲבֹתֵיכֶם)

Samuel is speaking in the second person of people who were his ancestors as well. It may be natural in your language to use a first-person plural pronoun here that would also include him. Alternate translation: [our fathers]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
{It was} Yahweh	Yahweh was the one
Moses	Moses
Aaron	Aaron
from the land of	from slavery in

ULT	UST
Egypt	Egypt

1 Samuel 12:7

ULT	UST
And now, station yourselves and let me be judged with you to the face of Yahweh with all of the righteousness of Yahweh that he has done with you and with your fathers.	*Now while Yahweh is listening, stand there as defendants while I make the case that you should not have asked for a king instead of trusting Yahweh to rescue you. I will do that by reminding you of all the times when Yahweh rescued you and your ancestors.*

ULT **And now**
UST Now
(וְעַתָּה)

Speakers in this culture used the expression **And now** to introduce their main point. See how you translated this expression in 6:7. Alternate translation: [Now this is the main thing I want us to do today:]

Support Reference: Connecting Words and Phrases

ULT **and let me be judged with you**
UST while I make the case that you should not have asked for a king instead of trusting Yahweh to rescue you
(וְאִשָּׁפְטָה אִתְּכֶם)

The expression **be judged** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and let us judge which of us was right]

Support Reference: Active or Passive

ULT **and let me be judged with you**
UST while I make the case that you should not have asked for a king instead of trusting Yahweh to rescue you
(וְאִשָּׁפְטָה אִתְּכֶם)

Samuel assumes that these Israelites will know that he is referring to their request for a king. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and let us judge whether you were right to ask for a king or I was right to say that you should not have asked]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of Yahweh**
UST while Yahweh is listening
(לִפְנֵי יְהוָה)

See how you translated a similar expression in 1:12. Alternate translation: [here in the presence of Yahweh]

Support Reference: Metonymy

ULT **with all of the righteousness of Yahweh that he has done with you and with your fathers**
UST I will do that by reminding you of all the times when Yahweh rescued you and your ancestors
(אֵת כָּל־צִדְקוֹת יְהוָה אֲשֶׁר־עָשָׂה אִתְּכֶם וְאֶת־אֲבוֹתֵיכֶם)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [in light of all of the righteous deeds of Yahweh that he has done with you and with your fathers]

Support Reference: Abstract Nouns

ULT **with all of the righteousness of Yahweh that he has done with you and with your fathers**
UST I will do that by reminding you of all the times when Yahweh rescued you and your ancestors
(אֵת כָּל־צִדְקוֹת יְהוָה אֲשֶׁר־עָשָׂה אִתְּכֶם וְאֶת־אֲבוֹתֵיכֶם)

Samuel assumes that his listeners will know that by **righteousness**, he means specifically how Yahweh delivered them and their ancestors from their enemies and oppressors. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [considering all the things that Yahweh has done to deliver you and your fathers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with your fathers**
UST your ancestors
(אֲבוֹתֵיכֶם)

See how you translated this expression in 12:6. Alternate translation: [your ancestors] or [our ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and let me be judged	while I make the case that you should not have asked for a king instead of trusting Yahweh to rescue you
Yahweh	Yahweh
the righteousness	the times when … rescued
of Yahweh	Yahweh

1 Samuel 12:8

ULT	UST
When Jacob had entered Egypt and your fathers cried out to Yahweh, then Yahweh sent Moses and Aaron, and they brought out your fathers from Egypt and they made them dwell in this place.	*When the Egyptians forced the Israelites to serve them as slaves, our ancestors pleaded with Yahweh to help them. Yahweh sent Moses and Aaron to rescue them from slavery and to bring them to this land, where they settled.*

ULT When Jacob had entered Egypt
UST When the Egyptians forced the Israelites to serve them as slaves
(כַּאֲשֶׁר־בָּא יַעֲקֹב מִצְרָיִם)

See the discussion in the Introduction to 1 Samuel of the use of the name of an ancestor to mean his descendants. Alternate translation: [When the Israelites were living in Egypt]

Support Reference: Metonymy

ULT your fathers
UST our ancestors
(אֲבוֹתֵיכֶם)

See how you translated this expression in 12:6. Alternate translation: [your ancestors] or [our ancestors]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jacob	the Israelites
Egypt	the Egyptians
and … cried out	pleaded … to help them
Yahweh, then	Yahweh
Yahweh	Yahweh
Moses	Moses
Aaron	Aaron
from Egypt	from slavery

1 Samuel 12:9

ULT	UST
But they forgot Yahweh their God. So he sold them into the hand of Sisera, the commander of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab. And they fought with them.	*But our ancestors stopped being loyal to Yahweh as their God. So he allowed Sisera to defeat them. Sisera was the commander of the army of King Jabin, who ruled from the city of Hazor. Yahweh also allowed the armies of the Philistines and of the king of Moab to defeat our ancestors.*

ULT **But they forgot Yahweh their God**

UST But our ancestors stopped being loyal to Yahweh as their God

(וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם)

Samuel is speaking as if the ancestors of these Israelites actually **forgot** about Yahweh. He is using this image to mean that they stopped worshiping him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [But they stopped worshiping Yahweh as their God]

Support Reference: Metaphor

ULT **So he sold them into the hand of Sisera, the commander of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab**

UST So he allowed Sisera to defeat them. Sisera was the commander of the army of King Jabin, who ruled from the city of Hazor … the armies of the Philistines and of the king of Moab

(וַיִּמְכֹּר אֹתָם בְּיַד סִיסְרָא שַׂר־צְבָא חָצוֹר וּבְיַד־פְּלִשְׁתִּים וּבְיַד מֶלֶךְ מוֹאָב)

Samuel is speaking as if Yahweh had literally **sold** the Israelites as slaves. He is using this image to mean that Yahweh allowed these enemies to oppress them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [So he allowed foreigners to oppress them as if they had been their slaves, including Sisera, the commander of the army of Hazor; the Philistines; and the king of Moab]

Support Reference: Metaphor

> ULT **And they fought with them**
> UST Yahweh also allowed … to defeat our ancestors
> (וַיִּלָּחֲמוּ בָם)

The pronoun **they** refers to the foreign enemies, and the pronoun **them** refers to the Israelites. It may be helpful to clarify this for your readers. Alternate translation: [And these foreigners all attacked the Israelites with their armies]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
their God	as their God
the commander of	Sisera was the commander of
the Philistines	the Philistines
the king of	the king of
Moab	Moab

1 Samuel 12:10

ULT	UST
Then they cried out to Yahweh and said, 'We have sinned, for we have forsaken Yahweh and have served the Baals and the Ashtoreths. And now, deliver us from the hand of our enemies, and we will serve you.'	*Then our ancestors pleaded with Yahweh to help them. They admitted, 'Yahweh, we have sinned by forsaking you. We have worshiped idols that represent the god Baal and the goddess Ashtoreth. But if you rescue us from our enemies, we will worship you alone.'*

ULT **and said, 'We have sinned, for we have forsaken Yahweh and have served the Baals and the Ashtoreths. And now, deliver us from the hand of our enemies, and we will serve you**
UST They admitted, 'Yahweh, we have sinned by forsaking you. We have worshiped idols that represent the god Baal and the goddess Ashtoreth. But if you rescue us from our enemies, we will worship you alone
(ויאמר חָטָאנוּ כִּי עָזַבְנוּ אֶת־יְהוָה וַנַּעַבֹד אֶת־הַבְּעָלִים וְאֶת־הָעַשְׁתָּרוֹת וְעַתָּה הַצִּילֵנוּ מִיַּד אֹיְבֵינוּ וְנַעַבְדֶךָּ)

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 admitted that they had sinned by forsaking him and serving the Baals and the Ashtoreths, and they told him that if he would deliver them from the hand of their enemies, they would serve him]

Support Reference: Quotes within Quotes

ULT **Yahweh**
UST Yahweh … you
(אֶת־יְהוָה)

The Israelites are speaking directly to Yahweh, but they are referring to him in the third person. If it would be more natural in your language, you could translate this in the second person. Alternate translation: [you]

Support Reference: First, Second or Third Person

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

The author is using the term **hand** to represent power or control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the power of] or [from the domination of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then they cried out	Then our ancestors pleaded … to help them
Yahweh	Yahweh
We have sinned	we have sinned
we have forsaken	forsaking
Yahweh	Yahweh … you
and have served	We have worshiped
the Baals	idols that represent the god Baal
the Ashtoreths	and the goddess Ashtoreth
deliver us	you rescue us
our enemies	from our enemies
and we will serve you	we will worship you alone

1 Samuel 12:11

ULT	UST
So Yahweh sent Jerubbaal and Bedan and Jephthah and Samuel. And he delivered you from the hand of your enemies from all around, and you dwelled in security.	*So Yahweh sent men such as Jerubbaal, Bedan, Jephthah, and me. We rescued you from the control of the enemies that surrounded you. As a result, you were able to live safely in this land again.*

ULT **and Samuel**
UST and me
(וְאֶת־שְׁמוּאֵל)

Samuel is speaking about himself in the third person. If it would be more natural in your language, you could translate this in the first person. Alternate translation: [and me]

Support Reference: First, Second or Third Person

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

The author is using the term **hand** to represent power or control. See how you translated this expression in 12:10. Alternate translation: [from the power of]

Support Reference: Metonymy

ULT **in security**
UST safely
(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: [securely]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Jephthah	Jephthah
Samuel	me
And he delivered	We rescued
your enemies	the enemies

1 Samuel 12:12

ULT	UST
But you saw that Nahash, the king of the sons of Ammon, was coming against you, and you said to me, 'No, but a king shall reign over us,' though Yahweh your God {was} your king.	*But when you saw that King Nahash of Ammon had come with his army to attack you, you were afraid. So you came to me and said, 'Now we want a {warrior} king to lead us.' You said that even though Yahweh your God was already your king!*

ULT **the sons of Ammon**
UST of Ammon
(בְּנֵי־עַמּוֹן)

See how you translated the similar expression in 2:28. Alternate translation: [the Ammonites]

Support Reference: Metaphor

ULT **and you said to me, 'No, but a king shall reign over us,' though Yahweh your God {was} your king**
UST you were afraid. So you came to me and said, 'Now we want a {warrior} king to lead us.' You said that even though Yahweh your God was already your king
(וַתֹּאמְרוּ לִי֙ לֹ֣א כִי־מֶ֔לֶךְ יִמְלֹ֖ךְ עָלֵ֑ינוּ וַיהוָ֥ה אֱלֹהֵיכֶ֖ם מַלְכְּכֶֽם)

It may be more natural in your language to put the information about Yahweh being their king before the information about their request for a human king. Alternate translation: [and even though Yahweh your God was your king, you said to me, 'No, but a king shall reign over us']

Support Reference: Information Structure

ULT **and you said to me, 'No, but a king shall reign over us**
UST you were afraid. So you came to me and said, 'Now we want a {warrior} king to lead us
(וַתֹּאמְרוּ לִי֙ לֹ֣א כִי־מֶ֔לֶךְ יִמְלֹ֖ךְ עָלֵ֑ינוּ)

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 told me that you wanted a king to reign over you even]

Support Reference: Quotes within Quotes

ULT **over us**
UST us
(עָלֵינוּ)

If your language marks a distinction between exclusive and inclusive forms of "us," see which form you decided to use in the comparable expression in 8:5, to which Samuel is referring here.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	King
Ammon	of Ammon
a king	a {warrior} king
shall reign	to lead
though Yahweh	You said that even though Yahweh
your God	your God
{was} your king	was already your king

1 Samuel 12:13

ULT	UST
But now, behold the king whom you have chosen, whom you have requested. And behold, Yahweh has given a king over you.	*Nevertheless, Yahweh has now appointed a king for you. So look, here is the king you wanted and asked for.*

ULT But now, behold the king whom you have chosen, whom you have requested. And behold, Yahweh has given a king over you

UST Nevertheless, Yahweh has now appointed a king for you. So look, here is the king you wanted and asked for

(וְעַתָּה הִנֵּה הַמֶּלֶךְ אֲשֶׁר בְּחַרְתֶּם אֲשֶׁר שְׁאִלְתֶּם וְהִנֵּה נָתַן יְהוָה עֲלֵיכֶם מֶלֶךְ)

Samuel is describing one event (the people seeing their king) before describing another event that preceded it (Yahweh giving them a king). If it would be helpful your language, you may wish to relate these events in the order in which they happened. Alternate translation: [And behold, Yahweh has given a king over you. So now, behold the king whom you have chosen, whom you have requested]

Support Reference: Order of Events

ULT And behold

UST Nevertheless

(וְהִנֵּה)

In the earlier instance of the term **behold** in this verse, Samuel actually does want the people to look at their king. But in this second instance, Samuel is using the term **behold** to call attention to and emphasize what he is about to say. Alternate translation: [And in fact]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	here is the king
you have chosen	you wanted
Yahweh	Yahweh
a king	a king

1 Samuel 12:14

ULT	UST
If you fear Yahweh and serve him and listen to his voice and do not rebel against the mouth of Yahweh, then you will be, both you and the king who reigns over you, after Yahweh your God.	*If you respect Yahweh and worship him as your God, and if you do what he tells you to do and not disobey what he says, then Yahweh your God will protect you and your king from your enemies.*

ULT listen to his voice and do not rebel against the mouth of Yahweh
UST and if you do what he tells you to do and not disobey what he says
(וּשְׁמַעְתֶּם בְּקֹלוֹ וְלֹא תַמְרֹו אֶת־פִּי יְהוָה)

These two phrases mean basically the same thing. The first phrase states the idea positively, and the second phrase restates it negatively. If it would be clearer in your language, you could combine these phrases. Alternate translation: [and obey what Yahweh commands]

Support Reference: Parallelism

ULT listen to his voice
UST and if you do what he tells you to do
(וּשְׁמַעְתֶּם בְּקֹלוֹ)

See the discussion of the term “listen” in the Introduction to 1 Samuel, and see how you translated the similar expression in 2:25. Samuel assumes that his listeners will understand that by **listen**, he means “obey.” You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and obey what he tells you]

Support Reference: Assumed Knowledge and Implicit Information

ULT listen to his voice
UST and if you do what he tells you to do
(וּשְׁמַעְתֶּם בְּקֹלוֹ)

The author is using the term **voice** to represent what Yahweh says. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and listen to what he says]

Support Reference: Metonymy

ULT **the mouth of Yahweh**
UST what he says
(פִּי יְהוָה)

Samuel is using the term **mouth** to represent the commands that Yahweh will speak with his mouth. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the commands of Yahweh]

Support Reference: Metonymy

ULT **then you will be, both you and the king who reigns over you, after Yahweh your God**
UST then Yahweh your God will protect you and your king from your enemies
(וְהְיִתֶם גַּם־אַתֶּם וְגַם־הַמֶּלֶךְ אֲשֶׁר מָלַךְ עֲלֵיכֶם אַחַר יְהוָה אֱלֹהֵיכֶם)

Samuel is speaking as if the Israelites and their **king** would actually be walking **after** or behind Yahweh. He is using this image to mean that Yahweh would lead and protect them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [then Yahweh will go lead you and the king who reigns over you] or [then Yahweh will deliver you and the king who reigns over you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you fear	you respect
Yahweh	Yahweh
serve	and worship … as your God
do … rebel	disobey
Yahweh	he
the king	king
reigns	your
Yahweh	Yahweh
your God	your God

1 Samuel 12:15

ULT	UST
But if you do not listen to the voice of Yahweh and you rebel against the mouth of Yahweh, then the hand of Yahweh will be against you and against your fathers.	*But if you do not do what Yahweh tells you to do and you disobey what he says, then he will help your enemies to defeat you, just as he did to our ancestors.*

ULT **But if you do not listen to the voice of Yahweh and you rebel against the mouth of Yahweh**

UST But if you do not do what Yahweh tells you to do and you disobey what he says

(וְאִם־לֹא תִשְׁמְעוּ֙ בְּקֹ֣ול יְהוָ֔ה וּמְרִיתֶ֖ם אֶת־פִּ֣י יְהוָ֑ה)

See how you translated the similar expression in 12:14. Alternate translation: [But if you do not obey what Yahweh commands]

Support Reference: Parallelism

ULT **then the hand of Yahweh will be**

UST then he will help your enemies to defeat

(וְהָיְתָ֥ה יַד־יְהוָ֖ה)

Samuel is using the term **hand** to represent power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [then Yahweh will use his power]

Support Reference: Metonymy

ULT **and against your fathers**

UST just as he did to our ancestors

(וּבַאֲבֹתֵיכֶֽם)

Here the word **and** introduces a comparison, not something additional. Alternate translation: [as it was against your fathers]

Support Reference: Connecting Words and Phrases

ULT **and against your fathers**

UST just as he did to our ancestors

(וּבַאֲבֹתֵיכֶֽם)

See how you translated this expression in 12:6. Alternate translation: [our ancestors]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and you rebel	and you disobey
Yahweh	he
Yahweh	he

1 Samuel 12:16

ULT	UST
Even now station yourselves and see this great thing that Yahweh is doing before your eyes.	*Now stand here quietly and look at the great thing that Yahweh is about to do while you watch.*

ULT **before your eyes**
UST while you watch
(לְעֵינֵיכֶם)

Samuel is using one part of the Israelites, their **eyes**, to mean all of them in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [before you] or [for you to see]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

1 Samuel 12:17

ULT	UST
{Is it} not the harvest of wheat today? I will call to Yahweh, and he will give thunder and rain. And know and see that your evil that you have done is great in the eyes of Yahweh, to request a king for yourselves."	*It is currently the time when you harvest your wheat crop {and ordinarily there is no rain}. But I will ask Yahweh to send a thunderstorm and make it rain. When you see that, you will realize that Yahweh considers that you have done a very wicked thing by requesting a king of your own."*

ULT **{Is it} not the harvest of wheat today**
UST It is currently the time when you harvest your wheat crop {and ordinarily there is no rain} (הֲלֹוא קְצִיר־חִטִּים הַיּוֹם)

Samuel is using the term **today** to refer to the time when people harvest wheat. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Is this not the time of the wheat harvest]

Support Reference: Metonymy

ULT **{Is it} not the harvest of wheat today**
UST It is currently the time when you harvest your wheat crop {and ordinarily there is no rain} (הֲלֹוא קְצִיר־חִטִּים הַיּוֹם)

Samuel is using the question form for emphasis to remind the people that this is the dry season when it does not normally rain. 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 know that this is the time of the wheat harvest.]

Support Reference: Rhetorical Question

ULT **{Is it} not the harvest of wheat today**
UST It is currently the time when you harvest your wheat crop {and ordinarily there is no rain} (הֲלֹוא קְצִיר־חִטִּים הַיּוֹם)

Samuel means that since it is the time of the wheat harvest, it would not ordinarily rain. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [You know that at this time of the wheat harvest, it does not ordinarily rain]

Support Reference: Assumed Knowledge and Implicit Information

ULT **thunder and rain**
UST a thunderstorm and make it rain
(קֹלֹ֥ות וּמָטָ֖ר)

This phrase expresses a single idea by using two words connected with **and**. The word **thunder** tells what kind of **rain** event this will be. Alternate translation: [a thunderstorm]

Support Reference: Hendiadys

ULT **And know and see**
UST When you see that, you will realize
(וּדְע֥וּ וּרְא֖וּ)

In this context, Samuel is using **know and see** as a common expression of his culture to mean "consider carefully." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Then face it] or [Then consider carefully]

Support Reference: Idiom

ULT **your evil that you have done**
UST that you have done a … wicked thing
(רָעַתְכֶ֗ם אֲשֶׁ֤ר עֲשִׂיתֶם֙)

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: [the evil that you have done]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **in the eyes of Yahweh**
UST Yahweh considers
(בְּעֵינֵ֣י יְהוָ֔ה)

See the discussion in the Introduction to 1 Samuel of this use of the expression "in the eyes of." The author is using this common expression of his culture to refer to the judgment or opinion of Yahweh. 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 **to request a king for yourselves**
> UST by requesting a king of your own
> (לִשְׁאָל לָכֶם מֶלֶךְ)

Samuel assumes that his listeners will understand that he means that requesting a king was evil. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [that is, to have requested a king for yourselves]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the harvest of	when
wheat	you harvest your wheat crop {and ordinarily there is no rain}
today	currently the time
I will call	But I will ask
Yahweh	Yahweh
And know	you will realize
your evil	a … wicked thing
Yahweh	Yahweh
a king	a king

1 Samuel 12:18

ULT	UST
Then Samuel called upon Yahweh, and Yahweh gave thunder and rain on that day. And all of the people greatly feared Yahweh and Samuel.	*Then Samuel prayed to Yahweh, and Yahweh caused a thunderstorm to happen right then. This made all the people very afraid of Yahweh and of Samuel.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Then … called	Then … prayed
Yahweh	Yahweh
Yahweh	Yahweh
on … day	right then
And … feared	This made … afraid
Yahweh	of Yahweh
Samuel	of Samuel

1 Samuel 12:19

ULT	UST
And all of the people said to Samuel, "Pray for your servants to Yahweh your God, that we may not die. For we have added evil onto all of our sins by the requesting of a king for ourselves."	*They cried out to Samuel, "We have sinned further {against Yahweh} by wickedly asking for a king of our own! So pray for us and ask Yahweh, the God you represent, not to kill us for doing that!"*

ULT **Pray for your servants to Yahweh your God, that we may not die. For we have added evil onto all of our sins by the requesting of a king for ourselves**

UST We have sinned further {against Yahweh} by wickedly asking for a king of our own! So pray for us and ask Yahweh, the God you represent, not to kill us for doing that

(הִתְפַּלֵּל בְּעַד־עֲבָדֶיךָ אֶל־יְהוָה אֱלֹהֶיךָ וְאַל־נָמוּת כִּי־יָסַפְנוּ עַל־כָּל־חַטֹּאתֵינוּ רָעָה לִשְׁאֹל לָנוּ מֶלֶךְ)

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 request that the first phrase describes. Alternate translation: [We have added evil onto all of our sins by requesting a king for ourselves. So pray for your servants to Yahweh your God, so that we may not die]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your servants**

UST us

(עֲבָדֶיךָ)

The Israelites are speaking of themselves in the third person as a sign of humility. If it would be more natural in your language, you could translate this in the first person. Alternate translation: [us, your servants]

Support Reference: First, Second or Third Person

ULT **we have added evil onto all of our sins**

UST We have sinned further {against Yahweh} … wickedly

(יָסַפְנוּ עַל־כָּל־חַטֹּאתֵינוּ רָעָה)

The Israelites are speaking as if **evil** were an object that could be **added** onto something. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [we have committed this evil act in addition to all of our other sins]

Support Reference: Metaphor

ULT **evil**
UST wickedly
(רָעָה)

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: [this evil act]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Pray	pray
your servants	us
Yahweh	Yahweh
your God	the God you represent
evil	wickedly
our sins	We have sinned … against Yahweh
king	for a king

1 Samuel 12:20

ULT	UST
And Samuel said to the people, "Do not fear. You, you have done all of this evil, but do not turn aside from after Yahweh, but serve Yahweh with all of your heart.	*Samuel told them, "Do not be afraid! You have done this evil thing just as I described, but do not stop living the way Yahweh wants you to live. Instead, serve Yahweh with complete commitment.*

ULT **You, you have done all of this evil**
UST You have done this evil thing just as I described
(אַתֶּם עֲשִׂיתֶם אֵת כָּל־הָרָעָה הַזֹּאת)

In this context, Samuel is using the word **all** to express certainty rather than entirety. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You yourselves have certainly done this evil]

Support Reference: Assumed Knowledge and Implicit Information

ULT **You, you have done**
UST You have done
(אַתֶּם עֲשִׂיתֶם)

Samuel is stating the pronoun **You** separately, even though the verb translated as **you have done** already includes this meaning. He is doing that in order to emphasize the personal role of the people in doing the **evil** that he describes. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [You have personally done]

Support Reference: Pronouns — When to Use Them

ULT **but do not turn aside from after Yahweh**
UST but do not stop living the way Yahweh wants you to live
(אַךְ אַל־תָּסוּרוּ מֵאַחֲרֵי יְהוָה)

Samuel is speaking as if the Israelites were walking on a path behind Yahweh but might **turn aside**, or leave that path. He is using this image to mean that they should not stop being devoted to Yahweh. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [but do not stop being devoted to Yahweh]

Support Reference: Metaphor

> **ULT with all of your heart**
> **UST** with complete commitment
> (בְּכָל־לְבַבְכֶם)

Here, the **heart** represents a person's feelings or commitment. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [with total devotion] or [in complete sincerity]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Do … fear	Do … be afraid
evil	this evil thing
Yahweh	Yahweh
but serve	Instead, serve
Yahweh	Yahweh

1 Samuel 12:21

ULT	UST
And do not turn aside, for after the nothingness that does not profit and does not deliver, for they {are} nothingness.	*Do not abandon Yahweh and worship useless idols. Because they are truly useless, they can not benefit you or rescue you from your enemies.*

ULT **And do not turn aside, for after the nothingness that does not profit and does not deliver, for they {are} nothingness**

UST Do not abandon Yahweh and worship useless idols. Because they are truly useless, they can not benefit you or rescue you from your enemies

(וְלֹא תָסֻורוּ כִּי ׀ אַחֲרֵי הַתֹּהוּ אֲשֶׁר לֹא־יוֹעִילוּ וְלֹא יַצִּילוּ כִּי־תֹהוּ הֵמָּה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the command that the first phrase describes. Alternate translation: [And since that would be giving your devotion to something that has no substance, do not worship idols instead of Yahweh]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And do not turn aside, for after the nothingness**

UST Do not abandon Yahweh and worship useless idols

(וְלֹא תָסֻורוּ כִּי ׀ אַחֲרֵי הַתֹּהוּ)

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 do not turn aside from Yahweh, for that would be to go after the nothingness]

Support Reference: Ellipsis

ULT **And do not turn aside, for after the nothingness**

UST Do not abandon Yahweh and worship useless idols

(וְלֹא תָסֻורוּ כִּי ׀ אַחֲרֵי הַתֹּהוּ)

Samuel is speaking as if the Israelites might **turn aside** and leave a path to follow **after** something that has no substance. He is using this image to mean they might stop worshiping Yahweh and worship idols instead. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And do not worship idols instead of Yahweh, for that would be giving your devotion to something that has no substance]

Support Reference: Metaphor

ULT **the nothingness that does not profit and does not deliver**
UST useless idols … they can not benefit you or rescue you from your enemies
(הַתֹּהוּ אֲשֶׁר לֹא־יוֹעִילוּ וְלֹא יַצִּילוּ)

Samuel assumes that his listeners will understand that by **nothingness**, he means idols that represent non-existent gods. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [idols that represent non-existent gods, which do not profit and cannot deliver]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
does … profit	can … benefit you
does … deliver	rescue you from your enemies

1 Samuel 12:22

ULT	UST
For Yahweh will not forsake his people, because of his great name. For Yahweh was pleased to make you into a people for himself.	*Yahweh wants everyone in the world to know what a faithful God he is. So he will not abandon us after he gladly chose us to be his own people.*

ULT **For Yahweh will not forsake his people, because of his great name. For Yahweh was pleased to make you into a people for himself**

UST Yahweh wants everyone in the world to know what a faithful God he is. So he will not abandon us after he gladly chose us to be his own people

(כִּי לֹא־יִטֹּשׁ יְהוָה אֶת־עַמּוֹ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל כִּי הוֹאִיל יְהוָה לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם)

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 action that the first phrase describes. Alternate translation: [Since Yahweh was pleased to make you into a people for himself, because of his great name, Yahweh will not forsake his people]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his great name**

UST what a faithful God he is

(שְׁמוֹ הַגָּדוֹל)

Samuel is using the term **name** to represent Yahweh's reputation. If it would be helpful in your language, you could use an equivalent expression or plain language. (However, be sure it is clear in your translation that Samuel is not saying that Yahweh is motivated by what people think of him and that he tries to do what makes a good impression on people. He means that Yahweh has a well-deserved reputation for being a faithful God, and they can be sure he will live up to it by not abandoning them.) Alternate translation: [his great reputation]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
will … forsake	will … abandon
Yahweh	he

1 Samuel 12:23

ULT	UST
Also, {for} me, profane to me from sinning against Yahweh by ceasing to pray for you! And I will instruct you in the good and straight way.	*For my part, you can be sure that I will keep praying for you. If I did not, I would be sinning against Yahweh. I will also continue to teach you what the right things are to do.*

ULT profane to me from sinning against Yahweh
UST you can be sure that I … If I did not, I would be sinning against Yahweh
(חָלִילָה לִּי מֵחֲטֹא לַיהוָה)

Samuel is using a common expression of his culture, **profane to me**, to express his horror at the idea of not praying for the people as Yahweh wants him to. Your language may have a comparable expression that you can use in your translation. See how you translated the similar expression in 2:30. Alternate translation: [God forbid that I should sin against Yahweh] or [I hope it never happens that I sin against Yahweh]

Support Reference: Idiom

ULT in the good and straight way
UST what the right things are to do
(בְּדֶרֶךְ הַטּוֹבָה וְהַיְשָׁרָה)

Samuel is speaking as if he were going to indicate to the Israelites a road (**way**) that they could walk on that was well-maintained (**good**) and led directly to their destination (**straight**). If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [about how to live properly]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
profane	you can be sure that
from sinning	If I did not, I would be sinning
against Yahweh	against Yahweh
to pray	praying
And I will instruct	I will also continue to teach
good	the right things

1 Samuel 12:24

ULT	UST
But fear Yahweh and serve him in faithfulness with all of your heart. For see what he has made great with you!	*But you must honor Yahweh and serve him genuinely with complete commitment. Bear in mind all the great things that he has done for you.*

ULT **fear Yahweh and serve him in faithfulness with all of your heart. For see what he has made great with you**
UST you must honor Yahweh and serve him genuinely with complete commitment. Bear in mind all the great things that he has done for you
(יְרֵאוּ אֶת־יְהוָה וַעֲבַדְתֶּם אֹתוֹ בֶּאֱמֶת בְּכָל־לְבַבְכֶם כִּי רְאוּ אֵת אֲשֶׁר־הִגְדִּיל עִמָּכֶם)

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 command that the first phrase describes. Alternate translation: [see what Yahweh has made great with you, and as a result, fear and serve him in faithfulness with all of your heart]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in faithfulness**
UST genuinely
(בֶּאֱמֶת)

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

Support Reference: Abstract Nouns

ULT **with all of your heart**
UST with complete commitment
(בְּכָל־לְבַבְכֶם)

Samuel is speaking using the **heart** to represent feeling and commitment. See how you translated this expression in 12:20. Alternate translation: [with complete devotion] or [in complete sincerity]

Support Reference: Metaphor

ULT **see**
UST Bear in mind
(רְאוּ)

Samuel is speaking as if the people could visually **see** or observe past events. He is using this image to mean they should think about these things. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [consider]

Support Reference: Metaphor

ULT **what he has made great with you**
UST all the great things that he has done for you
(אֵת אֲשֶׁר־הִגְדִּל עִמָּכֶם)

Samuel is using **make great with** as a common expression of his culture to describe significant actions. 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 great things he has done for you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	you must honor
Yahweh	Yahweh
and serve	and serve
in faithfulness	genuinely

1 Samuel 12:25

ULT	UST
But if doing wickedly, you do wickedly, both you and your king will be swept away.”	*But you can be sure that if you do wicked things, Yahweh will destroy you and your king!”*

ULT But if doing wickedly, you do wickedly
UST But you can be sure that if you do wicked things
(וְאִם־הָרֵעַ תָּרֵעוּ)

Samuel is repeating forms of the verb translated as **do wickedly** in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [But if you indeed do wickedly]

Support Reference: Reduplication

ULT both you and your king will be swept away
UST Yahweh will destroy you and your king
(גַּם־אַתֶּם גַּם־מַלְכְּכֶם תִּסָּפּוּ)

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

Support Reference: Active or Passive

ULT both you and your king will be swept away
UST Yahweh will destroy you and your king
(גַּם־אַתֶּם גַּם־מַלְכְּכֶם תִּסָּפּוּ)

Samuel is speaking as if the people and their king would be **swept away** as even large objects and structures are by floodwaters. He is using this image to mean that Yahweh would judge and powerfully punish them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [both you and your king will be destroyed]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you do wickedly	you can be sure that if you do wicked things

ULT	UST
your king	your king

1 Samuel 13

1 Samuel 13 Chapter Introduction

Structure and Formatting

This chapter continues the story of King Saul by telling how, when he felt threatened by an invading Philistine army, he disobeyed a direct command from Yahweh. Samuel told him that as a consequence, Yahweh would not allow him to have a dynasty. That is, none of his descendants would succeed him as king. Instead, Yahweh would choose "a man according to his heart" to become the next king. So this chapter looks forward to the transition that the book later makes from King Saul to King David. But more immediately, it also begins an account that continues through the next chapter of a war between the Israelites and Philistines.

Religious and Cultural Concepts in This Chapter

How many chariots did the Philistines have?

The traditional Hebrew text says in 13:5 that the Philistines invaded Israel with 30,000 chariots and 6,000 horsemen. This statement is problematic because ancient armies always had more horsemen than chariots and because no armies in the ancient world, even those of great empires, are attested to have had nearly that many chariots. One plausible explanation for the reading is that during the process of transmission, the singular word "three" was copied in the plural, which meant "thirty" in Hebrew. Some ancient versions do read "3,000" here, suggesting that this was the original reading. An army of 3,000 chariots and 6,000 horsemen would suit the cultural context. Many modern versions adopt that reading, and you may wish to do so in your own translation.

Translation Issues in This Chapter

A standard way of describing a king's reign

The statement in 13:1, "Saul {was} a son of a year in his becoming king, and he reigned over Israel two years," is the first instance of a standard description that occurs

repeatedly in this history of Israel that extends through 1–2 Samuel and 1–2 Kings. At the start of the account of each king's reign, the history tells how old that man was when he became king and for how long he reigned. (There are problems with the numbers in 13:1; see the two discussions just below.) In your translation, be sure to translate this description consistently in each of its occurrences (here and in 2 Samuel 2:10 and 2 Samuel 5:4, etc.) so that your readers will recognize how the history is using it.

How old was Saul when he became king?

A number appears to have dropped out of 13:1 during the process of the transmission of the traditional Hebrew text, since that verse says that Saul was one year old when he became king. In ancient manuscripts, scribes did not write out numbers. They used letters to represent them. There are other examples where it seems evident that a letter has dropped out of the traditional text, and since 13:1 does not make sense in its present form, that seems to be what has happened. While, as a result, we probably cannot be certain how old Saul was when he became king, some ancient versions say that he was 30 years old, and you may find that to be a reasonable number to use in your translation.

How long did Saul reign?

The traditional Hebrew text says in 13:1 that Saul "reigned over Israel two years." However, the narrative in 1 Samuel describes extensive events of his reign, suggesting that it lasted much longer than that. There are further indications of this in Scripture. Paul says in Acts 13:21 that Saul reigned for 40 years. (This could be a round number, meaning about 40 years.) 2 Samuel 2:10 records that Saul's son Ishbosheth was 40 years old when he began to reign. Since he is not listed in 1 Samuel 14:49 as one of the sons whom Saul had when he became king, many interpreters believe that he was born after the beginning of Saul's reign, suggesting that his reign was at least 40 years long. All things considered, it seems probable that a number written as a single letter has dropped out from this verse and that it originally said that Saul reigned over Israel for 42 years. You may wish to use that number in your translation.

1 Samuel 13:1

ULT	UST
Saul {was} a son of a year in his becoming king, and he reigned over Israel two years.	*Saul was 30 years old when he began to rule the Israelites as their king, and he ruled them for 42 years.*

ULT Saul {was} a son of a year in his becoming king, and he reigned over Israel two years
UST Saul was 30 years old when he began to rule the Israelites as their king, and he ruled them for 42 years
(בֶּן־שָׁנָה שָׁאוּל בְּמָלְכוֹ וּשְׁתֵּי שָׁנִים מָלַךְ עַל־יִשְׂרָאֵל)

The author is using this statement to re-introduce Saul as a participant in the story, now as Israel's king. Your language may have its own way of reintroducing participants that you can use in your translation. See the discussion in the Introduction to this chapter of the form of this statement, which marks the reigns of kings throughout the books of 1 and 2 Samuel and 1 and 2 Kings.

Support Reference: Introduction of New and Old Participants

ULT Saul {was} a son of a year in his becoming king
UST Saul was 30 years old when he began to rule the Israelites as their king
(בֶּן־שָׁנָה שָׁאוּל בְּמָלְכוֹ)

The phrase **a son of** was a common expression in this culture that described a person's age. If it would be helpful in your language, you could express this in the way your culture describes someone's age. (But see the discussion of this statement in the Introduction to this chapter.) Alternate translation: [Saul was one year old when he became king]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
a year	30
in his becoming king	when he began to rule the Israelites as their king
he reigned	and he ruled
Israel	them
years	for … years

1 Samuel 13:2

ULT	UST
And Saul chose for himself 3,000 from Israel. And 2,000 were with Saul in Michmash and in the hill country of Bethel, and 1,000 were with Jonathan in Gibeah of Benjamin. And the rest of the people, he sent away, a man to his tent.	*{After returning from defeating the Ammonites at Jabesh Gilead,} Saul chose 3,000 of the Israelite men who had fought them to become a regular army. He sent the other men back home. Of the soldiers Saul chose, 2,000 stayed with him at Michmash and in the hilly area near the city of Bethel. The other 1,000 stayed with {his son} Jonathan at the city of Gibeah within the territory of the tribe of Benjamin.*

ULT **And Saul chose for himself 3,000 from Israel**
UST {After returning from defeating the Ammonites at Jabesh Gilead,} Saul chose 3,000 of the Israelite men who had fought them to become a regular army
(וַיִּבְחַר־לוֹ שָׁאוּל שְׁלֹשֶׁת אֲלָפִים מִיִּשְׂרָאֵל)

The author is introducing 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 **3,000 … 2,000 … and 1,000**
UST 3,000 … 2,000 … The other 1,000
(שְׁלֹשֶׁת אֲלָפִים & אַלְפַּיִם & וְאֶלֶף)

The author is leaving out some words that in many languages a sentence would need to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [3,000 soldiers … And 2,000 of these soldiers … and 1,000 of these soldiers]

Support Reference: Ellipsis

ULT **Jonathan**
UST {his son} Jonathan
(יְוֹנָתָן)

Here the author is introducing Jonathan as a new participant in the story. He introduces him more fully as “Saul’s son” in 13:16. Your language may have its own way of introducing new participants that you can use here in your translation.

Support Reference: Introduction of New and Old Participants

ULT **the people**
UST men
(הָעָם)

The author assumes that readers will recognize that in this context, the term **people** refers to the men of Israel who were able to fight as soldiers. That is also the meaning in the frequent occurrences of this term in the rest of the chapter (except for in 13:4). Alternate translation: [the soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he sent away, a man to his tent**
UST He sent … back home
(שִׁלַּח אִישׁ לְאָהָלָיו)

The author is using **a man to his tent** as a common expression of his culture to mean that the soldiers stopped their military campaign altogether and each of them went back to his home and family. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [he released from military service and sent away]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
from Israel	of the Israelite men who had fought them
Saul	him
Bethel	the city of Bethel
Jonathan	{his son} Jonathan
in Gibeah of	at the city of Gibeah
Benjamin	within the territory of the tribe of Benjamin
to his tent	back home

1 Samuel 13:3

ULT	UST
And Jonathan struck the garrison of the Philistines that {was} at Geba, and the Philistines heard. And Saul blew upon a shofar in all of the land, saying, "Let the Hebrews hear!"	*Jonathan and the men who were with him attacked the Philistine soldiers who had camped at Geba. The Philistine rulers heard what they did {and planned to attack in response}. Saul {expected this and} sent messengers to blow horns throughout Israel and tell the people what was happening.*

ULT **And Jonathan struck**
UST Jonathan and the men who were with him attacked
(וַיַּךְ יוֹנָתָן)

See the discussion of the term "struck" in the Introduction to 1 Samuel, and see how you translated the term in 4:2. Since the author describes in 13:16 how Saul and Jonathan soon occupied this strategic position in **Geba** themselves, it should be understood that Jonathan destroyed the Philistine garrison there. Alternate translation: [And Jonathan destroyed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And Jonathan struck**
UST Jonathan and the men who were with him attacked
(וַיַּךְ יוֹנָתָן)

The author is using Jonathan to represent him and the soldiers under his command. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Jonathan and his soldiers destroyed]

Support Reference: Synecdoche

ULT **and the Philistines heard**
UST the Philistine soldiers … heard what they did {and planned to attack in response}
(פְּלִשְׁתִּים & וַיִּשְׁמְעוּ)

The author is leaving out some of the words that in many languages a sentence would need to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and the Philistines heard about this attack]

Support Reference: Ellipsis

ULT **And Saul blew upon a shofar**
UST Saul {expected this and} sent messengers to blow horns
(וְשָׁאוּל֙ תָּקַ֣ע בַּשּׁוֹפָ֔ר)

The author is using Saul's name to represent him and the messengers he sent to bring news to the other Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Saul had messengers blow shofars]

Support Reference: Synecdoche

ULT **And Saul blew upon a shofar**
UST Saul {expected this and} sent messengers to blow horns
(וְשָׁאוּל֙ תָּקַ֣ע בַּשּׁוֹפָ֔ר)

This was a symbolic action that indicated that the messengers were bringing important and urgent news that the Israelites should listen and respond to. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And Saul had messengers blow shofars to indicate that they had urgent news]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan and the men who were with him
the Philistines	The Philistine rulers
the Philistines	the Philistine soldiers
And Saul	Saul
upon a shofar	horns
the land	Israel
the Hebrews	the people

1 Samuel 13:4

ULT	UST
And all of Israel heard, saying, "Saul has struck the garrison of the Philistines, and now Israel has made itself stink among the Philistines." And the people were summoned after Saul {to} Gilgal.	*The other Israelites heard the news that Saul's army had attacked a camp of Philistine soldiers and that this had made the Philistines very angry with the Israelites. The messengers told the rest of the fighting men to join Saul and his soldiers at Gilgal.*

ULT **And all of Israel heard, saying**
UST The other Israelites heard the news that
(וְכָל־יִשְׂרָאֵל שָׁמְעוּ לֵאמֹר)

The term **saying** introduces a direct quotation, but it is a quotation of what Saul's messengers were saying, not what the Israelites were saying in response. You may wish to indicate this in your translation, using a natural way of introducing direct quotations in your language. Alternate translation: [And all of Israel heard the messengers saying]

Support Reference: Quotations and Quote Margins

ULT **Saul has struck**
UST Saul's army had attacked
(הִכָּה שָׁאוּל)

The author is using Saul's name to represent his army. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Saul's army has struck]

Support Reference: Synecdoche

ULT **Saul has struck**
UST Saul's army had attacked
(הִכָּה שָׁאוּל)

See how you translated this expression in 13:3. Alternate translation: [Saul's army has destroyed]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Israel has made itself stink among the Philistines**
> UST that this had made the Philistines very angry with the Israelites
> (נִבְאַשׁ יִשְׂרָאֵל בַּפְּלִשְׁתִּים)

The author is speaking as if the Israelites actually **stink**, making themselves smell so bad that they were offensive to the Philistines. He is using this image to mean that Israel had provoked the Philistines. Your language may have a comparable image that you could use in your translation. You could also use plain language. Alternate translation: [Israel has made itself detestable among the Philistines] or [Israel has provoked the Philistines]

Support Reference: Metaphor

> ULT **And the people were summoned after Saul {to} Gilgal**
> UST The messengers told the rest of the fighting men to join Saul and his soldiers at Gilgal
> (וַיִּצָּעֲקוּ הָעָם אַחֲרֵי שָׁאוּל הַגִּלְגָּל)

The expression **were summoned** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And Saul summoned the people after him to Gilgal]

Support Reference: Active or Passive

> ULT **And the people were summoned after Saul {to} Gilgal**
> UST The messengers told the rest of the fighting men to join Saul and his soldiers at Gilgal
> (וַיִּצָּעֲקוּ הָעָם אַחֲרֵי שָׁאוּל הַגִּלְגָּל)

The author is speaking as if Saul were walking somewhere and he wanted these Israelite solders to walk **after** or behind him. He is using this image to mean they were under his command. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And Saul summoned the other Israelite soldiers to come to Gilgal and serve under his command]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelites
Saul	Saul’s army
the Philistines	Philistine soldiers
Israel	the Israelites
among the Philistines	the Philistines
Saul	Saul and his soldiers

ULT	UST
{to} Gilgal	at Gilgal

1 Samuel 13:5

ULT	UST
And the Philistines gathered themselves to fight with Israel: 30,000 chariots and 6,000 horsemen and people like the sand that is on the shore of the sea for abundance. And they went up and camped at Michmash, east of Beth Aven.	*Then the Philistines mobilized their army to attack the Israelites. The Philistines had 3,000 chariots and 6,000 soldiers on horseback. They seemed to have too many footsoldiers to count, like the grains of sand on the seashore. The Philistines came and set up their tents near the city of Michmash, to the east of Beth Aven.*

ULT **30,000 chariots**
UST The Philistines had 3,000 chariots
(שְׁלֹשִׁים אֶלֶף רָכֶב)

The author is leaving out some of the words that in many languages a sentence would need to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and they had 30,000 chariots]

Support Reference: Ellipsis

ULT **and people like the sand that is on the shore of the sea for abundance**
UST They seemed to have too many footsoldiers to count, like the grains of sand on the seashore
(וְעָם כַּחוֹל אֲשֶׁר עַל־שְׂפַת־הַיָּם לָרֹב)

The point of this comparison is that just as there is a seemingly countless number of grains of sand on a seashore, so it seemed that there were too many Philistine soldiers to count. You could make this point explicitly in plain language. Alternate translation: [and a seemingly countless number of soldiers]

Support Reference: Simile

ULT **And they went up**
UST The Philistines came
(וַיַּעֲלוּ)

See the discussion in the Introduction to 1 Samuel of how Hebrew speakers and writers marked travel for change in elevation, and see how you translated the comparable expression in 1:3. Alternate translation: [And they went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **And they went up**
> UST The Philistines came
> (וַיַּעֲלוּ)

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

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the Philistines	Then the Philistines
gathered themselves	mobilized their army
Israel	the Israelites
chariots	chariots

1 Samuel 13:6

ULT	UST
And a man of Israel saw that it was narrow to him, for the people were distressed. And the people hid themselves in caves and in thickets and in cliffs and in pits and in cisterns.	*The Israelite soldiers realized that they were in a very dangerous situation because the Philistines would be able to attack them from there and harm them greatly. So many of them {fled and} hid in caves or bushes or climbed up onto high rocks or hid in ditches or holes in the ground.*

ULT **And a man of Israel saw that it was narrow to him, for the people were distressed**
UST The Israelite soldiers realized that they were in a very dangerous situation because the Philistines would be able to attack them from there and harm them greatly
(וְאִישׁ יִשְׂרָאֵל רָאוּ כִּי צַר־לוֹ כִּי נִגַּשׂ הָעָם)

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 the people were distressed, a man of Israel saw that it was narrow to him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And a man of Israel saw that it was narrow to him**
UST The Israelite soldiers realized that they were in a very dangerous situation
(וְאִישׁ יִשְׂרָאֵל רָאוּ כִּי צַר־לוֹ)

The author is not referring to a specific **man of Israel**. He means in general the Israelite men who were fighting in Saul's army. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [And the men of Israel saw that it was narrow to them]

Support Reference: Generic Noun Phrases

> ULT **it was narrow to him**
> UST they were in a very dangerous situation
> (צַר־לוֹ)

The author is using **it was narrow to him** as a common expression of his culture to mean "he was in a dangerous situation." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [he was in a tight spot] or [he was in very dangerous circumstances]

Support Reference: Idiom

> ULT **the people were distressed**
> UST the Philistines would be able to attack them from there and harm them greatly
> (נִגַּשׂ הָעָם)

The expression **were distressed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Philistines were distressing the people]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
were distressed	the Philistines would be able to attack them from there and harm them greatly
and in pits	or hid in ditches
and in cisterns	or holes in the ground

1 Samuel 13:7

ULT	UST
And Hebrews crossed the Jordan {to} the land of Gad and Gilead. But Saul, he {was} still at Gilgal, and all of the people trembled after him.	*Some of them crossed the Jordan River and went to the area where the descendants of Gad lived and to the region of Gilead. But Saul stayed at Gilgal. All the soldiers who were with him were shaking because they were so afraid.*

ULT and all of the people trembled after him
UST All the soldiers who were with him were shaking because they were so afraid
(וְכָל־הָעָם חָרְדוּ אַחֲרָיו)

The author is speaking as if the people were physically walking behind Saul and shaking with fear as they did so. He is using this image to mean they were still under his command but were very afraid. See how you translated the term “after” in 13:4. Alternate translation: [and all of the people still following him trembled] or [and all of the soldiers who remained there under his command trembled]

Support Reference: Metaphor

ULT trembled
UST were shaking because they were so afraid
(חָרְדוּ)

The author assumes that readers will understand that he means the people were trembling from fear. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [trembled with fear]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Hebrews	Some of them
the Jordan	the Jordan River
{to} the land of	and went to the area where … lived
Gad	the descendants of Gad
and Gilead	and to the region of Gilead
But Saul	But Saul
at Gilgal	at Gilgal
trembled	were shaking because they were so afraid

1 Samuel 13:8

ULT	UST
And he waited seven days to the appointed time that Samuel. But Samuel did not come {to} Gilgal, and the people were scattering from beside him.	*Samuel had told Saul to wait seven days for him to come and offer sacrifices, and so he did. But Samuel did not come to Gilgal during that time, and meanwhile many of the soldiers in Saul's remaining army were leaving him and running away.*

ULT that Samuel
UST Samuel had told Saul to wait … for him to come and offer sacrifices
(אֲשֶׁר שְׁמוּאֵל)

The phrase **that Samuel** is a translation of the written Hebrew text. Some part of the original text seems to be missing, however. You may want to follow the fuller reading of the ancient Greek translation. Alternate translation: [that Samuel had set]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
to the appointed time	had told Saul to wait … for him to come and offer sacrifices
to the appointed time	had told Saul to wait … for him to come and offer sacrifices
Samuel	Samuel
Samuel	Samuel
{to} Gilgal	to Gilgal
and … were scattering	and running away

1 Samuel 13:9

ULT	UST
So Saul said, "Bring the burnt offering and the peace offerings to me." And he offered the burnt offering.	*So Saul told the soldiers, "Bring me an animal that I can burn completely on the altar {to express our complete dedication to Yahweh}. Also bring me animals that we can sacrifice {and whose meat we can share at a meal to celebrate and thank Yahweh for the victory we expect he will enable us to win}." So his soldiers brought him these animals, and he burned the first one completely on the altar.*

ULT **Bring the burnt offering and the peace offerings to me**
UST Bring me an animal that I can burn completely on the altar {to express our complete dedication to Yahweh}. Also bring me animals that we can sacrifice {and whose meat we can share at a meal to celebrate and thank Yahweh for the victory we expect he will enable us to win}
(הַגִּשׁוּ אֵלַי הָעֹלָה וְהַשְּׁלָמִים)

The author assumes that readers will understand that Saul intended to offer these sacrifices himself, even though Samuel had told him to wait for him to come and offer them himself. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Bring the burnt offering and the peace offerings to me, and I will sacrifice them myself]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
the burnt offering	an animal that I can burn completely on the altar {to express our complete dedication to Yahweh}
and the peace offerings	Also bring me animals that we can sacrifice {and whose meat we can share at a meal to celebrate and thank Yahweh for the victory we expect he will enable us to win}
he offered	the first one
And … the burnt offering	So his soldiers brought him these animals, and he burned … completely on the altar

1 Samuel 13:10

ULT	UST
And it happened, as he finished offering the burnt offering that, behold, Samuel came. And Saul went out to meet him to bless him.	*When Saul had nearly completed burning this animal, suddenly Samuel arrived. Saul went over to greet him.*

ULT And it happened
(וַיְהִי)

See how you translated this phrase in 1:12.

Support Reference: Assumed Knowledge and Implicit Information

ULT that, behold
UST suddenly
(וְהִנֵּה)

See how you translated the term **behold** in 4:13.

Support Reference: Metaphor

ULT to bless him
UST to greet him
(לְבָרְכוֹ)

The author assumes that readers will understand that by **bless**, he means that Saul intended to greet or welcome Samuel. While this may have involved Saul wishing publicly that Yahweh would bless Samuel (that is, do good things for him), as in 15:13, the focus is on Saul greeting or welcoming Samuel. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [so that he could welcome him] or [so that he could welcome him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
offering	burning
the burnt offering	this animal
Samuel	Samuel
Saul	Saul
to bless him	to greet him

1 Samuel 13:11

ULT	UST
And Samuel said, "What have you done?" And Saul said, "When I saw that the people had scattered from beside me, and you, you had not come by the appointed time of days, and the Philistines were gathering at Michmash,	*Samuel {saw what Saul had done, and he} said to Saul, "You should not have sacrificed that animal yourself!" Saul replied, "I saw that my soldiers were leaving me and running away. You did not come here by the time you said you would come. Meanwhile, the Philistines had mobilized their army at Michmash {and were threatening us dangerously}.*

ULT **What have you done**
UST You should not have sacrificed that animal yourself
(מָה עָשִׂיתָ)

Samuel is using the question form for emphasis to express his strong disapproval of what Saul has done. 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

ULT **and you, you had not come**
UST You did not come here
(וְאַתָּה לֹא־בָאתָ)

Saul is stating the pronoun **you** separately, even though the verb translated as **you had not come** already includes this meaning. He is doing that to emphasize that, in his view, Samuel has not done what he said he would do. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing what Saul means here. Alternate translation: [You actually had not come]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	Saul
had scattered	were leaving … and running away
by the appointed time of	you said you would come
by the appointed time of	you said you would come
days	by the time

ULT	UST
and the Philistines were gathering	Meanwhile, the Philistines had mobilized their army … and were threatening us dangerously

1 Samuel 13:12

ULT	UST
then I said, 'Now the Philistines will come down against me {at} Gilgal, but I have not entreated the face of Yahweh.' So I forced myself, and I offered the burnt offering."	*So I thought, 'Soon the Philistine army will attack us here at Gilgal, but I have not yet asked Yahweh to help us.' So I felt it was necessary to offer the burnt offering myself."*

ULT **then I said, 'Now the Philistines will come down against me {at} Gilgal, but I have not entreated the face of Yahweh**
UST So I thought, 'Soon the Philistine army will attack us here at Gilgal, but I have not yet asked Yahweh to help us
(וָאֹמַר֙ עַתָּ֣ה יֵרְד֤וּ פְלִשְׁתִּים֙ אֵלַ֔י הַגִּלְגָּ֖ל וּפְנֵ֣י יְהוָ֑ה לֹ֥א חִלִּ֖יתִי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [then I told myself that the Philistines would soon come down against me at Gilgal and that I had not entreated the face of Yahweh]

Support Reference: Quotes within Quotes

ULT **against me**
UST us
(אֵלַ֔י)

Saul is using himself to represent all of the Israelite soldiers. If it would be helpful in your language, you could state the meaning plainly and use a plural pronoun. Alternate translation: [against us]

Support Reference: Synecdoche

ULT **but I have not entreated the face of Yahweh**
UST but I have not yet asked Yahweh to help us
(וּפְנֵ֣י יְהוָ֑ה לֹ֥א חִלִּ֖יתִי)

Saul is using one part of Yahweh, his **face**, to represent all of him in the act of being **entreated**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [but I have not entreated Yahweh]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistine army
{at} Gilgal	here at Gilgal

ULT	UST
Yahweh	Yahweh
the burnt offering	the burnt offering

1 Samuel 13:13

ULT	UST
And Samuel said to Saul, "You have acted foolishly! You have not kept the command of Yahweh your God that he commanded you. For now Yahweh would have established your kingdom over Israel forever.	*Samuel told Saul, "That was a very foolish thing to do! You did not obey what Yahweh, your God, commanded about sacrifices. If you had obeyed him, Yahweh would have allowed you and your descendants to rule Israel for a long time.*

ULT **You have not kept the command of Yahweh your God that he commanded you. For now Yahweh would have established your kingdom over Israel forever**
UST You did not obey what Yahweh, your God, commanded about sacrifices. If you had obeyed him, Yahweh would have allowed you and your descendants to rule Israel for a long time
(לֹ֣א שָׁמַ֔רְתָּ אֶת־מִצְוַ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ אֲשֶׁ֥ר צִוָּ֖ךְ כִּ֣י עַתָּ֗ה הֵכִ֤ין יְהוָה֙ אֶת־מַמְלַכְתְּךָ֔ אֶל־יִשְׂרָאֵ֖ל עַד־עוֹלָֽם)

If the connection between the first statement and the second statement is not clear, you may want to use different connecting words to show how these statement relate to each other. Alternate translation: [If you had kept the command of Yahweh your God that he commanded you, then Yahweh would have established your kingdom over Israel forever]

Support Reference: Connecting Words and Phrases

ULT **You have not kept the command of Yahweh your God that he commanded you**
UST You did not obey what Yahweh, your God, commanded about sacrifices
(לֹ֣א שָׁמַ֔רְתָּ אֶת־מִצְוַ֖ת יְהוָ֣ה אֱלֹהֶ֑יךָ אֲשֶׁ֥ר צִוָּֽךְ)

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: [You have not kept the command of Yahweh your God] or [You have not done what Yahweh your God commanded you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **now Yahweh would have established your kingdom over Israel forever**
UST If you had obeyed him, Yahweh would have allowed you and your descendants to rule Israel for a long time
(עַתָּה הֵכִין יְהוָה אֶת־מַמְלַכְתְּךָ אֶל־יִשְׂרָאֵל עַד־עוֹלָם)

Samuel assumes that his readers will understand that this would have happened if Saul had obeyed. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Yahweh would have established your kingdom over Israel forever at this time if you had obeyed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	Saul
You have acted foolishly	That was a very foolish thing to do
Yahweh	Yahweh
your God	your God
Yahweh	Yahweh
would have established	would have allowed
your kingdom	you and your descendants to rule
Israel	Israel
forever	for a long time

1 Samuel 13:14

ULT	UST
But now your kingdom will not stand. Yahweh has sought for himself a man according to his heart, and Yahweh has commanded him to {be} ruler over his people, for you have not kept what Yahweh commanded you."	*But now, after you die, none of your descendants will become king. That is because you have not obeyed what Yahweh told you to do, Yahweh has found someone else who will do what he wants him to do. He has decided to make that person the next king of Israel."*

ULT **your kingdom will not stand**
UST after … die, none of your descendants will become king … you
(מַמְלַכְתְּךָ לֹא־תָקוּם)

Samuel is speaking of Saul's **kingdom** as if it were a living thing that could **stand** on its own. He is using this image to mean that Saul's dynasty would not continue. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your descendants will not rule after you]

Support Reference: Personification

ULT **Yahweh has sought**
UST Yahweh has found
(בִּקֵּשׁ יְהוָה)

Samuel is using one part of the process of finding something, seeking it, to represent that entire process. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh has found]

Support Reference: Synecdoche

ULT **according to his heart**
UST who will do what he wants him to do
(כִּלְבָבוֹ)

Samuel is using Yahweh's **heart** to represent his desires and values. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [who shares his values] or [who wants what he wants]

Support Reference: Metaphor

> ULT **and Yahweh has commanded him to {be} ruler over his people, for you have not kept what Yahweh commanded you**
> UST you … That is because you have not obeyed what Yahweh told … to do … He has decided to make that person the next king of Israel
> (וַיְצַוֵּהוּ יְהוָה לְנָגִיד עַל־עַמּוֹ כִּי לֹא שָׁמַרְתָּ אֵת אֲשֶׁר־צִוְּךָ 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 action that the first phrase describes. Alternate translation: [and since you have not kept what Yahweh commanded you, Yahweh has commanded him to be ruler over his people]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your kingdom	after … die, none of your descendants will become king … you
Yahweh	Yahweh
has sought	has found
Yahweh	He
to {be} ruler	the next king
you have … kept	you … have … obeyed
Yahweh	Yahweh

1 Samuel 13:15

ULT	UST
And Samuel arose and went up from Gilgal to Gibeah of Benjamin. And Saul mustered the people being found with him, about 600 men.	*Then Samuel left Gilgal and went to the city of Gibeah that is in the territory of the tribe of Benjamin. Saul counted the soldiers he still had with him and he discovered that there were only about 600 of them who had not run away.*

ULT **And Samuel arose**
UST Then Samuel left
(וַיָּקָם שְׁמוּאֵל)

Here the term **arose** means that Samuel took action. It does not mean merely that he stood up from a sitting or reclining position. If this expression does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And Samuel resolutely left]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the people being found with him**
UST the soldiers he still had with him
(אֶת־הָעָם הַנִּמְצְאִים עִמּוֹ)

The expression **being found** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the people whom he found with him]

Support Reference: Active or Passive

ULT **the people being found with him**
UST the soldiers he still had with him
(אֶת־הָעָם הַנִּמְצְאִים עִמּוֹ)

The term **found** in this context means “present” or “available.” See how you translated this term in 9:8. Alternate translation: [the soldiers who were still with him]

Support Reference: Idiom

> ULT **about 600 men**
> UST about 600 of them
> (כְּשֵׁשׁ מֵאוֹת אִישׁ)

The author is leaving out some of the words that in many languages a sentence would need to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and he determined that there were about 600 men]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Gilgal	Gilgal
to Gibeah of	and went to the city of Gibeah
Benjamin	that is in the territory of the tribe of Benjamin
Saul	Saul

1 Samuel 13:16

ULT	UST
Now Saul and Jonathan his son and the people being found with them were staying in Geba of Benjamin, and the Philistines had camped at Michmash.	*Saul and his son Jonathan and the soldiers who were with them went to an area near the city of Geba in the territory of the tribe of Benjamin and set up their tents there. The Philistine army had set up their tents at Michmash.*

ULT **Now Saul and Jonathan his son and the people being found with them were staying in Geba of Benjamin, and the Philistines had camped at Michmash**

UST Saul and his son Jonathan and the soldiers who were with them went to an area near the city of Geba in the territory of the tribe of Benjamin and set up their tents there. The Philistine army had set up their tents at Michmash

(וְשָׁאוּל וְיוֹנָתָן בְּנוֹ וְהָעָם הַנִּמְצָא עִמָּם יֹשְׁבִים בְּגֶבַע בִּנְיָמִן וּפְלִשְׁתִּים חָנוּ בְמִכְמָשׂ)

The author is providing background information about the locations of the opposing forces 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 **and Jonathan his son**

UST and his son Jonathan

(וְיוֹנָתָן בְּנוֹ)

The author is reintroducing Jonathan as a participant here, having introduced him initially in 13:2. He identifies him more fully here as Saul's son. Your language may have a way that you can use in your translation of providing further information to reintroduce participants.

Support Reference: Introduction of New and Old Participants

ULT **and the people being found with them**

UST and the soldiers who were with them

(וְהָעָם הַנִּמְצָא עִמָּם)

The expression **being found** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. See how you translated this expression in 13:15. Alternate translation: [and the soldiers who were still with them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Saul	Saul
and Jonathan	and … Jonathan
Geba of Benjamin	in the territory of the tribe of Benjamin
and the Philistines	The Philistine army

1 Samuel 13:17

ULT	UST
And the destroyer went out from the camp of the Philistines, three companies. One company turned to the way of Ophrah, to the land of Shual,	*The Philistines sent out three groups of soldiers to make raids on Israelite towns. One group went north toward the city of Ophrah in the region of Shual.*

ULT **And the destroyer went out from the camp of the Philistines, three companies**
UST The Philistines sent out three groups of soldiers to make raids on Israelite towns
(וַיֵּצֵא הַמַּשְׁחִית מִמַּחֲנֵה פְלִשְׁתִּים שְׁלֹשָׁה רָאשִׁים)

It may be more natural in your language to put the information about the number of companies with the statement that these companies **went out**. Alternate translation: [And three companies of destroyers went out from the camp of the Philistines]

Support Reference: Information Structure

ULT **And the destroyer went out**
UST sent … to make raids on Israelite towns
(וַיֵּצֵא הַמַּשְׁחִית)

In this verse, the word **destroyer** is singular in form, but it refers to groups of soldiers. If it would be helpful in your language, you could use the plural form. Alternate translation: [And the destroyers went out] or [And ravaging bands of soldiers went out]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the destroyer	to make raids on Israelite towns
the Philistines	The Philistines
the land of	the region of

1 Samuel 13:18

ULT	UST
and one company turned the way of Beth Horon, and one company turned the way of the border looking down upon the Valley of Zeboim, toward the wilderness.	*Another group went west towards the city of Beth Horon. The third group went east toward the area above the Zeboim Valley, beyond which there is a desolate area.*

> ULT **the border looking down upon the Valley of Zeboim**
> UST the area above the Zeboim Valley
> (הַגְּבוּל הַנִּשְׁקָף עַל־גֵּי הַצְּבֹעִים)

The author is speaking of this **border** as if it were a living thing that could look down from a height. He is using this image to mean that this border was on higher ground than the **valley** below. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the border above the Valley of Zeboim]

Support Reference: Personification

> ULT **the border looking down upon the Valley of Zeboim**
> UST the area above the Zeboim Valley
> (הַגְּבוּל הַנִּשְׁקָף עַל־גֵּי הַצְּבֹעִים)

Here the word **border** could mean: (1) "territory." Alternate translation: [the territory above the valley of Zeboim]; (2) some specific border, most likely the one between the territories of Judah and Benjamin. Alternate translation: [the border between Judah and Benjamin, which runs along the crest of the valley of Zeboim]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
toward the wilderness	beyond which there is a desolate area

1 Samuel 13:19

ULT	UST
Now a blacksmith was not found in all of the land of Israel. For the Philistines had said, "Lest the Hebrews make a sword or a spear."	*The Philistines did not want the Israelites (whom they called Hebrews) to be able to make any swords or spears. So they did not allow any Israelites to be metalworkers.*

ULT **Now a blacksmith was not found in all of the land of Israel. For the Philistines had said, "Lest the Hebrews make a sword or a spear**
UST The Philistines did not want the Israelites (whom they called Hebrews) to be able to make any swords or spears. So they did not allow any Israelites to be metalworkers
(וְחָרָשׁ לֹא יִמָּצֵא בְּכָל אֶרֶץ יִשְׂרָאֵל כִּי־אמר פְּלִשְׁתִּים פֶּן יַעֲשׂוּ הָעִבְרִים חֶרֶב אוֹ חֲנִית)

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 since the Philistines had said, "Lest the Hebrews make a sword or a spear," a blacksmith was not found in all of the land of Israel]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Now a blacksmith was not found in all of the land of Israel**
UST they did not allow any Israelites to be metalworkers
(וְחָרָשׁ לֹא יִמָּצֵא בְּכָל אֶרֶץ יִשְׂרָאֵל)

The author is providing further background information to help readers understand what will happen next in the story. In the next chapter, he will describe a remarkable victory despite starting with basically no weapons. 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 blacksmith was not found**
UST they did not allow … to be metalworkers
(וְחָרָשׁ לֹא יִמָּצֵא)

See how you translated the term **found** in 13:15. Alternate translation: [Now there were no blacksmiths]

Support Reference: Idiom

ULT **the Philistines had said, “Lest the Hebrews make a sword or a spear**
UST The Philistines did not want the Israelites (whom they called Hebrews) to be able to make any swords or spears
(אמר פְּלִשְׁתִּים פֶּן יַעֲשׂוּ הָעִבְרִים חֶרֶב אוֹ חֲנִית)

The author is summarizing, in the form of a direct quotation, the reason why the Philistines decided not to allow Israelites to be blacksmiths. The Philistines may not have spoken these actual words to one another, so you could translate this as an indirect quotation. Alternate translation: [the Philistines had decided that they did not want the Hebrews to be able to make swords or spears]

Support Reference: Direct and Indirect Quotations

ULT **a sword or a spear**
UST any swords or spears
(חֶרֶב אוֹ חֲנִית)

The Philistines are not referring to a specific **sword** or **spear**. They mean such weapons in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [swords or spears]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land of	Israelites
Israel	Israelites
the Philistines	The Philistines
the Hebrews	the Israelites (whom they called Hebrews
a sword	any swords
a spear	spears

1 Samuel 13:20

ULT	UST
And all of Israel went down {to} the Philistines, a man to sharpen his plow blade and his pick and his axe and his sickle.	*As a result, whenever the Israelites needed someone to sharpen their plow blades, picks, axes, or sickles, they had to bring them to a Philistine man who could sharpen them.*

ULT **a man**
UST they
(אִישׁ)

The author is not referring to a specific **man**. He means each Israelite who needed to have someone sharpen his tools. Alternate translation: [each man]

Support Reference: Generic Noun Phrases

ULT **and his pick … and his sickle**
UST picks … or sickles
(וְאֶת־אִתּוֹ & וְאֵת מַחֲרֵשָׁתוֹ)

A **pick** was a pointed tool that people in this culture used to break up hard ground. A **sickle** was a curved blade attached to a handle, which people in this culture used to cut grain stalks during harvest. If your readers would not be familiar with what these tools were, in your translation you could use the names of similar tools that your readers would recognize, or you could use general expressions. Alternate translation: [and his digging tool … and his harvesting blade]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
{to} the Philistines	a Philistine man
his plow blade	their plow blades
his pick	picks
his axe	axes

1 Samuel 13:21

ULT	UST
And the charge was a pim for plowshares and for picks and for a three-fork and for axes and for straightening the goad.	*The Israelites had to pay about eight grams of silver to get such a man to sharpen their plow blades, picks, forks with three prongs, or sickles or to straighten the goads they used to drive their oxen.*

ULT **a pim**
UST about eight grams of silver
(פִּ֔ים)

A **pim** was a weight of silver equivalent to about eight grams or about a quarter of an ounce. You could try to express this in terms of modern money values, but if you did, that could cause your Bible translation to become outdated and inaccurate, since those values can change over time. Instead, you could either give the equivalent weight or use the biblical term in the text and explain the weight in a note.

Support Reference: Biblical Weight

ULT **and for a three-fork**
UST forks with three prongs
(וְלִשְׁלֹ֥שׁ קְלָשׁ֖וֹן)

A **three-fork** was a tool with three pointed prongs, similar to what the author calls “a fork with three prongs” in 2:13. See how you translated the name of this tool there. Alternate translation: [and for a trident] or [and for a three-pronged fork]

Support Reference: Translate Unknowns

ULT **the goad**
UST the goads they used to drive their oxen
(הַדָּ֖רְבֶּֽן)

The author is not referring to a specific **goad** (a pointed stick used to guide cattle). He means such tools in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [goads]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for plowshares	their plow blades

ULT	UST
and for axes	or sickles

1 Samuel 13:22

ULT	UST
So it was on the day of battle that a sword or spear {was} not found in the hand of any of the people who {were} with Saul and with Jonathan, but one was found for Saul and for his son Jonathan.	*As a result, none of the 600 men who were with Saul and Jonathan had swords or spears that they could use to fight the Philistines. Only Saul and Jonathan, his son, had swords and spears.*

ULT **on the day of battle that**
UST that they could use to fight the Philistines
(בְּיוֹם מִלְחָמָת)

The author is using the term **day** to represent a specific time, the time of this conflict. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at the time of this conflict]

Support Reference: Metonymy

ULT **a sword or spear {was} not found … but one was found for Saul and for his son Jonathan**
UST none of … had swords or spears … Only Saul and Jonathan, his son, had swords and spears
(וְלֹא נִמְצָא חֶרֶב וַחֲנִית & וַתִּמָּצֵא לְשָׁאוּל וּלְיוֹנָתָן בְּנוֹ)

See how you translated the term **found** in 13:15 and 13:19. Alternate translation: [there was no sword or spear … but Saul and his son Jonathan each had one]

Support Reference: Idiom

ULT **a sword or spear {was} not found … but one was found for Saul and for his son Jonathan**
UST none of … had swords or spears … Only Saul and Jonathan, his son, had swords and spears
(וְלֹא נִמְצָא חֶרֶב וַחֲנִית & וַתִּמָּצֵא לְשָׁאוּל וּלְיוֹנָתָן בְּנוֹ)

Since the author is referring to weapons in general, it might be more natural in your language to use plural forms. Alternate translation: [there were no swords or spears … but Saul and his son Jonathan did have weapons]

Support Reference: Collective Nouns

ULT **in the hand of**
UST had
(בְּיַד)

The author is using the term **hand** to represent possession or ownership. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the possession of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the day of	that they could use to fight the Philistines
a sword	swords
or spear	or spears
Saul	Saul
Jonathan	Jonathan
for Saul	Saul
and for … Jonathan	and Jonathan

1 Samuel 13:23

ULT	UST
Now a garrison of the Philistines went out to the pass of Michmash.	*The Philistines sent some of their soldiers to guard the mountain pass outside Michmash.*

ULT Now a garrison of the Philistines went out to the pass of Michmash
UST The Philistines sent some of their soldiers to guard the mountain pass outside Michmash
(וַיֵּצֵא מַצַּב פְּלִשְׁתִּים אֶל־מַעֲבַר מִכְמָשׂ)

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 a garrison of the Philistines went out to the pass of Michmash
UST The Philistines sent some of their soldiers to guard the mountain pass outside Michmash
(וַיֵּצֵא מַצַּב פְּלִשְׁתִּים אֶל־מַעֲבַר מִכְמָשׂ)

The author assumes that readers will understand that the Philistines sent this garrison out to guard this strategic location. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the Philistines sent out a garrison to guard the pass of Michmash]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	The Philistines

1 Samuel 14

1 Samuel 14 Chapter Introduction

Structure and Formatting

This chapter continues the story of Saul by describing how the Israelites under his command, particularly through the exploits of his son Jonathan, won a great victory over the Philistines.

1. Jonathan and his armor bearer defeat a Philistine garrison, causing panic among the entire Philistine army. (1–15)
2. All of the Israelites mobilize and defeat the Philistines. (16–23)
3. Saul causes trouble for the Israelites by cursing any one of them who eats on the day of the battle. (24–46)
4. A summary of Saul's lineage, family, and activities as king. (47–52)

Religious and Cultural Concepts in This Chapter

The name "Hebrews"

As the Introduction to chapter 13 discusses, the name "Hebrews" was a term of contempt that the Philistines used for the Israelites. That is why the Philistines use it in 14:11 as they speak disparagingly of the Israelites "coming out from the holes where they hid themselves." In 14:21, the author uses the term "Hebrews" for Israelite solders who had defected to the Philistines. As in 13:7, where the author refers to Israelite soldiers who fled across the Jordan from the Philistine army, he may be using the term in 14:21 to suggest that these deserters also deserved to be called by a contemptuous name. Whatever the explanation, since "Hebrews" is the actual term that these characters and the author use in the biblical text, you should use that same term in your translation.

Did Jonathan pass between the cliffs of Bozez and Seneh, or did he climb up and over them?

In 14:4–5, the author describes and names two cliffs or rock faces that were either in or beside the route that Jonathan envisioned taking from Geba over to the Philistine garrison near Michmash. Many versions of the Bible suggest or state in verse 4 that these cliffs were on either side of Jonathan's route, so that he passed between them. However, since the author explains in verse 5 that one cliff was on the north side of the valley that Jonathan was crossing and the other cliff was on the south side, and since Michmash was on the north side of the valley and Geba was on the south side, it does not appear that Jonathan passed between these cliffs. Rather, he had to climb over them in order to reach the Philistines. They had apparently blocked all of the other, more accessible routes through the valley. So the author is relating a feat of strength that Jonathan and his armor bearer performed, in addition to their feat of daring in attacking the Philistine garrison. If a translation of the Bible exists in your region that says that Jonathan passed between these cliffs, you will have to consider whether to follow its reading, but we recommend that you indicate in your translation that he climbed up and over them.

Why did Saul make the soldiers not eat anything on the day of the battle?

The author describes in 14:24 how Saul put a curse on any soldier who ate anything during the day when the Israelite army was fighting the Philistines. As the rest of the story shows, that led to the soldiers becoming weak from hunger and thus less effective fighters. It ultimately led to them desperately slaughtering and eating meat from animals they had plundered from the Philistines without draining the blood first, which was a violation of the law of Moses. So forbidding eating was not a good thing for Saul to do. Why, then, did he do it? It may be that, in practical terms, he did not want the soldiers to spend time away from fighting in order to prepare and eat meals. Since going without food was also a sign of devotion to God, Saul may also have had religious reasons for giving this command. He may have wanted the soldiers to demonstrate their devotion to Yahweh in this way, perhaps to seek Yahweh's favor and help in the battle. Whatever the reasons, as Jonathan said when he heard about this, Saul's curse caused trouble for the Israelites.

1 Samuel 14:1

ULT	UST
And it happened one day that Jonathan, the son of Saul, said to the young man, the carrier of his equipment, "Come, and let us cross over to the garrison of the Philistines that {is} across from here." But he did not declare {this} to his father.	*One day, Saul's son Jonathan said to the young man who carried his weapons, "I want to attack the Philistine soldiers who are staying on the other side of the valley from us, and I want you to help me do that." But Jonathan did not tell his father what he wanted to do.*

ULT **And it happened**
UST One day
(וַיְהִ֨י)

The author is using this phrase to introduce a new event in the story. See how you translated it in 1:12.

Support Reference: Introduction of a New Event

ULT **the young man, the carrier of his equipment**
UST the young man who carried his weapons
(הַנַּ֣עַר נֹשֵׂ֣א כֵלָ֔יו)

The expression **the carrier of his equipment** refers to a soldier who, in ancient warfare, carried the weapons and armor of a superior soldier and who fought alongside that soldier. Your language may have a term that your readers would recognize for a person in a similar role. Alternate translation: [the young man who was Jonathan's armor-bearer]

Support Reference: Translate Unknowns

ULT **and let us cross over to the garrison of the Philistines that {is} across from here**
UST I want to attack the Philistine soldiers who are staying on the other side of the valley from us, and I want you to help me do that
(וְנַעְבְּרָה אֶל־מַצַּב פְּלִשְׁתִּים אֲשֶׁר מֵעֵבֶר הַלָּז)

The author expects readers to understand that Jonathan is suggesting that he and his armor-bearer cross the valley from Geba to the top of the cliff where the Philistine garrison was, based on the author's statements in 13:16 that the Israelites were occupying a position in Geba and in 13:23 that the Philistines had sent a detachment of soldiers to guard the pass of Michmash. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and let us cross over from here in Geba to attack the Philistine garrison that is on top of the cliff opposite us]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
one day	One day
Jonathan	Jonathan
Saul	Saul's
the young man	the young man
the carrier of	who carried
the Philistines	Philistine
But he did … declare {this}	But Jonathan did … tell … what he wanted to do

1 Samuel 14:2

ULT	UST
Now Saul was staying at the edge of Gibeah under the pomegranate tree that {is} in Migron. And the people who {were} with him {were} about 600 men	*Saul was staying in the outskirts of the city of Gibeah, under the pomegranate tree in the neighborhood of Migron. He had about 600 soldiers with him.*

ULT **Now Saul was staying at the edge of Gibeah**
UST Saul was staying in the outskirts of the city of Gibeah
(וְשָׁאוּל יוֹשֵׁב בִּקְצֵה הַגִּבְעָה)

The author is providing background information to 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 **under the pomegranate tree**
UST under the pomegranate tree
(תַּחַת הָרִמּוֹן)

Sitting under this **tree** was a symbolic action that showed Saul was acting as judge and military leader. There is a similar example in 22:6 of Saul sitting under a different kind of tree for this same purpose. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [sitting regally under the pomegranate tree]

Support Reference: Symbolic Action

ULT **And the people**
UST He had about
(וְהָעָם)

The author assumes that readers will understand that by **people** here and throughout this chapter, he means men of Israel who were able to fight as soldiers, as in the previous chapter. See how you translated the term there. Alternate translation: [And the soldiers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Saul	Saul
Gibeah	the city of Gibeah

ULT	UST
the pomegranate tree	the pomegranate tree

1 Samuel 14:3

ULT	UST
and Ahijah, the son of Ahitub, the brother of Ichabod, the son of Phinehas, the son of Eli, the priest of Yahweh at Shiloh, wearing an ephod. And the people did not know that Jonathan had gone.	*Ahijah the priest was also there, wearing a sacred apron. Ahijah's father Ahitub was the older brother of Ichabod. Ahijah's grandfather was Phinehas, and his great-grandfather was Eli. Eli had been Yahweh's priest at Shiloh. None of the soldiers knew that Jonathan had left the Israelite camp.*

ULT **and Ahijah, the son of Ahitub, the brother of Ichabod, the son of Phinehas, the son of Eli, the priest of Yahweh at Shiloh, wearing an ephod**

UST Ahijah the priest was also there, wearing a sacred apron. Ahijah's father Ahitub was the older brother of Ichabod. Ahijah's grandfather was Phinehas, and his great-grandfather was Eli. Eli had been Yahweh's priest at Shiloh

(וַאֲחִיָּה בֶן־אֲחִיטוּב אֲחִי אִיכָבוֹד ׀ בֶּן־פִּינְחָס בֶּן־עֵלִי כֹּהֵן ׀ יְהוָה בְּשִׁלֹה נֹשֵׂא אֵפוֹד)

The author means that Ahijah was the son of Ahitub, that Ahitub was the brother of Ichabod, that Ichabod (and Ahitub) were sons of Phinehas, that Phinehas was the son of Eli, that Eli had been the priest of Yahweh at Shiloh, and that Ahijah was wearing an ephod. It may be helpful to clarify this for your readers, using the kinship terms of your language and culture. The UST models one way to do that. (Since the author indicates in 4:19–22 that Phinehas and his wife died on the same day, the day she gave birth to Ichabod, it is clear that Ahitub was the older brother of Ichabod. Your language may mark that distinction.)

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and Ahijah	Ahijah the priest was also there
Phinehas	Phinehas
the priest of	had been … priest
Yahweh	Yahweh's
at Shiloh	at Shiloh
an ephod	a sacred apron
did … know	knew
Jonathan	Jonathan

1 Samuel 14:4

ULT	UST
Now within the passes that Jonathan sought to pass through to the garrison of the Philistines {were} the tooth of a rock on the side from that and the tooth of a rock on the side from this. And the name of the one {was} Bozez, and the name of the {other} one {was} Seneh.	*Jonathan recognized a route that he and the young man could follow to cross through the valley that was between them and the Philistine army. But they would have to climb over a huge rock when they first went into the valley, and they would have to climb over another huge rock as they came out of it. People called one of the rocks Bozez, and they called the other rock Seneh.*

ULT **the passes**
UST a route … could follow
(הַמַּעְבְּרוֹת)

The context suggests that Jonathan was planning to cross the valley by a single route that went down into the valley and back up the other side. The author seems to be using the plural form, in keeping with the conventions of his language and culture, because this was the way both from Geba to Michmash and from Michmash to Geba. It may be more natural in your language to use a singular form. Alternate translation: [the passageway]

Support Reference: Unusual Uses of the Plural

ULT **{were} the tooth of a rock … and the tooth of a rock**
UST But they would have to climb over a huge rock … and they would have to climb over another huge rock
(שֵׁן־הַסֶּלַע & וְשֵׁן־הַסֶּלַע)

The author is using this possessive form to mean a **rock** that had the appearance of a **tooth**, similar to how some languages might say “a giant of a man” to mean “a giant man.” If it would be clearer in your language, you could express the meaning using a different form. Alternate translation: [were a rock that looked like a large tooth … and another rock that looked like a large tooth] or [were a tall rock … and a tall rock]

Support Reference: Possession

ULT on the side from that … on the side from this
UST when they first went into the valley … as they came out of it
(מֵהָעֵבֶר מִזֶּה & מֵהָעֵבֶר מִזֶּה)

The author is describing the location of one place relative to another in the way that is characteristic of his culture. The further explanation in the next verse helps to clarify the meaning here. In your translation, express this in the way your culture describes the relative location of places. Alternate translation: [on the far side of the valley … on the near side of the valley] or [on the other side of the valley … on his side of the valley]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan … he and the young man
sought	recognized
the Philistines	Philistine

1 Samuel 14:5

ULT	UST
The tooth of the one {was} a pillar from the north before Michmash, and the {other} one {was} from the south before Geba.	*Bozez would be at the north end of their route, as they approached Michmash, and Seneh would be at the south end of their route, as they were leaving Geba.*

ULT **The tooth of the one {was} a pillar from the north before Michmash, and the {other} one {was} from the south before Geba**

UST Bozez would be at the north end of their route, as they approached Michmash, and Seneh would be at the south end of their route, as they were leaving Geba

(הַשֵּׁן הָאֶחָד מָצוּק מִצָּפוֹן מִוּל מִכְמָשׂ וְהָאֶחָד מִנֶּגֶב מִוּל גָּבַע)

The author is leaving out some of the words that in many languages a sentence would need to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [The tooth of the one was a pillar from the north before Michmash, and the tooth of the other one was a pillar from the south before Geba]

Support Reference: Ellipsis

ULT **{was} a pillar**

UST would be at

(מָצוּק)

The author is speaking of each of the rocks as if they were a **pillar**, that is, a tall supporting column in a buildings. He is using this image to mean that they were tall and straight. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [was a vertical face] or [was tall and straight]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} a pillar	would be at

1 Samuel 14:6

ULT	UST
And Jonathan said to the young man, the carrier of his equipment, "Come, and let us cross over to the garrison of these uncircumcised! Perhaps Yahweh will act for us, for {there is} no hindrance to Yahweh to save by many or by few."	*Jonathan said to the young man who carried his weapons, "Come with me. We will go to where those pagans have set up their tents. Perhaps Yahweh will help us. It does not matter to him that there are only two of us, rather than many soldiers. Yahweh can still enable us to defeat them."*

ULT **And Jonathan said to the young man, the carrier of his equipment, "Come, and let us cross over**

UST Jonathan said to the young man who carried his weapons, "Come with me. We will go

(וַיֹּאמֶר יְהוֹנָתָן אֶל־הַנַּעַר ׀ נֹשֵׂא כֵלָיו לְכָה וְנַעְבְּרָה)

The author is resuming the story of Jonathan after providing extensive background information in verses 2–5. He is repeating what Jonathan said to his armor-bearer, which he first reported in verse 1. Use a word, phrase, or other method in your language that is natural for resuming a story after providing background information.

Support Reference: Introduction of a New Event

ULT **these uncircumcised**

UST those pagans

(הָעֲרֵלִים הָאֵלֶּה)

Jonathan is using the adjective **uncircumcised** as a noun to mean people who do not worship Yahweh. He is using this as a term of derision, suggesting that since the Philistines do not worship Yahweh and obey his laws, they will not be formidable opponents. Your language may have a comparable term of derision that you can use in your translation. Alternate translation: [these uncircumcised Philistines] or [these heathen]

Support Reference: Nominal Adjectives

ULT **for**

UST still

(כִּי)

Here the word **for** introduces not a reason but an explanation. Alternate translation: [After all,]

Support Reference: Connecting Words and Phrases

ULT **{there is} no hindrance to Yahweh to save by many or by few**
UST It does not matter to him that there are only two of us, rather than many soldiers. Yahweh can … enable us to defeat them
(אֵין לַיהוָה מַעְצֹור לְהֹושִׁיעַ בְּרַב אֹו בִּמְעָט)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **no** and the negative word **hindrance**. Alternate translation: [Yahweh is perfectly able to save by many or by few]

Support Reference: Double Negatives

ULT **by many or by few**
UST only two of us, rather than many soldiers
(בְּרַב אֹו בִּמְעָט)

Jonathan is using the adjectives **many** and **few** as nouns to mean groups of soldiers. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [by many soldiers or by few soldiers]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
the young man	the young man
the carrier of	who carried
uncircumcised	pagans
Yahweh	Yahweh
to Yahweh	to him
to save	Yahweh can … enable us to defeat them

1 Samuel 14:7

ULT	UST
And the carrier of his equipment said to him, "Do all that {is} in your heart. Turn yourself; behold me, with you according to your heart."	*The young man who was carrying Jonathan's weapons said, "Go ahead and do what you are planning. Go across the valley, and I will come with you and help you do what you want to do."*

ULT {is} in your heart
UST what you are planning
(בְּלִבָּבֶךָ)

The armor-bearer is speaking of Jonathan's **heart** as if it were a container for his thoughts and desires. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you want to do]

Support Reference: Metaphor

ULT according to your heart
UST do what you want to do
(כִּלְבָבֶךָ)

Here, the **heart** represents where a person's thoughts and desires exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [in whatever you want to do]

Support Reference: Metaphor

ULT Turn yourself … with you
UST Go across the valley … and help you
(נְטֵה לָּךְ & עִמְּךָ)

The author is leaving out some of the words that in many languages a sentence would need to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Turn yourself in whatever direction you wish … I am with you]

Support Reference: Ellipsis

ULT **Turn yourself**
UST Go across the valley
(נְטֵה לָּךְ)

The armor-bearer is using **turn yourself** as a common expression of his culture to mean "take whatever course of action you consider best." 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: [Go ahead] or [Take whatever course of action you consider best]

Support Reference: Idiom

ULT **with you**
UST and help you
(עִמָּךְ)

The armor-bearer is using **with you** as a common expression of his culture. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. See how you translated the similar expression in 3:19. Alternate translation: [I will help you]

Support Reference: Idiom

ULT **behold me**
UST and I will come with you
(הִנְנִי)

The armor-bearer is using a polite expression to express his willingness to serve. See how you translated similar expressions in 3:4 and 12:3. Your language may have a comparable expression that you could use in your translation. You could also use plain language. Alternate translation: [I am at your service] or [I am making myself available]

Support Reference: Politeness

1 Samuel 14:8

ULT	UST
And Jonathan said, "Behold, we will be crossing over to the men, and we will reveal ourselves to them.	*Then Jonathan said, "Very well then, come with me. As we are crossing the valley to where the Philistine army is, we will allow their soldiers to see us.*

ULT Behold
UST Very well then, come with me
(הִנֵּה)

See how you translated the term **Behold** in 2:31, and consider how you would translate it in this context. Alternate translation: [All right]

Support Reference: Metaphor

ULT the men
UST where the Philistine army is
(הָאֲנָשִׁים)

The author assumes that readers will understand that by **the men** Jonathan means the Philistine soldiers in the detachment opposite them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [those Philistine soldiers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan

1 Samuel 14:9

ULT	UST
If thus they say to us, ‘Wait until we reach you,’ then we will stand under us, and we will not go up to them.	*If they {see us and} call out to us, ‘You two stay there until we come down to you,’ we will stay where we are and not try to climb up and fight them.*

ULT If thus they say to us, ‘Wait until we reach you
UST If they {see us and} call out to us, ‘You two stay there until we come down to you
(אִם־כֹּה יֹאמְרוּ אֵלֵינוּ דֳּמוּ עַד־הַגִּיעֵנוּ אֲלֵיכֶם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [If they tell us to wait until they reach us]

Support Reference: Quotes within Quotes

ULT then we will stand under us
UST we will stay where we are
(וְעָמַדְנוּ תַחְתֵּינוּ)

Jonathan is using a common expression of his culture that indicates “we will stand on the ground that is under us.” Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [then we will stay in place] or [then we will stay right here]

Support Reference: Idiom

1 Samuel 14:10

ULT	UST
But if thus they say, ‘Come up to us,’ then we will go up, for Yahweh has given them into our hand, and this {will be} the sign for us.”	*But if they {see us and} call out to us, ‘Come up here,’ that will show us that Yahweh is going to enable us to defeat them. In that case, we will climb up and fight them.”*

ULT **But if thus they say, ‘Come up to us**
UST But if they {see us and} call out to us, ‘Come up here … we will climb up
(וְאִם־כֹּה יֹאמְרוּ עֲלוּ 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: [But if they tell us to come up to them]

Support Reference: Quotes within Quotes

ULT **then we will go up, for Yahweh has given them into our hand, and this {will be} the sign for us**
UST that will show us that Yahweh is going to enable us to defeat them. In that case … and fight them
(וְעָלִינוּ כִּי־נָתַן יְהוָה בְּיָדֵנוּ וְזֶה־לָּנוּ הָאוֹת)

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 this will be a sign for us that Yahweh has given them into our hand, so we will go up]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh has given them into our hand**
UST that Yahweh is going to enable us to defeat them
(נָתַן יְהוָה בְּיָדֵנוּ)

Jonathan is using the past tense to describe something that he believes would certainly happen in the future. If it would be clearer in your language, you could use the future tense. Alternate translation: [Yahweh will give them into our hand]

Support Reference: Irregular Use of Tenses

> ULT **into our hand**
> UST to defeat them
> (בְּיָדֵנוּ)

Jonathan is using the term **hand** to represent power or control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into our power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	that Yahweh
{will be} the sign	will show

1 Samuel 14:11

ULT	UST
And the two of them revealed themselves to the garrison of the Philistines. And the Philistines said, “Behold, Hebrews are coming out from the holes where they have hidden themselves there.”	*While the two of them were crossing the valley, the Philistine soldiers noticed them coming. They said to each other, “Look! Some Hebrews are crawling out of the holes in which they were hiding!”*

ULT **where they have hidden themselves there**

UST in which they were hiding

(אֲשֶׁר הִתְחַבְּאוּ־שָׁם)

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: [where they have hidden themselves]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	Philistine
the Philistines	to each other
Hebrews	Some Hebrews

1 Samuel 14:12

ULT	UST
And the men of the garrison answered Jonathan and the carrier of his equipment and said, "Come up to us, and let us make you know a thing." And Jonathan said to the carrier of his equipment, "Come up after me, for Yahweh has given them into the hand of Israel."	*Then some Philistine soldiers called out to Jonathan and the young man who carried his weapons, "Come up here, and we will show you how real soldiers fight!" Jonathan said to the young man who was with him, "{Because they said that,} now we know that Yahweh is going to help us to defeat them! So let us climb up and fight them. I will go first."*

ULT **And the men of the garrison answered**
UST Then some Philistine soldiers called out to
(וַיַּעֲנוּ֙ אַנְשֵׁ֣י הַמַּצָּבָ֔ה)

Here the author is using **answered** to express that the Philistine soldiers were responding to seeing Jonathan and his armor-bearer rather than to something that Jonathan had asked. You could include this information if that would be helpful to your readers. Alternate translation: [And the men of the garrison responded when they saw]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and said**
UST Then … called out to
(לֵאמֹ֗ר)

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

Support Reference: Quotations and Quote Margins

ULT **and let us make you know a thing**
UST and we will show you how real soldiers fight
(וְנוֹדִ֣יעָה אֶתְכֶ֔ם דָּבָ֖ר)

The Philistines are using a common expression of their culture to assert that they will prove they are better fighters than Jonathan and his armor bearer. Your language may have a comparable expression that you can use in your translation. Alternate translation: [and we will teach you a lesson] or [and we will prove that we are better fighters than you are]

Support Reference: Idiom

ULT **Israel**
UST us
(יִשְׂרָאֵל)

Jonathan is using the name **Israel** to represent Israelite soldiers, and specifically himself and his armor-bearer. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [us Israelite soldiers]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
the carrier of	the young man who carried
and let us make … know	and we will show
Jonathan	Jonathan
the carrier of	the young man who was with him
Yahweh	Yahweh
Israel	us

1 Samuel 14:13

ULT	UST
And Jonathan went up on his hands and on his feet, and the carrier of his equipment {was} behind him. And they fell to the face of Jonathan, and the carrier of his equipment was killing behind him.	*So Jonathan climbed up out of the valley to the Philistine camp. He had to use both his hands and his feet because the ground was so steep. The young man climbed up after him. When Jonathan got to the top, he fought all the Philistine soldiers who approached him, and he killed them. The young man followed Jonathan into the camp of the Philistines, and he also fought and killed their soldiers.*

ULT **And Jonathan went up on his hands and on his feet**
UST So Jonathan climbed up out of the valley to the Philistine camp. He had to use both his hands and his feet because the ground was so steep
(וַיַּעַל יוֹנָתָן עַל־יָדָיו וְעַל־רַגְלָיו)

The author assumes that readers will understand that Jonathan had to climb this way because the cliff was extremely steep. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The cliff was so steep that Jonathan had to go up it on his hands and on his feet]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And Jonathan went up on his hands and on his feet**
UST So Jonathan climbed up out of the valley to the Philistine camp. He had to use both his hands and his feet because the ground was so steep
(וַיַּעַל יוֹנָתָן עַל־יָדָיו וְעַל־רַגְלָיו)

The author is using a common expression of his culture to describe a way of climbing. Your language may have a comparable expression that you could use in your translation. You could also use plain language. Alternate translation: [And Jonathan went up on all fours] or [And Jonathan climbed up using his hands as well as his feet]

Support Reference: Idiom

ULT **And they fell**
UST he fought all the Philistine soldiers … and he killed them
(וַיִּפְּלוּ)

The pronoun **they** refers to the Philistine soldiers who were defending this position. It may be helpful to clarify this for your readers. Alternate translation: [And the Philistine soldiers fell]

Support Reference: Pronouns — When to Use Them

> ULT **And they fell to the face of Jonathan**
> UST When Jonathan got to the top, he fought all the Philistine soldiers who approached him, and he killed them
> (וַיִּפְּלוּ֙ לִפְנֵ֣י יוֹנָתָ֔ן)

The author is using the term **fell** to represent that these soldiers died in battle, as in 4:10. He is using the term **face** to represent that these soldiers were in front of Jonathan, as is discussed in the Introduction to 1 Samuel. If it would be helpful in your language, you could use equivalent expressions or plain language. Alternate translation: [And they died as Jonathan attacked the soldiers who were in front of him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
and the carrier of	The young man
Jonathan	When Jonathan got to the top
was killing	and he also fought and killed their soldiers

1 Samuel 14:14

ULT	UST
And the first striking that Jonathan and the carrier of his equipment struck was about 20 men {in} about half of a furrow {of} a yoke of a field.	*In this initial attack, the two of them killed about 20 soldiers as they advanced about 30 meters into the Philistine camp.*

ULT **And the first striking that Jonathan and the carrier of his equipment struck was**
UST In this initial attack, the two of them killed
(וַתְּהִי הַמַּכָּה הָרִאשֹׁנָה אֲשֶׁר הִכָּה יוֹנָתָן וְנֹשֵׂא כֵלָיו)

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. Alternatively, your language may have another way of saying this. See how you translated the term **striking** in 4:10. Alternate translation: [And the first slaughter that Jonathan and his armor-bearer made was]

Support Reference: Poetry

ULT **struck**
UST In this … attack … killed
(הִכָּה)

See the discussion of the term struck in the Introduction to 1 Samuel. Alternate translation: [slaughtered]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{in} about half of a furrow {of} a yoke of a field**
UST as they advanced about 30 meters into the Philistine camp
(כְּבַחֲצִי מַעֲנַה צֶמֶד שָׂדֶה)

The author is expressing a distance in terms of his culture. A **yoke of a field** means a field that a pair of oxen could plow in a day (about an acre or 0.4 hectares). This **furrow** would be one side of that (about 210 feet or 65 meters), so **half a furrow** would mean about 100 feet or 30 meters. Jonathan and his armor-bearer penetrated this far into the Philistine camp, killing any soldiers who tried to stop them. Alternate translation: [over a distance of about 30 meters] or [over a distance of about 100 feet]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	the two of them

ULT	UST
and the carrier of	the two of them

1 Samuel 14:15

ULT	UST
And {there} was trembling in the camp in the field and among all of the people. The garrison and the destroyer, even they trembled. And the earth quaked, and it became a trembling of God.	*This made the other Philistine soldiers in that camp panic. {When they ran back to the main camp at Michmash and described what happened}, the soldiers in the main camp also panicked. {When those soldiers told} soldiers in other camps and the groups of soldiers who were making raids, they also panicked. Then God caused the ground to shake, and all of them became even more afraid.*

ULT **in the camp in the field and among all of the people**
UST the other Philistine soldiers in that camp … {When they ran back to the main camp at Michmash and described what happened}, the soldiers in the main camp also panicked
(בַּמַּחֲנֶה בַּשָּׂדֶה וּבְכָל־הָעָם)

The author assumes that readers will understand that **the camp in the field** means the Philistine outpost that Jonathan attacked, while **all of the people** means the soldiers of the main Philistine army at Michmash. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [not only in the detachment that was guarding the pass but also among all of the soldiers in the main Philistine army at Michmash]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The garrison and the destroyer**
UST {When those soldiers told} soldiers in other camps and the groups of soldiers who were making raids
(הַמַּצָּב וְהַמַּשְׁחִית)

Since the author says that **even** these groups **trembled** in addition to the detachment and the main army, he is likely referring to other garrisons the Philistines had set up and to the raiding bands he described in 13:17. Since he is referring to multiple groups in each case, it may be more natural in your language to use plural forms. Alternate translation: [The garrisons and the destroyers] or [The soldiers in the other outposts that the Philistines had set up and in the raiding bands that they were sending out]

Support Reference: Collective Nouns

ULT **a trembling of God**
UST all of them … even more afraid
(לְחֶרְדַּת אֱלֹהִים)

The expression **a trembling of God** could be: (1) a common expression of his culture that the author is using that described something as very great by saying it belongs to God. Alternate translation: [a very great trembling]; (2) an indication that God caused this trembling. Alternate translation: [a trembling caused by God]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
trembling	This made … panic
and the destroyer	and the groups of soldiers who were making raids
trembled	panicked
the earth	the ground
And … quaked	Then God caused … to shake
a trembling of	all of them … even more afraid
God	all of them … even more afraid

1 Samuel 14:16

ULT	UST
And the watchmen {who were} to Saul in Gibeah of Benjamin looked, and behold, the multitude was being melted and went, even here.	*Saul's soldiers in the city of Gibeah in the territory of Benjamin included lookouts. {When they heard the noise in the Philistine camp,} they looked to see what was happening. They saw that the Philistine army was dispersing and that its soldiers were running away in all directions.*

ULT **the multitude was being melted**
UST the Philistine army was dispersing
(הָהָמוֹן נָמוֹג)

The author is speaking of this **multitude**, meaning the Philistine army, as if it were a solid substance that was becoming liquid and flowing away. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the Philistine army was breaking up in confusion]

Support Reference: Metaphor

ULT **and went, even here**
UST and that its soldiers were running away in all directions
(וַיֵּלֶךְ וַהֲלֹם)

The author is using **and went, even here** as a common expression of his culture to mean that the Philistine soldiers were going in many different directions. Your language may have a comparable expression that you could use in your translation. You could also use plain language. Alternate translation: [and was going here and there] or [and was scattering in many directions]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{who were} to Saul	Saul's
in Gibeah of	in the city of Gibeah
Benjamin	in the territory of Benjamin

1 Samuel 14:17

ULT	UST
And Saul said to the people who {were} with him, "Muster, please, and see who has gone from with us." And they mustered, and behold, {there was} no Jonathan or the carrier of his equipment.	*{Saul realized that some of his soldiers must have attacked the Philistine army.} So he told his officers, "Check to see which of our soldiers are not here." So they checked, and they found that Jonathan and the young man who carried his weapons were not there.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
please	Check
Jonathan	Jonathan
or the carrier of	and the young man who carried

1 Samuel 14:18

ULT	UST
And Saul said to Ahijah, "Bring near the Box of God." For the Box of God was with the sons of Israel on that day.	*Now the Israelite army had the sacred chest with it at that time. So Saul told Ahijah the priest, "Bring the sacred chest here {so that I can use it to consult Yahweh}."*

ULT **the Box of God." For the Box of God was with the sons of Israel on that day**
UST Now the Israelite army had the sacred chest with it at that time. So … the sacred chest
(אֲרוֹן הָאֱלֹהִים כִּי־הָיָה אֲרוֹן הָאֱלֹהִים בַּיּוֹם הַהוּא וּבְנֵי יִשְׂרָאֵל)

The ULT follows the reading of the traditional Hebrew text. One ancient version reads instead "the ephod" and "For he wore the ephod in those days before the sons of Israel." This suits the context, since the author mentions in 14:3 that Ahijah was present and wearing an ephod, while the narrative indicates in 7:2 that the Box stayed in Kiriath Jearim for many years. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

ULT **Bring near the Box of God**
UST Bring the sacred chest here {so that I can use it to consult Yahweh}
(הַגִּישָׁה אֲרוֹן הָאֱלֹהִים)

The author assumes that readers will understand that Saul wanted Ahijah to bring the Box so that he could use it to consult Yahweh about what to do in this situation. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Bring near the Box of God so that I can use it to consult Yahweh about what to do about this situation]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on that day**
UST at that time
(בַּיּוֹם הַהוּא)

The author is using the term **day** to represent a specific time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [during that time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
to Ahijah	Ahijah the priest
the Box of God	the sacred chest
the Box of God	the sacred chest
with the sons of Israel	the Israelite army … with it
on … day	at … time

1 Samuel 14:19

ULT	UST
And it happened, while Saul spoke to the priest, that the tumult that {was} in the camp of the Philistines, that going, it went and became great. And Saul said to the priest, "Withdraw your hand."	*But while Saul was still talking to Ahijah, the noise coming from the Philistine camp kept getting louder. So Saul told him, "Stop what you are doing."*

ULT **that going, it went and became great**
UST kept getting louder
(וַיֵּלֶךְ הָלוֹךְ וָרָב)

The author is repeating forms of the verb "go" to intensify his expression of the idea 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 intensification. Alternate translation: [that it went continually and became great]

Support Reference: Reduplication

ULT **that going, it went and became great**
UST kept getting louder
(וַיֵּלֶךְ הָלוֹךְ וָרָב)

This phrase expresses a single idea by using two verbal phrases connected with "and." The phrase **going, it went** tells in what way the tumult **became great**. Alternate translation: [that it became great continually] or [that it kept increasing]

Support Reference: Hendiadys

ULT **Withdraw your hand**
UST Stop what you are doing
(אֱסֹף יָדֶךָ)

Saul is using the term **hand** to represent the activity that Ahijah was performing with his hands. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Cease your activity]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
the priest	Ahijah

ULT	UST
the Philistines	Philistine
Saul	Saul
the priest	him

1 Samuel 14:20

ULT	UST
And Saul and all of the people who {were} with him were called together, and they came to the battle. And behold, the sword of a man was against his fellow, a very great tumult.	*Then Saul gathered his whole army and they went to fight the Philistines. They found that the Philistine army had become so disorganized that its soldiers were killing each other with their swords.*

ULT **And Saul and all of the people who {were} with him were called together**
UST Then Saul gathered his whole army
(וַיִּזָּעֵק שָׁאוּל וְכָל־הָעָם אֲשֶׁר אִתּוֹ)

The expression **were called** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And Saul called together all of the soldiers who were with him]

Support Reference: Active or Passive

ULT **the sword of a man was against his fellow**
UST that its soldiers were killing each other with their swords
(הָיְתָה חֶרֶב אִישׁ בְּרֵעֵהוּ)

The author is speaking of a **sword** as if it were a living thing that could act on its own. He means that the Philistine soldiers were using their swords to attack one another. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Philistine soldiers were attacking one another with their swords]

Support Reference: Personification

ULT **a very great tumult**
UST that the Philistine army had become so disorganized
(מְהוּמָה גְּדוֹלָה מְאֹד)

The author is leaving out some of the words that in many languages a sentence would need to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [so that there was a very great tumult]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
And … were called together	Then … gathered

ULT	UST
the sword of	that … were killing … with their swords
against his fellow	its soldiers … each other

1 Samuel 14:21

ULT	UST
Now some Hebrews were to the Philistines according to yesterday and the third day who had gone up with them into the camp all around. But even they {became} to be with Israel who {was} with Saul and Jonathan.	*Some of the Hebrew soldiers had earlier deserted their army and joined the Philistine army. They were in different areas throughout the Philistine camp. But now those men helped Saul and Jonathan and the other Israelite soldiers fight against the Philistines.*

ULT **were to the Philistines according to yesterday and the third day**
UST had earlier deserted their army and joined the Philistine army
(הָיוּ לַפְּלִשְׁתִּים כְּאֶתְמוֹל שִׁלְשׁוֹם)

See how you translated the expression **yesterday and the third day** in 4:7. Alternate translation: [had previously deserted to the Philistines]

Support Reference: Idiom

ULT **Israel who {was} with**
UST and the other Israelite soldiers
(יִשְׂרָאֵל אֲשֶׁר עִם)

The author is using the name **Israel** to represent Israelite soldiers. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Israelite soldiers who were with]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now some Hebrews	Some of the Hebrew soldiers
to the Philistines	had … deserted their army and joined the Philistine army
and the third day	earlier
Israel	and the … Israelite soldiers
Saul	Saul
and Jonathan	and Jonathan

1 Samuel 14:22

ULT	UST
And all of the men of Israel having hidden themselves in the hill country of Ephraim heard that the Philistines had fled, and they pursued after them, they too, in the battle.	*Some other Israelite soldiers had also deserted and hidden in the hilly area where the tribe of Ephraim lived. But when they heard that the Philistine soldiers were running away, they came and joined the other Israelite soldiers and also chased the Philistine soldiers.*

ULT **and they pursued after them, they too**
UST they came … and also chased the Philistine soldiers
(וַיַּדְבְּקוּ גַם־הֵמָּה אַחֲרֵיהֶם)

The author is repeating the pronoun **they** for emphasis. Your language might more naturally express the emphasis in another way. Alternate translation: [and even they pursued after them]

Support Reference: Reduplication

ULT **and they pursued after them, they too**
UST they came … and also chased the Philistine soldiers
(וַיַּדְבְּקוּ גַם־הֵמָּה אַחֲרֵיהֶם)

The pronoun **they** refers to the Israelites who had been hiding, and the pronoun **them** refers to the fleeing Philistine soldiers. It may be helpful to clarify this for your readers. Alternate translation: [and even these Israelites who had been hiding joined in pursuing the Philistines]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
Ephraim	where the tribe of Ephraim lived
the Philistines	the Philistine soldiers

1 Samuel 14:23

ULT	UST
And Yahweh saved Israel on that day. And the battle passed over Beth Aven.	*So Yahweh rescued the Israelites on that day. The Israelite soldiers chased the Philistines all the way to the city of Beth Aven and beyond it.*

ULT And the battle passed over Beth Aven

UST The Israelite soldiers chased the Philistines all the way to the city of Beth Aven and beyond it

(וְהַמִּלְחָמָה עָבְרָה אֶת־בֵּית אָוֶן)

The author is speaking of **the battle** as if it were a living thing that could pass over a city on its own. He means that the Israelites pursued and fought the Philistines all the way to the city of Beth Aven and beyond it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the Israelites continued pursuing and fighting the Philistines as far as Beth Aven and beyond]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … saved	So … rescued
Israel	the Israelites
on … day	on … day

1 Samuel 14:24

ULT	UST
But the men of Israel were distressed on that day, for Saul had adjured the people, saying, "Cursed {is} the man who eats bread until the evening and I have taken vengeance on my enemies." So all of the people had not tasted bread.	*But {the Israelites did not win as great a victory as they could have, because} the Israelite soldiers became weak {from hunger} that day. That was because Saul had made the soldiers swear something. He had made them all say, "May Yahweh make bad things happen to any of us who eats any food before this evening, before we get revenge on our enemies!" So none of the Israelite soldiers ate any food{, and this made them weak}.*

ULT **But the men of Israel were distressed on that day, for Saul had adjured the people**
UST But {the Israelites did not win as great a victory as they could have, because} the Israelite soldiers became weak {from hunger} that day. That was because Saul had made the soldiers swear something
(וְאִישׁ־יִשְׂרָאֵ֥ל נִגַּ֖שׂ בַּיּ֣וֹם הַה֑וּא וַיֹּאֶל֩ שָׁא֨וּל אֶת־הָעָ֜ם)

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 because Saul had made the people swear, the men of Israel were distressed on that day]

Support Reference: Connect — Reason-and-Result Relationship

ULT **But the men of Israel were distressed … Cursed {is} the man**
UST But {the Israelites did not win as great a victory as they could have, because} the Israelite soldiers became weak {from hunger} … May Yahweh make bad things happen to any of us
(וְאִישׁ־יִשְׂרָאֵ֥ל נִגַּ֖שׂ & אָר֣וּר הָאִישׁ)

The expressions **were distressed** and **Cursed is** are in the passive verbal form. If your language would not use that form, you could express these ideas in active form or in another way that is natural in your language. Alternate translation: [But Saul had distressed the men of Israel … May Yahweh curse the man]

Support Reference: Active or Passive

ULT **saying**
UST He had made them all say
(לֵאמֹר)

See whether you chose to represent the term **saying** in 4:21, and if so, how you translated it.

Support Reference: Quotations and Quote Margins

ULT **Cursed {is} the man**
UST May Yahweh make bad things happen to any of us
(אָרוּר֙ הָאִ֔ישׁ)

Saul is speaking about the people he is addressing in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [Cursed is any one of you]

Support Reference: First, Second or Third Person

ULT **bread**
UST any food
(לֶ֑חֶם)

Saul is using one kind of food, **bread**, to represent food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [anything]

Support Reference: Synecdoche

ULT **until the evening and I have taken vengeance on my enemies**
UST before this evening, before we get revenge on our enemies
(עַד־הָעֶ֔רֶב וְנִקַּמְתִּי֙ מֵאֹיְבָ֔י)

The word that the ULT translates as **and** indicates that **the evening** would be the time by when Saul would **have taken vengeance** on his **enemies**. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [until the evening, when I will have taken vengeance on my enemies]

Support Reference: Connect — Simultaneous Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
were distressed	became weak {from hunger}
on … day	day
Saul	Saul
for … had adjured	

ULT	UST
	That was because … had made … swear something
Cursed	May Yahweh make bad things happen
bread	any food
and I have taken vengeance	before we get revenge on
on my enemies	our enemies
bread	any food{, and this made them weak}

1 Samuel 14:25

ULT	UST
And the whole land came into a forest, and honey was on the face of the ground.	*{As} the Israelite troops {kept pursuing the Philistines, they} went into a forest where bees had made honeycombs in the trees. Honey from those combs was flowing onto the ground.*

ULT **And the whole land**
UST As} the Israelite troops {kept pursuing the Philistines … }
(וְכָל־הָאָרֶץ)

The author is using the term **land** to represent the people who lived in it. He means specifically the Israelite men who were serving as soldiers. Many of them were coming from other parts of the land, as 14:22 describes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And all the Israelite soldiers]

Support Reference: Metonymy

ULT **the face of the ground**
UST onto the ground
(פְּנֵי הַשָּׂדֶה)

The author is using the term **face** to mean the surface of the **ground**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the surface of the ground]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
land	As} the Israelite troops {kept pursuing the Philistines … }
honey	where bees had made honeycombs in the trees. Honey from those combs

1 Samuel 14:26

ULT	UST
And the people came into the forest, and behold, the flowing of honey! But no one was reaching his hand to his mouth, for the people feared the oath.	*When the Israelite troops came into that forest, they saw the honey flowing. But because they were afraid of the curse that Saul had shouted out, none of them ate any of the honey.*

ULT But no one was reaching his hand to his mouth

UST none of them ate any of the honey

(וְאֵין־מַשִּׁיג יָדוֹ אֶל־פִּיו)

The author is using the action of bringing food to the mouth to represent eating. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [But no one ate any of it]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
honey	the honey
feared	were afraid of
the oath	the curse that Saul had shouted out

1 Samuel 14:27

ULT	UST
But Jonathan had not heard when his father adjured the people. So he extended the end of the staff that {was} in his hand, and he dipped it into a comb of honey. And he returned his hand to his mouth, and his eyes brightened.	*But {because he had left the camp early that morning,} Jonathan did not know that his father had made the soldiers swear that they would not eat any food before evening. So when he saw a honeycomb in a tree, he reached out with the end of the spear he was holding and collected some honey. He ate that honey, and it was evident from his appearance that afterward he felt stronger.*

ULT **the staff**
UST the spear
(הַמַּטֶּה)

By **staff**, the author may be referring to a spear that Jonathan was carrying, as he describes in 13:22. The term he uses can have that meaning, and the focus here may be on the wooden shaft of the spear, which Jonathan would have used to reach for this honey, rather than on the metal point. You could indicate this explicitly in your translation if that would be helpful to your readers as modeled in the UST.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he dipped it into a comb of honey**
UST So when he saw a honeycomb in a tree … and collected some honey
(וַיִּטְבֹּל אוֹתָהּ בְּיַעֲרַת הַדְּבָשׁ)

The author seems to mean that Jonathan reached up into a tree to get honey from a honeycomb, since Jonathan could simply have picked up honey off the ground with his hands. Alternate translation: [and he reached up into a tree and used it to scoop some honey out of one of the honeycombs]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he returned his hand to his mouth**
UST He … honey
(וַיָּשֶׁב יָדוֹ אֶל־פִּיו)

The author seems to mean that Jonathan used his **hand** to bring the end of his staff back to his mouth so that he could eat the honey it had collected, as Jonathan himself says in 14:43. To eat the honey, Jonathan would have held the staff with his hand near the honey-covered end of it, so in that sense he was returning his hand to his mouth. Alternate translation: [And he pulled the staff back and ate some honey off the end of it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and his eyes brightened**
UST that … and it was evident from his appearance that afterward he felt stronger
(ותראנה עֵינָיו)

The author is using the brightening of Jonathan's eyes to represent that eating the honey restored his strength. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and this restored some of his strength]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But Jonathan	But {because he had left the camp early that morning,} Jonathan
when … adjured	that … had made … swear that they would not eat any food before evening … ate
the staff	the spear
honey	So when he saw a honeycomb in a tree … some honey

1 Samuel 14:28

ULT	UST
And a man from the people answered and said, "Adjuring, your father adjured the people, saying, 'Cursed {is} the man who eats bread today.' So the people are faint."	*But one of the Israelite soldiers saw him eating the honey and said to him, "Your father made all the soldiers swear not to eat any food today. So {none of us has eaten anything, and as a result} we soldiers are weak."*

ULT **And a man from the people answered**
UST But one of the Israelite soldiers saw him eating the honey
(וַיַּעַן אִישׁ מֵהָעָם)

Here the author is using **answered** to express that the man was responding to seeing Jonathan eat the honey rather than to something that Jonathan had asked. You could include this information if that would be helpful to your readers. Alternate translation: [And a man from the people responded]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and said**
UST and said to him
(וַיֹּאמֶר)

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

Support Reference: Quotations and Quote Margins

ULT **Adjuring, your father adjured**
UST Your father … a
(הַשְׁבַּעַ הִשְׁבִּיעַ אָבִיךָ)

The man is repeating forms of the verb "adjure" to intensify his communication of the fact that Saul had made the people agree with his oath. 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: [Your father certainly adjured]

Support Reference: Reduplication

ULT **bread**
UST food
(לֶחֶם)

The man is using the term **bread** to represent food in general, as Saul did in his oath. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [anything]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cursed	a
bread	food
today	today
Adjuring … adjured	a

1 Samuel 14:29

ULT	UST
And Jonathan said, "My father has troubled the land. See, please, that my eyes have brightened because I have tasted a little of this honey.	*Jonathan exclaimed, "My father has made things more difficult for the soldiers in our army! You can tell from my appearance that I feel stronger after eating some of this honey.*

ULT **the land**
UST the soldiers in our army
(אֶת־הָאָרֶץ)

See how you translated this same expression in 14:25. Alternate translation: [us Israelite soldiers]

Support Reference: Metonymy

ULT **my eyes have brightened because I have tasted a little of this honey**
UST from my appearance that I feel stronger after eating some of this honey
(אֹרוּ עֵינַי כִּי טָעַמְתִּי מְעַט דְּבַשׁ הַזֶּה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because I have tasted a little of this honey, my eyes have brightened]

Support Reference: Connect — Reason-and-Result Relationship

ULT **my eyes have brightened because I have tasted a little of this honey**
UST from my appearance that I feel stronger after eating some of this honey
(אֹרוּ עֵינַי כִּי טָעַמְתִּי מְעַט דְּבַשׁ הַזֶּה)

Jonathan assumes that this soldier will understand that he means that the brightening of his eyes shows that eating the honey has restored some of his strength. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [my eyes have brightened, showing that eating the honey has restored some of my strength]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
has troubled	has made things more difficult for
the land	the soldiers in our army
please	You can tell

ULT	UST
honey	honey

1 Samuel 14:30

ULT	UST
How much more that if eating, the people had eaten today from the plunder of their enemies that they found! For now the striking against the Philistines has not been great.”	*If only he had allowed us today to eat some of the food that we captured from our enemies while we were pursuing them! Then we would have {felt stronger and} been able to kill many more of those Philistine soldiers!”*

ULT **How much more that if eating, the people had eaten today from the plunder of**
UST If only he had allowed us today to eat some of the food that we captured from
(אַף כִּי לוּא אָכֹל אָכַל הַיּוֹם הָעָם מִשְׁלַל)

Jonathan 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: [How much more would all of us have remained strong if eating, the people had eaten today from the plunder of]

Support Reference: Ellipsis

ULT **eating, the people had eaten**
UST he had allowed us … to eat
(אָכֹל אָכַל & הָעָם)

Jonathan is repeating forms of the verb “eat” to intensify the expression of his wish that the people had eaten. 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: [the people had surely eaten]

Support Reference: Reduplication

ULT **For**
UST Then
(כִּי)

Jonathan is using the word translated **For** to indicate a contrast between what could have happened and what actually happened. Alternate translation: [But instead] or [By contrast]

Support Reference: Connect — Contrast Relationship

ULT **the striking against the Philistines**
UST we would have {felt stronger and} been able to kill … those Philistine soldiers
(מַכָּה בַּפְּלִשְׁתִּים)

See how you translated the term **striking** in 4:10. Alternate translation: [the slaughter among the Philistines]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
today	today
from the plunder of	some of the food that we captured from
their enemies	our enemies
against the Philistines	those Philistine soldiers

1 Samuel 14:31

ULT	UST
And on that day they struck the Philistines from Michmash {to} Aijalon. But the people were very faint.	*The Israelite soldiers pursued and killed Philistine soldiers all that day, from their camp near Michmash all the way west to the city of Aijalon. But the Israelite soldiers became very weak {because they had not eaten anything}.*

ULT **And on that day they struck**

UST The Israelite soldiers pursued and killed … all that day

(וַיַּכּוּ בַּיּוֹם הַהוּא)

See the discussion of the term **struck** in the Introduction to 1 Samuel. Alternate translation: [And on that day they attacked]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	all … day
the Philistines	Philistine soldiers

1 Samuel 14:32

ULT	UST
And the people swooped down upon the plunder, and they took flock and herd and sons of the herd, and they slaughtered {them} on the ground. And the people ate with the blood.	*The Israelites had captured many sheep and cattle, including their calves, that the Philistine soldiers had abandoned. {Because they were extremely hungry,} they acted like wild birds gobbling up the carcass of an animal. They butchered some of those animals right on the ground, and they ate the meat without first draining the blood from the animals.*

וַיַּעַשׂ הָעָם֙ אֶל־הַשָּׁלָ֔ל(ORIG QUOTE)

The author is speaking of the people as if they had **swooped down** like birds of prey diving for food. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And the people rushed desperately to take some of the plunder]

Support Reference: Metaphor

ULT **and sons of the herd**
UST including their calves
(וּבְנֵ֥י בָקָ֖ר)

The author is using **sons of the herd** as a common expression of his culture to mean young cattle. Your language may have a comparable expression that you could use in your translation as modeled in the UST.

Support Reference: Idiom

ULT **on the ground**
UST right on the ground
(אָ֑רְצָה)

The author assumes that readers will understand that by slaughtering animals **on the ground**, the people were not hanging them up to let the blood drain out, as the law of Moses required. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on the ground, rather than hanging them up so that the blood would drain out]

Support Reference: Assumed Knowledge and Implicit Information

ULT with the blood
UST without first draining the blood from the animals
(עַל־הַדָּם)

The author is leaving out some of the words that in many languages a sentence would need to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [the meat with the blood still in it]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the plunder	had captured … that the Philistine soldiers had abandoned
flock	many sheep
and herd	and cattle
the herd	including their calves
and they slaughtered {them}	They butchered some of those animals
on the ground	right on the ground

1 Samuel 14:33

ULT	UST
Then they declared to Saul, saying, "Behold, the people are sinning against Yahweh by eating with the blood!" And he said, "You have acted unfaithfully. Roll a great stone to me today."	*One of the soldiers told Saul, "Look! The soldiers are eating meat that still has blood in it. Yahweh told us not to do that, so they are sinning!" Saul told all the soldiers, "You are breaking a law that Yahweh gave us when he made his agreement with us! Roll a large stone over here right now!"*

ULT Then they declared to Saul
UST One of the soldiers told Saul
(וַיַּגִּידוּ לְשָׁאוּל)

Here the author is using the pronoun **they** in a general sense, not to refer to specific people. Alternate translation: [Then someone declared to Saul] or [Then Saul was told]

Support Reference: Pronouns — When to Use Them

ULT by eating with the blood
UST are eating meat that still has blood in it
(לֶאֱכֹל עַל־הַדָּם)

The Israelite soldiers 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: [by eating meat with the blood still in it]

Support Reference: Ellipsis

ULT You have acted unfaithfully
UST You are breaking a law that Yahweh gave us when he made his agreement with us
(בָּגַדְתֶּם)

Saul means that the people have not been faithful to their covenant with Yahweh, which forbade eating meat with blood still in it. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [You have not been faithful to our covenant with Yahweh, which forbids us to eat meat with blood still in it]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Then they declared	One of the soldiers told
to Saul	Saul

ULT	UST
are sinning	so they are sinning
against Yahweh	Yahweh told us not to do that
You have acted unfaithfully	You are breaking a law that Yahweh gave us when he made his agreement with us
a … stone	a … stone
today	right now

1 Samuel 14:34

ULT	UST
And Saul said, "Disperse among the people and say to them, 'Bring to me, a man his ox and a man his sheep, and slaughter {them} here and eat. But you shall not sin against Yahweh by eating with the blood.'" And all of the people brought, a man his ox by his hand that night, and they slaughtered {them} there.	*{Some soldiers rolled over a large stone, and then} Saul told his officers, "Go around and tell all of our soldiers that each of them must bring any ox or sheep that they wish to eat here where I am. Each one must slaughter it on this large stone {and drain the blood. Then} he can eat the meat. They must not sin against Yahweh by eating meat from an animal without draining its blood." So that evening each of the soldiers led the animals they wanted to eat over to the great stone, and there they slaughtered them {and drained the blood before eating them}.*

ULT **Disperse among the people and say to them, 'Bring to me, a man his ox and a man his sheep, and slaughter {them} here and eat. But you shall not sin against Yahweh by eating with the blood**

UST Go around and tell all of our soldiers that each of them must bring any ox or sheep that they wish to eat here where I am. Each one must slaughter it on this large stone {and drain the blood. Then} he can eat the meat. They must not sin against Yahweh by eating meat from an animal without draining its blood

(פֻּצוּ בָעָם וַאֲמַרְתֶּם לָהֶם הַגִּישׁוּ אֵלַי אִישׁ שׁוֹרוֹ וְאִישׁ שֵׂיֵהוּ וּשְׁחַטְתֶּם בָּזֶה וַאֲכַלְתֶּם וְלֹא־תֶחֱטְאוּ לַיהוָה לָאֱכֹל אֶל־הַדָּם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Disperse among the people and tell them that each person must bring his ox or sheep to me and slaughter it here and eat it, but they must not sin against Yahweh by eating meat with blood still in it]

Support Reference: Quotes within Quotes

ULT **Bring to me, a man his ox and a man his sheep**

UST that each of them must bring any ox or sheep that they wish to eat here where I am

(הַגִּישׁוּ אֵלַי אִישׁ שׁוֹרוֹ וְאִישׁ שֵׂיֵהוּ)

Saul is using a common expression of his culture that means each person should bring his own animal. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Let each person bring to me the ox or sheep that he wants to eat]

Support Reference: Idiom

ULT **with the blood**
UST without draining its blood
(אֶל־הַדָּם)

Saul is leaving out some of the words that in many languages a sentence would need to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [meat with the blood still in it]

Support Reference: Ellipsis

ULT **his ox**
UST any ox … that they wish to eat
(שׁוֹרֹו)

The author is using one kind of animal to mean any animal that the soldiers had seized as plunder to mean all kinds of these animals. The author states in 14:32 that the people also seized sheep and calves. If it would be helpful in your language, you could indicate that he means all of these animals. Alternate translation: [his ox or cow or calf]

Support Reference: Synecdoche

ULT **there**
UST over to the great stone … there
(שָׁם)

The author assumes that readers will understand that by **there**, he means on the great stone that Saul had ordered to be brought, where blood from slaughtered animals would drain out properly. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on the great stone, so that the blood would drain out]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Disperse	Go around
his ox	any ox … that they wish to eat
his sheep	sheep
and slaughter {them}	Each one must slaughter it … and drain the blood
you shall … sin	They must … sin
against Yahweh	against Yahweh
his ox	the animals they wanted to eat

ULT	UST
and they slaughtered {them}	and … they slaughtered them {and drained the blood before eating them}

1 Samuel 14:35

ULT	UST
And Saul built an altar to Yahweh. He began to build it, an altar to Yahweh.	*Then Saul built an altar that he dedicated to Yahweh {as a monument to commemorate this victory over the Philistines}. That was the first time he built something as an altar for Yahweh.*

ULT And Saul built an altar to Yahweh
UST Then Saul built an altar that he dedicated to Yahweh {as a monument to commemorate this victory over the Philistines}
(וַיִּבֶן שָׁאוּל מִזְבֵּחַ לַיהוָה)

This was a symbolic action by which Saul was thanking and honoring Yahweh for enabling the Israelites to win this victory over the Philistines. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And Saul built an altar to Yahweh to thank and honor him for enabling the Israelites to win this victory over the Philistines]

Support Reference: Symbolic Action

ULT He began to build it, an altar to Yahweh
UST That was the first time he built something as an altar for Yahweh
(אֹתוֹ הַחֵל לִבְנוֹת מִזְבֵּחַ לַיהוָה)

The author is using a common expression of his culture to mean this was the first time Saul had done this. Your language may have a comparable expression that you could use in your translation. You could also use plain language. Alternate translation: [This was the first altar he built to Yahweh]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
an altar	an altar
to Yahweh	that he dedicated to Yahweh {as a monument to commemorate this victory over the Philistines}
an altar	as an altar
to Yahweh	for Yahweh

1 Samuel 14:36

ULT	UST
And Saul said, "Let us go down after the Philistines {by} night, and let us plunder them until the light of morning. And let us not leave a man among them." And they said, "Do all of the good in your eyes." But the priest said, "Let us draw near to God here."	*Then Saul said to the Israelite soldiers, "We should chase the Philistine soldiers tonight. We can attack them all night long. We will not allow any of them to escape alive." The Israelite soldiers answered, "We will do whatever you think is the best thing for us to do." But Ahijah the priest said, "We should ask God what he wants us to."*

ULT Let us go down
UST We should chase
(נֵרְדָה)

See how you translated the similar expression in 1:3, where travel was also marked for change in elevation. Alternate translation: [Let us go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT Do all of the good in your eyes
UST We will do whatever you think is the best thing for us to do
(כָּל־הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה)

See how you translated this similar expression in 1:18. Alternate translation: [Do what you think is best]

Support Reference: Idiom

ULT Let us draw near to God
UST We should ask God what he wants us to
(נִקְרְבָה & אֶל־הָאֱלֹהִים)

The priest is speaking of consulting God as if it were physically approaching him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Let us consult God]

Support Reference: Metaphor

ULT **here**
UST We should ask … what he wants us to
(הֲלֹם)

The priest means that they should consult God before taking any further action. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [before we do anything else] or [before we decide to pursue the Philistines]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
the Philistines	the Philistine soldiers
and let us plunder	We can attack
And let us … leave	We will … allow … to escape alive
the good	We will do whatever you think is the best thing for us to do
the priest	Ahijah the priest
God	God

1 Samuel 14:37

ULT	UST
And Saul inquired of God, "Shall I go down after the Philistines? Will you give them into the hand of Israel?" But he did not answer him on that day.	*So {with Ahijah's help,} Saul asked God, "Should we keep chasing the Philistine soldiers? Will you enable us Israelites to defeat them?" But God did not answer Saul when he asked this.*

ULT But he did not answer him
UST But God did not answer Saul
(וְלֹא עָנָהוּ)

The pronoun **he** refers to Yahweh, and the pronoun **him** refers to Saul. It may be helpful to clarify this for your readers. Alternate translation: [But Yahweh did not answer Saul]

Support Reference: Pronouns — When to Use Them

ULT on that day
UST when he asked this
(בַּיּוֹם הַהוּא)

The author is using the term **day** to represent this specific 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
And … inquired	So {with Ahijah's help … } … asked
of God	God
the Philistines	the Philistine soldiers
Israel	us Israelites
on … day	when he asked this

1 Samuel 14:38

ULT	UST
Then Saul said, "Come near here, all of the cornerstones of the people! And know and see by what this sin has happened today.	*Then Saul summoned all the leaders of his army. He said to them, "{Since God has not answered me,} we must carefully investigate how someone committed a sin today.*

ULT **all of the cornerstones of the people**
UST all the leaders of his army … them
(כָּל פִּנּוֹת הָעָם)

Saul is speaking of the leaders of the people as if the people of Israel were a building and they were its **cornerstones**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [all the leaders of the people]

Support Reference: Metaphor

ULT **all of the cornerstones of the people**
UST all the leaders of his army … them
(כָּל פִּנּוֹת הָעָם)

Saul is speaking about the people he is addressing in the third person. If it would be clearer in your language, you could translate this in the second person. Alternate translation: [all you leaders of the people]

Support Reference: First, Second or Third Person

ULT **And know and see**
UST {Since God has not answered me,} we must carefully investigate
(וּדְעוּ וּרְאוּ)

The terms **know** and **see** mean similar things. Saul is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [And make sure to find out]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Then Saul
the cornerstones of	the leaders of … them
And know	{Since God has not answered me,} we must carefully investigate
sin	sin

ULT	UST
today	today

1 Samuel 14:39

ULT	UST
For, the life of Yahweh, the one having saved Israel, that {even} if it is by Jonathan my son, that dying, he shall die." But {there was} no one answering him from all of the people.	*I swear by Yahweh, who has just rescued us Israelites, that we will certainly execute whoever has sinned. Even if it is my son Jonathan who has sinned, we will execute him." {His men knew who was guilty, but} none of them said anything to Saul.*

ULT For
(כִּ֣י)

Saul is using the word **For** not to introduce a reason but to introduce further information about his intentions. Alternate translation: [I can assure you that]

Support Reference: Connecting Words and Phrases

ULT the life of Yahweh, the one having saved Israel
UST I swear by Yahweh, who has just rescued us Israelites
(חַי־יְהוָ֛ה הַמּוֹשִׁ֥יעַ אֶת־יִשְׂרָאֵ֖ל)

Following the conventions of his culture, Saul is swearing an oath by guaranteeing it by something he holds sacred. Use a natural way in your language to express an oath. Alternate translation: [I swear by Yahweh, the one having saved Israel]

Support Reference: Oath Formulas

ULT dying, he shall die
UST we will certainly execute whoever has sinned … we will execute him
(מָ֥וֹת יָמֻ֖ת)

Saul is repeating forms of the verb **die** to intensify his expression of how certainly he will execute the guilty person. 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 surely die]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the one having saved	who has just rescued
Israel	us Israelites

ULT	UST
by Jonathan	Jonathan

1 Samuel 14:40

ULT	UST
So he said to all of Israel, "You will be to one side, and I and Jonathan my son will be to one side." And the people said to Saul, "Do the good in your eyes."	*Then Saul told all the Israelite soldiers, "{Since no one is saying who has sinned,} all of you stand over there, and my son Jonathan and I will stand over here {and we will cast a lot to find out}." The soldiers told Saul, "Do whatever you think is best."*

ULT You will be to one side, and I and Jonathan my son will be to one side
UST Since no one is saying who has sinned,} all of you stand over there, and my son Jonathan and I will stand over here {and we will cast a lot to find out}
(אַתֶּם֙ תִּהְיוּ֙ לְעֵ֣בֶר אֶחָ֔ד וַאֲנִ֥י וְיוֹנָתָ֖ן בְּנִ֑י נִהְיֶ֖ה לְעֵ֥בֶר אֶחָֽד)

Saul means that they will cast lots to determine who has sinned. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [We will cast lots to determine who has sinned. You will stand on one side, and Jonathan and I will stand on the other side]

Support Reference: Assumed Knowledge and Implicit Information

ULT Do the good in your eyes
UST Do whatever you think is best
(הַטּ֥וֹב בְּעֵינֶ֖יךָ עֲשֵׂ֑ה)

See how you translated this similar expression in 1:18. Alternate translation: [Do what seems right to you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite soldiers
and Jonathan	and … Jonathan
Saul	Saul
the good	whatever … is best

1 Samuel 14:41

ULT	UST
Then Saul said to Yahweh, the God of Israel, "Give a perfect {one}!" And Jonathan and Saul were taken, but the people went out.	*Then Saul prayed to Yahweh as the God whom the Israelites worshiped, "Please use this lot to show who has sinned." Then the priest threw a lot, and it indicated that either Jonathan or Saul had sinned, not one of the other Israelite soldiers.*

ULT **Give a perfect {one}**
UST Please use this lot to show who has sinned
(הָבָה תָמִּים)

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. Alternate translation: [Please give a perfect one]

Support Reference: Imperatives — Other Uses

ULT **Give a perfect {one}**
UST Please use this lot to show who has sinned
(הָבָה תָמִּים)

Saul is using the adjective **perfect** as a noun to describe a particular type of object, a thrown lot of perfect accuracy. Your language may use adjectives in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: [Please make this lot accurately indicate the guilty person]

Support Reference: Nominal Adjectives

ULT **And Jonathan and Saul were taken**
UST Then the priest threw a lot, and it indicated that either Jonathan or Saul had sinned
(וַיִּלָּכֵד יוֹנָתָן וְשָׁאוּל)

The expression **were taken** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And the lot pointed to Jonathan and Saul]

Support Reference: Active or Passive

ULT **but the people went out**
UST not one of the other Israelite soldiers
(וְהָעָם יָצָאוּ)

The author is using **the people went out** as a common expression of his culture to mean that the lot did not indicate the people. Alternate translation: [but the lot did not indicate any of the other soldiers]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Yahweh	Yahweh
the God of	as the God whom … worshiped
Israel	the Israelites
a perfect {one}	Please use this lot to show who has sinned
Jonathan	either Jonathan
and Saul	or Saul

1 Samuel 14:42

ULT	UST
And Saul said, "Cause it to fall between me and between Jonathan my son." And Jonathan was taken.	*Then Saul told the priest, "Throw the lot again to indicate which of us has sinned." So he did, and the lot indicated that Jonathan had sinned.*

ULT **Cause it to fall between me and between Jonathan my son**
UST Throw the lot again to indicate which of us has sinned
(הַפִּ֫ילוּ בֵּינִ֫י וּבֵ֫ין יוֹנָתָ֫ן בְּנִ֑י)

Saul is using a common expression of his culture, **Cause it to fall**, that means to use a lot to make a choice. Alternate translation: [Use the lot to choose between me and Jonathan my son]

Support Reference: Idiom

ULT **And Jonathan was taken**
UST So he did, and the lot indicated that Jonathan had sinned
(וַיִּלָּכֵד יוֹנָתָן)

The expression **was taken** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And the lot pointed to Jonathan]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Jonathan	to indicate which of us has sinned
Jonathan	Jonathan

1 Samuel 14:43

ULT	UST
And Saul said to Jonathan, "Declare to me what you have done." And Jonathan declared to him and said, "Tasting, I tasted a little honey with the end of the staff that {was} in my hand. Behold me, I shall die."	*Then Saul said to Jonathan, "Tell me how you sinned." Jonathan replied, "I ate some honey. It was only a little bit that was on the end of the spear that I was holding. If you feel that you must execute me for doing that, then go ahead."*

ULT **and said**
UST replied
(וַיֹּאמֶר)

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

Support Reference: Quotations and Quote Margins

ULT **Tasting, I tasted**
UST I ate
(טָעֹם טָעַמְתִּי)

Jonathan is repeating forms of the verb "taste" to emphasize that he only ate **a little honey**. 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: [I only tasted]

Support Reference: Reduplication

ULT **Behold me**
UST then go ahead
(הִנֵּנִי)

See how you translated this expression in 12:3. Alternate translation: [I surrender myself]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Jonathan	Jonathan
Declare	Tell
Jonathan	Jonathan

ULT	UST
And … declared	replied
honey	some honey
the staff	the spear

1 Samuel 14:44

ULT	UST
And Saul said, "May God do thus, and may he add thus, for dying, you shall die, Jonathan."	*Saul replied, "Yes, I must certainly execute you, Jonathan! I ask God to kill me and do further bad things to me {if I do not execute you for committing this sin}!"*

ULT May God do thus, and may he add thus
UST I ask God to kill me and do further bad things to me {if I do not execute you for committing this sin}
(כֹּה־יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסֵף)

Following a common practice of his culture, Saul is swearing an oath by stating only one part of a condition. In this case, he is stating the second part ("then") but not the first part ("if"). If it would be helpful to your readers, you could explicitly state the first part of this condition. Alternate translation: [If I do not execute you, may God kill me, and may God do even worse than that to me]

Support Reference: Oath Formulas

ULT dying, you shall die
UST I must certainly execute you
(מָוֹת תָּמוּת)

Saul is repeating forms of the verb **die** to emphasize his commitment to this assertion. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [you shall certainly die]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
God	God
Jonathan	Jonathan

1 Samuel 14:45

ULT	UST
But the people said to Saul, "Shall Jonathan die, who has done this great salvation in Israel? Profane! The life of Yahweh, if from the hair of his head should fall to the ground! For he has done with God this day." So the people redeemed Jonathan, and he did not die.	*But the Israelite soldiers said to Saul, "Jonathan has led all us Israelites to this great victory! So you must not execute him! That would be very wrong! Since Jonathan led us to this great victory by depending on God's help, we swear by Yahweh that we will not allow you to harm him in any way." By saying that, the Israelite soldiers persuaded Saul not to execute Jonathan.*

> ULT **Shall Jonathan die, who has done this great salvation in Israel**
> UST Jonathan has led all us Israelites to this great victory! So you must not execute him
> (הֲיוֹנָתָן ׀ יָמוּת אֲשֶׁר־עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל׃)

The people are using the question form for emphasis to express their strong opposition to executing Jonathan. If speakers of your language would not use a question for this purpose, you could translate this as an exclamation. Alternate translation: [Jonathan, who has brought this great victory to Israel, shall not die!]

Support Reference: Rhetorical Question

> ULT **Shall Jonathan die, who has done this great salvation in Israel**
> UST Jonathan has led all us Israelites to this great victory! So you must not execute him
> (הֲיוֹנָתָן ׀ יָמוּת אֲשֶׁר־עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל׃)

The people are not distinguishing this man named **Jonathan** from another man by the same name who has not **done this great salvation**. They are reminding Saul what this man has done. Be sure that this is clear in your translation. Alternate translation: [Jonathan has done this great salvation in Israel. Shall he die?] or [Jonathan has done this great salvation in Israel. He shall not die!]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **Profane**
UST That would be very wrong
(חָלִילָה)

The people are leaving out some of the words that in many languages a sentence would need to be complete. See how you translated the similar expressions in 2:30 and 12:23. Alternate translation: [That would be profane to us] or [Far be it from us to let that happen]

Support Reference: Ellipsis

ULT **The life of Yahweh**
UST we swear by Yahweh
(חַי־יְהוָה)

See how you translated this same expression in 14:39. Alternate translation: [I swear by Yahweh]

Support Reference: Oath Formulas

ULT **if from the hair of his head should fall to the ground**
UST that we will not allow you to harm him in any way
(אִם־יִפֹּל מִשַּׂעֲרַת רֹאשׁוֹ אַרְצָה)

The people are using one small part of Jonathan, implicitly a single strand from his **hair**, to emphasize that they will not allow any harm to come to him at all. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [no one shall harm him in the slightest way]

Support Reference: Synecdoche

ULT **he has done with God**
UST Jonathan led us to … by depending on God's help
(עִם־אֱלֹהִים עָשָׂה)

The people are using a common expression of their culture, **done with God**, that means God helped Jonathan accomplish something. Alternate translation: [God has helped him as he acted]

Support Reference: Idiom

ULT So the people redeemed Jonathan
UST By saying that, the Israelite soldiers persuaded Saul … Jonathan
(וַיִּפְדּוּ הָעָם אֶת־יוֹנָתָן)

The author is speaking as if the other soldiers had **redeemed** Jonathan by paying a price to buy him out of slavery or captivity. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [So the people rescued Jonathan]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Jonathan	Jonathan
salvation	to … victory
in Israel	all us Israelites
Profane	That would be very wrong
Yahweh	Yahweh
to the ground	we will not allow you to harm him in any way
God	God’s help
day	great victory
So … redeemed	By saying that … persuaded Saul
Jonathan	Jonathan

1 Samuel 14:46

ULT	UST
Then Saul went up from after the Philistines. And the Philistines went to their place.	*Then Saul ordered his soldiers to stop pursuing the Philistine army{, and he returned to his home in the city of Gibeah}. The Philistine soldiers returned to their land.*

ULT **Then Saul went up from after the Philistines. And the Philistines went to their place**
UST Then Saul ordered his soldiers to stop pursuing the Philistine army{, and he returned to his home in the city of Gibeah}. The Philistine soldiers returned to their land
(וַיַּעַל שָׁאוּל מֵאַחֲרֵי פְּלִשְׁתִּים וּפְלִשְׁתִּים הָלְכוּ לִמְקוֹמָם)

Here the author is concluding the story of this battle with the Philistines. Your language may have its own way of ending an episode of a story.

Support Reference: End of Story

ULT **Then Saul went up from after the Philistines**
UST Then Saul ordered his soldiers to stop pursuing the Philistine army{, and he returned to his home in the city of Gibeah}
(וַיַּעַל שָׁאוּל מֵאַחֲרֵי פְּלִשְׁתִּים)

The author assumes that readers will understand that Saul returned to his home city of Gibeah. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Then Saul went up to Gibeah from after the Philistines] or [Then Saul stopped pursuing the Philistines and returned home to Gibeah]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Then Saul went up from after the Philistines**
UST Then Saul ordered his soldiers to stop pursuing the Philistine army{, and he returned to his home in the city of Gibeah}
(וַיַּעַל שָׁאוּל מֵאַחֲרֵי פְּלִשְׁתִּים)

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: [Then Saul stopped pursuing the Philistines and returned home to Gibeah]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
the Philistines	the Philistine army

ULT	UST
And the Philistines	The Philistine soldiers

1 Samuel 14:47

ULT	UST
Now Saul had taken the kingship over Israel. And he fought with all of his enemies all around, with Moab and with the sons of Ammon and with Edom and with the kings of Zobah and with the Philistines. And upon all where he turned, he inflicted punishment.	*After Saul became the king of Israel, he fought against its enemies on every side. He fought against Moab, the Ammonites, Edom, the kings of Zobah, and the Philistines. Wherever the Israelite army fought, they badly defeated their enemies.*

ULT Now Saul had taken the kingship over Israel
UST After Saul became the king of Israel
(וְשָׁאוּל לָכַד הַמְּלוּכָה עַל־יִשְׂרָאֵל)

Starting in this verse and continuing through to the end of the chapter, the author is providing background information, apart from the main story line, about Saul's lineage, family, and activities as king. In your translation, introduce this information in a way that would be natural in your language.

Support Reference: Background Information

ULT and with the sons of Ammon
UST the Ammonites
(וּבִבְנֵי־עַמּוֹן)

See how you translated this expression in 2:28. Alternate translation: [and with the Ammonites]

Support Reference: Metaphor

ULT he inflicted punishment
UST they badly defeated their enemies
(יַרְשִׁיעַ)

The author assumes that readers will understand that Saul was retaliating against these nations for attacking and oppressing the Israelites. (In the process, by fighting against them and defeating them, he was limiting their capacity to attack Israel again.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [he inflicted punishment on them for having attacked and oppressed the Israelites] or [he fought against and defeated them for having attacked and oppressed the Israelites, and he thereby limited them from doing that again]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Saul	After Saul
the kingship	the king
Israel	Israel
his enemies	its enemies
with Moab	He fought against Moab
Ammon	the Ammonites
and with Edom	Edom
and with the kings of	the kings of
and with the Philistines	and the Philistines
he inflicted punishment	they badly defeated their enemies

1 Samuel 14:48

ULT	UST
And he did valor, and he struck Amalek. And he delivered Israel from the hand of its plunderers.	*Saul's army fought bravely and defeated the very tall descendants of Amalek. His army rescued the Israelites from those who had been stealing their crops and animals.*

ULT And he did valor
UST Saul's army fought bravely
(וַיַּעַשׂ חַיִל)

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: [And he acted valiantly]

Support Reference: Abstract Nouns

ULT Amalek
UST the very tall descendants of Amalek
(אֶת־עֲמָלֵק)

The author is using the term **Amalek** to represent the Amalekite people, using the name of their ancestor. Alternate translation: [the Amalekites]

Support Reference: Metonymy

ULT from the hand of
UST from those who had been stealing their crops and animals
(מִיַּד)

The author is using the term **hand** to represent power and control. Alternate translation: [from the control of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amalek	the very tall descendants of Amalek
And he delivered	His army rescued
Israel	the Israelites
its plunderers	from those who had been stealing their crops and animals

1 Samuel 14:49

ULT	UST
Now the sons of Saul were Jonathan and Ishvi and Malchi-Shua. And the names of the two of his daughters {were}: the name of the firstborn, Merab, and the name of the younger, Michal.	*{When he became king,} Saul had three sons. Their names were Jonathan, Ishvi, and Malchi-Shua. Saul also had two daughters. Their names were Merab and Michal. Merab was the older sister, and Michal was the younger sister.*

ULT **And the names of the two of his daughters {were}: the name of the firstborn, Merab, and the name of the younger, Michal**

UST Saul also had two daughters. Their names were Merab and Michal. Merab was the older sister, and Michal was the younger sister

(וְשֵׁם֙ שְׁתֵּ֣י בְנֹתָ֔יו שֵׁם֙ הַבְּכִירָ֔ה מֵרַ֖ב וְשֵׁם֙ הַקְּטַנָּ֔ה מִיכַֽל)

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 he had two daughters, the firstborn named Merab and the younger named Michal]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the firstborn … the younger**

UST was the older sister … was the younger sister

(הַבְּכִירָ֔ה & הַקְּטַנָּ֔ה)

Express these kinship relationships in terms that would be natural in your culture. The UST models one way to do that.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	{When he became king,} Saul
Jonathan	Their names were Jonathan
the firstborn	was the older sister

1 Samuel 14:50

ULT	UST
And the name of the wife of Saul {was} Ahinoam, the daughter of Ahimaaz. And the name of the commander of his army {was} Abner, the son of Ner, the uncle of Saul.	*The name of Saul's wife was Ahinoam. She was the daughter of Ahimaaz. The name of the commander of Saul's army was Abner. He was the son of Saul's uncle Ner.*

ULT **Ahimaaz**
UST Ahimaaz
(אֲחִימַֽעַץ)

The word **Ahimaaz** is the name of a man, the father of Saul's wife Ahinoam.

Support Reference: How to Translate Names

ULT **the son of Ner, the uncle of Saul**
UST He was the son of Saul's uncle Ner
(בֶּן־נֵ֥ר דּ֖וֹד שָׁאֽוּל)

The author means that **Abner** was the son of **Ner** and that **Ner** was the uncle of **Saul**. Express these kinship relationships in your culture's own terms for them. The UST models one way to do that.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul's
the commander of	the commander of
{was} Abner	was Abner
Saul	Saul's

1 Samuel 14:51

ULT	UST
Now Kish the father of Saul and Ner the father of Abner {were} the son of Abiel.	*Saul's father Kish and Abner's father Ner were both sons of a man whose name was Abiel.*

ULT {were} the son of Abiel
UST were both sons of a man whose name was Abiel
(בֶּן־אֲבִיאֵל)

Since the author is referring to two men, Kish and Ner, it may be more natural in your language to use the plural form. Alternate translation: [were the sons of Abiel]

Support Reference: Collective Nouns

ULT Abiel
UST a man whose name was Abiel
(אֲבִיאֵל)

The word **Abiel** is the name of a man, the father of both Kish and Ner.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul's
Abner	Abner's

1 Samuel 14:52

ULT	UST
And the battle was strong against the Philistines all of the days of Saul. When Saul saw any man, a warrior, or any son of valor, then he gathered him to himself.	*For the whole time that Saul was alive, his army had to fight hard against the Philistine army. So whenever Saul saw a skillful soldier or a strong man, he forced him to join his army.*

ULT **And the battle was strong against**
UST his army had to fight hard against
(וַתְּהִי הַמִּלְחָמָה חָזָקָה עַל)

The author is speaking of **the battle** as if it were a living thing that could be **strong**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And there was intense warfare with]

Support Reference: Personification

ULT **all of the days of Saul**
UST For the whole time that Saul was alive
(כָּל יְמֵי שָׁאוּל)

The author is using the phrase **all the days** to represent the entire time when Saul was king. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [throughout Saul's reign]

Support Reference: Metonymy

ULT **or any son of valor**
UST or a strong man
(וְכָל־בֶּן־חַיִל)

In certain contexts, the biblical text uses the expression **son of** to indicate that a person shares the qualities of something. In this case, the author is referring to a person who was characterized by **valor**. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [or any valiant man]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistine army
the days of	time that … was alive

ULT	UST
Saul	Saul
Saul	Saul
a warrior	skillful
then he gathered him	he forced him to join

1 Samuel 15

1 Samuel 15 Chapter Introduction

Structure and Formatting

This chapter concludes the section of the book that describes how Saul became king (8–15). It relates how Saul disobeyed a direct command from Yahweh for a second time and so forfeited the kingship itself.

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 15:22–23 and 15:33.

Religious and Cultural Concepts in This Chapter

Why did Samuel become angry when Yahweh said he was sorry he had made Saul king?

While the author does not say specifically why Samuel became angry when Yahweh said he was sorry he had made Saul king (15:11), this seems to have been because Samuel had anointed Saul and still believed that he could be a good king. However, this was before Samuel went to Gilgal and discovered how badly Saul had disobeyed Yahweh. The author is not suggesting that there was anything sinful about Samuel feeling this emotion. It reflected Samuel's accurate understanding of what a good king Saul could have been if he had obeyed Yahweh (as he suggested in 12:20–25).

When Saul repented of his sin, why did Samuel at first refuse to go with him to worship?

In 15:14–23, Samuel chastises Saul for disobeying Yahweh and plundering the best of the Amalekites' animals rather than destroying all of them. At first Saul makes excuses, but in 15:24–25 he finally admits that he has sinned and asks for forgiveness. Even so, Samuel at first refuses to go back with him to where the other Israelite soldiers are and worship Yahweh. In general, the Bible promises that if people admit that they have sinned and ask forgiveness, God will forgive their sin and restore them to a condition in

which they can freely worship him again. However, in this context, it appears that Saul wanted Samuel to preside at the sacrifice of the animals the soldiers had kept from the Amalekite plunder. If Samuel had done that, for one thing, he would have been implicitly approving the act of keeping those animals. Beyond that, since Yahweh had rejected Saul as king, Samuel apparently did not want to endorse his kingship any longer. So he refused to return with Saul. However, after Saul pleaded with him, "please honor me before the elders of my people and before Israel," Samuel agreed. It appears that Samuel recognized that the Israelite people still needed to honor and respect the king they had until Yahweh appointed another one. So he did return with Saul. However, while 15:31 says that then "Saul worshiped Yahweh," it does not say that Samuel offered any sacrifices using the animals that the Israelite soldiers had disobediently plundered.

"devote"

In this chapter, Yahweh (in 15:3) and the author (in 15:8) use a term that the ULT translates as "devote" and "devoted." This was a specialized term that described the cultural practice of giving something over to Yahweh so that humans would no longer be able to use it. Depending on the context, this term could indicate either "destroy" or "preserve but set apart." The context must determine the meaning, and in the context of this chapter, the term describes total destruction.

Translation Issues in This Chapter

"to the mouth of the sword"

Biblical authors often use the expression "to the mouth of the sword" in connection with the term "devoted." That was a common expression of this culture that referred to destroying something completely. When it appears, it helps clarify what the term "devoted" means in a specific context.

"the Glory of Israel"

In 15:29, Samuel refers to Yahweh as the "Glory of Israel." Interpreters are not entirely sure what this phrase means. The term that the ULT translates as "Glory" refers to a bright object in the distance that provides an orientation point towards which someone travels constantly. The focus could therefore be either on the brightness or on the

constancy. Some versions translate this as the “Glory of Israel” or the “Splendor of Israel,” while other versions translate it with phrases such as “the Enduring One of Israel.” In context, this could be a reference either to Yahweh as glorious and divine, and therefore someone whom Saul should not have disobeyed, or to Yahweh as constant and unchanging, which is a theme in the rest of the verse. If a translation of the Bible exists in your region, you may wish to follow the interpretation that it does. If a translation of the Bible does not exist in your region, you may wish to follow the interpretation of the ULT.

1 Samuel 15:1

ULT	UST
And Samuel said to Saul, "Yahweh sent me to anoint you as king over his people, over Israel. And now, listen to the voice of the words of Yahweh.	*One day Samuel said to Saul, "It was Yahweh who sent me to appoint you as king of the Israelite people. So he expects you to obey this message that he has given me for you.*

ULT **And now**
UST So
(וְעַתָּה)

See how you translated this expression in 6:7. Alternate translation: [So now]

Support Reference: Idiom

ULT **listen to the voice of**
UST he expects you to obey this message
(שְׁמַע לְקוֹל)

See how you translated the expression **listen to the voice** in 2:25. Alternate translation: [obey]

Support Reference: Metonymy

ULT **the words of Yahweh**
UST that he has given me for you
(דִּבְרֵי יְהוָה)

Samuel is using the term **words** to represent the message that Yahweh wants him to communicate to Saul by using words. Alternate translation: [this message from Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	Saul
Yahweh	It was Yahweh
to anoint you	to appoint you
as king	as king
Israel	Israelite
the words of Yahweh	that he has given me for you

1 Samuel 15:2

ULT	UST
Thus says Yahweh of Armies, 'I observed what Amalek did to Israel when he set against him in the way in his coming up from Egypt.	*Yahweh, the commander of the heavenly armies, has declared this: 'I am going to punish the descendants of Amalek for attacking the Israelite people when the Israelites left Egypt.*

ULT Thus says Yahweh of Armies, 'I observed
UST Yahweh, the commander of the heavenly armies, has declared this: 'I am going to punish
(כֹּה אָמַר יְהוָה צְבָאוֹת פָּקַדְתִּי)

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 of Armies says that he observed]

Support Reference: Quotes within Quotes

ULT he set against him in the way
UST for attacking … when the Israelites
(שָׂם לוֹ בַּדָּרֶךְ)

The author is using a common expression of his culture. Your language may have a comparable expression that you could use in your translation. You could also use plain language. Alternate translation: [waylaid him] or [blocked his way]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies
Amalek	the descendants of Amalek
to Israel	the Israelite people
from Egypt	Egypt

1 Samuel 15:3

ULT	UST
Now go and strike Amalek and devote all that {is} to him, and do not have compassion on him, but kill from man to woman, from child and to infant, from ox and to sheep, from camel and to donkey.'"	*So now go with your army and attack the Amalekites. Destroy all of the people and all of their possessions. Do not spare any of the people. Kill them all, even if they are women or young children {who cannot fight against you}. Do not spare any of the animals, even if you could use them for carrying things or for plowing or for wool and milk.'"*

ULT **Now go … and do not have compassion … but kill**
UST So now go with your army … Do not spare … Kill them … Do not spare
(עַתָּה֙ לֵ֣ךְ & וְלֹא תַחְמֹ֣ל & וְהַמַּתָּֽה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [He wants you to go … and not to have compassion … but to kill]

Support Reference: Quotes within Quotes

ULT **and strike**
UST and attack
(וְהִכִּיתָ֣ה)

See how you translated the similar term "striking" in 4:10. Alternate translation: [and slaughter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Amalek … {is} to him … on him**
UST the Amalekites … all of the people and all of their possessions … any of the people … any of the animals
(אֶת־עֲמָלֵ֔ק & לֹ֥ו & עָלָֽיו)

The author is speaking of the Amalekite people group as if it were a single person, their ancestor Amalek. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the Amalekites … is to them … on them]

Support Reference: Personification

ULT **and devote**
UST Destroy
(וְהַחֲרַמְתֶּם)

See the discussion of the term **devote** in the Introduction to this chapter. Alternate translation: [and get rid of them and everything they own]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and do not have compassion on him**
UST Do not spare any of the people … Do not spare any of the animals
(וְלֹא תַחְמֹל עָלָיו)

Yahweh is using the expression **have compassion** to represent "spare," as someone would do who actually had compassion. Alternate translation: [and do not spare him]

Support Reference: Metonymy

ULT **from man to woman, from child and to infant**
UST all, even if they are women or young children {who cannot fight against you}
(מֵאִישׁ עַד־אִשָּׁה מֵעֹלֵל וְעַד־יוֹנֵק)

Yahweh is speaking of two basic types of people and of one extreme of age in order to mean all people. Alternate translation: [all of the people, regardless of their age or sex]

Support Reference: Merism

ULT **from ox and to sheep, from camel and to donkey**
UST even if you could use them for carrying things or for plowing or for wool and milk
(מִשּׁוֹר וְעַד־שֶׂה מִגָּמָל וְעַד־חֲמוֹר)

The author is speaking of two basic types of animals in order to mean all the animals that the Amalekites owned. Alternate translation: [and kill all of their herd animals and beasts of burden] or [and kill all of the animals they own]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amalek	the Amalekites
do … have compassion	Do … spare … Do … spare
but kill	Kill them
from ox	or for plowing
sheep	for wool and milk
from camel	even if you could use them for carrying things

ULT	UST
donkey	even if you could use them for carrying things

1 Samuel 15:4

ULT	UST
And Saul made the people hear, and he mustered them at Telaim, 200,000 footsoldiers and 10,000 men of Judah.	*So Saul summoned the Israelite army and gathered them near the city of Telaim. There were 10,000 soldiers from the tribe of Judah and 200,000 soldiers from the other Israelite tribes.*

ULT **And Saul made the people hear**
UST So Saul summoned the Israelite army
(וַיִּשְׁמַע שָׁאוּל אֶת־הָעָם)

The author is using the term **hear** to represent that Saul summoned and gathered the people. Alternate translation: [And Saul gathered the people]

Support Reference: Metonymy

ULT **at Telaim**
UST near the city of Telaim
(בַּטְּלָאִים)

The word **Telaim** could be: (1) the name of a city within the territory of Judah that is called by the similar name Telem in Joshua 15:24. (2) a description of an open area where shepherds collected their lambs from the surrounding pastures at the end of the grazing season. (The word "telaim" means "lambs" in Hebrew.) Alternate translation: [in a large open area]

Support Reference: How to Translate Names

ULT **the people**
UST the Israelite army
(אֶת־הָעָם)

See how you translated the term "people" in 13:2 and in its frequent occurrences in chapter 13 and chapter 14. The author assumes that readers will understand that in this, the term means the fighting men of Israel. It has this same meaning throughout this chapter, except in verses 8 and 30. Alternate translation: [the fighting men of Israel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and 10,000 men of Judah**
UST There were 10,000 soldiers from the tribe of Judah
(וַעֲשֶׂרֶת אֲלָפִים אִֽישׁ־יְהוּדָה)

See the discussion in the Introduction to chapter 11 of why the author gives a separate total of the soldiers who came from the tribe of **Judah**.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Judah	from the tribe of Judah

1 Samuel 15:5

ULT	UST
Then Saul came to the city of Amalek, and he lay in ambush in the wadi.	*Then Saul led his army to the main city in which the Amalekites lived. The army hid in a valley so that they could attack them suddenly.*

ULT Saul … and he lay in ambush
UST Saul … The army hid … so that they could attack them suddenly
(שָׁאוּל & וַיָּרֶב)

The author is using **Saul** to represent him and his entire army. Alternate translation: [Saul and the Israelite army … they lay in ambush]

Support Reference: Synecdoche

ULT the city of Amalek
UST the main city in which the Amalekites lived
(עִיר עֲמָלֵק)

Since the author describes in 15:8 how the Israelites captured the king of Amalek, he seems to mean here that this was the royal city or capital city of the Amalekites. Alternate translation: [the royal city of the Amalekites]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Amalek	the Amalekites
in the wadi	in a valley

1 Samuel 15:6

ULT	UST
And Saul said to the Kenite, "Go, depart, go down from the midst of the Amalekite, lest I remove you with him. For you, you did kindness with all of the sons of Israel in their coming up from Egypt." And the Kenite departed from the midst of Amalek.	*But first Saul sent a message to the Kenites, who lived in that area. He told them, "Move away right now from where the Amalekites live. You acted kindly toward our Israelite ancestors when they left Egypt, and so we do not want to kill you when we kill them." When the Kenites heard that, they immediately left the area where the Amalekites lived.*

ULT **Go, depart, go down from the midst of the Amalekite, lest I remove you with him. For you, you did kindness with all of the sons of Israel in their coming up from Egypt**
UST Move away right now from where the Amalekites live. You acted kindly toward our Israelite ancestors when they left Egypt, and so we do not want to kill you when we kill them
(לְכוּ֙ סֻ֣רוּ רְד֔וּ מִתּ֖וֹךְ עֲמָלֵקִ֑י פֶּן־אֹסִפְךָ֖ עִמּ֑וֹ וְאַתָּ֞ה עָשִׂ֣יתָ חֶ֗סֶד עִם־כָּל־בְּנֵ֤י יִשְׂרָאֵל֙ בַּעֲלוֹתָ֣ם מִמִּצְרָ֔יִם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since you yourself did kindness with all of the sons of Israel in their coming up from Egypt, go, depart, go down from the midst of the Amalekite, lest I remove you with him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to the Kenite … the Amalekite … with him … And the Kenite departed**
UST to the Kenites, who lived in that area … the Amalekites … when we kill them." When the Kenites heard that, they immediately left
(אֶל־הַקֵּינִ֔י & עֲמָלֵקִ֑י & עִמּ֑וֹ & וַיָּ֥סַר קֵינִ֖י)

The author is not referring to a specific **Kenite** or **Amalekite**. He means the members of these people groups in general. It may be more natural in your language to use plural forms. Alternate translation: [to the Kenites … the Amalekites … with them … And the Kenites]

Support Reference: Generic Noun Phrases

ULT **I remove you with him. For you, you did kindness**
UST You acted kindly … to kill you when we kill them
(אֹסִפְךָ֙ עִמּ֔וֹ וְאַתָּ֥ה עָשִׂ֖יתָ חֶ֑סֶד)

Since the author is describing Saul addressing a generic **Kenite**, the pronouns **you** and **yourself** are singular. However, since Saul is actually addressing a group of people, the implied "you" in the imperatives **Go**, **depart**, and **go down** is plural. If you decide to translate the singular names of people groups in this verse as plurals, it may be natural in your language to use plural second-person pronouns here, if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **Go, depart, go down from the midst of**
UST Move away right now from where … live
(לְכ֣וּ סֹ֔רוּ רְד֖וּ מִתּ֣וֹךְ)

These three expressions mean similar things. (A doublet can consist of more than two terms.) Saul is using these expressions together to convey emphasis and urgency. If it would be clearer for your readers, you could express the meaning with a single phrase. Alternate translation: [Be sure that you immediately get entirely away from]

Support Reference: Doublet

ULT **go down**
UST Move away right now
(רְד֖וּ)

See how you translated the expression **go down** in 10:8. Alternate translation: [go]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For you, you did kindness with all of the sons of Israel**
UST You acted kindly toward our Israelite ancestors
(וְאַתָּ֥ה עָשִׂ֖יתָ חֶ֑סֶד עִם־כָּל־בְּנֵ֣י יִשְׂרָאֵ֔ל)

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: [For you yourself treated all of the sons of Israel kindly]

Support Reference: Abstract Nouns

ULT **For you, you did kindness**
UST You acted kindly
(וְאַתָּה עָשִׂיתָ חָסֶד)

Saul is stating the pronoun **you** separately, even though the verb translated as **you did** already includes this meaning. He is doing that in order to contrast the actions of the Kenites, who were kind to the Israelites, with the actions of the Amalekites, who attacked them. 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: [After all, for your part, you did kindness]

Support Reference: Pronouns — When to Use Them

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

See how you translated this phrase in 2:28. Alternate translation: [the Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
the Amalekite	the Amalekites
the sons of Israel	our Israelite ancestors
from Egypt	Egypt
Amalek	the Amalekites

1 Samuel 15:7

ULT	UST
And Saul struck Amalek from Havilah {to} your coming {to} Shur, which {is} on the face of Egypt.	*Then Saul's army slaughtered the Amalekites. They killed everyone who lived in the area between the city of Havilah in the east to the region of Shur in the west. Shur was at the border between Israel and Egypt.*

ULT **{to} your coming**
UST to the region of
(בּוֹאֲךָ)

Since the author is addressing an individual reader, the pronoun **your** is singular. So use the singular form in your translation if your language marks that distinction. Some languages may find it more natural to use a different pronoun. Alternate translation: [to where one comes]

Support Reference: Forms of 'You' — Singular

ULT **And Saul struck**
UST Then Saul's army slaughtered … They killed
(וַיַּךְ שָׁאוּל)

See the discussion of the term **struck** in the Introduction to 1 Samuel. Alternate translation, as in the UST: [And Saul slaughtered]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the face of Egypt**
UST the border between Israel and Egypt
(פְּנֵי מִצְרָיִם)

The term **face** has a similar sense here as in 14:25. Alternate translation: [the border of Egypt]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul's army … They
Amalek	the Amalekites … everyone
Egypt	Egypt

1 Samuel 15:8

ULT	UST
Now he seized Agag, the king of Amalek, alive, but he devoted all of the people to the mouth of the sword.	*Saul's army killed all of those Amalekites as Yahweh had commanded. However, Saul told the soldiers not to kill Agag, the king of the Amalekites.*

ULT Now he seized Agag, the king of Amalek, alive
UST However, Saul told the soldiers not to kill Agag, the king of the Amalekites
(וַיִּתְפֹּשׂ אֶת־אֲגַג מֶלֶךְ־עֲמָלֵק חָי)

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 language.

Support Reference: Background Information

ULT Now he seized … but he devoted
UST all of … as Yahweh had commanded. However, Saul told the soldiers not to kill
(וַיִּתְפֹּשׂ & וְאֶת & הֶחֱרִים)

The author is using Saul to represent him and his entire army. Alternate translation: [Now Saul and his army seized … but they devoted]

Support Reference: Synecdoche

ULT but he devoted
UST all of … as Yahweh had commanded
(וְאֶת & הֶחֱרִים)

To translate the term **devoted** here and in the rest of this chapter, see how you decided to translate it in 15:3.

Support Reference: Assumed Knowledge and Implicit Information

ULT to the mouth of the sword
UST Saul's army killed
(לְפִי־חָרֶב)

See the discussion of this phrase in the Introduction to this chapter. Alternate translation: [by destroying them completely]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now he seized	However, Saul told the soldiers not to kill
the king of	the king of
Amalek	the Amalekites
he devoted	as Yahweh had commanded
the sword	Saul’s army killed

1 Samuel 15:9

ULT	UST
But Saul and the people had compassion on Agag and on the best of the sheep and the cattle and the second ones and on the lambs and on all of the good, and they were not willing to devote them. But all of the despised and weakened property, they devoted it.	*So Saul and his soldiers spared Agag. They also spared the best animals in the Amalekites' flocks and herds. They looked for special animals and ones that would taste delicious. They kept animals like that and only destroyed animals that they considered to be worthless.*

ULT **But Saul and the people had compassion on**
UST So Saul and his soldiers spared
(וַיַּחְמֹל שָׁאוּל וְהָעָם עַל)

See how you translated the expression "have compassion on" in 15:3. Alternate translation: [But Saul and the people spared]

Support Reference: Metonymy

ULT **and the second ones**
UST They looked for special animals
(וְהַמִּשְׁנִים)

This could mean: (1) second-born animals, which people in this culture considered to be superior. Alternate translation: [and the second-born animals] or [and the superior animals]; (2) fattened animals. Alternate translation: [and the fatlings]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and on the lambs**
UST ones that would taste delicious. They kept animals like that
(הַכָּרִים וְעַל)

The term translated as **lambs** here refers specifically to lambs that have grazed in pastures and whose meat would therefore be particularly flavorful. Your language may have an expression that you could use in your translation to convey this meaning. Alternate translation: [and on the free-range lambs] or [and on the pasture-fed lambs]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and on all of the good**
> UST and … They kept animals like that
> (וְעַל כָּל־הַטּוֹב)

The author is using the adjective **good** as a noun to mean a certain kind of thing. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [and on everything else that was good]

Support Reference: Nominal Adjectives

> ULT **But all of the despised and weakened property**
> UST and only … animals that they considered to be worthless
> (וְכָל־הַמְּלָאכָה נְמִבְזָה וְנָמֵס)

In this context, the term **property** refers to animals that people domesticate and raise. Alternate translation: [But all of the despised and weakened livestock]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **But all of the despised and weakened property**
> UST and only … animals that they considered to be worthless
> (וְכָל־הַמְּלָאכָה נְמִבְזָה וְנָמֵס)

This phrase expresses a single idea by using two words connected with **and**. The word **weakened** tells why this property was **despised**. Alternate translation: [But all of the despicably weak livestock] or [But all of the livestock that people despised because it was weak]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
But … had compassion	So … spared
the best of	the best animals in
the sheep	the Amalekites' flocks
and the cattle	and herds
the lambs	ones that would taste delicious
the good	They kept animals like that
they devoted	destroyed

1 Samuel 15:10

ULT	UST
And the word of Yahweh was to Samuel, saying,	*Then Yahweh said to Samuel,*

ULT And the word of Yahweh was to Samuel
UST Then Yahweh said to Samuel
(וַיְהִי֙ דְּבַר־יְהוָ֔ה אֶל־שְׁמוּאֵ֖ל)

The author is using a common expression of his culture to mean that Yahweh spoke a message to Samuel. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And Yahweh spoke a message to Samuel]

Support Reference: Idiom

ULT saying
UST Then … said
(לֵאמֹֽר)

See whether you chose to represent the term **saying** in 4:21 and, if so, how you translated it.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the word of Yahweh	Then Yahweh said
Samuel	Samuel

1 Samuel 15:11

ULT	UST
“I regret that I have made Saul reign as king, for he has turned from after me and has not raised up my words.” And it was hot to Samuel, and he cried out to Yahweh all of the night.	*“Saul has not done what I told him to do, and that shows that he is no longer obedient to me. As a result, I am sorry that I appointed Saul to be your king.” But when Samuel heard this, he became very upset. He prayed hard to Yahweh all that night to try to get him to change his mind.*

ULT **I regret that I have made Saul reign as king, for he has turned from after me and has not raised up my words**

UST Saul has not done what I told him to do, and that shows that he is no longer obedient to me. As a result, I am sorry that I appointed Saul to be your king

(נִחַמְתִּי כִּי־הִמְלַכְתִּי אֶת־שָׁאוּל לְמֶלֶךְ כִּי־שָׁב מֵאַחֲרַי וְאֶת־דְּבָרַי לֹא הֵקִים)

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 Saul has turned from after me and has not raised up my words, I regret that I have made him king]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he has turned from after me and has not raised up my words**

UST Saul has not done what I told him to do, and that shows that he is no longer obedient to me

(שָׁב מֵאַחֲרַי וְאֶת־דְּבָרַי לֹא הֵקִים)

These two phrases mean basically the same thing. The first expresses the idea positively and the second expresses it negatively. If it would be clearer in your language, you could combine them. Alternate translation: [he has completely stopped obeying me]

Support Reference: Parallelism

ULT **he has turned from after me**

UST and that shows that he is no longer obedient to me

(שָׁב מֵאַחֲרַי)

Yahweh is speaking as if Saul had been physically following him but had **turned** away. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [he has stopped obeying me]

Support Reference: Metaphor

ULT and has not raised up my words
UST Saul has not done what I told him to do
(וְאֶת־דְּבָרַי לֹא הֵקִים)

Yahweh is speaking as if his words were objects that Saul could have **raised up**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and has not accomplished what I told him to do]

Support Reference: Metaphor

ULT And it was hot to Samuel
UST But when Samuel heard this, he became very upset
(וַיִּחַר לִשְׁמוּאֵל)

The author is using a common expression of his culture that describes a person becoming extremely angry. Your culture may also associate anger with heat or with some other phenomenon, and if so, you could use its characteristic expression in your translation. You could also use plain language. See how you translated the similar expression in 11:6. Alternate translation: [And Samuel became very angry]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
I have made … reign	I appointed
as king	to be your king
to Samuel	But when Samuel heard this
and he cried out	He prayed hard … to try to get him to change his mind
Yahweh	Yahweh

1 Samuel 15:12

ULT	UST
And Samuel arose early in the morning to meet Saul. And it was declared to Samuel, saying, "Saul came to Carmel, and behold, he was setting up a hand for himself, then he turned and passed on and went down {to} Gilgal."	*Samuel got started early the next morning so that he could go and speak with Saul. Someone told Samuel, "Saul went to the city of Carmel. He did that to set up a monument in his own honor. Then he left there and went to Gilgal."*

ULT **And it was declared to Samuel**
UST Someone told Samuel
(וַיֻּגַּד לִשְׁמוּאֵל)

The expression **was declared** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And someone declared to Samuel]

Support Reference: Active or Passive

ULT **a hand**
UST a monument
(יָד)

The person speaking to Samuel is using the term **hand** to represent a monument. He may be doing this because: (1) ancient monuments may have had an image of a hand engraved or sculpted on them as a symbol of power and strength. (2) monuments called attention to an achievement, as a gesturing hand would do. Alternate translation: [a monument]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	Saul
And it was declared	Someone told
to Samuel	Samuel
Saul	Saul
to Carmel	to the city of Carmel
{to} Gilgal	Gilgal

1 Samuel 15:13

ULT	UST
And Samuel came to Saul, and Saul said to him, "{May} you {be} blessed by Yahweh! I have raised up the word of Yahweh."	*When Samuel {arrived at Gilgal} and approached Saul, Saul said, "May Yahweh bless you! I have obeyed what Yahweh told me to do."*

ULT **{May} you {be} blessed by Yahweh**
UST May Yahweh bless you
(בָּרוּךְ אַתָּה לַיהוָֹה)

The expression **be blessed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language as modeled in the UST.

Support Reference: Active or Passive

ULT **{May} you {be} blessed by Yahweh**
UST May Yahweh bless you
(בָּרוּךְ אַתָּה לַיהוָֹה)

Saul is greeting Samuel with a customary, courteous expression of good wishes. In your translation, you can use a comparable expression from your language and culture.

Support Reference: Politeness

ULT **I have raised up the word of Yahweh**
UST I have obeyed what Yahweh told me to do
(הֲקִימֹתִי אֶת־דְּבַר יְהוָה)

Saul is speaking as if Yahweh's **word** were an object that he could have **raised up**. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in 15:11. Alternate translation: [I have done what Yahweh commanded]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	Saul
Saul	Saul
May … {be} blessed	May … bless
by Yahweh	Yahweh

ULT	UST
the word of Yahweh	what Yahweh told me to do

1 Samuel 15:14

ULT	UST
And Samuel said, “Then what {is} this sound of a flock in my ears? And the sound of cattle that I am hearing?”	*But Samuel replied, “If that is true, then I should not be hearing sheep bleating or cattle mooing, but I am!”*

ULT Then what {is} this sound of a flock in my ears? And the sound of cattle that I am hearing

UST If that is true, then I should not be hearing sheep bleating or cattle mooing, but I am
(וּמָה קוֹל־הַצֹּאן הַזֶּה בְּאָזְנָי וְקוֹל הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ)

Samuel is using the question form for emphasis, in order to challenge what Saul has just said. If speakers of your language would not use the question form for that purpose, you could translate this as a statement. Alternate translation: [That cannot be true, because I hear the sound of a flock and the sound of cattle]

Support Reference: Rhetorical Question

ULT in my ears

UST I should not be hearing … but I am
(בְּאָזְנָי)

Samuel is using the term **ears** to represent hearing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that I am hearing]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
of a flock	sheep bleating
cattle	or cattle mooing

1 Samuel 15:15

ULT	UST
And Saul said, "They have brought them from the Amalekite. For the people had compassion on the best of the flock and the cattle, to sacrifice {them} to Yahweh your God. But the remainder, we devoted."	*Saul replied, "The soldiers wanted to save the best sheep and cattle so they could offer them as sacrifices to Yahweh, your God. So they took these animals from the Amalekites and brought them here. But we completely destroyed all the other animals that the Amalekites had."*

ULT **They have brought them from the Amalekite. For the people had compassion on the best of the flock and the cattle, to sacrifice {them} to Yahweh your God**
UST The soldiers wanted to save the best sheep and cattle so they could offer them as sacrifices to Yahweh, your God. So they took these animals from the Amalekites and brought them here
(מֵעֲמָלֵקִי הֱבִיאוּם אֲשֶׁר חָמַל הָעָם עַל־מֵיטַב הַצֹּאן וְהַבָּקָר לְמַעַן זְבֹחַ לַיהוָה אֱלֹהֶיךָ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because the people had compassion on the best of the flock and cattle, to sacrifice them to Yahweh your God, they have brought them from the Amalekite]

Support Reference: Connect — Reason-and-Result Relationship

ULT **from the Amalekite**
UST from the Amalekites
(מֵעֲמָלֵקִי)

Saul is not referring to a specific **Amalekite**. He means the Amalekite people in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [from the Amalekites]

Support Reference: Generic Noun Phrases

ULT **had compassion on**
UST wanted to save
(חָמַל & עַל)

See how you translated this expression in 15:3. Alternate translation: [spared]

Support Reference: Metonymy

> ULT **the best of**
> UST the best
> (מֵיטַב)

Saul is using the adjective **best** as a noun to mean a certain kind of animal. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [the best animals among]

Support Reference: Nominal Adjectives

> ULT **your God**
> UST your God
> (אֱלֹהֶיךָ)

Saul may be using the pronoun **your** in order to acknowledge Samuel as a man of God. However, since he is referring to Yahweh, the God of all the Israelites, it may be more natural in your language to use a plural first-person pronoun. Alternate translation: [our God]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	replied
from the Amalekite	from the Amalekites
had compassion	wanted to save
the best of	the best
the flock	sheep
and the cattle	and cattle
sacrifice {them}	they could offer them
to Yahweh	as sacrifices to Yahweh
your God	your God
we devoted	we completely destroyed

1 Samuel 15:16

ULT	UST
And Samuel said to Saul, "Stop, and let me declare to you what Yahweh spoke to me this night." And he said to him, "Speak."	*Samuel said to Saul, "Stop talking! Allow me to tell you what Yahweh said to me last night." Saul replied, "Tell me what he said."*

ULT And he said to him
UST Saul replied
(ויאמרו לֹו)

The pronoun **he** refers to Saul, while the pronoun **him** refers to Samuel. It may be helpful to clarify this for your readers. Alternate translation: [And Saul said to Samuel]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	Saul
and let me declare	Allow me to tell
Yahweh	Yahweh

1 Samuel 15:17

ULT	UST
And Samuel said, "{Is it} not, if you {were} small in your eyes, you {are} the head of the tribes of Israel? For Yahweh has anointed you as king over Israel.	*Samuel said, "Previously you did not think that you were important. But Yahweh appointed you to be the king of Israel, so now you have become the leader of all the tribes of Israel.*

ULT **{Is it} not, if you {were} small in your eyes, you {are} the head of the tribes of Israel**
UST Previously you did not think that you were important … so now you have become the leader of all the tribes of Israel
(הֲלוֹא אִם־קָטֹן אַתָּה בְּעֵינֶיךָ רֹאשׁ שִׁבְטֵי יִשְׂרָאֵל אָתָּה)

Samuel is using the question form for emphasis. If speakers of your language would not use the question form for that purpose, you could translate this as a statement. Alternate translation: [You must acknowledge that even though you were small in your eyes, you are the head of the tribes of Israel]

Support Reference: Rhetorical Question

ULT **{Is it} not**
UST Previously … that … were important
(הֲלוֹא)

Samuel 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: [Is it not the case that]

Support Reference: Ellipsis

ULT **if you {were} small**
UST Previously … that you were important
(אִם־קָטֹן אַתָּה)

Samuel 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: [though you were small]

Support Reference: Connect — Factual Conditions

ULT **in your eyes**
UST you did not think
(בְּעֵינֶ֔יךָ)

See how you translated this similar expression in 1:18. (Samuel is referring here to Saul's protest in 9:21 that he was from the smallest clan of the smallest tribe.) Alternate translation: [in your own regard]

Support Reference: Idiom

ULT **you {are} the head of the tribes of Israel? For Yahweh has anointed you as king over Israel**
UST But Yahweh appointed you to be the king of Israel, so now you have become the leader of all the tribes of Israel
(רֹ֣אשׁ שִׁבְטֵ֣י יִשְׂרָאֵ֗ל אָתָּה֙ וַיִּמְשָׁחֲךָ֣ יְהוָ֔ה לְמֶ֖לֶךְ עַל־יִשְׂרָאֵֽל)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [since Yahweh has anointed you as king over Israel, you are the head of the tribes of Israel]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{are} the head of**
UST so now … have become the leader of
(רֹ֣אשׁ)

Samuel is using the term **head** to represent leadership. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the leader of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
the tribes of	all the tribes of
Israel	Israel
Yahweh	Yahweh
For … has anointed you	But … appointed you
as king	to be the king
Israel	Israel

1 Samuel 15:18

ULT	UST
And Yahweh sent you on your way, and he said, 'Go, and you shall devote the sinners, Amalek. And you shall fight with him until the finishing of them.'	*And Yahweh sent you to do something for him. He told you, 'Go and get rid of all those Amalekites who sinned against me. Attack them and kill all of them.'*

ULT **And Yahweh sent you on your way, and he said, 'Go, and you shall devote the sinners, Amalek. And you shall fight with him until the finishing of them**
UST And Yahweh sent you to do something for him. He told you, 'Go and get rid of all those Amalekites who sinned against me. Attack them and kill all of them
(וַיִּשְׁלָחֲךָ יְהוָה בְּדֶרֶךְ וַיֹּאמֶר לֵךְ וְהַחֲרַמְתָּה אֶת־הַחַטָּאִים אֶת־עֲמָלֵק וְנִלְחַמְתָּ בּוֹ עַד כַּלּוֹתָם אֹתָם)

Samuel 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: [And Yahweh said, 'Go, and you shall devote the sinners, Amalek, and you shall fight with him until the finishing of them,' and he sent you on your way]

Support Reference: Order of Events

ULT **and he said, 'Go, and you shall devote the sinners, Amalek. And you shall fight with him until the finishing of them**
UST He told you, 'Go and get rid of all those Amalekites who sinned against me. Attack them and kill all of them
(וַיֹּאמֶר לֵךְ וְהַחֲרַמְתָּה אֶת־הַחַטָּאִים אֶת־עֲמָלֵק וְנִלְחַמְתָּ בּוֹ עַד כַּלּוֹתָם אֹתָם)

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 you to go and devote the sinners, Amalek, and to fight with him until you had finished them]

Support Reference: Quotes within Quotes

ULT **on your way**
UST to do something for him
(בְּדֶרֶךְ)

Samuel is speaking as if Saul's task were a physical path he could follow. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to do a specific task]

Support Reference: Metaphor

ULT **Amalek … with him**
UST all those Amalekites … them
(אֶת־עֲמָלֵק & בּוֹ)

Samuel is using the name of the ancestor of this people group to represent the people group itself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Amalekites … with them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the sinners	who sinned against me
Amalek	all those Amalekites

1 Samuel 15:19

ULT	UST
So why did you not listen to the voice of Yahweh? But you swooped down on the plunder, and you did evil in the eyes of Yahweh."	*So you should have done what Yahweh told you to do! You should not have greedily taken for yourself what the Amalekites had {instead of destroying it}! You have done something that Yahweh considers to be evil."*

ULT So why did you not listen to the voice of Yahweh
UST So you should have done what Yahweh told you to do
(וְלָמָּה לֹא־שָׁמַעְתָּ בְקוֹל יְהוָה)

Samuel is using the question form for emphasis. If speakers of your language would not use the question form for that purpose, you could translate this as an exclamation. Alternate translation: [So you ought to have listened to the voice of Yahweh!]

Support Reference: Rhetorical Question

ULT So why did you not listen to the voice of Yahweh
UST So you should have done what Yahweh told you to do
(וְלָמָּה לֹא־שָׁמַעְתָּ בְקוֹל יְהוָה)

See how you translated the expression **listen to the voice** in 15:1. Alternate translation: [So why did you not obey Yahweh]

Support Reference: Metonymy

ULT But you swooped down on the plunder
UST You should not have greedily taken for yourself what the Amalekites had {instead of destroying it}
(וַתַּעַט אֶל־הַשָּׁלָל)

Samuel is speaking as if Saul and his men were birds of prey that had **swooped down** on their victims. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in 14:32. Alternate translation: [But you rushed desperately to seize plunder for yourself]

Support Reference: Metaphor

ULT **evil**
UST something … to be evil
(הָרַע)

Samuel is using the adjective **evil** as a noun to mean a certain kind of action. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [an evil thing]

Support Reference: Nominal Adjectives

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

See how you translated this expression in 8:6. Alternate translation: [in Yahweh's regard]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the plunder	what the Amalekites had
evil	something … to be evil
Yahweh	Yahweh

1 Samuel 15:20

ULT	UST
But Saul said to Samuel that, "I have listened to the voice of Yahweh, and I have gone on the way that Yahweh sent me. And I have brought Agag, the king of Amalek, and I have devoted Amalek.	*Saul replied to Samuel, "But I did do what Yahweh sent me to do! While it is true that I brought back the Amalekite king Agag, I and my soldiers killed all the other Amalekites!*

ULT **I have listened to the voice of Yahweh, and I have gone on the way that Yahweh sent me**

UST But I did do what Yahweh sent me to do

(שָׁמַעְתִּי֙ בְּקוֹל֙ יְהוָ֔ה וָאֵלֵ֕ךְ בַּדֶּ֖רֶךְ אֲשֶׁר־שְׁלָחַ֣נִי יְהוָ֑ה)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [I have obeyed Yahweh by carrying out the task he gave me]

Support Reference: Parallelism

ULT **And I have brought Agag, the king of Amalek, and I have devoted Amalek**

UST While it is true that I brought back the Amalekite king Agag, I and my soldiers killed all the other Amalekites

(וָאָבִ֗יא אֶת־אֲגַג֙ מֶ֣לֶךְ עֲמָלֵ֔ק וְאֶת־עֲמָלֵ֖ק הֶחֱרַ֥מְתִּי)

Saul is using the words that the ULT translates as **And … and** to indicate that while his first statement is true, at the same time, his second statement is equally true. Alternate translation: [While I have brought Agag, the king of Amalek, I have also devoted Amalek]

Support Reference: Connect — Simultaneous Time Relationship

ULT **Amalek**

UST Amalekite

(עֲמָלֵ֔ק)

Saul is using the name of the ancestor of this people group to represent the people group itself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Amalekites] or [the rest of the Amalekites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Samuel	Samuel

ULT	UST
Yahweh	Yahweh
Yahweh	Yahweh
the king of	the … king
Amalek	Amalekite
I have devoted	I and my soldiers killed all the other
Amalek	Amalekites

1 Samuel 15:21

ULT	UST
And the people took from the plunder sheep and cattle, the first of the devoted thing, to sacrifice to Yahweh your God at Gilgal."	*And my men brought back only the best of the sheep and cattle and other things so that we could sacrifice them to Yahweh your God once we got here to Gilgal."*

ULT **the first of**
UST only the best of
(רֵאשִׁית)

In this context, the term **first** does not refer to animals that the Israelite soldiers encountered before encountering other animals. It means first in terms of quality. Alternate translation: [the best of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the devoted thing**
UST and other things
(הַחֵרֶם)

Since Saul is referring to a group of animals, it may be more natural in your language to use the plural form. Alternate translation: [the devoted things]

Support Reference: Collective Nouns

ULT **your God**
UST your God
(אֱלֹהֶיךָ)

See how you translated the same expression in 15:15. Alternate translation: [our God]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the plunder	And … brought back
sheep	the sheep
and cattle	and cattle
the devoted thing	and other things
to sacrifice	so that we could sacrifice them
to Yahweh	to Yahweh
your God	your God

ULT	UST
at Gilgal	once we got here to Gilgal

1 Samuel 15:22

ULT	UST
And Samuel said, "{Is} the delight of Yahweh in burnt offerings and sacrifices as in listening to the voice of Yahweh? Behold, listening {is} better than sacrifice, to pay attention than the fat of rams.	*But Samuel replied, "It pleases Yahweh more when people do what he tells them to do than when they completely burn animals as sacrifices to him and offer him other kinds of sacrifices. It is much better to obey Yahweh than to offer sacrifices to him. It is better to pay attention to what he says {and do it} than to burn the fat of rams as a sacrifice to him.*

ULT { … Is} the delight of Yahweh in burnt offerings and sacrifices as in listening to the voice of Yahweh

UST It pleases Yahweh more when people do what he tells them to do than when they completely burn animals as sacrifices to him and offer him other kinds of sacrifices
(הַחֵפֶץ לַיהוָה בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל יְהוָה)

Samuel 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: [Is the delight of Yahweh as much in burnt offerings and sacrifices as in listening to the voice of Yahweh?]

Support Reference: Ellipsis

ULT { … Is} the delight of Yahweh in burnt offerings and sacrifices as in listening to the voice of Yahweh

UST It pleases Yahweh more when people do what he tells them to do than when they completely burn animals as sacrifices to him and offer him other kinds of sacrifices
(הַחֵפֶץ לַיהוָה בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל יְהוָה)

Samuel is using the question form for emphasis. If speakers of your language would not use the question form for that purpose, you could translate this as an exclamation. Alternate translation: [Yahweh does not delight so much in burnt offerings and sacrifices as in listening to the voice of Yahweh!]

Support Reference: Rhetorical Question

> ULT **as in listening to the voice of Yahweh**
> UST Yahweh … when people do what … tells them to do
> (לַיהוָה & כִּשְׁמַע בְּקוֹל)

See how you translated the expression **listen to the voice** in 15:1. Alternate translation: [as in people obeying him]

Support Reference: Metonymy

> ULT **listening {is} better than sacrifice, to pay attention than the fat of rams**
> UST It is … better to obey Yahweh than to offer sacrifices to him. It is better to pay attention to what he says {and do it} than to burn the fat of rams as a sacrifice to him
> (שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב מֵחֶלֶב אֵילִים)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Samuel is speaking poetically here, and Hebrew poetry was based on this kind of repetition. It would be good to show this to your readers by including both phrases in your translation rather than combining them. 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: [listening is better than sacrifice, indeed, to pay attention is better than the fat of rams]

Support Reference: Parallelism

> ULT **to pay attention**
> UST to pay attention to what he says {and do it}
> (לְהַקְשִׁיב)

Samuel is using the term **pay attention** to represent obedience. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to comply]

Support Reference: Metonymy

ULT than the fat of rams
UST than to burn the fat of rams as a sacrifice to him
(מֵחֵלֶב אֵילִים)

Samuel 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: [than burning the fat of rams on the altar to please Yahweh]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
{Is} the delight of	It pleases … more
Yahweh	he
in burnt offerings	than when they completely burn animals as sacrifices to him
and sacrifices	and offer him other kinds of sacrifices
Yahweh	Yahweh
{is} better	It is … better … It is better
than sacrifice	than to offer sacrifices to him
rams	of rams

1 Samuel 15:23

ULT	UST
For rebellion {is} the sin of divination, and to insist {is} iniquity and teraphim. Because you have rejected the word of Yahweh, he has rejected you from {being} king."	*To rebel against God is as sinful as doing sorcery, and stubbornly resisting his correction is as sinful as worshiping idols. You have disobeyed what Yahweh told you to do, and as a result, he has decided that you will no longer be king."*

ULT **For**
(כִּי)

Here the word **For** provides not a reason but a further explanation. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

ULT **rebellion {is} the sin of divination, and to insist {is} iniquity and teraphim**
UST To rebel against God is as sinful as doing sorcery, and stubbornly resisting his correction is as sinful as worshiping idols
(חַטַּאת־קֶסֶם מָרִי וְאָוֶן וּתְרָפִים הַפְצֵר)

Samuel is speaking as if **rebellion** and stubborn insistence were actually the same things as **divination** and **teraphim**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [rebellion is like the sin of divination, and to insist is like iniquity and teraphim] or [rebellion is as bad as the sin of divination, and to insist is as bad as iniquity and teraphim]

Support Reference: Metaphor

ULT **and to insist {is} iniquity**
UST and stubbornly resisting his correction is as sinful as
(וְאָוֶן & הַפְצֵר)

Samuel 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 to insist that you are right when Yahweh has said that you are wrong]

Support Reference: Ellipsis

> ULT **and to insist {is} iniquity and teraphim**
> UST and stubbornly resisting his correction is as sinful as worshiping idols
> (וְאָוֶן וּתְרָפִים הַפְצֵר)

The term **teraphim** describes idols that people in this culture 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: [and to insist is iniquity and household idols]

Support Reference: Translate Unknowns

> ULT **and to insist {is} iniquity and teraphim**
> UST and stubbornly resisting his correction is as sinful as worshiping idols
> (וְאָוֶן וּתְרָפִים הַפְצֵר)

This phrase expresses a single idea by using two words connected with **and**. The word **teraphim** tells what kind of **iniquity** this is. Alternate translation: [and to insist is the iniquity of worshiping idols] or [and to insist is the sin of idolatry]

Support Reference: Hendiadys

> ULT **the word of Yahweh**
> UST what Yahweh told you to do
> (אֶת־דְּבַר יְהוָֹה)

Samuel is using the term **word** to represent what Yahweh commanded by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the command of Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rebellion	To rebel against God
{is} the sin of	is as sinful as
divination	doing sorcery
and … {is} iniquity	is as sinful as
and teraphim	worshiping idols
you have rejected	You have disobeyed
the word of Yahweh	what Yahweh told you to do
he has rejected you	he has decided that … no longer
from {being} king	you will … be king

1 Samuel 15:24

ULT	UST
And Saul said to Samuel, "I have sinned. For I have crossed over the mouth of Yahweh and your words, because I feared the people and listened to their voice.	*Then Saul said to Samuel, "I admit that I have sinned. I disobeyed what you told me Yahweh had commanded. I did that because I was afraid of what the soldiers would do to me if I did not give them what they wanted.*

ULT **I have sinned. For I have crossed over the mouth of Yahweh and your words, because I feared the people and listened to their voice**

UST I admit that I have sinned. I disobeyed what you told me Yahweh had commanded. I did that because I was afraid of what the soldiers would do to me if I did not give them what they wanted

(חָטָאתִי כִּי־עָבַרְתִּי אֶת־פִּי־יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יָרֵאתִי אֶת־הָעָם וָאֶשְׁמַע בְּקוֹלָם)

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 I feared the people and listened to their voice, I have crossed over the mouth of Yahweh and your words, and so I have sinned]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I have crossed over**

UST I disobeyed

(עָבַרְתִּי)

Saul is speaking as if Yahweh's commands were a boundary that he had physically **crossed**. Your language may have a comparable expression that you could use in your translation. You could also use plain language. Alternate translation: [I have gone beyond] or [I have disobeyed]

Support Reference: Metaphor

> ULT **the mouth of Yahweh and your words**
> UST what you told me Yahweh had commanded
> (אֶת־פִּי־יְהוָה וְאֶת־דְּבָרֶיךָ)

Saul is using the terms **mouth** and **words** to represent what Yahweh commanded by using his mouth, which Samuel relayed by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [what Yahweh told me to do and what you said I should do]

Support Reference: Metonymy

> ULT **and listened to their voice**
> UST if I did not give them what they wanted
> (וְאֶשְׁמַע בְּקוֹלָם)

See how you translated the similar expression in 15:1. Alternate translation: [and did what they urged me to do]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Samuel	Samuel
I have sinned	I admit that I have sinned
Yahweh	Yahweh
I feared	I was afraid of

1 Samuel 15:25

ULT	UST
But now, please take away my sin and return with me so I may worship Yahweh."	*But please forgive me for sinning. Come back with me {and sacrifice some of these animals yourself} so that I can worship Yahweh."*

ULT **take away my sin**
UST forgive me for sinning
(עָשָׂא & אֶת־חַטָּאתִי)

Saul is speaking as if **sin** were an object that could be physically removed. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [pardon my sin] or [ask Yahweh to forgive my sin]

Support Reference: Metaphor

ULT **and return with me so I may worship Yahweh**
UST Come back with me {and sacrifice some of these animals yourself} so that I can worship Yahweh
(וְשׁוּב עִמִּי וְאֶשְׁתַּחֲוֶה לַיהוָה)

Saul seems to be asking Samuel to sacrifice some of the plundered animals himself in order to lead him and his soldiers in **worship**. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do that.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	please
my sin	me for sinning
so I may worship	{and sacrifice some of these animals yourself} so that I can worship
Yahweh	Yahweh

1 Samuel 15:26

ULT	UST
But Samuel said to Saul, "I will not return with you. For you have rejected the word of Yahweh, so Yahweh has rejected you from {being} king over Israel."	*But Samuel replied, "No, I will not go back with you. You have chosen to disobey what Yahweh commanded you to do. So he has decided that you will no longer be the king of Israel."*

ULT **I will not return with you. For you have rejected the word of Yahweh, so Yahweh has rejected you from {being} king over Israel**

UST No, I will not go back with you. You have chosen to disobey what Yahweh commanded you to do. So he has decided that you will no longer be the king of Israel

(לֹא אָשׁוּב עִמָּךְ כִּי מָאַסְתָּה אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ יְהוָה מִהְיוֹת מֶלֶךְ עַל־יִשְׂרָאֵל)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because you have rejected the word of Yahweh, Yahweh has rejected you from being king over Israel, so I will not return with you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the word of Yahweh**

UST what Yahweh commanded you to do

(אֶת־דְּבַר יְהוָה)

See how you translated this expression in 15:23. Alternate translation: [the command of Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	But … replied
you have rejected	You have chosen to disobey
the word of Yahweh	what Yahweh commanded you to do
Yahweh	he
so … has rejected you	So … has decided that you
king	the king
Israel	Israel

1 Samuel 15:27

ULT	UST
And Samuel turned to go, but he seized the edge of his robe, and it was torn.	*Then Samuel turned to leave, Saul tried to stop him by grabbing the edge of his robe, and when he did that, he tore off a piece of it.*

ULT but he seized the edge of his robe
UST Saul tried to stop him by grabbing the edge of his robe
(וַיַּחֲזֵק בִּכְנַף־מְעִילוֹ)

The pronoun **he** refers to Saul, while the pronoun **his** refers to Samuel. It may be helpful to clarify this for your readers. Alternate translation: [but Saul seized the edge of Samuel's robe]

Support Reference: Pronouns — When to Use Them

ULT and it was torn
UST and when he did that, he tore off a piece of it
(וַיִּקָּרַע)

The expression **was torn** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and the robe tore] or [and Saul tore it]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
but he seized	Saul tried to stop him by grabbing
his robe	his robe

1 Samuel 15:28

ULT	UST
And Samuel said to him, "Yahweh has torn the kingdom of Israel from upon you today, and he has given it to your fellow, {one} better than you.	*Samuel said to him, "{You have taken this piece away from my robe, and in the same way,} Yahweh has now taken the kingship of Israel away from you. He is going to make another Israelite king instead of you. That other Israelite is a better man than you are.*

ULT **Yahweh has torn the kingdom of Israel from upon you today, and he has given it to your fellow**
UST {You have taken this piece away from my robe, and in the same way,} Yahweh has now taken the kingship of Israel away from you. He is going to make another Israelite king instead of you. That other Israelite
(קָרַע יְהוָה אֶת־מַמְלְכוּת יִשְׂרָאֵל מֵעָלֶיךָ הַיּוֹם וּנְתָנָהּ לְרֵעֲךָ)

Samuel is using the past tense to describe something that is going to happen in the future in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [Yahweh has decided today to tear the kingdom of Israel from upon you, and he is going to give it to your fellow]

Support Reference: Predictive Past

ULT **Yahweh has torn the kingdom of Israel from upon you**
UST {You have taken this piece away from my robe, and in the same way,} Yahweh has … taken the kingship of Israel away from you
(קָרַע יְהוָה אֶת־מַמְלְכוּת יִשְׂרָאֵל מֵעָלֶיךָ)

Samuel is speaking as if the kingdom were a garment that could be **torn** away from Saul. Your language may have a comparable expression that you could use in your translation. You could also use plain language. Alternate translation: [Yahweh has taken the kingdom of Israel away from you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Yahweh	Yahweh
the kingdom of Israel	the kingship of Israel
today	now
to your fellow	another Israelite … That other Israelite

ULT	UST
{one} better	is a better man

1 Samuel 15:29

ULT	UST
For indeed the Glory of Israel does not lie and does not change his mind. For he {is} not a man, to change his mind."	*You can be sure of this because when the glorious God whom the Israelite people worship says something, he means it and he will not change his mind about it. Humans sometimes change their minds, but God does not do that, because he is not a human."*

ULT **the Glory of Israel**
UST the glorious God whom the Israelite people worship
(נֵצַח יִשְׂרָאֵל)

Samuel is using the term that the ULT translates as **Glory** to represent God. See the discussion of this term in the Introduction to this chapter. Alternate translation: [the glorious God of Israel] or [the unchanging God of Israel]

Support Reference: Metonymy

ULT **For indeed**
UST You can be sure of this because
(וְגַם)

Here the word **For** provides not a reason but a further explanation. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Glory of	the glorious God
Israel	whom the Israelite people worship
does … lie	when … says something, he means it
does … change his mind	he will … change his mind about it
to change his mind	Humans sometimes change their minds

1 Samuel 15:30

ULT	UST
And he said, "I have sinned! Now please honor me before the elders of my people and before Israel, and return with me so I may worship Yahweh your God."	*{Then Saul pleaded with Samuel further.} He said, "I admit that I have sinned. But please honor me in front of the Israelite leaders and people by coming with me so that I can worship Yahweh your God."*

ULT **And he said**
UST {Then Saul pleaded with Samuel further.} He said
(וַיֹּאמֶר)

The pronoun **he** refers to Saul. It may be helpful to clarify this for your readers. Alternate translation: [And Saul said]

Support Reference: Pronouns — When to Use Them

ULT **honor me before the elders of my people and before Israel, and return with me so I may worship Yahweh your God**
UST honor me in front of the Israelite leaders and people by coming with me so that I can worship Yahweh your God
(כַּבְּדֵנִי נָ֣א זִקְנֵי־עַמִּ֗י וְנֶ֙גֶד יִשְׂרָאֵ֔ל וְשׁ֥וּב עִמִּ֖י וְהִשְׁתַּחֲוִיתִ֣י לַיהוָ֔ה אֱלֹהֶֽיךָ׃ & כַּבְּדֵנִי)

Saul is describing something in the second clause that will have the result he describes in the first clause. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: [honor me before the elders of my people and before Israel by returning with me so I may worship Yahweh your God]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Israel**
UST people
(יִשְׂרָאֵל)

Saul is using the name of the ancestor of his people group to represent the people group itself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the other Israelites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I have sinned	I admit that I have sinned
please	please

ULT	UST
honor me	honor me
the elders of	the … leaders
Israel	people
so I may worship	so that I can worship
Yahweh	Yahweh
your God	your God

1 Samuel 15:31

ULT	UST
So Samuel returned behind Saul, and Saul worshiped Yahweh.	*So Samuel finally agreed to do that. They went together back to where the people were, and Saul worshiped Yahweh there.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	together
Saul	together
Saul	Saul
and … worshiped	and … worshiped … there
Yahweh	Yahweh

1 Samuel 15:32

ULT	UST
And Samuel said, "Bring Agag, the king of Amalek, to me." And Agag went to him {in} bonds. And Agag said, "Surely the bitterness of death has turned aside."	*Then Samuel said, "Bring the Amalekite king Agag to me." So they brought Agag to him. They had tied him up as a prisoner. Agag was thinking, "{Now that Samuel is here,} I am sure that the Israelites are not going to execute me painfully."*

ULT **And Agag went**
UST So they brought Agag
(וַיֵּלֶךְ & אֲגַג)

In this context, your language might say "came" instead of **went**. Alternate translation: [And Agag came]

Support Reference: Go and Come

ULT **{in} bonds**
UST They had tied him up as a prisoner
(מַעֲדַנּוֹת)

The term that the ULT translates as **{in} bonds** could describe: (1) how the Israelites had bound Agag as a prisoner. Alternate translation: [tied up]; (2) the attitude of Agag, which interpreters understand in various ways. Alternate translation: [cheerfully] or [confidently] or [hesitantly] or [trembling]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the bitterness of death**
UST the Israelites are … going to execute me painfully
(מַר־הַמָּוֶת)

Agag is using this possessive form to describe death as something that has **bitterness** associated with it. If it would be helpful in your language, you could translate this with a different expression that does not use a possessive form. Alternate translation: [the bitter experience that is death]

Support Reference: Possession

ULT **has turned aside**
UST not
(סָר)

Agag is speaking as if death were a traveler who had **turned aside** from his path. Your language may have a comparable expression that you could use in your translation. You could also use plain language. Alternate translation: [is no longer something I need to be concerned about]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
the king of	the … king
Amalek	Amalekite
{in} bonds	They had tied him up as a prisoner

1 Samuel 15:33

ULT	UST
But Samuel said, "Just as your sword has made women childless, so your mother will be childless among women." And Samuel hacked Agag to pieces to the face of Yahweh at Gilgal.	*But Samuel said to him, "You have led armies that have killed the sons of many women with their swords. So now your mother will no longer have a son as other women do." Then Samuel chopped Agag into pieces with his sword. He did that at Gilgal, where the Israelites worshiped Yahweh.*

ULT your sword has made women childless
UST You have led armies that have killed the sons of many women with their swords
(שִׁכְּלָה נָשִׁים חַרְבֶּךָ)

Samuel is speaking of Agag's **sword** as if it were a living thing that could have **made women childless** by itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you have killed the children of many women with your sword]

Support Reference: Personification

ULT your sword has made women childless
UST You have led armies that have killed the sons of many women with their swords
(שִׁכְּלָה נָשִׁים חַרְבֶּךָ)

Samuel is using the **sword** of one of the Amalekites, their king and commander Agag, to represent all of them in the act of killing people with their swords. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with your swords, you and the Amalekites you have commanded have made women childless]

Support Reference: Synecdoche

ULT to the face of Yahweh
UST where the Israelites worshiped Yahweh
(לִפְנֵי יְהוָה)

Samuel is using the term **face** to represent presence. 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel

ULT	UST
your sword	You have led armies that … with their swords
Samuel	Samuel
of Yahweh	Yahweh
at Gilgal	He did that at Gilgal

1 Samuel 15:34

ULT	UST
Then Samuel went to Ramah, and Saul went up to his house {at} Gibeah of Saul.	*Then Samuel left there and returned to his home in Ramah, and Saul went to his home in Gibeah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
to Ramah	his home in Ramah
and Saul	and Saul
his house	to his home in
{at} Gibeah of	Gibeah
Saul	Gibeah

1 Samuel 15:35

ULT	UST
And Samuel did not resume to see Saul up to the day of his death, but Samuel mourned for Saul. And Yahweh regretted that he had made Saul reign over Israel.	*Samuel never saw Saul again for as long as he lived. He remained very sad that Saul had not been a good king. And Yahweh regretted that he had appointed Saul to be the king of Israel.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	Saul
the day of	for as long as
Samuel	He
mourned	remained very sad
Saul	Saul
And Yahweh	And Yahweh
Saul	Saul
he had made … reign	he had appointed … to be the king
Israel	Israel

1 Samuel 16

1 Samuel 16 Chapter Introduction

Structure and Formatting

This chapter begins the part of the book that describes how David became king (chapters 16–31). Several years passed between the time when Samuel anointed David, as this chapter describes, and the time when David finally became king. In the meantime, Saul continued to reign. So this part of the book also continues to describe what Saul did as king.

Religious and Cultural Concepts in This Chapter

Did Yahweh tell Samuel to lie?

In 16:1, Yahweh tells Samuel to go to Bethlehem and anoint one of Jesse's sons to be the next king. Samuel replies in 16:2 that if Saul hears about this, he will kill him. Yahweh tells Samuel in 16:3 that he should tell the people of Bethlehem, "I have come to sacrifice to Yahweh." Was Yahweh telling Samuel to lie by saying that he had come for one reason when he had really come for a different reason?

Yahweh is actually telling Samuel not to say anything more than he needs to. As the author explains in 7:16, Samuel would regularly go about the Israelite cities and towns in his role as a judge. As 9:13 shows, Samuel would also offer sacrifices and invite people to join him in eating the meat of those animals as a feast in order to thank and honor Yahweh and to enjoy fellowship together. So Samuel could have gone to Bethlehem anyway as part of his regular duties, and his trip there actually did involve holding a feast for the elders of the town. But it also included a private visit with Jesse's family, during which he anointed David. So Yahweh was not telling him to lie, he was advising him, for his own safety, to keep the private part of his visit private.

Why did the elders of Bethlehem tremble with fear when Samuel arrived?

The author says in 16:4 that when Samuel arrived in Bethlehem, "the elders of the city trembled to meet him." The author does not state specifically why the elders were afraid.

One possibility is that they thought that someone in their town, or the whole town collectively, had done something wrong and that Samuel had come to denounce them and declare that Yahweh was going to punish them. Another possibility is that the elders of Bethlehem knew that Samuel had had a bitter dispute with Saul and was no longer seeing him in person, as 15:35 states. They may have been very leery about potentially being drawn into this dispute between their longtime judge and the man who was now their king. However, since the author does not say specifically why the elders were afraid, we recommend that you do not suggest a reason in the text of your translation. In this case, say no more than the biblical text does.

Translation Issues in This Chapter

Did Yahweh send a “bad” spirit or an “evil” spirit to Saul?

The author relates in 16:13–14 that when Samuel anointed David, the Spirit of Yahweh rushed upon David, but the Spirit of Yahweh turned away from Saul and instead a “bad” spirit from Yahweh terrified him. Some versions of the Bible translate this as an “evil” spirit. The Hebrew term can have either meaning, depending on the context. The term should be understood to mean “bad” in this context. The Bible as a whole makes clear that God does not use evil means to accomplish his purposes. Moreover, the term “bad” may describe the effects of this spirit rather than its character. The spirit made Saul feel bad, and this may be because it made him mindful of how he had willfully disobeyed Yahweh and forfeited the kingship. Saul may have been terrified of how Yahweh would fulfill the judgment that Samuel had pronounced against him: “Yahweh has torn the kingdom of Israel from upon you today, and he has given it to your fellow, one better than you.”

1 Samuel 16:1

ULT	UST
And Yahweh said to Samuel, "Until when will you be mourning for Saul, since I myself have rejected him from {being} king over Israel? Fill your horn {with} oil and go. I am sending you to Jesse the Bethlehemite, for I have seen among his sons a king for me."	*Finally, Yahweh said to Samuel, "You know that I have decided not to allow Saul to continue to be the king of Israel. So you should not keep feeling sad for him. I have recognized that one of the sons of the man whose name is Jesse who lives in the town of Bethlehem will make a good king. So I am sending you there {to pour oil on the head of that son to show this}. Now put some olive oil in a small container and go there."*

ULT **Until when will you be mourning for Saul, since I myself have rejected him from {being} king over Israel**
UST You know that I have decided not to allow Saul to continue to be the king of Israel. So you should not keep feeling sad for him
(עַד־מָתַי֙ אַתָּ֣ה מִתְאַבֵּ֔ל אֶל־שָׁא֑וּל וַאֲנִ֣י מְאַסְתִּ֔יו מִמְּלֹ֖ךְ עַל־יִשְׂרָאֵ֑ל)

Yahweh is using the question form for emphasis. If speakers of your language would not use the question form for that purpose, you could translate this as a statement. Alternate translation: [You should not continue to mourn for Saul, since I myself have rejected him from being king over Israel.]

Support Reference: Rhetorical Question

ULT **Until when will you be mourning for Saul, since I myself have rejected him from {being} king over Israel**
UST You know that I have decided not to allow Saul to continue to be the king of Israel. So you should not keep feeling sad for him
(עַד־מָתַי֙ אַתָּ֣ה מִתְאַבֵּ֔ל אֶל־שָׁא֑וּל וַאֲנִ֣י מְאַסְתִּ֔יו מִמְּלֹ֖ךְ עַל־יִשְׂרָאֵ֑ל)

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 myself have rejected Saul from being king over Israel, you should not continue to mourn for him.]

Support Reference: Connect — Reason-and-Result Relationship

ULT Fill your horn {with} oil
UST Now put some olive oil in a small container
(מַלֵּא קַרְנְךָ שָׁמֶן)

Yahweh assumes that Samuel will know that he is to use this oil to anoint a new king. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Fill your horn with oil so that you can anoint a new king]

Support Reference: Assumed Knowledge and Implicit Information

ULT I am sending you to Jesse the Bethlehemite, for I have seen among his sons a king for me
UST I have recognized that one of the sons of the man whose name is Jesse who lives in the town of Bethlehem will make a good king. So I am sending you there {to pour oil on the head of that son to show this}
(אֶשְׁלָחֲךָ אֶל־יִשַׁי בֵּית־הַלַּחְמִי כִּי־רָאִיתִי בְּבָנָיו לִי מֶלֶךְ)

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 I have seen among the sons of Jesse the Bethlehemite a king for me, I am sending you to him]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Samuel	Samuel
will … be mourning	feeling sad
Saul	him
I … have rejected him	have decided not to allow Saul to continue
from {being} king	to be the king
Israel	Israel
your horn	in a small container
{with} oil	some olive oil
Jesse	the man whose name is Jesse
the Bethlehemite	who lives in the town of Bethlehem
a king	will make … king

1 Samuel 16:2

ULT	UST
But Samuel said, "How shall I go? If Saul hears, then he will kill me." So Yahweh said, "Take a heifer of cattle in your hand and say, 'I have come to sacrifice to Yahweh.'	*But Samuel said, "I am afraid to go. If Saul hears that I have appointed someone else to be king, he will kill me." Yahweh answered, "Take with you a female cow that has not yet given birth, and tell the people of Bethlehem that you have come to offer it as a sacrifice to me.*

ULT **How shall I go**
UST I am afraid to go
(אֵיךְ אֵלֵךְ)

Samuel is using the question form for emphasis. If speakers of your language would not use the question form for that purpose, you could translate this as an exclamation. Alternate translation: [I cannot go!]

Support Reference: Rhetorical Question

ULT **If Saul hears**
UST If Saul hears that I have appointed someone else to be king
(וְשָׁמַע שָׁאוּל)

Samuel is not stating his full meaning explicitly, but it is clear from the context. You could indicate it explicitly in your translation if that would be helpful to your readers. Alternate translation: [If Saul hears that I have gone to anoint a different king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in your hand**
UST Take
(בְּיָדֶךָ)

Yahweh is using one part of Samuel, his **hand**, to mean all of him in the act of bringing something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with you]

Support Reference: Synecdoche

ULT **and say, 'I have come to sacrifice to Yahweh**
UST and tell the people of Bethlehem that you have come to offer it as a sacrifice to me
(וְאָמַרְתָּ לִזְבֹּחַ לַיהוָה בָּאתִי)

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 say that you have come to sacrifice to Yahweh]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	Saul
then he will kill me	he will kill me
Yahweh	Yahweh
a heifer of	female … that has not yet given birth
cattle	a … cow
to sacrifice	to offer it as a sacrifice
to Yahweh	to me

1 Samuel 16:3

ULT	UST
And invite Jesse to the sacrifice, and I myself will make you know what you shall do. And you shall anoint for me whom I say to you.”	*Invite Jesse to come to the sacrifice. {When he comes,} I will show you what to do. I will tell you which of his sons I have chosen to be the king, and I want you to pour the olive oil on his head {to indicate that I have chosen him to be the king}.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesse	Jesse
to the sacrifice	to come to the sacrifice
I … will make you know	will show you
And you shall anoint	and I want you to pour the olive oil on his head

1 Samuel 16:4

ULT	UST
And Samuel did what Yahweh had spoken, and he came to Bethlehem. And the elders of the city trembled to meet him, and they said, "{Is} your coming {in} peace?"	*Samuel did what Yahweh told him to do. He went to Bethlehem. When the town leaders saw him coming, they were very afraid. One of them asked him, "Have you come here to speak peacefully with us?"*

ULT And the elders of the city trembled
UST the town leaders … they were very afraid
(וַיֶּחֶרְדּוּ זִקְנֵי הָעִיר)

The author means that the elders of Bethlehem **trembled** with fear when they saw Samuel coming. See the discussion in the Introduction to this chapter of why they may have done so. Alternate translation: [And the elders of the city trembled with fear]

Support Reference: Assumed Knowledge and Implicit Information

ULT {Is} your coming {in} peace
UST Have you come here to speak peacefully with us
(שָׁלֹם בּוֹאֶךָ)

If your language does not use an abstract noun for the idea of **coming**, you could express the same idea in another way. Alternate translation: [Have you come here peaceably] or [Is this a friendly visit]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Yahweh	Yahweh
to Bethlehem	to Bethlehem
the elders of	the … leaders
And … trembled	they were very afraid
{in} peace	to speak peacefully with us

1 Samuel 16:5

ULT	UST
And he said, "{In} peace. I have come to sacrifice to Yahweh. Consecrate yourselves and come with me to the sacrifice." And he consecrated Jesse and his sons, and he invited them to the sacrifice.	*Samuel replied, "Yes. I have come peacefully, to make a sacrifice to Yahweh. {Wash your bodies and your clothes in order to} devote yourselves to Yahweh in a special way, and then come with me to where we will offer this cow as a sacrifice." Then Samuel invited Jesse and his sons to come to the sacrifice as well, and he helped them prepare themselves to participate.*

ULT **{In} peace**
UST Yes … peacefully
(שָׁלוֹם)

Samuel 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 in peace]

Support Reference: Ellipsis

ULT **And he consecrated Jesse and his sons, and he invited them to the sacrifice**
UST Then Samuel invited Jesse and his sons to come to the sacrifice as well, and he helped them prepare themselves to participate
(וַיְקַדֵּשׁ אֶת־יִשַׁי וְאֶת־בָּנָיו וַיִּקְרָא לָהֶם לַזָּבַח)

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: [And he invited Jesse and his sons to the sacrifice, and he consecrated them]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{In} peace	Yes … peacefully
to sacrifice	to make a sacrifice
to Yahweh	to Yahweh
Consecrate yourselves	{Wash your bodies and your clothes in order to} devote yourselves to Yahweh in a special way
to the sacrifice	to where we will offer this cow as a sacrifice
And he consecrated	and he helped … prepare themselves to participate
Jesse	Jesse

ULT	UST
to the sacrifice	to come to the sacrifice as well

1 Samuel 16:6

ULT	UST
And it happened, in their coming, that he saw Eliab and said, "Surely his anointed one {is} before Yahweh."	*When Jesse and his sons arrived at the place where Samuel was going to offer the sacrifice, Samuel looked at {Jesse's oldest son} Eliab, and thought, "This must be the man whom Yahweh wants me to anoint as the next king!"*

ULT **And it happened**
UST When
(וַיְהִ֗י)

See how you translated this phrase in 1:12. Here the author is using it to introduce a new development in this episode. Use a word, phrase, or other method in your language that is natural for introducing a new development.

Support Reference: Introduction of a New Event

ULT **in their coming, that he saw**
UST Jesse and his sons arrived at the place where Samuel was going to offer the sacrifice, Samuel looked at
(בְּבוֹאָ֣ם וַיַּ֔רְא)

The pronoun **their** refers to Jesse and his sons, while the pronoun **he** refers to Samuel. It may be helpful to clarify this for your readers. Alternate translation: [when Jesse and his sons arrived, that Samuel saw]

Support Reference: Pronouns — When to Use Them

ULT **his anointed one**
UST me to anoint as the next king
(מְשִׁיחֹ֖ו)

Samuel is using the past tense to describe something that is going to happen in the future. He is doing this because he believes that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [the one I will anoint for him]

Support Reference: Predictive Past

> ULT **{is} before Yahweh**
> UST the man whom Yahweh wants
> (נֶגֶד יְהוָה)

Samuel is using the expression **before Yahweh** to represent in his presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [is here in Yahweh's presence]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his anointed one	me to anoint as the next king
Yahweh	Yahweh

1 Samuel 16:7

ULT	UST
But Yahweh said to Samuel, "Do not look on his appearance or on the height of his stature, for I have rejected him. For not what man sees, for man looks at the eyes, but Yahweh looks at the heart."	*But Yahweh said to Samuel, "Yes, Eliab is handsome and very tall, but this should not impress you, since he is not the one I have chosen. I do not evaluate people as humans do. Humans evaluate people by their appearances, but I evaluate people by their character."*

ULT **Do not look on his appearance or on the height of his stature, for I have rejected him**
UST Yes, Eliab is handsome and very tall, but this should not impress you, since he is not the one I have chosen
(אַל־תַּבֵּט אֶל־מַרְאֵהוּ וְאֶל־גְּבַהּ קוֹמָתוֹ כִּי מְאַסְתִּיהוּ)

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 rejected him, do not look on his appearance or on the height of his stature]

Support Reference: Connect — Reason-and-Result Relationship

ULT **or on the height of his stature**
UST and very tall
(וְאֶל־גְּבַהּ קוֹמָתוֹ)

It might seem that the expression **the height of his stature** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [or on his great height]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **I have rejected him**
UST he is not the one I have chosen
(מְאַסְתִּיהוּ)

Yahweh does not mean that he has previously considered Eliab and **rejected** him. Instead, he means that he has not chosen Eliab, as he says about the other sons in 16:8–10. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: [I have not chosen him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not what man sees**
UST I do not evaluate people as humans do
(לֹא אֲשֶׁר יִרְאֶה הָאָדָם)

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: [I do not see what man sees] or [I do not look at things the way humans do]

Support Reference: Ellipsis

ULT **for man looks**
UST Humans evaluate people
(כִּי הָאָדָם יִרְאֶה)

Here the word **for** provides not a reason but an explanation. Alternate translation: [Specifically, man looks]

Support Reference: Connecting Words and Phrases

ULT **at the eyes**
UST by their appearances
(לַעֵינַיִם)

Yahweh is using the term **eyes** to represent what eyes can see. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at what the eyes can see] or [at the outward appearance]

Support Reference: Metonymy

ULT **at the heart**
UST by their character
(לַלֵּבָב)

Yahweh is speaking as if a person's character were their physical **heart**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [at a person's character]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Samuel	Samuel
I have rejected him	he is not the one I have chosen

ULT	UST
but Yahweh	but I

1 Samuel 16:8

ULT	UST
Then Jesse called for Abinadab and made him pass over to the face of Samuel, but he said, "Yahweh has also not chosen this {one}."	*Then Jesse told {his next oldest son} Abinadab to come and walk past Samuel. But {when he did that,} Samuel said, "Yahweh has not chosen this one, either."*

ULT to the face of Samuel
UST past Samuel
(לִפְנֵי שְׁמוּאֵל)

See how you translated the term **face** in 2:11. Alternate translation: [in front of Samuel]

Support Reference: Metonymy

ULT but he said
UST But {when he did that,} Samuel said
(וַיֹּאמֶר)

The pronoun **he** refers to Samuel. It may be helpful to clarify this for your readers. Alternate translation: [but Samuel said]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesse	Jesse
Then … called	Then … told
Samuel	Samuel
Yahweh	Yahweh
has … chosen	has … chosen

1 Samuel 16:9

ULT	UST
Then Jesse made Shammah pass over, but he said, "Yahweh has also not chosen this {one}."	*Then Jesse told {his next oldest son} Shammah to come and walk past Samuel. But {when he did that,} Samuel said, "Yahweh has not chosen this one, either."*

ULT Then Jesse made Shammah pass over

UST Then Jesse told {his next oldest son} Shammah to come and walk past Samuel
(וַיַּעֲבֵר יִשַׁי שַׁמָּה)

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 Jesse called for his next son, Shammah, and made him pass over in front of Samuel]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesse	Jesse
Yahweh	Yahweh
has … chosen	has … chosen

1 Samuel 16:10

ULT	UST
And Jesse made seven of his sons pass over to the face of Samuel, but Samuel said to Jesse, "Yahweh has not chosen among these."	*Similarly, Jesse told the other four of his sons who were present to come and walk past Samuel. But Samuel said to Jesse, "Yahweh has not chosen any of these sons of yours."*

ULT seven of his sons

UST the other four of his sons who were present

(שִׁבְעַת בָּנָיו)

The author means that this was a total of seven sons. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [a total of seven of his sons]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesse	Jesse
Samuel	Samuel
Samuel	Samuel
Jesse	Jesse
Yahweh	Yahweh
has … chosen	has … chosen

1 Samuel 16:11

ULT	UST
So Samuel said to Jesse, "Are your young men complete?" And he said, "The youngest still remains, but behold, he is tending among the flock." And Samuel said to Jesse, "Send and get him, for we will not go around until he comes here."	*Then Samuel asked Jesse, "Are these all of your sons?" Jesse replied, "My youngest son is not here. That is because he is out in the pasture taking care of the sheep." Samuel told Jesse, "We will only sit down to eat once he has joined us. So send someone to bring him here."*

ULT **but behold**
UST That is because
(וְהִנֵּה)

See how you translated the term **behold** in 2:31. Alternate translation: [but this is the situation]

Support Reference: Metaphor

ULT **Send and get him, for we will not go around until he comes here**
UST We will only sit down to eat once he has joined us. So send someone to bring him here
(שְׁלָחֵה וְקָחֻנוּ כִּי לֹא־נָסֹב עַד־בֹּאוֹ פֹּה)

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 will not go around until he comes here, send and get him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **we will not go around**
UST We will only sit down to eat
(לֹא־נָסֹב)

Samuel means that they will not **go around** the table to sit down to eat. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [we will not go around the table] or [we will not sit down to eat]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Jesse	asked
among the flock	the sheep
Samuel	Samuel

ULT	UST
Jesse	Jesse

1 Samuel 16:12

ULT	UST
So he sent and brought him. Now he {was} ruddy, with beautiful eyes and a good appearance. And Yahweh said, "Arise, anoint him, for this {is} he."	*So Jesse sent someone to get David and bring him there. When David arrived, Samuel saw that he was a healthy, handsome young man with beautiful eyes. Then Yahweh said, "This is the one whom I have chosen. So anoint him to be king."*

ULT So he sent and brought him
UST So Jesse sent someone to get David and bring him there
(וַיִּשְׁלַח וַיְבִיאֵהוּ)

The first pronoun **he** refers to Jesse, while the second pronoun **him** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [So Jesse sent and brought David] or [So Jesse sent someone to bring David]

Support Reference: Pronouns — When to Use Them

ULT Now he {was} ruddy
UST When David arrived, Samuel saw that he was a healthy
(וְהוּא אַדְמוֹנִי)

The author is referring to the **ruddy** or reddish appearance of David's face to mean that David was evidently healthy. His face was swarthy from exposure to the outdoors, and he had good circulation because of his vigorous lifestyle. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Now he had a healthy glow about him]

Support Reference: Assumed Knowledge and Implicit Information

ULT Arise, anoint him, for this {is} he
UST This is the one whom I have chosen. So anoint him to be king
(קוּם מְשָׁחֵהוּ כִּי־זֶה 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: [Since this is he, arise, anoint him]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **Arise**
> UST anoint him to be king
> (קוּם)

Here Yahweh is using the term **Arise** to mean that he wants Samuel to take action. He does not mean merely that he wants Samuel to stand up from a sitting or reclining position. See how you translated the similar expressions in 1:9 and 13:15. Alternate translation: [Take action]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … good	handsome young man
Yahweh	Yahweh
anoint him	anoint him to be king

1 Samuel 16:13

ULT	UST
And Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of Yahweh rushed upon David from that day and onward. And Samuel arose and went to Ramah.	*So as David stood there with his {older} brothers around him, Samuel took the container of oil that he had brought and poured some of it on David's head {to indicate that Yahweh had chosen him to be the next king}. Immediately the Spirit of Yahweh began to influence David powerfully, and the Spirit continued to influence him from then on. {After they had shared a meal together with the meat from the heifer}, Samuel left and went back home to Ramah.*

ULT **his brothers**
UST his {older} brothers
(אֶחָיו)

Jesse makes clear in 16:11 that David is his youngest son, so these were David's older **brothers**. If your language marks that distinction, you may have an appropriate kinship term that you can use here in your translation.

Support Reference: Kinship

ULT **from that day and onward**
UST from then on
(מֵהַיּוֹם הַהוּא וָמָעְלָה)

The author is using the term **day** to represent a specific time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from that moment on]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
the horn of	took the container of … that he had brought
oil	oil
and anointed	and poured some of it … to indicate that Yahweh had chosen him to be the next king
the Spirit of	the Spirit of
Yahweh	Yahweh
David	David

ULT	UST
from … day	from then
Samuel	Samuel
to Ramah	home to Ramah

1 Samuel 16:14

ULT	UST
Now the Spirit of Yahweh turned from with Saul, and a bad spirit from with Yahweh terrified him.	*But Yahweh's Spirit no longer influenced Saul. Instead, Yahweh sent a troubling spirit that made Saul afraid.*

ULT **Now the Spirit of Yahweh turned from with Saul, and a bad spirit from with Yahweh terrified him**
UST But Yahweh's Spirit no longer influenced Saul. Instead, Yahweh sent a troubling spirit that made Saul afraid
(וְרוּחַ יְהוָה סָרָה מֵעִם שָׁאוּל וּבִעַתַּתּוּ רוּחַ־רָעָה מֵאֵת יְהוָה)

The author is introducing a new development in the story. Use a word, phrase, or other method here that is natural in your language for introducing a new development.

Support Reference: Introduction of a New Event

ULT **Now the Spirit of Yahweh turned from with Saul**
UST But Yahweh's Spirit no longer influenced Saul
(וְרוּחַ יְהוָה סָרָה מֵעִם שָׁאוּל)

The author is speaking as if the Spirit of Yahweh had physically **turned** away from Saul. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Now the Spirit of Yahweh stopped helping Saul]

Support Reference: Metaphor

ULT **and a bad spirit from with Yahweh terrified him**
UST Instead, Yahweh sent a troubling spirit that made Saul afraid
(וּבִעַתַּתּוּ רוּחַ־רָעָה מֵאֵת יְהוָה)

See the discussion of this phrase in the Introduction to this chapter.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and … terrified him**
UST Instead … that made Saul afraid
(וּבִעַתַּתּוּ)

The author means that this bad spirit came and terrified Saul. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and … came and terrified him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the Spirit of	But … Spirit
Yahweh	Yahweh’s
Saul	Saul
bad	troubling
a … spirit	a … spirit
Yahweh	Yahweh

1 Samuel 16:15

ULT	UST
And the servants of Saul said to him, "Behold, please, a bad spirit from God is terrifying you.	*His servants said to him, "It is evident that God has now sent a troubling spirit that is making you afraid.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	servants
Saul	His
please	It is evident that
bad	troubling
a … spirit from	has now sent a … spirit
God	God
is terrifying you	that is making you afraid

1 Samuel 16:16

ULT	UST
May our master please say to your servants to your face, ‘Seek a man knowing playing upon the lyre.’ And it will happen, when the bad spirit from God is upon you, that he will play by his hand, and it will be good for you.”	*So we suggest that you allow us, your servants here, to search for a man who plays the harp well. He can play the harp whenever that troubling spirit bothers you. Then you will calm down.”*

ULT **May our master please say to your servants**
UST So we suggest that you allow us, your servants
(יֹאמַר־נָא אֲדֹנֵינוּ עֲבָדֶיךָ)

The servants are humbly addressing Saul in the third person and also humbly speaking about themselves in the third person. If it would be helpful in your language, you could translate this using the second person for Saul and the first person for the servants. Alternate translation: [May you our master please say to us your servants]

Support Reference: First, Second or Third Person

ULT **to your face, ‘Seek a man knowing playing upon the lyre**
UST here, to search for a man who plays the harp well
(לְפָנֶיךָ יְבַקְשׁוּ אִישׁ יֹדֵעַ מְנַגֵּן בַּכִּנּוֹר)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [to your face that we should seek a man who knows how to play the lyre]

Support Reference: Quotes within Quotes

ULT **when … is upon you**
UST whenever … bothers you
(בִּהְיוֹת עָלֶיךָ)

The servants are speaking as if the spirit were physically on top of Saul. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [when … is troubling you] or [when … is making you afraid]

Support Reference: Metaphor

> **ULT that he will play by his hand**
> **UST** He can play the harp
> (וְנִגֵּן בְּיָדוֹ)

It might seem that the expression **by his hand** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [that he will strum]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> **ULT and it will be good for you**
> **UST** Then you will calm down
> (וְטוֹב לָךְ)

The servants are using a common expression of their culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and this will make you feel better]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
our master	you
please	So we suggest that
to your servants	us, your servants
Seek	to search for
knowing	well
upon the lyre	the harp
bad	troubling
the … spirit	spirit
from God	that
and it will be good	Then … will calm down

1 Samuel 16:17

ULT	UST
And Saul said to his servants, "Please look for a man for me being good at playing, and bring him to me."	*Saul told his servants, "Fine, find a man for me who can play the harp well, and bring him to me."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
his servants	his servants
look for	find
being good	well

1 Samuel 16:18

ULT	UST
And one from the young men answered and said, "Behold, I have seen a son of Jesse the Bethlehemite, knowing playing and mighty of valor and a man of war and discerning of word and a man of appearance. And Yahweh {is} with him."	*One of Saul's servants said to him, "I can think of someone. A man whose name is Jesse who lives in the city of Bethlehem has a certain son. I have observed that this son plays the harp very well. I have also observed that he is a brave man and a capable soldier. He is handsome, and he speaks well. Yahweh has been helping him {in all these ways}."*

ULT **and said**
UST said to him
(וַיֹּאמֶר)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly.

Support Reference: Quotations and Quote Margins

ULT **and mighty of valor and a man of war … and a man**
UST he is a brave man and a capable soldier. He is handsome
(וְגִבּוֹר חַיִל וְאִישׁ מִלְחָמָה & וְאִישׁ)

The young man is using these possessive forms to mean that David is very strong and a good soldier. If it would be helpful in your language, you could translate this using different expressions that do not use possessive forms. Alternate translation: [and very strong and a good soldier … and a man]

Support Reference: Possession

ULT **and discerning of word**
UST and he speaks well
(וּנְבוֹן דָּבָר)

The young man is using the term **word** to represent what David says by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and discerning in what he says]

Support Reference: Metonymy

ULT **and a man of … and a man of appearance**
UST and a capable soldier. He is handsome
(וְאִישׁ & וְאַיִשׁ תֹּאַר)

The young man means that David has a handsome **appearance**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and a man of … and a man of handsome appearance]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And Yahweh {is} with him**
UST Yahweh has been helping him {in all these ways}
(וַיהוָה עִמּוֹ)

See how you translated the similar expression in 3:19. Alternate translation: [And Yahweh helps him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the young men	of Saul's servants
Jesse	A man whose name is Jesse
the Bethlehemite	who lives in the city of Bethlehem
knowing	very well
and mighty of	he is a … man
and discerning of	well
And Yahweh	Yahweh

1 Samuel 16:19

ULT	UST
So Saul sent messengers to Jesse. And he said, "Send to me David your son, who {is} with the flock."	*So Saul sent some messengers to Jesse. He told them to say to Jesse, "Send your son David to me, the one who takes care of your sheep."*

ULT And he said
UST He told them to say to Jesse
(וַיֹּאמֶר)

The author is using one person who was involved in communicating this message to Jesse, Saul, who sent the messengers, to represent everyone who was involved. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: [And he said through them] or [And they conveyed this message on his behalf]

Support Reference: Synecdoche

ULT Send to me David your son, who {is} with the flock
UST Send your son David to me, the one who takes care of your sheep
(שְׁלָחָה אֵלַי אֶת־דָּוִד בִּנְךָ אֲשֶׁר בַּצֹּאן)

Saul is not distinguishing one of Jesse's sons named **David** from another of his sons by the same name who is not **with the flock**. He is acknowledging David's responsibilities at home but nevertheless requesting his presence at the royal court. Be sure that this is clear in your translation. Alternate translation: [Your son David is with the flock, but send him to me]

Support Reference: Distinguishing Versus Informing or Reminding

ULT who {is} with the flock
UST the one who takes care of your sheep
(אֲשֶׁר בַּצֹּאן)

It is not clear how Saul knew that David was tending his father's **flock** at this time. The servant who spoke in 16:18 did not provide that information. The narrative suggests that Saul made some further inquiries before sending for David. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [who I understand is with your flock]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul

ULT	UST
messengers	some messengers
Jesse	Jesse
David	David
{is} with the flock	takes care of your sheep

1 Samuel 16:20

ULT	UST
So Jesse took a donkey, bread, and a skin of wine and one kid of goats, and he sent {them} by the hand of David his son to Saul.	*{When the messengers came and asked Jesse to send his son David to Saul, he agreed.} Jesse got some loaves of bread, a container of wine, and a young goat. He put them on a donkey that would carry them, and he gave them to David to take to Saul as a present.*

ULT and one kid of goats
UST and a young goat
(וּגְדִי עִזִּים אֶחָד)

The author is using a common expression of his culture to mean a young goat. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and a young goat]

Support Reference: Idiom

ULT and he sent {them}
UST and he gave them
(וַיִּשְׁלַח)

Sending the bread, wine, and goat to Saul was a symbolic action by which Jesse showed his respect for him as Israel's king. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and he sent them respectfully as a gift]

Support Reference: Symbolic Action

ULT by the hand of David
UST to David to take
(בְּיַד־דָּוִד)

The author is using one part of David, his **hand**, to mean all of him in the act of bringing something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with David]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesse	Jesse
a donkey	He put them on a donkey that would carry them
bread	some loaves of bread

ULT	UST
wine	wine
and … kid of	and … young
goats	goat
David	to David
Saul	Saul

1 Samuel 16:21

ULT	UST
And David came to Saul, and he stood to his face. And he loved him greatly, and he became to him a carrier of equipment.	*Then David went to Saul and started to work for him. Saul liked David very much, and he became the man who carried Saul's weapons when Saul went to fight in battles.*

ULT and he stood to his face
UST and started to work for him
(וַיַּעֲמֹד לְפָנָיו)

The author is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he became one of his servants]

Support Reference: Idiom

ULT And he loved him
UST Saul liked David
(וַיֶּאֱהָבֵהוּ)

The pronoun **he** refers to Saul, while the pronoun **him** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [And Saul loved David]

Support Reference: Pronouns — When to Use Them

ULT and he became to him a carrier of equipment
UST and he became the man who carried Saul's weapons when Saul went to fight in battles
(וַיְהִי־לוֹ נֹשֵׂא כֵלִים)

See how you translated the expression **carrier** of **equipment** in 14:1 and throughout chapter 14. Alternate translation: [and he became his armor-bearer]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Saul	Saul
And he loved him	Saul liked David

1 Samuel 16:22

ULT	UST
And Saul sent to Jesse, saying, "Please let David stand to my face, for he has found favor in my eyes."	*Then Saul sent messengers to say to Jesse, "I am very pleased with David. So please let him stay here and work for me." {And Jesse agreed.}*

ULT And Saul sent
UST Then Saul sent messengers
(וַיִּשְׁלַח שָׁאוּל)

The author is leaving out a word 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 Saul sent messengers]

Support Reference: Ellipsis

ULT Please let David stand to my face, for he has found favor in my eyes
UST I am very pleased with David. So please let him stay here and work for me." {And Jesse agreed … }
(יַעֲמָד־נָא דָוִד לְפָנַי כִּי־מָצָא חֵן בְּעֵינָי)

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 David has found favor in my eyes, please let him stand to my face]

Support Reference: Connect — Reason-and-Result Relationship

ULT Please let David stand to my face
UST David … please let him stay here and work for me." {And Jesse agreed … }
(יַעֲמָד־נָא דָוִד לְפָנַי)

The author is using a common expression of his culture to mean that someone became a servant. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Please let David become one of my servants]

Support Reference: Idiom

ULT Please let David stand to my face
UST David … please let him stay here and work for me." {And Jesse agreed … }
(יַעֲמָד־נָא דָוִד לְפָנָי)

Saul means that he wants David to become one of his regular servants. The implication is that David came initially on a temporary or provisional basis. You could indicate Saul's meaning more explicitly in your translation if that would be helpful to your readers. Alternate translation: [Please let David continue to be one of my servants] or [Please let David become one of my regular servants]

Support Reference: Assumed Knowledge and Implicit Information

ULT he has found favor in my eyes
UST I am very pleased with
(מָצָא חֵן בְּעֵינָי)

See how you translated this similar expression in 8:6. Alternate translation: [I view him favorably]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Jesse	Jesse
David	David
favor	I am very pleased with

1 Samuel 16:23

ULT	UST
And it happened, when the spirit from God was upon Saul, that David took the lyre and played {it} by his hand. And it breathed to Saul, and it was good for him, and the bad spirit turned away from upon him.	*After that, whenever the troubling spirit that God sent made Saul afraid, David would play the harp. Then the bad spirit would stop making Saul afraid, and he would calm down and feel better.*

ULT and played {it} by his hand
UST would play
(וְנִגֵּן בְּיָדוֹ)

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 strummed it]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT And it breathed to Saul
UST and he would calm down
(וְרָוַח לְשָׁאוּל)

The author is using a common expression of his culture. He means that Saul **breathed** more deeply and slowly after the spirit left him, indicating that he felt relief. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [And Saul breathed easy] or [And Saul felt relief]

Support Reference: Idiom

ULT and the bad spirit turned away from upon him
UST Then the bad spirit would stop making Saul afraid
(וְסָרָה מֵעָלָיו רוּחַ הָרָעָה)

The author is speaking as if the spirit were physically on top of Saul and could **turn away** from him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and the bad spirit stopped troubling him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the spirit	the troubling spirit that … sent
from God	God
Saul	Saul
David	David

ULT	UST
the lyre	the harp
to Saul	and he would calm down
and it was good	and feel better
bad	bad
the … spirit	the … spirit

1 Samuel 17

1 Samuel 17 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how he fought and killed a Philistine giant named Goliath. This shows that even as a young man, David had strong faith in God and great courage. David was motivated by a desire for the glory of God. He said that when he killed Goliath, "all of the earth will know that there is a God to Israel," in other words, that the God of Israel is the only true God.

Religious and Cultural Concepts in This Chapter

Single combat

In this chapter, Goliath, a great Philistine warrior, challenges any Israelite to fight him in single combat in order to determine the outcome of the war between the two peoples. Single combat between warrior champions like this was a significant practice in ancient warfare. It served both practical and symbolic purposes. Rather than risk heavy casualties in a full battle, armies would sometimes agree to let individual warriors fight as representatives of their armies. The outcome of this combat would often determine the larger conflict, with the losing side agreeing to surrender or accept terms. This practice helped reduce overall casualties while still establishing military dominance. Champions who participated in single combat were typically the most skilled and physically imposing warriors, chosen to represent their army's strength. The practice also had important cultural and religious significance, as the outcome was often seen as indicating which army's god was greater and stronger. So David's confrontation with Goliath was not just military combat, it was also a spiritual contest between the God of Israel and the gods of the Philistines, which Yahweh, the God of Israel, won decisively.

Why does Goliath refer to the Israelites as “servants of Saul”?

In 17:8, Goliath challenges the army of Israel to send a champion down into the Valley of Elah to fight with him in single combat. He says, “Am I not the Philistine, and you, servants of Saul? Choose for yourselves a man, and let him come down to me.” It is likely that by calling himself “the Philistine,” he is identifying himself as the designated warrior champion of the Philistines. The implications of what he is saying is that Saul ought to come and fight with him as the Israelite champion. Saul was much taller than other Israelites (although not nearly as tall as Goliath), and the Israelites had wanted someone like him as their king specifically so that he would lead them into battle. So we would expect Goliath to have said something like, “Am I not the Philistine, and is not Saul the Israelite? Choose him as a man for yourselves” (that is, as your champion) “and let him come down to me.” However, by saying something slightly different, Goliath may be implicitly suggesting that Saul would be afraid to fight him, and so he is willing to fight any other Israelite. In ancient single combat, warrior champions would usually only fight opposing warriors of equal rank and status. Some interpreters infer from the context that Goliath was a prince among the Philistines; some suggest that he could have been the king of the city of Gath. In any event, he was a great warrior of high standing. But by addressing the Israelites as “servants of Saul,” he is indicating that if Saul will not come down and fight him (as he tauntingly suggests he will not), he will fight any Israelite, even a mere “servant.” His words might be understood to mean, “Even though I am the Philistine champion, and you are only servants of Saul, nevertheless, choose for yourselves a man, and let him come down to me, and I will fight with him in single combat, no matter what his rank or status.” Goliath would be boasting that he could defeat any soldier in the Israelite army. But since this meaning is already discernible in the narrative, and since this interpretation is probable but not certain, it may be best to represent Goliath’s actual words in your translation and not interpret them by using an expression such as “even though … nevertheless.”

What was the “evil” that Eliab believed was in David’s “heart”

In 17:28, David’s eldest brother Eliab tells him that he knows “the evil” of David’s “heart.” Eliab is at least accusing David of abandoning his family responsibilities in order to have the thrill of watching a battle (“for you have come down in order to see the battle”). However, his reference to the “evil” in David’s “heart” may suggest something further. Some interpreters believe that Eliab thinks David has been going around asking

about the reward for killing Goliath in order to get some soldier or another to take up Goliath's challenge in the hopes of getting the reward. If that happened, then David would be able to "see" a "battle" between two warrior champions.

Why did David choose smooth stones?

David chose five smooth stones from a nearby brook because that type of stone would fly freely, directly, and forcefully when he slung it. It turned out that he only needed to use one stone to knock Goliath unconscious so that he could run over to him and cut off his head with his own sword.

1 Samuel 17:1

ULT	UST
Now the Philistines gathered their camps for battle, and they were gathered {at} Socoh, which {is} to Judah. And they camped between Socoh and between Azekah, in Ephes Dammim.	*The Philistines brought their soldiers to fight against the Israelite army. They assembled near the town of Socoh within the territory of the tribe of Judah. They set up their tents in the area that people called Ephes Dammim, which is between Socoh and the town of Azekah.*

ULT **Now the Philistines gathered their camps for battle**
UST The Philistines brought their soldiers to fight against the Israelite army
(וַיֶּאֶסְפוּ פְלִשְׁתִּים אֶת־מַחֲנֵיהֶם לַמִּלְחָמָה)

The author is introducing a new development in the story. Use a word, phrase, or other method here that is natural in your language for introducing a new development.

Support Reference: Introduction of a New Event

ULT **their camps**
UST their soldiers
(אֶת־מַחֲנֵיהֶם)

The author is using the term **camps** to represent the soldiers who were in these camps. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their forces] or [their troops]

Support Reference: Metonymy

ULT **and they were gathered**
UST They assembled
(וַיֵּאָסְפוּ)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [and they gathered them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	The Philistines
Now … gathered	brought
and they were gathered	They assembled
to Judah	the tribe of Judah

1 Samuel 17:2

ULT	UST
And Saul and the men of Israel were gathered, and they camped by the Valley of Elah. And they arrayed for battle to meet the Philistines.	*Saul gathered the Israelite solders, and they set up their tents near the Valley of Elah. Then they formed battle lines in order to be ready to fight the Philistines.*

ULT And Saul and the men of Israel were gathered
UST Saul gathered the Israelite solders
(וְשָׁאוּל וְאִישׁ־יִשְׂרָאֵל נֶאֱסָפוּ)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [And Saul and the men of Israel gathered themselves] or [And Saul gathered the men of Israel]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Saul	Saul
Israel	Israelite
were gathered	gathered
the Philistines	the Philistines

1 Samuel 17:3

ULT	UST
Now the Philistines were standing on the mountain from this, and Israel were standing on the mountain from that, and the valley {was} between them.	*The Philistine and Israelite armies formed their battle lines on two hills on opposite sides of the valley.*

ULT the mountain from this … on the mountain from that
UST on two hills
(הָהָר֙ מִזֶּ֔ה & אֶל־הָהָ֥ר מִזֶּ֖ה)

The author is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a mountain on one side of the valley … a mountain on the other side of the valley]

Support Reference: Idiom

ULT and Israel
UST and Israelite armies
(וְיִשְׂרָאֵ֗ל)

The author is using the name of the nation to represent its army. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the Israelites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the Philistines	The Philistine
and Israel	and Israelite armies

1 Samuel 17:4

ULT	UST
And a man of the betweens came out from the camp of the Philistines, Goliath {was} his name, from Gath. His height {was} six cubits and a span.	*Then a great warrior, three meters tall, came out from the Philistine camp. His name was Goliath, and he came from the city of Gath.*

ULT **And a man of the betweens came out**
UST Then a great warrior … came out
(וַיֵּצֵא אִישׁ־הַבֵּנַיִם)

The author is using a common expression of his culture. He is using the dual form **betweens** to mean the space that was between the Philistines and Israelites and also between the Israelites and the Philistines. (Compare the similar usage in 14:4.) A **man of the betweens** was a warrior champion who would come into this space in order to fight in single combat against an enemy champion. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And a warrior champion]

Support Reference: Idiom

ULT **{was} six cubits and a span**
UST three meters
(שֵׁשׁ אַמּוֹת וָזָרֶת)

These **cubits** were an ancient unit of measurement corresponding to the distance between an average person's elbow and middle fingertip, or about 46 centimeters or 18 inches. A **span**, sometimes called a "hand's breadth," was an ancient unit of measurement corresponding to the distance between the tip of the thumb and the tip of the little finger of an average person's spread hand, or about 23 centimeters or 9 inches. If it would be helpful to your readers, you could express Goliath's height in modern measurements, either in the text or in a footnote. Alternate translation: [was three meters] or [was nine feet and nine inches]

Support Reference: Biblical Distance

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	Philistine
Goliath	was Goliath
from Gath	and he came from the city of Gath

1 Samuel 17:5

ULT	UST
And a helmet of bronze {was} on his head, and he was clothed {with} a coat of scales. And the weight of the coat {was} 5,000 shekels of bronze.	*He wore a helmet made of bronze to protect his head, and he wore body armor that had small overlapping metal plates to protect his body. The metal armor weighed over 50 kilograms.*

ULT and he was clothed {with} a coat of scales
UST and he wore body armor that had small overlapping metal plates to protect his body
(וְשִׁרְיוֹן קַשְׂקַשִּׂים הוּא לָבוּשׁ)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [and he was wearing a coat of scales]

Support Reference: Active or Passive

ULT {with} a coat of scales
UST and … body armor that had small overlapping metal plates
(וְשִׁרְיוֹן קַשְׂקַשִּׂים)

A **coat of scales** was a type of armor made of overlapping metal plates sewn onto a leather garment. If your readers would not be familiar with what this 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: [with armor made of metal plates]

Support Reference: Translate Unknowns

ULT And the weight of the coat {was} 5,000 shekels of bronze
UST The metal armor weighed over 50 kilograms
(וּמִשְׁקַל־ שִׁרְיוֹן חֲמֵשֶׁת־אֲלָפִים שְׁקָלִים נְחֹשֶׁת)

These **shekels** each weighed about 11 grams or about a third of an ounce. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or in a footnote. Alternate translation: [And the coat was made of bronze, and it weighed over 50 kilograms] or [And the coat was made of bronze, and it weighed 125 pounds]

Support Reference: Biblical Weight

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bronze	bronze
{with} a coat of scales	

ULT	UST
	and … body armor that had small overlapping metal plates
bronze	metal

1 Samuel 17:6

ULT	UST
And greaves of bronze {were} on his legs, and a curved sword of bronze {was} between his shoulders.	*He wore bronze armor on his legs {to protect them}. He had slung a small bronze spear across his back.*

ULT **And greaves of bronze {were} on his legs**
UST He wore bronze armor on his legs {to protect them}
(וּמִצְחַת נְחֹשֶׁת עַל־רַגְלָיו)

These **greaves** were pieces of armor that protected the lower legs. If your readers would not be familiar with greaves, 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: [And he wore bronze armor on his legs]

Support Reference: Translate Unknowns

ULT **and a curved sword of**
UST a small … spear
(וְכִידֹן)

The term that the ULT translates as **curved sword** could also be describing a small spear. Alternate translation: [and a javelin of]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bronze	bronze
and a curved sword of	a small … spear
bronze	bronze

1 Samuel 17:7

ULT	UST
And the wood of his spear {was} like a beam of weavers, and the flame of his spear {was} 600 iron shekels. And the carrier of his shield was going to his face.	*He also had a spear that was so thick and long it was like the beam that weavers use. Its iron head weighed about seven kilograms. A soldier carrying Goliath's huge shield walked in front of him.*

ULT And the wood of his spear
UST He also had a spear that was so thick and long
(וְחֵ֥ץ חֲנִיתֹ֖ו)

The author is using the term **wood** to represent the long pole part of the spear that was made of wood. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the shaft of his spear]

Support Reference: Metonymy

ULT {was} like a beam of weavers
UST it was like the beam that weavers use
(כְּמָנוֹר֙ אֹרְגִ֔ים)

A **beam of weavers** was the thick, strong beam on which weavers hung their fabric. If your readers would not be familiar with this, 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: [was like the thick, strong beam on which weavers hang their fabric]

Support Reference: Translate Unknowns

ULT {was} like a beam of weavers
UST it was like the beam that weavers use
(כְּמָנוֹר֙ אֹרְגִ֔ים)

The point of this comparison is that just as a weaver's beam was very thick and strong, so was the shaft of Goliath's spear. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [was as thick and strong as a weaver's beam]

Support Reference: Simile

ULT and the flame of his spear
UST Its … head
(וְלַהֲבַת חֲנִיתֹו)

The author is using the term **flame** to represent the pointed metal tip of the spear, which flashed in the sunlight. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the head of his spear]

Support Reference: Metonymy

ULT {was} 600 iron shekels
UST iron … weighed about seven kilograms
(שֵׁשׁ־מֵאוֹת שְׁקָלִים בַּרְזֶל)

See how you translated the term **shekel** in 17:5. Alternate translation: [weighed seven kilograms] or [weighed 15 pounds]

Support Reference: Biblical Weight

ULT to his face
UST in front of him
(לְפָנָיו)

See how you translated the term **face** in 2:11. Alternate translation: [in front of him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his spear	He … had a spear
his spear	Its
iron	iron
his shield	Goliath's huge shield

1 Samuel 17:8

ULT	UST
And he stood and called out to the arrays of Israel, and he said to them, "Why have you come out to array for battle? {Am} I not the Philistine, and you, servants of Saul? Choose for yourselves a man, and let him come down to me.	*Goliath stood there and shouted to the Israelite army, "There is no need for our entire armies to fight each other. You can see that I am a Philistine soldier who is ready to fight alone on behalf of my people group. Someone ought to be able to represent all of you servants of Saul. Choose one man who can fight on behalf of all of you and send him down into this valley where I am!*

ULT **And he stood**
UST Goliath stood there
(וַיַּעֲמֹד)

As the phrase "a man of the betweens" in 17:4 suggests, and as the phrase **come down** in this verse indicates, Goliath was standing in the space between the Philistine and Israelite battle lines, that is, in the Valley of Elah. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And he stood in the Valley of Elah] or [And he stood between the two battle lines]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Why have you come out to array for battle? {Am} I not the Philistine, and you, servants of Saul**
UST There is no need for our entire armies to fight each other. You can see that I am a Philistine soldier who is ready to fight alone on behalf of my people group. Someone ought to be able to represent all of you servants of Saul
(לָמָּה תֵצְאוּ לַעֲרֹךְ מִלְחָמָה הֲלוֹא אָנֹכִי הַפְּלִשְׁתִּי וְאַתֶּם עֲבָדִים לְשָׁאוּל)

Goliath is using these questions for emphasis. If speakers of your language would not use questions for that purpose, you could translate these as statements or exclamations. Alternate translation: [You did not have to come out to array for battle! After all, I am the Philistine, and you, servants of Saul!]

Support Reference: Rhetorical Question

ULT **the Philistine**
UST a Philistine soldier who is ready to fight alone on behalf of my people group
(הַפְּלִשְׁתִּי)

Goliath could mean either: (1) that he is the Philistine warrior champion, and in that role, as he says in the next verse, he is prepared to do single combat with an Israelite champion. Alternate translation: [the Philistine warrior champion]; (2) that he is a great Philistine warrior with whose exploits and reputation the Israelite soldiers are familiar. The term translated as **the** can have this sense. This would also be a claim that he is a suitable champion to represent all of the Philistines in single combat. Alternate translation: [the great Philistine warrior of whom you have all heard]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you, servants of Saul**
UST Someone ought to be able to represent all of you servants of Saul
(וְאַתֶּם עֲבָדִים לְשָׁאוּל)

Goliath 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 are you not servants of Saul]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and called out	and shouted
Israel	Israelite
the Philistine	a Philistine soldier who is ready to fight alone on behalf of my people group
servants	servants of
of Saul	Saul
Choose	Choose

1 Samuel 17:9

ULT	UST
If he is able to fight with me and he strikes me, then we will become servants to you. But if I am able against him and I strike him, then you will become servants to us, and you will serve us."	*If he can fight with me and kill me, then my fellow Philistines will all become your slaves. But if I can fight with him and kill him, then all of you Israelites will become our slaves instead."*

ULT **and he strikes me … and I strike him**
UST and kill me … and kill him
(וְהִכָּנִי & וְהַכִּיתִיו)

See how you translated the similar term "struck" in 4:2. Alternate translation: [and he kills me … and I kill him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But if I am able against him**
UST But if I can fight with him
(וְאִם־אֲנִי אוּכַל־לוֹ)

Goliath 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 I am able to fight successfully against him] or [But if I prevail against him]

Support Reference: Ellipsis

ULT **then you will become servants to us, and you will serve us**
UST then all of you Israelites will become our slaves instead
(וִהְיִיתֶם לָּנוּ לַעֲבָדִים וַעֲבַדְתֶּם אֹתָנוּ)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [then you will become our servants]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	slaves
servants	slaves
and you will serve	slaves

1 Samuel 17:10

ULT	UST
And the Philistine said, "I myself taunt the arrays of Israel this day! Give to me a man, and let us fight together!"	*Then Goliath mocked the Israelites. He said, "I now claim publicly, to your shame, that none of you Israelite soldiers is brave enough to fight me! {If that is not true,} send a man down here who will fight with me!"*

ULT **And the Philistine said**
UST Then Goliath mocked the Israelites. He said
(וַיֹּאמֶר֙ הַפְּלִשְׁתִּ֔י)

See how you translated the term **the Philistine** in 17:8. Alternate translation: [And the Philistine warrior champion said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the arrays of Israel**
UST none of you Israelite soldiers
(אֶת־מַעַרְכ֥וֹת יִשְׂרָאֵ֖ל)

Goliath is using the term **arrays** to represent the soldiers who were in these battle lines. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of you Israelite soldiers]

Support Reference: Metonymy

ULT **and let us fight**
UST who will fight
(וְנִלָּחֲמָ֖ה)

By **us**, Goliath means himself and any Israelite soldier who will answer his challenge. If a soldier does answer his challenge, then this pronoun would not include the rest of the soldiers. However, until someone does answer the challenge, it potentially includes all of them. If your language marks a distinction between exclusive and inclusive forms of "us," decide which one would be appropriate here.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistine	Goliath … He
Israel	Israelite

ULT	UST
day	now

1 Samuel 17:11

ULT	UST
And Saul and all of Israel heard these words of the Philistine, and they were dismayed and feared greatly.	*When Saul and all the Israelite soldiers heard Goliath say this, they lost their courage and became terrified.*

ULT **these words of the Philistine**
UST Goliath say this
(אֶת־דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלֶּה)

The author is using the term **words** to represent what Goliath said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Philistine saying these things]

Support Reference: Metonymy

ULT **and they were dismayed**
UST they lost their courage
(וַיֵּחַתּוּ)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Israel	the Israelite soldiers
the Philistine	Goliath
and feared	and became terrified

1 Samuel 17:12

ULT	UST
Now David {was} the son of this Ephrathite man from Bethlehem {in} Judah, and his name {was} Jesse. And eight sons {were} to him. And in the days of Saul the man had aged, having come among men.	*Now there was a young man whose name was David. His father was a man whose name was Jesse who belonged to the clan of Ephrath. He lived in the town of Bethlehem within the territory of the tribe of Judah. Jesse had eight sons. When Saul was king, Jesse had already lived for many years, so he was older than most other men.*

ULT **Now David {was} the son of this Ephrathite man from Bethlehem {in} Judah, and his name {was} Jesse**

UST Now there was a young man whose name was David. His father was a man whose name was Jesse who belonged to the clan of Ephrath. He lived in the town of Bethlehem within the territory of the tribe of Judah

(וְדָוִד֙ בֶּן־אִ֣ישׁ אֶפְרָתִ֔י הַזֶּ֖ה מִבֵּ֣ית לֶ֑חֶם יְהוּדָ֔ה וּשְׁמ֖וֹ יִשָׁ֥י)

The author is reintroducing David as a participant in the story. Your language may have its own way of reintroducing participants that you can use in your translation. Alternate translation: [Now there was a young man named David who was the son of a certain Ephrathite man named Jesse who lived in Bethlehem in Judah]

Support Reference: Introduction of New and Old Participants

ULT **And in the days of Saul the man**

UST When Saul was king, Jesse

(וְהָאִישׁ֙ בִּימֵ֣י שָׁא֔וּל)

The author is using the term **days** to represent a certain time period. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And by the time Saul had become king, the man]

Support Reference: Metonymy

> **ULT** **having come**
> **UST** so he was older than most other
> (בָּא)

The author seems to be using a shorter form of a common expression that people in this culture used to describe a person who was very old. Compare the fuller form in Joshua 13:1, for example, “Now Joshua had aged, he had come into days.” You can supply these words from the context if that would be clearer in your language. Alternate translation: [having come into days] or [having lived a long time]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now David	Now there was a young man whose name was David
Ephrathite	belonged to the clan of Ephrath
from Bethlehem	He lived in the town of Bethlehem
{in} Judah	within the territory of the tribe of Judah
{was} Jesse	Jesse
in the days of	When … was king
Saul	Saul
had aged	had already lived for many years

1 Samuel 17:13

ULT	UST
And the oldest three of the sons of Jesse went, they went after Saul to the battle. And the names of the three of his sons who went into the battle {were} Eliab, the firstborn, and his second, Abinadab, and the third, Shammah.	*Jesse's three oldest sons had gone to fight the Philistines with Saul as their commander. The name of Jesse's oldest son was Eliab. His two younger brothers were Abinadab and Shammah.*

ULT **And the oldest three of the sons of Jesse went, they went**
UST Jesse's three oldest sons had gone
(וַיֵּלְכוּ שְׁלֹשֶׁת בְּנֵי־יִשַׁי הַגְּדֹלִים הָלָכוּ)

Following the conventions of his language, the author is repeating the verb **went** to indicate that this action preceded the action he has just described, that of Goliath challenging the Israelites. Express this using the appropriate verbal form in your language. Alternate translation: [And the oldest three of the sons of Jesse had gone]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesse	Jesse's
Saul	Saul
the firstborn	oldest

1 Samuel 17:14

ULT	UST
And David, he {was} the youngest. And the three oldest went after Saul.	*David was Jesse's youngest son. While his three oldest brothers remained in Saul's camp,*

ULT went after Saul
UST remained in Saul's camp
(הָלְכוּ אַחֲרֵי שָׁאוּל)

The author means that Jesse's three oldest sons stayed with Saul's army. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [stayed with Saul's army]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And David	David
Saul	Saul's

1 Samuel 17:15

ULT	UST
But David was going and returning from with Saul to tend the flock of his father {at} Bethlehem.	*David went back and forth from the camp to his home in Bethlehem so that he could take care of his father's sheep.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But David	David
Saul	the camp
the flock of	sheep
{at} Bethlehem	in Bethlehem

1 Samuel 17:16

ULT	UST
And the Philistine approached {when} it was early and {when} it was getting dark. And he stationed himself 40 days.	*Twice each day, in the morning and in the evening, Goliath came out from the Philistine camp and stood in the valley between the two armies. He challenged the Israelites to choose one man to fight with him. He did that for 40 days.*

ULT **{when} it was early and {when} it was getting dark**
UST Twice each day, in the morning and in the evening
(הַשְׁכֵּם וְהַעֲרֵב)

The author is speaking of when it **was early** and when it **was getting dark** to represent the times of day when these things were happening. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the morning and in the evening] or [at the start and end of each day]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistine	Goliath
days	He did that for … days

1 Samuel 17:17

ULT	UST
Now Jesse said to David his son, "Please take to your brothers an ephah of this roasted grain and ten {loaves of} this bread, and rush {them} {to} the camp, to your brothers.	*One day, Jesse said to his son David, "Here is a large sack of roasted grain and ten loaves of bread. Take them quickly to your older brothers at the army camp.*

ULT **an ephah of**
UST a large sack of
(אֵיפָ֤ת)

See how you chose to represent the quantity **ephah** in 1:24. This **ephah** was equivalent to 22 liters or nearly six gallons. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or in a footnote.

Support Reference: Biblical Volume

ULT **to your brothers**
UST to your older brothers
(לְאַחֶ֔יךָ)

See how you translated this relationship in 16:13. Alternate translation: [to your older brothers]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesse	Jesse
to David	to … David
roasted grain	roasted grain
bread	bread

1 Samuel 17:18

ULT	UST
And bring these ten cuts of cheese to the commander of the thousand. And observe your brothers about peace, and take their pledge.	*Also, take these ten large chunks of cheese as a gift to the commander of their group of one thousand soldiers. And see if your older brothers are doing well. If they are safe, bring back something to show they are all right.*

ULT **And bring these ten cuts of cheese**
UST Also, take these ten large chunks of cheese as a gift
(וְאֶת עֲשֶׂרֶת חֲרִצֵי הֶחָלָב הָאֵלֶּה תָּבִיא)

See what you said in the similar instance in 16:20. Alternate translation: [And bring these ten cuts of cheese respectfully as a gift]

Support Reference: Symbolic Action

ULT **cuts of cheese**
UST large chunks of cheese
(חֲרִצֵי הֶחָלָב)

Jesse is referring to hunks of cheese that have been cut from a large round. Your language may naturally refer to these more simply. Alternate translation: [cheeses]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **about peace**
UST if … are doing well
(לְשָׁלוֹם)

Jesse is using the term **peace** to mean that he wants David to inquire about his brothers' well-being. That was one thing the term could mean. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [with regard to their well-being] or [to see how they are doing]

Support Reference: Assumed Knowledge and Implicit Information

ULT and take their pledge
UST If they are safe, bring back something to show they are all right
(וְאֶת־עֲרֻבָתָם תִּקָּח)

This could mean: (1) that Jesse wants David to bring back some token from each of his brothers to show that they are alive and well. In this culture, this might have been, for example, a lock of hair. Alternate translation: [and bring something back from each of them to show that they are alive and well]; (2) that Jesse wants David to settle any debts his brothers might have incurred, such as by giving a garment in pledge in exchange for food. Alternate translation: [and settle any debts they may have incurred]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the commander of	to the commander of
about peace	if … are doing well
their pledge	If they are safe … something to show they are all right

1 Samuel 17:19

ULT	UST
Now Saul and they and all of the men of Israel {are} in the Valley of Elah, fighting with the Philistines."	*You will be able to find your brothers near the Valley of Elah. They are camping there with Saul and the other Israelite soldiers, ready to fight the Philistines."*

ULT **Now Saul and they and all of the men of Israel {are} in the Valley of Elah, fighting with the Philistines**

UST You will be able to find your brothers near the Valley of Elah. They are camping there with Saul and the other Israelite soldiers, ready to fight the Philistines

(וְשָׁאוּל וְהֵמָּה וְכָל־אִישׁ יִשְׂרָאֵל בְּעֵמֶק הָאֵלָה נִלְחָמִים עִם־פְּלִשְׁתִּים)

It is possible that this sentence is not part of Jesse's instructions to David, telling him where to find his brothers, but instead a statement by the author that resumes the action at the scene of the battle. If you follow that interpretation in your translation, end the direct quotation at the end of the previous verse and say "were" instead of **are** here.

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Saul	with Saul
Israel	Israelite
the Philistines	the Philistines

1 Samuel 17:20

ULT	UST
So David arose early in the morning and left the flock with a keeper. And he carried and went, just as Jesse had commanded him. And he came {to} the wagon-track, and the army was going out to the array, and they shouted for the battle.	*So David arranged for another shepherd to take care of the sheep. Early the next morning he took the food that Jesse had told him to bring and went to the Israelite camp. He arrived at the edge of the camp just as the Israelite soldiers were going out into their battle lines. As they went, they were shouting a war cry.*

ULT And he carried
UST took the food
(וַיִּשָּׂא)

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 carried the grain, bread, and cheese]

Support Reference: Ellipsis

ULT {to} the wagon-track
UST at the edge of the camp
(הַמַּעְגָּלָה)

The author is using the term **wagon-track** to represent the defensive circle of supply wagons that the Israelites had created around their camp. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the defensive circle of supply wagons around the camp]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	he
the flock	the sheep
a keeper	another shepherd
And he carried	took the food
Jesse	Jesse

1 Samuel 17:21

ULT	UST
And Israel and the Philistines arrayed, array to meet array.	*The Philistine army and the Israelite army stood in their battle lines {on the hillsides above the valley}, facing each other, ready for battle.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite army
and the Philistines	The Philistine army and

1 Samuel 17:22

ULT	UST
And David left the vessels from upon him in the hand of the keeper of the vessels, and he ran {to} the array. And he came and asked his brothers about peace.	*David gave the containers of food he had brought to the man who was in charge of the supplies for the army. Then he ran to the battle lines and greeted his older brothers. He asked them if they were doing well.*

ULT **in the hand of**
UST to
(עַל־יַד)

The author is using the term **hand** to represent custody or care. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the custody of]

Support Reference: Metonymy

ULT **about peace**
UST if they were doing well
(לְשָׁלוֹם)

See how you translated this expression in 17:18. Alternate translation: [how they were doing] or [if they were well]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the keeper of	the man who was in charge of
about peace	if they were doing well

1 Samuel 17:23

ULT	UST
And he was speaking with them, and behold, the man of the betweens was coming up, Goliath the Philistine {was} his name, from Gath, from the array of the Philistines, and he spoke like these words. And David heard.	*While David was speaking with them, something happened that immediately got his attention. Someone came into the valley between the battle lines. This was the man whom people called Goliath the Philistine Champion. He was from the city of Gath. He came forward from the Philistine battle lines and once again challenged any Israelite soldier to fight him in single combat. David heard what Goliath said.*

ULT **And he was speaking with them, and behold, the man of the betweens was coming up**
UST While David was speaking with them, something happened that immediately got his attention. Someone came into the valley between the battle lines
(וְהוּא ׀ מְדַבֵּר עִמָּם וְהִנֵּה אִישׁ הַבְּתָרִים עוֹלֶה)

The words that the ULT translates as **And … and** indicate that these events happened at the same time. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [And while he was speaking with them, behold, the man of the betweens came up]

Support Reference: Connect — Simultaneous Time Relationship

ULT **and behold**
UST something happened that immediately got his attention
(וְהִנֵּה)

See how you translated the term **behold** in 2:31. The author is using this term to focus his listeners' attention on what he is about to say.

Support Reference: Metaphor

ULT **the man of the betweens**
UST Someone … between the battle lines
(אִישׁ הַבְּתָרִים)

See how you translated this expression in 17:4. Alternate translation: [a warrior champion]

Support Reference: Idiom

ULT **was coming up**
UST came into the valley
(עוֹלֶה)

The author may mean that Goliath had come down from the Philistine camp on the opposite hill down into the valley and was now **coming up** the slope of the hill toward the Israelite camp, symbolically demonstrating that he was not afraid of any of the Israelite soldiers. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [was tauntingly coming up the slope toward the Israelite camp]

Support Reference: Symbolic Action

ULT **Goliath the Philistine**
UST Goliath the Philistine Champion
(גָּלְיָת֨ הַפְּלִשְׁתִּ֜י)

See how you translated this name in 17:8. Alternate translation: [Goliath, the Philistine warrior champion]

Support Reference: How to Translate Names

ULT **like these words**
UST and once again challenged any Israelite soldier to fight him in single combat
(כַּדְּבָרִ֣ים הָאֵ֔לֶּה)

The author is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as he had before]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Goliath	Goliath
the Philistine	the Philistine Champion
from Gath	He was from the city of Gath
the Philistines	Philistine
David	David

1 Samuel 17:24

ULT	UST
And all of the men of Israel, when they saw the man, then they fled from his face and feared greatly.	*When all the Israelite soldiers saw Goliath, they were terrified and backed away from him.*

ULT then they fled from his face and feared greatly
UST they were terrified and backed away from him
(וַיָּנֻסוּ מִפָּנָיו וַיִּירְאוּ מְאֹד)

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: [then they feared greatly and fled from his face]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	soldiers
and feared	they were terrified

1 Samuel 17:25

ULT	UST
And the men of Israel said, "Have you seen this man coming up? Indeed {he is} coming up to taunt Israel! And it will be, the man who strikes him, the king will make him wealthy {with} great wealth, and he will give his daughter to him, and he will make the house of his father free in Israel."	*The soldiers were saying to each other, "See how this man defiantly approaches us! And hear how he mocks us Israelite soldiers! The king has said that he will give a huge reward to whoever kills this man. He also says that he will allow that man to marry his daughter, and that he will no longer require that man's family to pay taxes or do unpaid work for the Israelite kingdom."*

ULT **Have you seen this man coming up**
UST See how this man defiantly approaches us
(הַרְאִיתֶם הָאִישׁ הָעֹלֶה הַזֶּה)

The soldiers are using the question form for emphasis. If speakers of your language would not use questions for this purpose, you could translate this as a statement or exclamation. Alternate translation: [Look at this man who is coming up!]

Support Reference: Rhetorical Question

ULT **will make him wealthy {with} great wealth**
UST has said that he will give a huge reward
(יַעְשְׁרֶנּוּ עֹשֶׁר גָּדוֹל)

For emphasis, the soldiers are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [will make him fabulously wealthy]

Support Reference: Poetry

ULT **and he will give his daughter to him**
UST He also says that he will allow that man to marry his daughter
(וְאֶת־בִּתּוֹ יִתֶּן־לוֹ)

The soldiers mean that Saul would give his daughter in marriage. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he will give his daughter to him in marriage] or [and he will give his daughter to him as a wife]

Support Reference: Assumed Knowledge and Implicit Information

ULT and he will make the house of his father free

UST and that he will no longer require that man's family to pay taxes or do unpaid work

(וְאֶת בֵּית אָבִיו יַעֲשֶׂה חָפְשִׁי)

The soldiers are using a common expression of their culture to mean that someone's family would be exempt from taxes and service. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he will exempt him and the members of his family from paying taxes and doing obligatory service]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	The soldiers … to each other
Israel	us Israelite soldiers
the king	The king
the house of	that man's family
free	that he will no longer require … to pay taxes or do unpaid work
in Israel	for the Israelite kingdom

1 Samuel 17:26

ULT	UST
And David spoke to the men standing with him, saying, "What will be done for the man who strikes this Philistine and turns away the disgrace from upon Israel? For who {is} this uncircumcised Philistine, that he should taunt the arrays of the living God?"	*David talked with some of the men who were standing near him. He said, "This Philistine is a mere pagan. He should not be mocking soldiers who worship the only true God. Please confirm for me what the king will give to the soldier who kills this Philistine and stops him from shaming us Israelites."*

ULT **What will be done**
UST Please confirm for me what the king will give
(מַה־יֵּעָשֶׂה)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [What will the king do]

Support Reference: Active or Passive

ULT **and turns away the disgrace from upon Israel**
UST and stops him from shaming us Israelites
(וְהֵסִיר חֶרְפָּה מֵעַל יִשְׂרָאֵל)

David is speaking as if disgrace were a physical object that someone could turn **away** from the Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [so that we Israelites are not disgraced any more]

Support Reference: Metaphor

ULT **For**
(כִּי)

Here the word **For** introduces a further consideration. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

ULT **who {is} this uncircumcised Philistine, that he should taunt the arrays of the living God**

UST This Philistine is a mere pagan. He should not be mocking soldiers who worship the only true God

(מִי הַפְּלִשְׁתִּי הֶעָרֵל הַזֶּה כִּי חֵרֵף מַעַרְכוֹת אֱלֹהִים חַיִּים)

David is using the question form for emphasis. If speakers of your language would not use questions for this purpose, you could translate this as a statement or exclamation. Alternate translation: [this uncircumcised Philistine cannot rightfully taunt the arrays of the living God!]

Support Reference: Rhetorical Question

ULT **{is} this uncircumcised Philistine**

UST This Philistine … pagan

(הַפְּלִשְׁתִּי הֶעָרֵל הַזֶּה)

See how you translated this expression in 14:6. Alternate translation: [this heathen Philistine]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Philistine	Philistine
the disgrace	from shaming
Israel	us Israelites
uncircumcised	pagan
is … Philistine	Philistine
the … God	the … God

1 Samuel 17:27

ULT	UST
And the people spoke to him like this word, saying, "Thus it will be done for the man who strikes him."	*Those men told him the same thing that the other men had said about what the king would do for anyone who killed Goliath.*

ULT the people
UST Those men
(הָעָם)

See how you translated the term "people" in 13:2 and in its frequent occurrences in chapter 13, chapter 14, and chapter 15. Alternate translation: [the soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT like this word
UST the same thing that the other men had said
(כַּדָּבָר הַזֶּה)

See how you translated the similar expression in 17:23. Alternate translation: [as the others had]

Support Reference: Idiom

ULT it will be done
UST the king would do
(יֵעָשֶׂה)

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

Support Reference: Active or Passive

1 Samuel 17:28

ULT	UST
Now Eliab his oldest brother heard when he spoke to the men. And the nose of Eliab burned against David, and he said, "Why {is} this, you have come down? And with whom have you left those few sheep in the wilderness? I myself know your presumption and the evil of your heart, for you have come down in order to see the battle!"	*But when David's oldest brother Eliab heard David talking to the men, he became very angry with him. He said to David, "You should not have come here! You are supposed to be watching our father's small flock of sheep, but I imagine you left them alone in a desolate pastureland. I know you think you have a right to be here, but you do not. You do not have good motives. You came because you want to watch the battle!"*

ULT And the nose of Eliab burned against David

UST he became very angry with him

(וַיִּֽחַר־אַף֙ אֱלִיאָ֣ב בְּדָוִ֔ד)

See how you translated the similar expression in 11:6. Alternate translation: [And Eliab became very angry with David]

Support Reference: Metonymy

ULT Why {is} this, you have come down? And with whom have you left those few sheep in the wilderness

UST You should not have come here! You are supposed to be watching our father's small flock of sheep, but I imagine you left them alone in a desolate pastureland

(לָמָּה־זֶּ֣ה יָרַ֔דְתָּ וְעַל־מִ֥י נָטַ֛שְׁתָּ מְעַ֥ט הַצֹּ֖אן הָהֵ֑נָּה בַּמִּדְבָּ֗ר)

Eliab is using these questions for emphasis. If speakers of your language would not use questions for this purpose, you could translate these as statements or exclamations. Alternate translation: [You have no good reason for coming here! And it was irresponsible of you to leave those few sheep alone in the wilderness!]

Support Reference: Rhetorical Question

ULT **And with whom have you left those few sheep in the wilderness**
UST You are supposed to be watching our father's small flock of sheep, but I imagine you left them alone in a desolate pastureland
(וְעַל־מִי נָטַשְׁתָּ מְעַט הַצֹּאן הָהֵנָּה בַּמִּדְבָּר)

In order to make David look and feel insignificant, Eliab is deliberately exaggerating how **few sheep** their father Jesse has. (The fact that Jesse has been able to spare ten cheeses as a gift to Eliab's commander suggests that he actually has a substantial flock of sheep.) If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [Your responsibilities caring for our father's sheep are not significant, but you should still not have left his sheep alone in the wilderness]

Support Reference: Hyperbole

ULT **your presumption**
UST you think you have a right to be here, but you do not
(אֶת־זְדֹנְךָ)

If your language does not use an abstract noun for the idea of **presumption**, you could express the same idea in another way. Alternate translation: [how you presume that you can go to places where you really have no right to be]

Support Reference: Abstract Nouns

ULT **and the evil of your heart**
UST You do not have good motives
(וְאֵת רֹעַ לְבָבְךָ)

Eliab is speaking using David's **heart** to represent his intentions. The context suggests that Eliab is not accusing David of planning an outright crime but of meddling with bad motives. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and how naughty your intentions are]

Support Reference: Metaphor

ULT **for**
(כִּי)

Here the word **for** introduces a further consideration. Alternate translation: [after all]

Support Reference: Connecting Words and Phrases

ULT **you have come down in order to see the battle**
UST You came because you want to watch the battle
(לְמַעַן רְאוֹת הַמִּלְחָמָה יָרַדְתָּ)

See the discussion of this statement in the Introduction to this chapter.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
against David	with him
sheep	flock of sheep
in the wilderness	in a desolate pastureland
I … know	know
the evil of	not … good

1 Samuel 17:29

ULT	UST
And David said, “What have I done now? {Was} it not a word?”	*David replied, “I have done nothing wrong! I was merely asking a question!”*

ULT What have I done now? {Was} it not a word
UST I have done nothing wrong! I was merely asking a question
(מָה עָשִׂיתִי עַתָּה הֲלֹוא דָּבָר הוּא)

David is using these questions for emphasis. If speakers of your language would not use questions for that purpose, you could translate these as statements. Alternate translation: [I did not do anything wrong just now. It was only a word.]

Support Reference: Rhetorical Question

ULT a word
UST I was merely asking a question
(דָּבָר)

David is using the term **word** to represent what he said to the other soldiers by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a question]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David

1 Samuel 17:30

ULT	UST
And he turned from beside him toward the front of another, and he spoke like this word. And the people returned to him a word like the first word.	*Then David walked over to another man and asked him the same question, and the man gave him the same answer. Each time he asked different soldiers, they all gave him the same answer.*

ULT **And he turned from beside him**
UST Then David walked over … and asked him the same question
(וַיִּסֹּב מֵאֶצְלוֹ)

The pronoun **he** refers to David, while the pronoun **him** refers to Eliab. It may be helpful to clarify this for your readers. Alternate translation: [And David turned from beside Eliab] or [And David turned away from Eliab]

Support Reference: Pronouns — When to Use Them

ULT **toward the front of another**
UST to another man
(אֶל־מִוּל אַחֵר)

The author is using a common expression of his culture to mean to face someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to face another soldier]

Support Reference: Idiom

ULT **and he spoke like this word. And the people returned to him a word like the first word**
UST and the man gave him the same answer. Each time he asked different soldiers, they all gave him the same answer
(וַיֹּאמֶר כַּדָּבָר הַזֶּה וַיְשִׁבֵהוּ הָעָם דָּבָר כַּדָּבָר הָרִאשׁוֹן)

See how you translated the similar expression in 17:23. Alternate translation: [and he asked him the same question that he had asked others. And that man and the soldiers around him answered David the same way the other soldiers had]

Support Reference: Idiom

1 Samuel 17:31

ULT	UST
And they heard the words that David spoke. And they declared to the face of Saul, and he got him.	*Eventually some of King Saul's officers heard about what David was asking, and they told Saul. Then Saul sent someone to bring David to him.*

ULT **And they heard**
UST Eventually some of King Saul's officers heard about
(וַיִּשָּׁמְעוּ)

Here the author is not using the pronoun **they** to refer to specific people, although the context shows that it refers to people who had access to Saul. Use an expression for this that would be natural in your language. Alternate translation: [And people heard] or [And some officers heard]

Support Reference: Pronouns — When to Use Them

ULT **the words that David spoke**
UST what David was asking
(הַדְּבָרִ֔ים אֲשֶׁ֥ר דִּבֶּ֖ר דָּוִֽד)

The author is using the term **words** to represent the question David was asking by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the question that David was asking]

Support Reference: Metonymy

ULT **And they declared to the face of Saul**
UST and they told Saul
(וַיַּגִּדוּ לְפָנֵ֖י שָׁאֽוּל)

The author is using one part of Saul, his **face**, to mean all of him in the act of receiving this report personally. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they told Saul personally]

Support Reference: Synecdoche

ULT and he got him
UST Then Saul sent someone to bring David to him
(וַיִּקָּחֵהוּ)

The pronoun **he** refers to Saul, while the pronoun **him** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [and Saul got David] or [and Saul sent someone to get David]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And they declared	and they told
Saul	Saul

1 Samuel 17:32

ULT	UST
And David said to Saul, "Do not let the heart of a man fall because of him. Your servant will go and fight with this Philistine."	*David told King Saul, "No one should despair because of him. I will go and fight with that Philistine man!"*

ULT Do not let the heart of a man fall because of him
UST No one should despair because of him
(אַל־יִפֹּל לֵב־אָדָם עָלָיו)

David is speaking as if a person's **heart** could physically **fall**. Your language may have a comparable expression that you can use in your translation. Alternate translation: [No one should lose heart because of him] or [No one should be terrified of him]

Support Reference: Metaphor

ULT Your servant
UST I
(עַבְדְּךָ)

David is speaking humbly about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, your servant,]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Saul	King Saul
Your servant	I
Philistine	Philistine man

1 Samuel 17:33

ULT	UST
But Saul said to David, "You are not able to go against this Philistine to fight with him. For you {are} a youth, but he, a man of war from his youth."	*Saul said to David, "You are only a young man, while he has been a very powerful soldier ever since he was a young man. He is the Philistine champion. So you are not able to go and fight with him!"*

ULT **You are not able to go against this Philistine to fight with him. For you {are} a youth, but he, a man of war from his youth**

UST You are only a young man, while he has been a very powerful soldier ever since he was a young man. He is the Philistine champion. So you are not able to go and fight with him

(לֹא תוּכַל֙ לָלֶ֣כֶת אֶל־הַפְּלִשְׁתִּ֣י הַזֶּ֔ה לְהִלָּחֶם עִמּ֑וֹ כִּי־נַ֤עַר אַתָּה֙ וְה֣וּא אִ֣ישׁ מִלְחָמָ֔ה מִנְּעֻרָֽיו)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because you are a youth and he has been a man of war from his youth, you are not able to go against this Philistine to fight with him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **but he, a man of war from his youth**

UST while he has been a very powerful soldier ever since he was a young man

(וְה֣וּא אִ֣ישׁ מִלְחָמָ֔ה מִנְּעֻרָֽיו)

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 he has been a man of war from his youth]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
David	David
Philistine	the Philistine champion

1 Samuel 17:34

ULT	UST
And David said to Saul, "Your servant has been tending the flock for his father. And a lion or a bear has come and carried away a sheep from the flock,	*David replied, "I have been taking care of my father's sheep for many years. During that time, whenever a lion or a bear came and carried a lamb away from the others,*

ULT **Your servant has been tending the flock for his father**
UST I have been taking care of my father's sheep for many years
(רֹעֶה הָיָה עַבְדְּךָ לְאָבִיו בַּצֹּאן)

David is speaking about himself humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, your servant, have been tending the flock for my father]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Saul	replied
Your servant	I
the flock	sheep
a lion	a lion
a bear	a bear
a sheep	a lamb away
from the flock	from the others

1 Samuel 17:35

ULT	UST
but I have gone out after it and struck it and delivered from its mouth. If it arose against me, then I would seize its beard and strike it and kill it.	*I went after it and hit it and rescued the lamb from the animal's mouth. If it turned to attack me, I grabbed the animal by its jaw and hit it and killed it.*

ULT and delivered from its mouth
UST and rescued the lamb from the animal's mouth
(וְהִצַּלְתִּי מִפִּיו)

David is using the term **mouth** to represent that the lion or bear wanted to devour the sheep that it carried away. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and delivered the sheep that it wanted to devour]

Support Reference: Metonymy

ULT its beard
UST by its jaw
(בִּזְקָנוֹ)

David is using the term **beard** to represent the lower jaw where the beard grows. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [its lower jaw]

Support Reference: Metonymy

ULT and struck it … and strike it
UST and hit it … and hit it
(וְהַכֵּתִיו & וְהִכִּתִיו)

The context shows that here the terms **struck** and **strike** refer to hitting a lion or bear, at first to get it to release a sheep, and then, if necessary, repeatedly in order to kill it. David probably means that he hit these animals with his shepherd's staff; 17:40 suggests that he was used to using this staff as a weapon. Alternate translation: [and hit it with my staff … and hit it repeatedly]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and delivered	and rescued the lamb

ULT	UST
then I would seize and kill it	I grabbed the animal and killed it

1 Samuel 17:36

ULT	UST
Your servant has struck both the lion and the bear, and this uncircumcised Philistine will be like one of them, for he has taunted the arrays of the living God."	*So I have killed both lions and bears. And since he has mocked soldiers who worship the only true God, I will kill this pagan Philistine too!"*

ULT **Your servant has struck**
UST So I have killed
(הִכָּה עַבְדֶּךָ)

David is speaking about himself humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, your servant, have struck]

Support Reference: First, Second or Third Person

ULT **has struck**
UST So … have killed
(הִכָּה)

Here the context shows that the term **struck** means "killed," as it often does elsewhere in the book. Alternate translation: [has killed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **both the lion and the bear**
UST both lions and bears
(גַּם אֶת־הָאֲרִי גַּם־הַדֹּב)

David is not referring to specific animals. He means such animals in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [both lions and bears]

Support Reference: Generic Noun Phrases

ULT and this uncircumcised Philistine will be like one of them, for he has taunted the arrays of the living God
UST And since he has mocked soldiers who worship the only true God, I will kill this pagan Philistine too
(וְהָיָה הַפְּלִשְׁתִּי הֶעָרֵל הַזֶּה כְּאַחַד מֵהֶם כִּי חֵרַף מַעַרְכֹת אֱלֹהִים חַיִּים)

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 this uncircumcised Philistine has taunted the armies of the living God, he will be like one of them]

Support Reference: Connect — Reason-and-Result Relationship

ULT this uncircumcised Philistine
UST this pagan Philistine
(הַפְּלִשְׁתִּי הֶעָרֵל הַזֶּה)

See how you translated this expression in 14:6. Alternate translation: [this heathen Philistine]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Your servant	I
the lion	lions
the bear	bears
uncircumcised	pagan
Philistine	Philistine
the … God	God

1 Samuel 17:37

ULT	UST
And David said, "Yahweh who delivered me from the hand of the lion and from the hand of the bear, he will deliver me from the hand of this Philistine." And Saul said to David, "Go, and may Yahweh be with you."	*David continued, "Yahweh has enabled me to kill both lions and bears, and he will also enable me to kill this Philistine!" Then Saul said to David, "All right, go and fight him, and I hope that Yahweh will help you!"*

ULT from the hand of the lion and from the hand of the bear … from the hand of this Philistine

UST has enabled me to kill both lions and bears … will also enable me to kill this Philistine
(מִיַּד הָאַרְיֵ֥ה וּמִיַּד הַדֹּ֖ב & מִיַּד הַפְּלִשְׁתִּ֥י הַזֶּֽה)

David is using the term **hand** to represent power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the power of the lion and from the power of the bear … from the power of this Philistine]

Support Reference: Metonymy

ULT and may Yahweh be with you

UST and I hope that Yahweh will help you
(וַיהוָ֖ה יִהְיֶ֥ה עִמָּֽךְ)

See how you translated the similar expression in 3:19. Alternate translation: [and may Yahweh help you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Yahweh	Yahweh
delivered me	has enabled me to kill
the lion	both lions
the bear	bears
will deliver me	will also enable me to kill
Philistine	Philistine
Saul	Saul
David	David
Yahweh	and I hope that … will help you

1 Samuel 17:38

ULT	UST
Then Saul clothed David {with} his garments and put a helmet of bronze on his head, and he clothed him {with} a coat.	*Then Saul let David wear the special clothes that he wore under his armor in battles, and he also gave him a bronze helmet to wear and some body armor that had small overlapping metal plates.*

ULT {with} his garments
UST the special clothes that he wore under his armor in battles
(מַדָּיו)

The author assumes that his readers will know that by **garments**, he means clothing that was designed for soldiers to wear under armor. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [with his military tunic]

Support Reference: Assumed Knowledge and Implicit Information

ULT {with} a coat
UST and some body armor that had small overlapping metal plates
(שִׁרְיוֹן)

See how you translated this expression in 17:5, where the author uses the fuller expression “a coat of scales.” Alternate translation: [with armor made of metal plates]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
David	David
bronze	bronze

1 Samuel 17:39

ULT	UST
And David strapped on his sword over his garments, and he tried to walk, for he had not tested {them}. And David said to Saul, "I am not able to walk with these, for I have not tested {them}." And David removed them from on him.	*David put these things on. Saul also gave David his sword, and David strapped that on over them. Since David had not worn armor before, he walked around to find out what it was like to walk wearing armor. Then David told Saul, "I am not used to wearing these things, so I cannot fight while wearing them!" So he took them off.*

ULT **his sword over his garments**
UST put these things on. Saul also gave David his sword … that … over them
(אֶת־הַחֲרֵבוֹ מֵעַל לְמַדָּיו)

The first pronoun **his** refers to Saul, while the second **his** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [Saul's sword over the garments he was wearing]

Support Reference: Pronouns — When to Use Them

ULT **and he tried to walk, for he had not tested {them} … I am not able to walk with these, for I have not tested {them}**
UST Since David had not worn armor before, he walked around to find out what it was like to walk wearing armor … I am not used to wearing these things, so I cannot fight while wearing them
(וַיֹּאֶל לָלֶכֶת כִּי לֹא־נִסָּה & לֹא אוּכַל לָלֶכֶת בָּאֵלֶּה כִּי לֹא נִסֵּיתִי)

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 had not tested them, he tried to walk … because I have not tested them, I am not able to walk with these]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David … David
his sword	Saul also gave David his sword … that
he had … tested {them}	David had … worn armor before
David	David
Saul	Saul
I have … tested {them}	I am … used to wearing these things

ULT	UST
David	he

1 Samuel 17:40

ULT	UST
And he took his staff in his hand, and he chose for himself five smooth stones from the wadi, and he put them in the bag of shepherds that {was} to him, even in the pouch, and his sling {was} in his hand. And he approached toward the Philistine.	*Then he picked up his shepherd's staff, and he went to a stream bed and chose five smooth stones. He put those stones in the leather bag he always wore around his shoulder as a shepherd. Then he took his sling in his hand, and he started walking toward Goliath.*

ULT **in the bag of shepherds that {was} to him, even in the pouch**
UST in the leather bag he always wore around his shoulder as a shepherd
(בִּכְלִי֙ הָרֹעִ֔ים אֲשֶׁר־לֹ֖ו וּבַיַּלְקֻ֑וט)

Recognizing that his readers might not be familiar with the kind of **bag** that **shepherds** carried, the author explains this with a term that he feels they are likely to recognize, **pouch**. That term describes a small leather bag that people in this culture would use to carry provisions and personal belongings when they went on a journey. To help your own readers understand what a **bag of shepherds** was, you could indicate how the author is defining it here. Alternate translation: [in his shepherd's bag, which was a small leather pouch]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his staff	his shepherd's staff
stones	stones
the wadi	a stream bed
shepherds	as a shepherd
the Philistine	Goliath

1 Samuel 17:41

ULT	UST
And the Philistine came, coming and near to David. And the man carrying the shield {was} to his face.	*Goliath walked steadily toward David, with the soldier who was carrying his shield walking in front of him.*

ULT And the Philistine came, coming and near to David
UST Goliath walked steadily toward David
(וַיֵּ֤לֶךְ הַפְּלִשְׁתִּי֙ הֹלֵ֣ךְ וְקָרֵ֔ב אֶל־דָּוִ֑ד)

Following the conventions of his language, the author is repeating forms of the verb "came" to indicate progressive action. Express this using the appropriate verbal form in your language. Alternate translation: [And the Philistine kept coming nearer to David]

Support Reference: Irregular Use of Tenses

ULT And the Philistine came, coming and near to David
UST Goliath walked steadily toward David
(וַיֵּ֤לֶךְ הַפְּלִשְׁתִּי֙ הֹלֵ֣ךְ וְקָרֵ֔ב אֶל־דָּוִ֑ד)

There could be a suggestion here that Goliath had to walk slowly and deliberately because of the heavy armor he was wearing, in contrast to the way David "ran … to meet him" in 17:48. Alternate translation: [And the Philistine lumbered slowly toward David]

Support Reference: Assumed Knowledge and Implicit Information

ULT coming and near
UST steadily toward
(הֹלֵ֣ךְ וְקָרֵ֔ב)

This expression conveys a single idea by using two words connected with **and**. The word **near** tells for what purpose Goliath was **coming**. Alternate translation: [coming near] or [approaching]

Support Reference: Hendiadys

ULT {was} to his face
UST walking in front of him
(לְפָנָ֖יו)

See how you translated this expression in 17:7. Alternate translation: [was in front of him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistine	Goliath
David	David
carrying	who was carrying
the shield	his shield

1 Samuel 17:42

ULT	UST
And the Philistine looked and saw David, and he despised him, for he was a youth, and ruddy with a beautiful appearance.	*{When he got near David,} Goliath looked at David closely. He believed he could easily defeat David because he was only a young man. David still had a handsome, boyish appearance.*

ULT **And the Philistine looked and saw David**
UST {When he got near David,} Goliath looked at David closely
(וַיַּבֵּט הַפְּלִשְׁתִּי וַיַּרְא אֶת־דָּוִד)

The terms **looked** and **saw** 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. Your language may have a comparable expression that you can use in your translation. Alternate translation: [And the Philistine looked David over]

Support Reference: Doublet

ULT **and he despised him, for he was a youth, and ruddy with a beautiful appearance**
UST He believed he could easily defeat David because he was only a young man. David still had a handsome, boyish appearance
(וַיִּבְזֵהוּ כִּי־הָיָה נַעַר וְאַדְמֹנִי עִם־יְפֵה מַרְאֶה)

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 was a youth, and ruddy with a beautiful appearance, he despised him]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistine	Goliath
David	David

1 Samuel 17:43

ULT	UST
And the Philistine said to David, "{Am} I a dog, that you are coming to me with sticks?" And the Philistine cursed David by his gods.	*Goliath said to David, "You might be able to chase away a dog with a stick like the one you are carrying, but I am not a dog!" Then he called out to his gods and asked them to harm David.*

ULT {Am} I a dog, that you are coming to me with sticks
UST You might be able to chase away a dog with a stick like the one you are carrying, but I am not a dog
(הֲכֶלֶב אָנֹכִי כִּי־אַתָּה בָּא־אֵלַי בַּמַּקְלוֹת)

Goliath is using the question form for emphasis. If speakers of your language would not use questions for this purpose, you could translate this as a statement or exclamation. Alternate translation: [You seem to think that you can defeat me with just a stick, as if I were a dog!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistine	Goliath
David	to
with sticks	with a stick like the one you are carrying
the Philistine	he
And … cursed	Then … called out to … and asked them to harm
David	David
by his gods	his gods

1 Samuel 17:44

ULT	UST
And the Philistine said to David, "Come to me, and let me give your flesh to the bird of the heavens and to the beast of the field."	*He said to David, "Come here, and I will kill you and give your dead body to the birds and wild animals to eat!"*

ULT **your flesh**
UST your dead body
(אֶת־בְּשָׂרְךָ֙)

Goliath is using one part of David, his **flesh**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your body]

Support Reference: Synecdoche

ULT **your flesh**
UST your dead body
(אֶת־בְּשָׂרְךָ֙)

Goliath means that he will give David's flesh as food to the birds and animals. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [your flesh as food]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the bird of the heavens and to the beast of the field**
UST to the birds and wild animals
(לְעֹ֣וף הַשָּׁמַ֔יִם וּלְבֶהֱמַ֖ת הַשָּׂדֶ֑ה)

Goliath is not referring to specific animals. He means these animals in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [to the birds of the sky and the wild animals]

Support Reference: Generic Noun Phrases

> ULT **to the bird of the heavens**
> UST to the birds
> (לְעֹוף֣ הַשָּׁמַ֔יִם)

This phrase describes birds that fly in the **heavens**, that is, the sky. In this context, it refers specifically to scavenger birds that would circle in the sky looking for dead animals or people to eat. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to scavenger birds]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistine	He
David	David
the heavens	to the birds
and to the beast of	and … animals

1 Samuel 17:45

ULT	UST
And David said to the Philistine, "You are coming to me with a sword and with a spear and with a curved sword. But I am coming to you in the name of Yahweh of Armies, the God of the arrays of Israel, which you have taunted.	*David replied, "You are coming to attack me with a sword and a spear and a curved sword. But I am coming to you with the authority of Yahweh, commander of the angel armies. You have mocked the Israelite soldiers who worship him, and that is like mocking Yahweh himself.*

ULT **in the name of**
UST with the authority of
(בְּשֵׁם)

Here the term **name** could mean: (1) authority. David could be indicating that as a soldier representing the **arrays of Israel**, which **Yahweh** ultimately commands, he is fighting Goliath with a commission from Yahweh, as if Yahweh had authorized him to use his name in order to invoke his authority. Alternate translation: [with the authority of]; (2) reputation. David could be indicating that by defeating Goliath, he will be defending the reputation of Yahweh as the all-powerful God, whom no other god can defeat. (Goliath has just called on his gods to defeat David.) Alternate translation: [to uphold the reputation of]

Support Reference: Metonymy

ULT **which you have taunted**
UST You have mocked … and that is like mocking Yahweh himself
(אֲשֶׁר חֵרַפְתָּ)

The context suggests that David is saying that Goliath has **taunted** the **arrays of Israel**, since that is what Goliath himself says in 17:10, what the Israelite soldiers say in 17:25, and what David says in 17:26 and in 17:36. However, David could also be saying that Goliath has taunted **Yahweh of Armies, the God of the arrays of Israel**, since to say that his armies cannot win is to say that Yahweh is not able to make them win. If you follow that interpretation, use a personal pronoun here. Alternate translation: [whom you have taunted]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the Philistine	replied
with a sword	with a sword
and with a spear	and a spear

ULT	UST
and with a curved sword	and a curved sword
Yahweh of Armies	Yahweh, commander of the angel armies
the God of	who worship him
Israel	Israelite

1 Samuel 17:46

ULT	UST
This day Yahweh will enclose you in my hand, and I will strike you and remove your head from upon you. And this day I will give the corpse of the camp of the Philistines to the bird of the heavens and to the animal of the earth. And all of the earth will know that there is a God to Israel.	*Today Yahweh will enable me to defeat you. I will kill you and cut off your head. And today we Israelites will kill many Philistine soldiers and give their bodies to the birds and wild animals to eat. People throughout the world will hear about it, and they will know that we Israelite people worship an all-powerful God.*

ULT **will enclose you in my hand**
UST will enable me to defeat you
(יְסַגֶּרְךָ֣ & בְּיָדִ֑י)

David is speaking as if Goliath were an object that could be enclosed in his hand. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [will give you into my power] or [will enable me to overpower you]

Support Reference: Metaphor

ULT **And … I will give**
UST And … we Israelites will kill … and give … to eat
(וְנָתַתִּ֨י)

David is using himself to represent all the Israelite soldiers. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And … we will give] or [And … we Israelite soldiers will give]

Support Reference: Synecdoche

ULT **the corpse of**
UST their bodies
(פֶּ֣גֶר)

David is not referring to a specific corpse. He means corpses in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the corpses of]

Support Reference: Generic Noun Phrases

> ULT **the camp of the Philistines**
> UST many Philistine soldiers
> (מַחֲנֵ֥ה פְלִשְׁתִּ֖ים)

The author is using the term **camp** to represent the army that is staying in the camp. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the army of the Philistines]

Support Reference: Metonymy

> ULT **to the bird of the heavens and to the animal of the earth**
> UST to the birds and wild animals
> (לְעֹ֣וף הַשָּׁמַ֗יִם וּלְחַיַּ֥ת הָאָ֛רֶץ)

See how you translated the similar expression in 17:44. Alternate translation: [to the birds of the sky and the wild animals]

Support Reference: Generic Noun Phrases

> ULT **And all of the earth will know**
> UST People throughout the world will hear about it, and they will know
> (וְיֵדְע֣וּ כָל־הָאָ֗רֶץ)

David is using the term **earth** to represent the people living on the earth. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And all of the people on earth will know]

Support Reference: Metonymy

> ULT **And all of the earth will know**
> UST People throughout the world will hear about it, and they will know
> (וְיֵדְע֣וּ כָל־הָאָ֗רֶץ)

David is making a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [And people all over the world will know]

Support Reference: Hyperbole

ULT **there is a God to Israel**
UST we Israelite people worship an all-powerful God
(יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל)

David means that Israel has the one true God. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Israel has a real God] or [the only true God is the God of Israel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	Today
Yahweh	Yahweh
day	today
the Philistines	Philistine
the heavens	to the birds
and to the animal of	and … animals
the earth	wild
the earth	the world
And … will know	will hear about it, and they will know
a God	an all-powerful God
to Israel	we Israelite people

1 Samuel 17:47

ULT	UST
And all of this assembly will know that Yahweh does not save by sword or by spear. For the battle {is} to Yahweh, and he will give you into our hand."	*And all of the soldiers who have gathered here will recognize that Yahweh does not need to use weapons such as swords or spears in order to rescue people. It is actually Yahweh who will be fighting this battle against you, and he will enable us to defeat all of you Philistines."*

ULT **For**
UST It is actually
(כִּי)

Here the word **For** introduces a further consideration. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

ULT **you**
UST all of you Philistines
(אַתֶּם)

The word **you** is plural here because David is using it to mean all of the Philistine soldiers, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **into our hand**
UST to defeat
(בְּיָדֵנוּ)

David is using the term **hand** to represent power or control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into our power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
assembly	the soldiers who have gathered
And … will know	And … will recognize
Yahweh	Yahweh
does … save	does … need to use … in order to rescue people
by sword	weapons such as swords
or by spear	or spears

ULT	UST
{is} to Yahweh	Yahweh

1 Samuel 17:48

ULT	UST
And it happened, when the Philistine arose and went and approached to meet David, that David hurried and ran {toward} the array to meet the Philistine.	*Then Goliath started to come closer in order to attack David. David ran quickly toward him, in the direction of the Philistine battle line.*

ULT **And it happened**
UST Then
(וְהָיָה)

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

Support Reference: Introduction of a New Event

ULT **arose**
UST started to come closer
(קָם)

See how you translated this expression in 1:9. Alternate translation: [took action]

Support Reference: Idiom

ULT **and went and approached … that … hurried and ran**
UST started to come closer … ran quickly
(וַיֵּלֶךְ וַיִּקְרַב & וַיְמַהֵר & וַיָּרָץ)

These expressions each convey a single idea by using two words connected with **and**. The word **approached** tells for what purpose Goliath **went**, and the word **hurried** tells in what David **ran**. Alternate translation: [and came closer … that … ran hurriedly]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistine	Goliath
David	David
David	David
the Philistine	him

1 Samuel 17:49

ULT	UST
And David put his hand into the bag and took a stone from there, and he slung {it}. And it struck the Philistine on his forehead. And the stone sank into his forehead, and he fell on his face to the ground.	*David reached into his shoulder bag and took out a stone. He put in his sling and hurled it at Goliath. The stone hit Goliath in the forehead and broke into the bone at the front his skull. Goliath collapsed facedown onto the ground.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
a stone	a stone
the Philistine	Goliath
the stone	The stone
to the ground	onto the ground

1 Samuel 17:50

ULT	UST
So David was stronger than the Philistine with the sling and with the stone. And he struck the Philistine and killed him. Now no sword {was} in the hand of David.	*Then David ran and stood over Goliath. He pulled Goliath's sword from its sheath and killed him with it, and then he cut off his head. In that way David defeated that great Philistine soldier. He was able to attack him and kill him even though he did not have a sword. He used only a sling and a stone! When the other Philistines saw that their great soldier was dead, they ran away. (vv50-51)*

ULT So David was stronger than the Philistine with the sling and with the stone
UST In that way David defeated that great Philistine soldier … He used only a sling and a stone
(וַיֶּחֱזַק דָּוִד מִן־הַפְּלִשְׁתִּי בַּקֶּלַע וּבָאֶבֶן)

Here the author is offering a concluding summary of the fight between David and Goliath. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT So David was stronger than the Philistine
UST In that way David defeated that great Philistine soldier
(וַיֶּחֱזַק דָּוִד מִן־הַפְּלִשְׁתִּי)

The author is using the phrase **was stronger than** to represent that David, through greater force (since Yahweh was helping him to defend his own glory), prevailed over Goliath in this battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [So David prevailed over the Philistine]

Support Reference: Metonymy

ULT And he struck the Philistine and killed him
UST Goliath's sword … He was able to attack him and kill him
(וַיַּךְ אֶת־הַפְּלִשְׁתִּי וַיְמִיתֵהוּ)

The author is introducing a new development in the story. He is telling what happened after the end of the fight between David and Goliath. Use a word, phrase, or other method here that is natural in your language for introducing a new development.

Support Reference: Introduction of a New Event

> ULT **the Philistine**
> UST that great Philistine soldier
> (הַפְּלִשְׁתִּי)

See how you translated this expression in 17:8. Alternate translation: [the Philistine warrior champion]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Now no sword {was} in the hand of David**
> UST even though he did not have a sword
> (וְחֶרֶב אַיִן בְּיַד־דָּוִד)

The author is providing background information to help readers understand what he describes next. 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
David	David
the Philistine	that great Philistine soldier
and with the stone	and a stone
the Philistine	Goliath's sword … him
and killed him	and kill him
Now … sword	even though … a sword
David	he

1 Samuel 17:51

ULT	UST
But David ran and stood over the Philistine and took his sword and drew it from its sheath and killed him and cut off his head with it. And the Philistines saw that their warrior had died, and they fled.	*Then David ran and stood over Goliath. He pulled Goliath's sword from its sheath and killed him with it, and then he cut off his head. In that way David defeated that great Philistine soldier. He was able to attack him and kill him even though he did not have a sword. He used only a sling and a stone! When the other Philistines saw that their great soldier was dead, they ran away. (vv50-51)*

ULT **and took his sword and drew it from its sheath and killed him and cut off his head with it**

UST He pulled Goliath's sword from its sheath and killed him with it, and then he cut off his head … him

(וַיִּקַּח אֶת־חַרְבּוֹ וַיִּשְׁלְפָהּ מִתַּעֲרָהּ וַיְמִתְתֵּהוּ וַיִּכְרֹת־בָּהּ אֶת־רֹאשׁוֹ)

In two cases here, 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: [and drew his sword from its sheath and took it and cut off his head with it and killed him]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the Philistine	Goliath
his sword	Goliath's sword … him
and killed him	and killed him
the Philistines	the other Philistines
their warrior	their great soldier

1 Samuel 17:52

ULT	UST
And the men of Israel and Judah arose, and they shouted and pursued the Philistines unto your coming {to} the valley and to the gates of Ekron. And the pierced of the Philistines fell on the way of Shaaraim and unto Gath and unto Ekron.	*The Israelite soldiers rushed out of their battle line and ran after them, shouting. They chased them all the way back down the Valley of Elah and all the way to the city of Ekron. The Philistines fled for safety inside the city walls and shut the gates behind them. The Israelites killed Philistine soldiers as they went, so that dead Philistines were lying on the road all the way from the city of Shaaraim to the cities of Gath and Ekron.*

ULT **And … arose**
UST rushed out of their battle line
(וַיָּקֻמוּ)

See how you translated this expression in 1:9. Alternate translation: [And … took action]

Support Reference: Idiom

ULT **and they shouted and pursued**
UST and ran after … shouting. They chased
(וַיָּרֵעוּ וַיִּרְדְּפוּ)

This expression conveys a single idea by using two words connected with **and**. The word **shouted** tells in what way they **pursued**. Alternate translation: [and they pursued shoutingly] or [and they pursued with battle cries]

Support Reference: Hendiadys

ULT **And the pierced of the Philistines fell**
UST The Israelites killed Philistine soldiers as they went, so that dead Philistines were lying
(וַיִּפְּלוּ חַלְלֵי פְלִשְׁתִּים)

The author is using the adjective **pierced** as a noun to mean Philistines who were pierced with swords. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [And the Philistines whom the Israelites had pierced with their swords]

Support Reference: Nominal Adjectives

ULT And the pierced of the Philistines fell

UST The Israelites killed Philistine soldiers as they went, so that dead Philistines were lying (וַיִּפָּלוּ חַלְלֵי פְלִשְׁתִּים)

The author is using the term **pierced** to represent killed. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the Philistines whom the Israelites had killed with their swords]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
and Judah	Israelite
the Philistines	them … them
the gates of	The Philistines fled for safety inside the city walls and shut the gates behind them
Ekron	the city of Ekron
the Philistines	Philistines
Gath	the cities of Gath
Ekron	Ekron

1 Samuel 17:53

ULT	UST
And the sons of Israel returned from chasing after the Philistines, and they plundered their camp.	*When the Israelites came back after chasing the Philistines, they took everything valuable from the Philistine camp.*

ULT And the sons of Israel returned

UST When the Israelites came back

(וַיָּשֻׁבוּ בְּנֵי יִשְׂרָאֵל)

See how you translated this phrase in 2:28. Alternate translation: [And the Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
the Philistines	the Philistines
and they plundered	they took everything valuable from

1 Samuel 17:54

ULT	UST
And David took the head of the Philistine, and he brought it {to} Jerusalem, and he put his equipment in his tent.	*David later took Goliath's head to Jerusalem, but he kept Goliath's weapons and armor at home in his own tent.*

ULT **And David took the head of the Philistine, and he brought it {to} Jerusalem, and he put his equipment in his tent**

UST David later took Goliath's head to Jerusalem, but he kept Goliath's weapons and armor at home in his own tent

(וַיִּקַּח דָּוִד אֶת־רֹאשׁ הַפְּלִשְׁתִּי וַיְבִאֵהוּ יְרוּשָׁלִָם וְאֶת־כֵּלָיו שָׂם בְּאָהֳלוֹ)

Here the author is saying what happened at the end of the story of David's victory over Goliath. Your language may have its own way of presenting such information.

Support Reference: End of Story

ULT **and he brought it {to} Jerusalem**

UST later took … to Jerusalem

(וַיְבִאֵהוּ יְרוּשָׁלִָם)

This could mean: (1) that David later brought Goliath's head to Jerusalem, once he had become king and captured the city. He apparently put it in Yahweh's sanctuary as a trophy of war, commemorating how Yahweh had enabled him and the Israelites to win this victory. Alternate translation: [and he later brought it to Jerusalem and put it in Yahweh's sanctuary as a trophy of war]; (2) that at this time David brought Goliath's head to a place near Jerusalem, specifically to Nob, where the sacred tent was at this time. The story indicates in 21:9 that Goliath's sword was there, similarly as a war trophy, and David may also have brought or sent Goliath's head there. Alternate translation: [and he brought it to Nob, near Jerusalem, where the sacred tent was]

Support Reference: Symbolic Action

ULT **and he put his equipment in his tent**
UST but he kept Goliath's weapons and armor at home in his own tent
(וְאֶת־כֵּלָיו שָׂם בְּאָהֳלוֹ)

This could mean: (1) that David brought Goliath's **equipment** (that is, his armor and weapons) home with him when he returned to Bethlehem. There is no indication that David had a **tent** among the Israelite soldiers who had camped by the Valley of Elah. The story says that he was usually tending his father's flock in Bethlehem but occasionally went to the battle lines to bring provisions to his brothers and to bring back news from them. But he may well have had a tent of his own within his father's compound. Alternate translation: [and he brought Goliath's armor and weapons back home with him]; (2) that David put Goliath's equipment in Yahweh's tent, that is, the sacred tent at Nob. The story indicates in 21:9 that Goliath's sword was there. Alternate translation: [and he put his equipment in Yahweh's sacred tent]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the Philistine	Goliath's
{to} Jerusalem	to Jerusalem
in his tent	at home in his own tent

1 Samuel 17:55

ULT	UST
Now as Saul saw David going out to meet the Philistine, he said to Abner, the commander of the army, "Of whom {is} this youth the son, Abner?" And Abner said, "The life of your soul, O king, if I know!"	*As Saul watched David going toward Goliath, he said to Abner, the commander of his army, "Abner, who is the father of that young man?" Abner replied, "I swear by your life, O king, that I do not know."*

ULT **The life of your soul, O king, if I know**
UST I swear by your life, O king, that I do not know
(חֵי־נַפְשְׁךָ הַמֶּלֶךְ אִם־יָדָעְתִּי)

Abner is using one part of Saul, his **soul**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Your life, O king, if I know]

Support Reference: Synecdoche

ULT **The life of your soul, O king, if I know**
UST I swear by your life, O king, that I do not know
(חֵי־נַפְשְׁךָ הַמֶּלֶךְ אִם־יָדָעְתִּי)

Following the custom of his culture, Abner is swearing an oath by guaranteeing it by something he holds sacred. Use a natural way in your language to express an oath. Alternate translation: [I swear by your life, O King, that I do not know]

Support Reference: Oath Formulas

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
David	David
the Philistine	Goliath
Abner	Abner
the commander of	the commander of
Abner	Abner
Abner	Abner
your soul	I swear by your life
O king	O king
I know	that I do … know

1 Samuel 17:56

ULT	UST
And the king said, “You ask of whom this youth {is} the son.”	*Then Saul told him, “I want you personally to find out who his father is.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Saul

1 Samuel 17:57

ULT	UST
So as David returned from striking the Philistine, then Abner took him and brought him to the face of Saul. And the head of the Philistine {was} in his hand.	*So later, when David returned from killing Goliath, Abner brought him to Saul. David was carrying Goliath's head.*

ULT to the face of Saul
UST to Saul
(לִפְנֵי שָׁאוּל)

The author is using the term **face** to represent presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into the presence of Saul]

Support Reference: Metonymy

ULT And the head of the Philistine {was} in his hand
UST David was carrying Goliath's head
(וְרֹאשׁ הַפְּלִשְׁתִּי בְּיָדוֹ)

The author is using the term **hand** to represent possession or control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the head of the Philistine {was} in his possession] or [And he was holding the head of the Philistine]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the Philistine	Goliath
Abner	Abner
Saul	Saul
the Philistine	Goliath's

1 Samuel 17:58

ULT	UST
And Saul said to him, "Of whom {are} you the son, O young man?" And David said, "The son of your servant Jesse the Bethlehemite."	*Saul asked him, "Young man, who is your father?" David replied, "Sir, my father is the man whose name is Jesse who lives in the town of Bethlehem. He is your loyal subject."*

ULT **The son of**
UST Sir, my father
(בֶּן)

David 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 am the son of]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
David	David
your servant	He is your loyal subject
Jesse	is the man whose name is Jesse
the Bethlehemite	who lives in the town of Bethlehem

1 Samuel 18

1 Samuel 18 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how Saul became jealous of David's success as a military leader and how Saul became suspicious that David was the person whom Yahweh had chosen to become king instead of him. It relates how Saul tried to kill David both directly, by throwing his spear at him, and indirectly, by getting him to fight the Philistines in dangerous situations. But Yahweh protected David and made him successful, so Saul became even more jealous and suspicious.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetic song in 18:7.

Religious and Cultural Concepts in This Chapter

Jonathan's love for David

The author says in 18:1 that Jonathan "loved" David. If your language has more than one term for "love," be sure not to use a term that describes sexual attraction. Biblical Hebrew has specific language for sexual desire, and the author does not use that language here. Rather, he says that "the soul of Jonathan was bound with the soul of David." By this he means that Jonathan recognized that David was a man who was like him in terms of character, and so he wanted to be his friend. (As a traditional saying puts it, "A friend is another self.") Jonathan had demonstrated bold faith and strong trust in Yahweh by attacking the Philistine garrison in chapter 14, and David had demonstrated the same things by fighting Goliath in chapter 17. So Jonathan recognized David as a man of courage and daring, and he knew that if they were friends, they would encourage each other to trust Yahweh and continue to do bold exploits. If your language has a word for friendship-love, it would be appropriate to use that word here in your translation. You

could also use a word for unselfish love. (One ancient Greek version uses the verb here from which the New Testament writers developed the noun agape for unselfish love.)

Translation Issues in This Chapter

"I am lightly esteemed" (18:23)

In 18:23, when Saul's servants tell David that Saul will allow him to marry his daughter Michal, David replies, "I am a poor man, and I am lightly esteemed." Since the servants tell David in 18:22 that they all love him, and the author says in 18:16 that all the Israelites loved David, it seems unlikely that David means that he is lightly esteemed by people in general or by the people in Saul's court specifically. Instead, David may be referring implicitly to the way Saul previously promised to allow him to marry his other daughter Merab but then allowed a different man, Adriel the Meholathite, to marry her instead. In other words, David may mean, "I am lightly esteemed by King Saul." (Some interpreters suggest that Adriel may have offered a large bride-price for Merab and that is why Saul let him marry her. This would explain why David says he is "a poor man" himself.) However, in this culture, a person would not complain explicitly that the king had treated him with disrespect or disregard. That is why David makes what seems to be an indirect statement to that effect. You may find a way to suggest this meaning implicitly in your translation.

1 Samuel 18:1

ULT	UST
And it happened, when he finished speaking to Saul, that the soul of Jonathan was bound with the soul of David. And Jonathan loved him as his soul.	*After David finished speaking with Saul{, he met Saul's son Jonathan.} Jonathan immediately felt a strong friendship for David. He loved him as much as he loved himself.*

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

See how you translated the phrase "And it happened" in 1:12.

Support Reference: Introduction of a New Event

ULT **when he finished speaking**
UST David finished speaking
(כְּכַלֹּתוֹ לְדַבֵּר)

The pronoun **he** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [when David finished speaking]

Support Reference: Pronouns — When to Use Them

ULT **that the soul of Jonathan was bound with the soul of David**
UST { … he met Saul's son Jonathan.} Jonathan immediately felt a strong friendship for David
(וְנֶפֶשׁ יְהוֹנָתָן נִקְשְׁרָה בְּנֶפֶשׁ דָּוִד)

The author is speaking as if souls could be physically **bound** together. He means that Jonathan formed a very close friendship with David. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [that Jonathan became very close friends with David]

Support Reference: Metaphor

ULT **as his soul**
UST as much as he loved himself
(כְּנַפְשׁוֹ)

The author is using one part of Jonathan, his **soul**, to mean all of him, by reference to what was most essential about him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as he loved himself]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
that the soul of	immediately felt a strong friendship for
Jonathan	{ … he met Saul's son Jonathan.} Jonathan
was bound	immediately felt a strong friendship for
with the soul of	immediately felt a strong friendship for
David	David
Jonathan	He
And … loved him	loved him
as his soul	as much as he loved himself

1 Samuel 18:2

ULT	UST
And Saul took him on that day, and he did not allow him to return {to} the house of his father.	*Saul did not allow David to return home after he killed Goliath. Instead, Saul kept David with him to serve him.*

ULT And Saul took him

UST Instead, Saul kept David with him to serve him

(וַיִּקָּחֵהוּ שָׁאוּל)

The author assumes that his readers will know that by **Saul took him**, he means that Saul took David into his service. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Saul took David into his service]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
on … day	after he killed Goliath
{to} the house of	home

1 Samuel 18:3

ULT	UST
And Jonathan cut a covenant with David because he loved him as his own soul.	*Because he loved David as much as he loved himself, Jonathan made a solemn agreement with David that they would always be friends.*

ULT **And Jonathan cut a covenant with David because he loved him as his own soul**
UST Because he loved David as much as he loved himself, Jonathan made a solemn agreement with David that they would always be friends
(וַיִּכְרֹת יְהוֹנָתָן וְדָוִד בְּרִית בְּאַהֲבָתוֹ אֹתוֹ כְּנַפְשׁוֹ)

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 Jonathan loved David as he loved himself, he cut a covenant with him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And … cut a covenant**
UST made a solemn agreement … that they would always be friends
(וַיִּכְרֹת & בְּרִית)

See how you translated this expression in 11:1. Alternate translation: [And made a covenant]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
a covenant	a solemn agreement … that they would always be friends
with David	with David
because he loved	Because he loved
as his own soul	as much as he loved himself

1 Samuel 18:4

ULT	UST
And Jonathan stripped himself {of} the robe that {was} on him, and he gave it to David, and his garments, and even his sword and even his bow and even his belt.	*Jonathan took off the outer robe he was wearing and gave it to David. He also gave David the special clothes he wore under his armor, his sword, his bow and arrows, and his belt.*

ULT **And Jonathan stripped himself {of} the robe that {was} on him, and he gave it to David, and his garments, and even his sword and even his bow and even his belt**
UST Jonathan took off the outer robe he was wearing and gave it to David. He also gave David the special clothes he wore under his armor, his sword, his bow and arrows, and his belt
(וַיִּתְפַּשֵּׁט יְהוֹנָתָן אֶת־הַמְּעִיל֙ אֲשֶׁר עָלָ֔יו וַיִּתְּנֵ֖הוּ לְדָוִ֑ד וּמַדָּ֣יו וְעַד־חַרְבּ֔וֹ וְעַד־קַשְׁתּ֖וֹ וְעַד־חֲגֹרֹֽו׃)

This was a symbolic action by which Jonathan pledged to protect David and provide for him as a faithful friend. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And to show that as a faithful friend he would protect David and provide for him, Jonathan took off the robe he was wearing and gave it to David, along with his military tunic, his sword, his bow, and his belt]

Support Reference: Symbolic Action

ULT **and his garments**
UST He also gave David the special clothes he wore under his armor
(וּמַדָּ֣יו)

The expression **garments** means the same thing here as in 17:38. See how you translated it there. Alternate translation: [and his military tunic]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and even his sword and even his bow and even his belt**
UST his sword, his bow and arrows, and his belt
(וְעַד־חַרְבּ֔וֹ וְעַד־קַשְׁתּ֖וֹ וְעַד־חֲגֹרֹֽו׃)

Since this **belt** would have been used to hold on a **sword**, as in 17:38, you may wish to put these terms together. Alternate translation: [and even his sword and belt and even his bow]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
{of} the robe	the outer robe

ULT	UST
to David	to David
his sword	his sword
his bow	his bow and arrows
his belt	his belt

1 Samuel 18:5

ULT	UST
And David went out. In all that Saul sent him, he succeeded. And Saul set him over the men of war. And he was good in the eyes of all of the people and also in the eyes of the servants of Saul.	*David then fought battles as Saul directed him. Whatever Saul told him to do, David did it very successfully. As a result, Saul appointed David as a commander in the army. The people of Israel, and especially the ones who served Saul directly, admired David greatly.*

ULT **And David went out. In all that Saul sent him**
UST David then fought battles as Saul directed him. Whatever Saul told him to do
(וַיֵּצֵא דָּוִד בְּכֹל אֲשֶׁר יִשְׁלָחֶנּוּ שָׁאוּל)

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 David went out to war. In all that Saul sent him to do]

Support Reference: Ellipsis

ULT **And he was good in the eyes of all of the people and also in the eyes of the servants of Saul**
UST The people of Israel, and especially the ones who served Saul directly, admired David greatly
(וַיִּיטַב בְּעֵינֵי כָל־הָעָם וְגַם בְּעֵינֵי עַבְדֵי שָׁאוּל)

This could mean: (1) that **he** (David) was **good in the eyes** of the people and Saul's servants. Alternate translation: [And the Israelites in general and Saul's officers and officials in particular had a high regard for David]; (2) that "it" (Saul appointing David as a military commander) was **good in the eyes** of the people and Saul's servants. Alternate translation: [And the Israelites in general and Saul's officers and officials in particular approved of Saul making David a military commander]

Support Reference: Pronouns — When to Use Them

ULT **in the eyes of … in the eyes of**
UST admired David greatly
(בְּעֵינֵי & בְּעֵינֵי)

See how you translated this expression in 8:6. Alternate translation: [in the opinion of … in the opinion of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Saul	Saul
Saul	Saul
And he was good	admired David greatly
the servants	the ones who served … directly
of Saul	Saul

1 Samuel 18:6

ULT	UST
And it happened, when they came, when David returned from striking the Philistine, that the women came out from all of the cities of Israel to sing and the dances to meet Saul the king with tambourines, with joy, and with triples.	*One time, David and the troops he was commanding defeated a Philistine army and killed many of its soldiers. Then he returned to Israel with the rest of the Israelite army. Women came out from many Israelite cities and towns to greet King Saul {and all the soldiers}. They were singing and dancing very happily, and they were playing tambourines and lyres.*

ULT **when they came**
UST with the rest of the Israelite army
(בְּבוֹאָם)

The pronoun **they** refers to Saul and his army. It may be helpful to clarify this for your readers. Alternate translation: [when Saul and his whole army came back to Israel]

Support Reference: Pronouns — When to Use Them

ULT **from striking**
UST defeated … and killed
(מֵהַכּוֹת)

See how you translated the term **striking** in 4:10. Alternate translation: [from destroying]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Philistine**
UST a Philistine army … many of its soldiers
(אֶת־הַפְּלִשְׁתִּי)

Since the author is referring to a group of people, it may be more natural in your language to use the plural form of **Philistine**. Alternate translation: [the Philistines]

Support Reference: Collective Nouns

ULT **from all of the cities of Israel**
UST from many Israelite cities and towns
(מִכָּל־עָרֵי יִשְׂרָאֵל)

The author is making a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [from many cities in Israel]

Support Reference: Hyperbole

ULT **to sing and the dances**
UST They were singing and dancing
(לשׁוֹר וְהַמְּחֹלוֹת)

This expression conveys a single idea by using two words connected with **and**. The word **dances** tells what these women were doing while they were singing. (Some interpreters suggest that the text here originally read as in 29:5, “sing in the dances.” That would have the same meaning.) Alternate translation: [to sing while dancing]

Support Reference: Hendiadys

ULT **with tambourines, with joy, and with triples**
UST very happily, and they were playing tambourines and lyres
(בְּתֻפִּים בְּשִׂמְחָה וּבְשָׁלִשִׁים)

It may be more natural in your language to put the information about **joy** first so that the information about the musical instruments will be together. Alternate translation: [with joy, with tambourines and triples]

Support Reference: Information Structure

ULT **with joy**
UST very happily
(בְּשִׂמְחָה)

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

Support Reference: Abstract Nouns

ULT **with tambourines**
UST and they were playing tambourines
(בְּתֻפִּ֔ים)

A tambourine is a small drum with pieces of metal around its edges that make noise when the drum is shaken. If your readers would not be familiar with what **tambourines** are, in your translation you could use the name of a similar instrument that your readers would recognize, or you could use a general expression. Alternate translation: [with small drums]

Support Reference: Translate Unknowns

ULT **and with triples**
UST and lyres
(וּבְשָׁלִשִׁ֖ים)

The author could be using the expression **triples** to describe either a lute with three strings or a hanging metal triangle that women would sound by striking it with a stick. If it would be helpful to your readers, you could indicate one of these possibilities in your translation. Alternate translation: [and with three-stringed lutes] or [and with triangles]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David and the troops he was commanding
the Philistine	a Philistine army … many of its soldiers
Israel	Israelite
Saul	Saul {and all the soldiers}
the king	King
with joy	very happily

1 Samuel 18:7

ULT	UST
And the women celebrating sang and said, "Saul has struck his thousands, and David his myriads."	*To celebrate, the women sang this song: "Saul has killed thousands of enemy soldiers, And David has killed tens of thousands of them!"*

ULT **and said**
UST this song
(וַתֹּאמֶרְנָ)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly.

Support Reference: Quotations and Quote Margins

ULT **Saul has struck**
UST Saul has killed
(הִכָּה שָׁאוּל)

See how you translated the similar expression in 4:2. Alternate translation: [Saul has killed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his thousands, and David his myriads**
UST thousands of enemy soldiers, And David has killed tens of thousands of them
(באלפו וְדָוִד בְּרִבְבֹתָיו)

The women are using the adjectives **thousands** and **myriads** as nouns 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: [thousands of soldiers, and David myriads of soldiers]

Support Reference: Nominal Adjectives

ULT and David his myriads
UST And David has killed tens of thousands of them
(וְדָוִד בִּרְבָבֹתָיו)

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 David has struck his myriads] or [and David has killed myriads of soldiers]

Support Reference: Ellipsis

ULT his myriads
UST has killed tens of thousands of them
(בִּרְבָבֹתָיו)

Translate this number according to the conventions of your own language and culture. Alternate translation: [his ten thousands]

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
celebrating	To celebrate
Saul	Saul
and David	And David

1 Samuel 18:8

ULT	UST
And it burned greatly to Saul, and this thing was bad in his eyes. And he said, "They have given myriads to David, but to me they have given thousands. And only the kingship is yet for him!"	*When Saul heard the women singing that, he did not like it at all. He became very angry. He said to himself, "They are saying that David has killed tens of thousands of enemy soldiers. But they are only saying that I have killed thousands of them. The only greater honor they could give him would be to make him the king instead of me!"*

ULT And it burned greatly to Saul
UST When Saul heard the women singing that … He became very angry
(וַיִּחַר לְשָׁאוּל מְאֹד)

See how you translated the similar expressions in 11:6 and 17:28. (The meaning is comparable, even though the term "nose" is not present here.) Alternate translation: [And this made Saul very angry]

Support Reference: Metonymy

ULT and this thing was bad in his eyes
UST he did not like it at all
(וַיֵּרַע בְּעֵינָיו הַדָּבָר הַזֶּה)

See how you translated this similar expression in 1:18. Alternate translation: [and this thing greatly displeased him]

Support Reference: Idiom

ULT And only the kingship is yet for him
UST The only greater honor they could give him would be to make him the king instead of me
(וְעוֹד לוֹ אַךְ הַמְּלוּכָה)

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 only the kingship is yet for him to acquire]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Saul	When Saul heard the women singing that
and … was bad	he did not like … at all

ULT	UST
to David	David
the kingship	would be to make him the king instead of me

1 Samuel 18:9

ULT	UST
And it happened that Saul was eyeing David from that day and beyond.	*From that time on, Saul watched David very closely {because he was suspicious that David would try to become king}.*

ULT Saul was eyeing David

UST Saul watched David very closely {because he was suspicious that David would try to become king}

(שָׁאוּל עוֹן אֶת־דָּוִד)

The author is using the term **eyeing** to represent that Saul was watching David with suspicion and hostility. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Saul was watching David with suspicion and hostility]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
David	David
from … day	From … time

1 Samuel 18:10

ULT	UST
And it happened on the next day that a bad spirit from God rushed upon Saul, and he prophesied in the midst of the house. And David was playing by his hand, as day by day. And a spear {was} in the hand of Saul.	*The next day, a troubling spirit that God sent suddenly began to affect Saul. He began to act like a crazy person inside his house. David was playing the lyre for him, as he often did. Saul was holding his royal spear.*

ULT a bad spirit from God
UST a troubling spirit that God sent
(רוּחַ אֱלֹהִים רָעָה)

See the discussion of this phrase in the Introduction to chapter 16, and see how you translated it in 16:14–15.

Support Reference: Assumed Knowledge and Implicit Information

ULT and he prophesied
UST He began to act like a crazy person
(וַיִּתְנַבֵּא)

In this context, the word **prophesied** does not indicate that Saul spoke words from God for the warning and instruction of the people. Here the author is using the word to describe a raving state in which people are sometimes violent, as Saul was toward David. Alternate translation: [and he raved]

Support Reference: Assumed Knowledge and Implicit Information

ULT And David was playing by his hand
UST David was playing the lyre for him
(וְדָוִד מְנַגֵּן בְּיָדוֹ)

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 in 16:16 if that would be clearer in your language. Alternate translation: [And David was playing the lyre by his hand]

Support Reference: Ellipsis

ULT **And David was playing by his hand**
UST David was playing the lyre for him
(וְדָוִד מְנַגֵּן בְּיָדוֹ)

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. See how you translated the similar expression in 16:16. Alternate translation: [And David was strumming the lyre]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **as day by day**
UST as he often did
(כְּיוֹם ׀ בְּיוֹם)

The author is using a common expression of his culture to mean regularly or habitually. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as he did regularly]

Support Reference: Idiom

ULT **And a spear {was} in the hand of Saul**
UST Saul was holding his royal spear
(וְהַחֲנִית בְּיַד־שָׁאוּל)

This was a symbolic action that showed Saul's royal authority. The description in 22:6 suggests that the spear served as a scepter and was a symbol of royalty. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And Saul was holding his spear, which showed his royal authority]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the next day	The next day
bad	troubling
a … spirit from	a … spirit
God	that God sent
Saul	Saul
and he prophesied	He began to act like a crazy person
the house	his house
And David	David
as day	as he often did
by day	as he often did

ULT	UST
And a spear	his royal spear
Saul	Saul

1 Samuel 18:11

ULT	UST
And Saul hurled the spear, and he said, "I will strike David, and into the wall!" But David turned from his face two times.	*Saul thought, "I can throw my spear so hard at David that it will go through him into the wall behind him and pin him there!" Saul threw his spear at David twice, but David jumped aside both times.*

ULT **And Saul hurled the spear, and he said, "I will strike David, and into the wall**
UST Saul thought, "I can throw my spear so hard at David that it will go through him into the wall behind him and pin him there!" Saul threw his spear at David
(וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית וַיֹּאמֶר אַכֶּה בְדָוִד וּבַקִּיר)

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: [And Saul said, "I will strike David, and into the wall!" and he hurled the spear.]

Support Reference: Order of Events

ULT **and into the wall**
UST that it will go through him into the wall behind him and pin him there
(וּבַקִּיר)

Saul 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 spear will drive him into the wall]

Support Reference: Ellipsis

ULT **But … turned from his face**
UST but … jumped aside
(וַיִּסֹּב מִפָּנָיו)

The author is using one part of Saul, his **face**, to mean all of him in the act of trying to kill David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But … avoided him]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
the spear	his spear at David
David	at David

ULT	UST
David	David

1 Samuel 18:12

ULT	UST
And Saul was afraid from the face of David. For Yahweh was with him, but he had turned from with Saul.	*Saul realized that Yahweh was no longer helping him. He realized that Yahweh was now helping David. This made Saul afraid of David.*

ULT **And Saul was afraid from the face of David. For Yahweh was with him, but he had turned from with Saul**

UST Saul realized that Yahweh was no longer helping him. He realized that Yahweh was now helping David. This made Saul afraid of David

(וַיַּרְא שָׁאוּל מִלִּפְנֵי דָוִד כִּי־הָיָה יְהוָה עִמּוֹ וּמֵעִם שָׁאוּל סָר)

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 Yahweh was with David but had turned away from Saul, Saul was afraid from the face of David]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And Saul was afraid from the face of David**

UST This made Saul afraid of David

(וַיַּרְא שָׁאוּל מִלִּפְנֵי דָוִד)

The author is using one part of David, his **face**, to mean all of him, suggesting that Saul found David personally to be imposing and intimidating. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Saul was afraid of David]

Support Reference: Synecdoche

ULT **Yahweh was with him**

UST Yahweh was now helping David

(הָיָה יְהוָה עִמּוֹ)

See how you translated this expression in 3:19. Alternate translation: [Yahweh was helping him]

Support Reference: Idiom

> **ULT but he had turned from with Saul**
> **UST** Yahweh was no longer helping him
> (וּמֵעִם שָׁאוּל סָר)

The author is speaking as if Yahweh had once been physically present with Saul but had walked away from him. He means that Yahweh was no longer helping Saul. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [but he was no longer helping Saul]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
And … was afraid	This made … afraid
David	David
Yahweh	Yahweh
Saul	him

1 Samuel 18:13

ULT	UST
So Saul removed him from with him and made him a commander of a thousand for himself. And he went out and came in to the face of the people.	*So Saul tried to make sure that David would not be near him. He made David the commander of a thousand of his soldiers. Then David had to lead those soldiers out on military campaigns.*

ULT **And he went out and came in**
UST out on military campaigns
(וַיֵּצֵא וַיָּבֹא)

The author is using a common expression of his culture that describes leadership. See the similar uses in Numbers 27:17 and 2 Chronicles 1:10. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he was a leader]

Support Reference: Idiom

ULT **to the face of**
UST Then David had to lead
(לִפְנֵי)

The author is using the term **face** to represent the front or head position. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of] or [at the head of]

Support Reference: Metonymy

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

The term **people** has the same meaning here as in 13:2 and in its frequent occurrences in chapter 13, chapter 14, and chapter 15. Alternate translation: [these fighting men of Israel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
a commander of	the commander of

1 Samuel 18:14

ULT	UST
And David was succeeding in all of his ways, for Yahweh {was} with him.	*But Yahweh helped David, so David won all of the battles that he fought.*

ULT And David was succeeding in all of his ways, for Yahweh {was} with him
UST But Yahweh helped David, so David won all of the battles that he fought
(וַיְהִי דָוִד לְכָל־דרכו מַשְׂכִּיל וַיהוָה עִמּוֹ)

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 was with him, David was succeeding in all of his ways]

Support Reference: Connect — Reason-and-Result Relationship

ULT in all of his ways
UST all of the battles that he fought
(לְכָל־דרכו)

The author is speaking as if David's activities were paths that he walked on. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in everything he did]

Support Reference: Metaphor

ULT for Yahweh {was} with him
UST But Yahweh helped David
(וַיהוָה עִמּוֹ)

See how you translated this expression in 3:19. Alternate translation: [because Yahweh was helping him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
for Yahweh	But Yahweh

1 Samuel 18:15

ULT	UST
And Saul saw that he was succeeding greatly. And he dreaded from his face.	*When Saul heard how successful David and his soldiers were, he became very afraid even to be in the same place as David.*

ULT And he dreaded from his face
UST he became very afraid even to be in the same place as David
(וַיָּגָר מִפָּנָיו)

The word that the ULT translates as **dreaded** here is a stronger term than the one it translates as “was afraid” in 18:12. The term “face” seems to represent David himself in 18:12, but the term **face** here seems to refer more directly to David’s presence. The UST models one way to show this intensification of Saul’s feeling toward David.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
And he dreaded	he became very afraid

1 Samuel 18:16

ULT	UST
But all of Israel and Judah were loving David, for he was going out and coming in to their face.	*But because David was leading their soldiers very successfully in battles, all the people of Israel and of Judah loved David.*

ULT **But all of Israel and Judah were loving David, for he was going out and coming in to their face**

UST But because David was leading their soldiers very successfully in battles, all the people of Israel and of Judah loved David

(וְכָל־יִשְׂרָאֵל֙ וִיהוּדָ֔ה אֹהֵ֖ב אֶת־דָּוִ֑ד כִּי־ה֥וּא יוֹצֵ֖א וָבָ֥א לִפְנֵיהֶֽם)

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 since David was going out and coming in to their face, all of Israel and Judah were loving David]

Support Reference: Connect — Reason-and-Result Relationship

ULT **But all of Israel and Judah**

UST all the people of Israel and of Judah

(וְכָל־יִשְׂרָאֵל֙ וִיהוּדָ֔ה)

The author is making a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [But people throughout Judah and the rest of Israel]

Support Reference: Hyperbole

ULT **he was going out and coming in to their face**

UST David was leading their soldiers very successfully in battles

(הֽוּא יוֹצֵ֖א וָבָ֥א לִפְנֵיהֶֽם)

As in 18:13, the author is using the term **face** to represent "front," and he is using the term **their** to represent the army of Israel and Judah. If it would be helpful in your language, you could use equivalent expressions or plain language. Alternate translation: [he was going out and coming in at the front of their soldiers]

Support Reference: Metonymy

ULT **he was going out and coming in to their face**
UST David was leading their soldiers very successfully in battles
(הֽוּא יוֹצֵא וָבָא לִפְנֵיהֶם)

See how you translated this expression in 18:13. Alternate translation: [he was leading their soldiers into battle]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
and Judah	and of Judah
were loving	loved
David	David

1 Samuel 18:17

ULT	UST
And Saul said to David, "Behold my older daughter Merab. I will give her to you for a wife. Only be for me a son of valor and fight the battles of Yahweh." And Saul said, "Let not my hand be against him, but let the hand of the Philistines be against him."	*One day Saul said to David, "I want to talk to you about my older daughter Merab. I will allow you to marry her if you serve me bravely by fighting battles for Yahweh {against the Philistines}." Saul said that because he thought, "I will not try to kill David myself. I will have the Philistines kill him."*

ULT **And Saul said to David, "Behold my older daughter Merab. I will give her to you for a wife. Only be for me a son of valor and fight the battles of Yahweh." And Saul said, "Let not my hand be against him, but let the hand of the Philistines be against him**
UST One day Saul said to David, "I want to talk to you about my older daughter Merab. I will allow you to marry her if you serve me bravely by fighting battles for Yahweh {against the Philistines}." Saul said that because he thought, "I will not try to kill David myself. I will have the Philistines kill him
(וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד הִנֵּה בִתִּי הַגְּדוֹלָה מֵרַב אֹתָהּ אֶתֶּן־לְךָ לְאִשָּׁה אַךְ הֱיֵה־לִי לְבֶן־חַיִל וְהִלָּחֶם מִלְחֲמוֹת יְהוָה וְשָׁאוּל אָמַר אַל־תְּהִי יָדִי בּוֹ וּתְהִי־בוֹ יַד־פְּלִשְׁתִּים)

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: [Then Saul thought, "Let not my hand be against him, but let the hand of the Philistines be against him." So Saul said to David, "Behold my older daughter Merab. I will give her to you for a wife. Only be for me a son of valor and fight the battles of Yahweh."]

Support Reference: Order of Events

ULT **Behold my older daughter Merab**
UST I want to talk to you about my older daughter Merab
(הִנֵּה בִתִּי הַגְּדוֹלָה מֵרַב)

It seems unlikely that Merab is present and that Saul is telling David to look at her. But Saul is also probably not using the word **Behold** primarily to call attention to what he was about to say. He seems to be using the word to mean "Consider," as David would do if he were actually looking at Merab in person and considering her as a wife. Alternate translation: [Consider my older daughter Merab]

Support Reference: Metaphor

ULT **Only be**
UST if you serve
(אַךְ הֱיֵה)

The author assumes that his readers will know that by **Only be**, Saul means that this is the only bride-price he is asking. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The only bride-price I ask is that you be]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for me a son of valor**
UST me bravely
(לִי לְבֶן־חַיִל)

See how you translated the similar expression in 1:16. Alternate translation: [a valiant soldier in my service]

Support Reference: Idiom

ULT **Let not my hand be against him, but let the hand of the Philistines be against him**
UST I will not try to kill David myself. I will have the Philistines kill him
(אַל־תְּהִי יָדִי בּוֹ וּתְהִי־בוֹ יַד־פְּלִשְׁתִּים)

Saul is using one part of himself and the Philistines, the **hand**, to mean the entire person in the act of killing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Let me not be the one who kills him, but let the Philistines be the ones who kill him]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
David	David
Yahweh	for Yahweh
And Saul	Saul
the Philistines	the Philistines

1 Samuel 18:18

ULT	UST
But David said to Saul, "Who {am} I, and what {is} my family, the clan of my father in Israel, that I should be son-in-law to the king?"	*But David said to Saul, "I do not have the standing to become your son-in-law. I am not a very important person, and I come from a family that does not belong to an important Israelite clan."*

ULT Who {am} I, and what {is} my family, the clan of my father in Israel, that I should be son-in-law to the king
UST I do not have the standing to become your son-in-law. I am not a very important person, and I come from a family that does not belong to an important Israelite clan
(מִי אָנֹכִי וּמִי חַיַּי מִשְׁפַּחַת אָבִי בְּיִשְׂרָאֵל כִּי־אֶהְיֶה חָתָן לַמֶּלֶךְ)

David 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 worthy to be the king's son-in-law! My family, my father's clan in Israel, is not important enough!]

Support Reference: Rhetorical Question

ULT son-in-law to the king
UST your son-in-law
(חָתָן לַמֶּלֶךְ)

Your language may have its own term or expression for this relationship. Alternate translation: [the husband of the king's daughter]

Support Reference: Kinship

ULT to the king
UST your
(לַמֶּלֶךְ)

David is speaking about Saul respectfully in the third person even though he is speaking to him directly. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [to you, the king]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Saul	Saul

ULT	UST
the clan of	an important … clan
in Israel	Israelite
to the king	your

1 Samuel 18:19

ULT	UST
And it happened, at the time to give Merab, the daughter of Saul to David, that she was given to Adriel the Meholathite for a wife.	*So at the time when Saul would have allowed David to marry his daughter Merab, instead he allowed a different man to marry her. This man was from the town of Meholah and his name was Adriel.*

ULT **the daughter of Saul**
UST his daughter
(בַּת־שָׁאוּל)

It is stated specifically in 18:17 that Merab is Saul's older daughter, but if your language regularly marks that distinction, you may wish to do so here. Alternate translation: [the older daughter of Saul]

Support Reference: Kinship

ULT **that she was given**
UST instead he allowed … her
(וְהָיָא נִתְּנָה)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
at the time	at the time when
Saul	his
to David	David

1 Samuel 18:20

ULT	UST
But Michal, the daughter of Saul, loved David. And they declared to Saul, and the thing was right in his eyes.	*However, Saul's other daughter, Michal, fell in love with David. When someone told Saul about that, he was pleased.*

ULT the daughter of Saul
UST Saul's other daughter
(בַּת־שָׁאוּל)

If your language regularly marks the distinction between older and younger daughters, you may wish to do so here. Alternate translation: [the younger daughter of Saul]

Support Reference: Kinship

ULT And they declared to Saul
UST When someone told Saul about that
(וַיַּגִּדוּ לְשָׁאוּל)

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

Support Reference: Pronouns — When to Use Them

ULT and the thing was right in his eyes
UST he was pleased
(וַיִּשַׁר הַדָּבָר בְּעֵינָיו)

See how you translated this similar expression in 1:18. Alternate translation: [and this pleased him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul's
But … loved	However … fell in love with
David	David
And they declared	When someone told … about that
to Saul	Saul
and … was right	he was pleased

1 Samuel 18:21

ULT	UST
And Saul said, "I will give her to him, that she may be a snare for him and the hand of the Philistines may be against him." So Saul said to David for a second {time}, "You may make yourself a son-in-law of mine today."	*Saul thought, "I will promise to give Michal to him as his wife, but I will do that in order to trap him. {I will make him fight dangerously against the Philistines in order to marry her,} and this will enable the Philistines to kill him." So Saul told David once again that he could become his son-in-law right away.*

ULT **I will give her to him, that she may be a snare for him and the hand of the Philistines may be against him**

UST I will promise to give Michal to him as his wife, but I will do that in order to trap him. {I will make him fight dangerously against the Philistines in order to marry her,} and this will enable the Philistines to kill him

(אֶתְּנֶנָּה לּוֹ וּתְהִי־לֹו לְמוֹקֵשׁ וּתְהִי־בֹו יַד־פְּלִשְׁתִּים)

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 that she may be a snare for him and the hand of the Philistines may be against him, I will give her to him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **that she may be a snare for him**

UST but I will do that in order to trap him

(וּתְהִי־לֹו לְמוֹקֵשׁ)

Saul is speaking as if Michal were a **snare** that would catch an animal. He means that David's wish to marry her would lead him into a deadly situation. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [that his wish to marry her will lead him into a deadly situation]

Support Reference: Metaphor

ULT **and the hand of the Philistines may be against him**
UST {I will make him fight dangerously against the Philistines in order to marry her,} and this will enable the Philistines to kill him
(וּתְהִי־בּוֹ יַד־פְּלִשְׁתִּים)

See how you translated this expression in 18:17. Alternate translation: [and the Philistines will be the ones who kill him]

Support Reference: Synecdoche

ULT **So Saul said to David for a second {time}, "You may make yourself a son-in-law of mine today**
UST So Saul told David once again that he could become his son-in-law right away
(וַיֹּאמֶר שָׁאוּל֮ אֶל־דָּוִד֒ בִּשְׁתַּיִם תִּתְחַתֵּן בִּי הַיּוֹם)

It is possible that the words **for a second time** are part of the direct quotation from Saul. Alternate translation: [So Saul said to David, "For a second time, you may make yourself a son-in-law of mine today"]

Support Reference: Direct and Indirect Quotations

ULT **for a second {time}**
UST once again
(בִּשְׁתַּיִם)

The author is using the adjective **second** as a noun to mean a certain instance. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. The ULT does that by supplying the word **time**.

Support Reference: Nominal Adjectives

ULT **today**
UST right away
(הַיּוֹם)

See how you translated this expression in 9:13. Alternate translation: [at this time]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
a snare	but I will do that in order to trap him
the Philistines	the Philistines
Saul	Saul

ULT	UST
David	David
for a second {time}	once again
today	right away

1 Samuel 18:22

ULT	UST
And Saul commanded his servants, "Speak to David in secrecy, saying, 'Behold, the king delights in you, and all of his servants love you. And now, make yourself a son-in-law of the king.'"	*Saul told his servants, "Talk to David privately and tell him, 'Listen, the king is pleased with you. All of us who serve him love you. So we think that you should marry Michal and become the king's son-in-law.'"*

ULT **Speak to David in secrecy, saying, 'Behold, the king delights in you, and all of his servants love you. And now, make yourself a son-in-law of the king**
UST Talk to David privately and tell him, 'Listen, the king is pleased with you. All of us who serve him love you. So we think that you should marry Michal and become the king's son-in-law
(דַּבְּרוּ אֶל־דָּוִד בַּלָּט לֵאמֹר הִנֵּה חָפֵץ בְּךָ הַמֶּלֶךְ וְכָל־עֲבָדָיו אֲהֵבוּךָ וְעַתָּה הִתְחַתֵּן בַּמֶּלֶךְ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Speak to David in secrecy and tell him to consider that the king delights in him and that all of his servants love him, so he should make himself a son-in-law of the king]

Support Reference: Quotes within Quotes

ULT **in secrecy**
UST privately
(בַּלָּט)

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: [secretly]

Support Reference: Abstract Nouns

ULT **Behold**
UST Listen
(הִנֵּה)

See how you translated this expression in 18:17. Alternate translation: [Consider that]

Support Reference: Metaphor

ULT **And now**
UST So we think that
(וְעַתָּה)

See how you translated the expression “And now” in 6:7. Alternate translation: [So this is what you should do]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
אֶת־עֲבָדָיו (ORIG QUOTE)	אֶת־עֲבָדָיו (ORIG QUOTE)
David	David
the king	the king
delights	is pleased
his servants	who serve him
love you	love you
of the king	the king’s

1 Samuel 18:23

ULT	UST
And the servants of Saul spoke these words in the ears of David. And David said, "Does it seem light in your eyes to make oneself a son-in-law of the king? And I {am} a poor man, and I am lightly esteemed."	*So they said those things to David. But David replied, "It would be a great honor for anyone to become the king's son-in-law. But {I do not think that I should do that, because} I am only a poor and insignificant man."*

ULT **And … spoke these words**
UST So … said those things
(וַיְדַבְּרוּ֙ אֶת־הַדְּבָרִ֣ים הָאֵ֔לֶּה)

The author is using the term **words** to represent the message that Saul had communicated by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And … said what Saul had told them to say]

Support Reference: Metonymy

ULT **in the ears of David**
UST to David
(בְּאָזְנֵ֣י דָוִ֔ד)

The author is using the term **ears** to represent David's hearing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the hearing of David] or [for David to hear]

Support Reference: Metonymy

ULT **Does it seem light in your eyes to make oneself a son-in-law of the king**
UST It would be a great honor for anyone to become the king's son-in-law
(הַנָּקֵ֥ל בְּעֵינֵיכֶ֖ם הִתְחַתֵּ֣ן בַּמֶּ֑לֶךְ)

David 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 should not seem light in your eyes to make oneself a son-in-law of the king!]

Support Reference: Rhetorical Question

ULT **Does it seem light … and I am lightly esteemed**
UST It would be a great honor for anyone … and insignificant
(הַנָּקֵל & וְנִקְלֶה)

David is using related verb forms to make his point eloquently and emphatically. Your language may have comparable forms or terms that you can use in your translation. Alternate translation: [Does it seem like a little thing … and people have little regard for me]

Support Reference: Poetry

ULT **Does it seem light**
UST It would be a great honor for anyone
(הַנָּקֵל)

David is speaking as if becoming the king's son-in-law were something that could be weighed and found to be **light**. This conveys the idea of insignificance. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Does it seem insignificant] or [It should not seem insignificant]

Support Reference: Metaphor

ULT **in your eyes**
UST It would be a great honor for anyone
(בְּעֵינֵיכֶם)

See how you translated this expression in 1:18. Alternate translation: [in your judgment]

Support Reference: Idiom

ULT **And I {am} a poor man**
UST But {I do not think that I should do that, because} I am only a poor … man
(וְאָנֹכִי אִישׁ־רָשׁ)

By calling himself **a poor man**, David means l that he would not be able to afford the bride-price for a princess. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And I would not be able to afford the bride-price for a princess]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and I am lightly esteemed**
> UST and insignificant
> (וְנִקְלֶה)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [and people esteem me lightly]

Support Reference: Active or Passive

> ULT **and I am lightly esteemed**
> UST and insignificant
> (וְנִקְלֶה)

See the discussion in the Introduction to this chapter of the possible implicit meaning of this phrase.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	they
Saul	they
David	David
David	David
of the king	the king’s

1 Samuel 18:24

ULT	UST
And the servants of Saul declared to him, saying, "Like these words David spoke."	*Saul's servants came back and told him what David had said.*

ULT **saying, "Like these words David spoke**
UST came back and told … what David had said
(לֵאמֹר כַּדְּבָרִים הָאֵלֶּה דִּבֶּר דָּוִד)

See how you translated this expression in 17:23. Alternate translation: [saying, "This is what David said"]

Support Reference: Idiom

ULT **saying, "Like these words David spoke**
UST came back and told … what David had said
(לֵאמֹר כַּדְּבָרִים הָאֵלֶּה דִּבֶּר דָּוִד)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [and told him what David had said]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	servants
Saul	Saul's
And … declared	came back and told
David	David

1 Samuel 18:25

ULT	UST
And Saul said, "Thus you shall say to David, '{There is} no desire to the king for a bride-price except for a hundred foreskins of Philistines, to be avenged against the enemies of the king.'" (Now Saul thought to make David fall by the hand of the Philistines.)	*Saul replied, "Go and tell David, 'The king does not want you to pay him a large amount of money in order to marry Michal. All he wants you to do is kill a hundred Philistine soldiers and bring back their foreskins. In that way, he will get revenge on his enemies.'" But what Saul really wanted was for the Philistines to kill David while he was trying to kill them.*

ULT **Thus you shall say to David, '{There is} no desire to the king for a bride-price except for a hundred foreskins of Philistines, to be avenged against the enemies of the king**

UST Go and tell David, 'The king does not want you to pay him a large amount of money in order to marry Michal. All he wants you to do is kill a hundred Philistine soldiers and bring back their foreskins. In that way, he will get revenge on his enemies

(כֹּה־תֹאמְרוּ לְדָוִד אֵין־חֵפֶץ לַמֶּלֶךְ בְּמֹהַר כִּי בְּמֵאָה עָרְלוֹת פְּלִשְׁתִּים לְהִנָּקֵם בְּאֹיְבֵי הַמֶּלֶךְ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Tell David that the king does not desire any bride-price except for a hundred foreskins of Philistines, to be avenged against his enemies]

Support Reference: Quotes within Quotes

ULT **{There is} no desire to the king for a bride-price except for a hundred foreskins of Philistines**

UST The king does not want you to pay him a large amount of money in order to marry Michal. All he wants you to do is kill a hundred Philistine soldiers and bring back their foreskins

(אֵין־חֵפֶץ לַמֶּלֶךְ בְּמֹהַר כִּי בְּמֵאָה עָרְלוֹת פְּלִשְׁתִּים)

If it would appear in your language that Saul was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [The only bride-price that the king desires is a hundred foreskins of Philistines]

Support Reference: Connect — Exception Clauses

ULT **except for a hundred foreskins of Philistines**
UST All he wants you to do is kill a hundred Philistine soldiers and bring back their foreskins
(כִּי בְּמֵאָה עָרְלוֹת פְּלִשְׁתִּים)

As 17:54 shows, the usual trophy from a defeated enemy's body was the head. Saul's different requirement of **a hundred foreskins of Philistines** had both practical and symbolic significance. Since Israelite men were circumcised but Philistine men were not, this requirement ensured that David could not bring back the heads of slain Israelites and claim they were Philistines. Beyond that, as 14:6, 17:26, and 17:36 show, Israelites used the word "uncircumcised" as a derogatory term indicating that the Philistines did not worship Yahweh and did not obey his laws. So bringing back their foreskins as war trophies would symbolically show that Saul was being **avenged** on these **enemies** who were also hostile to Yahweh. (Saul tells David in 18:17 that he is sending him out to fight "the battles of Yahweh.") Alternate translation: [except that you kill a hundred Philistines and bring back their foreskins to prove that it was indeed these uncircumcised heathen whom you killed]

Support Reference: Symbolic Action

ULT **to be avenged**
UST In that way, he will get revenge on
(לְהִנָּקֵם)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [so that he may get revenge]

Support Reference: Active or Passive

ULT **against the enemies of the king**
UST his enemies
(בְּאֹיְבֵי הַמֶּלֶךְ)

As he tells his men what to say to David, Saul anticipates that they will refer to him respectfully by his royal title. Depending on the conventions of your own culture, it may be possible to convey the same meaning with a simple pronoun. Alternate translation: [against his enemies]

Support Reference: Politeness

ULT **Now Saul thought to make David fall by the hand of the Philistines**
UST But what Saul really wanted was for the Philistines to kill David while he was trying to kill them
(וְשָׁאוּל חָשַׁב לְהַפִּיל אֶת־דָּוִד בְּיַד־פְּלִשְׁתִּים)

The author is providing background information to help readers understand Saul's true motives. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **to make David fall by the hand of the Philistines**
UST was for the Philistines to kill David while he was trying to kill them
(לְהַפִּיל אֶת־דָּוִד בְּיַד־פְּלִשְׁתִּים)

The author is using the term **hand** to represent the power and action of the Philistines. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that this would enable the Philistines to make David fall]

Support Reference: Metonymy

ULT **to make David fall**
UST to kill David while he was trying to kill them
(לְהַפִּיל אֶת־דָּוִד)

See how you translated the similar expression in 4:10. Alternate translation: [to make David die] or [to kill David]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
to David	David
to the king	The king
for a bride-price	you to pay him a large amount of money in order to marry Michal
Philistines	Philistine soldiers
to be avenged	In that way, he will get revenge on
against the enemies of	enemies
the king	his
Now Saul	But … Saul
David	David

ULT	UST
the Philistines	was for the Philistines

1 Samuel 18:26

ULT	UST
And his servants declared these words to David, and the thing was right in the eyes of David, to make himself son-in-law of the king. And the days were not full,	*When the servants told that to David, he was very pleased that he could become the king's son-in-law by doing that. Saul gave David a time limit. Within that time,*

ULT And his servants declared these words to David
UST When the servants told that to David
(וַיַּגִּדוּ עֲבָדָיו לְדָוִד אֶת־הַדְּבָרִים הָאֵלֶּה)

The author is using the term **words** to represent what Saul had instructed them to say by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And his servants told David what Saul had instructed them to say]

Support Reference: Metonymy

ULT and the thing was right in the eyes of David, to make himself son-in-law of the king
UST he was very pleased that he could become the king's son-in-law by doing that
(וַיִּשַׁר הַדָּבָר בְּעֵינֵי דָּוִד לְהִתְחַתֵּן בַּמֶּלֶךְ)

See how you translated the expression **in the eyes of** in 8:6. Alternate translation: [and it seemed appropriate to David to make himself son-in-law of the king in this way]

Support Reference: Idiom

ULT And the days were not full
UST Saul gave David a time limit. Within that time
(וְלֹא מָלְאוּ הַיָּמִים)

The author is using a common expression of his culture to mean that a certain period of time had not yet ended. Express this in the way that people in your own culture would speak of a period that had not ended. Alternate translation: [And the time had not expired]

Support Reference: Idiom

ULT **And the days were not full**
UST Saul gave David a time limit. Within that time
(וְלֹא מָלְאוּ הַיָּמִים)

The author assumes that his readers will know that by **the days**, he means a time limit that Saul had set. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the time limit that Saul had set had not expired]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servants	the servants
And … declared	When … told
to David	to David
and … was right	was very pleased
David	he
of the king	the king's
the days	Saul gave David a time limit. Within that time

1 Samuel 18:27

ULT	UST
and David arose and went, he and his men, and he struck two hundred men among the Philistines. And David brought their foreskins, and they filled them to the king, to make himself son-in-law of the king. And Saul gave Michal, his daughter, to him for a wife.	*David and his men went into battle and killed two hundred Philistine soldiers. He brought back their foreskins. Saul's officials counted them all while Saul was watching. This proved that David had done what Saul had required for him to become his son-in-law. So Saul allowed David to marry his daughter Michal.*

ULT **and David arose**
UST David … went into battle
(וַיָּקָם דָּוִד)

See how you translated this expression in 1:9. Alternate translation: [and David took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he struck**
UST and killed
(וַיַּךְ)

The author is using David to represent both him and his men in the act of killing these Philistines. If it would be clearer in your language, you could use a plural pronoun here. Alternate translation: [and they struck]

Support Reference: Synecdoche

ULT **And David brought their foreskins, and they filled them to the king, to make himself son-in-law of the king. And Saul gave Michal, his daughter, to him for a wife**
UST He brought back their foreskins. Saul's officials counted them all while Saul was watching. This proved that David had done what Saul had required for him to become his son-in-law. So Saul allowed David to marry his daughter Michal
(וַיָּבֵא דָוִד אֶת־עָרְלֹתֵיהֶם וַיְמַלְאוּם לַמֶּלֶךְ לְהִתְחַתֵּן בַּמֶּלֶךְ וַיִּתֶּן־לוֹ שָׁאוּל אֶת־מִיכַל בִּתּוֹ לְאִשָּׁה)

It may be more natural in your language to put the information about David bringing the foreskins with the information about the purpose for which he brought them. It may also be more natural to put the information about counting them with the information about the result of the count. Alternate translation: [And David brought their foreskins to make himself son-in-law of the king, and they filled them to the king, so Saul gave his daughter Michal to him for his wife]

Support Reference: Information Structure

> ULT **and they filled them to the king**
> UST Saul's officials counted them all while Saul was watching
> (וַיְמַלְאוּם לַמֶּלֶךְ)

The author is using a common expression of his culture to mean that they counted out the full number. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they counted them out in full number for the king]

Support Reference: Idiom

> ULT **and they filled them to the king**
> UST Saul's officials counted them all while Saul was watching
> (וַיְמַלְאוּם לַמֶּלֶךְ)

Here the author is not using the pronoun **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [and they were counted out in full number to the king]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
among the Philistines	Philistine
David	He
and they filled them	Saul's officials counted them all
to the king	while Saul was watching
of the king	his
Saul	Saul

1 Samuel 18:28

ULT	UST
And Saul saw and knew that Yahweh {was} with David and {that} Michal, the daughter of Saul, loved him,	*But when Saul realized that Yahweh was helping David and that his own daughter Michal truly loved David,*

ULT And Saul saw and knew
UST But when Saul realized
(וַיַּרְא שָׁאוּל וַיֵּדַע)

The terms **saw** and **knew** mean similar things. (In this context, **saw** refers to more than vision; it means recognition.) 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 Saul recognized clearly]

Support Reference: Doublet

ULT Yahweh {was} with David
UST Yahweh was helping David
(יְהוָה עִם־דָּוִד)

See how you translated this expression in 18:14. Alternate translation: [Yahweh was helping David]

Support Reference: Idiom

ULT and {that} Michal, the daughter of Saul
UST and that his own daughter Michal
(וּמִיכַל בַּת־שָׁאוּל)

The author is referring to Michal formally by her relationship to the king. Following the conventions of your own culture, you could use a different expression that would indicate her status appropriately. Alternate translation: [and that the princess Michal]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
and knew	But when … realized
Yahweh	Yahweh
David	David
Saul	his own

ULT	UST
loved him	truly loved David

1 Samuel 18:29

ULT	UST
and Saul added to be more afraid from the face of David. And Saul was opposing David all of the days.	*he became even more afraid of David. After this, for as long as he lived, Saul was David's enemy.*

ULT **and Saul added to be more afraid**
UST he became even more afraid
(וַיֹּ֣אסֶף שָׁא֗וּל לֵרֹ֥א & עֹ֑וד)

This expression conveys a single idea by using two words connected with **and**. The word **added** tells in what way Saul became **more afraid**. Alternate translation: [and Saul became even more afraid]

Support Reference: Hendiadys

ULT **from the face of David**
UST of David
(מִפְּנֵ֥י דָוִ֖ד)

The author is using one part of David, his **face**, to mean his entire person, with the suggestion that Saul found David personally to be even more imposing and intimidating. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of the person of David]

Support Reference: Synecdoche

ULT **all of the days**
UST for as long as he lived
(כָּל־הַיָּמִ֖ים)

The author is using the term **days** to represent a specific period of time, Saul's remaining lifetime. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for the rest of his life]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	he
to be … afraid	afraid
David	David
Saul	Saul

ULT	UST
David	David’s
the days	for as long as he lived

1 Samuel 18:30

ULT	UST
And the commanders of the Philistines came out, and it happened that, whenever they came out, David was more successful than all of the servants of Saul, and his name became greatly precious.	*The Philistine commanders kept leading their armies to fight against the Israelites, but every time they fought, David and his soldiers were more successful than any of Saul's other army commanders. As a result, David earned an excellent reputation.*

ULT **And the commanders of the Philistines came out … they came out**
UST The Philistine commanders kept leading their armies to fight against the Israelites … they fought
(וַיֵּצְאוּ שָׂרֵי פְלִשְׁתִּים & צֵאתָם)

The author is using these **commanders** to represent both them and their armies in the act of going out to battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the commanders of the Philistines led their armies out … they led them out]

Support Reference: Synecdoche

ULT **And … came out … they came out**
UST kept leading their armies to fight against the Israelites … they fought
(וַיֵּצְאוּ & צֵאתָם)

The author assumes that his readers will know that by **came out**, he means that they came out to fight against the Israelites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And … came out to fight against the Israelites]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and his name became greatly precious**
UST As a result, David earned an excellent reputation
(וַיִּיקַר שְׁמוֹ מְאֹד)

The author is using the term **name** to represent David's reputation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and his reputation became very great] or [and people came to think very highly of him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the commanders of	The … commanders
the Philistines	Philistine
David	David and his soldiers
the servants of	army commanders
Saul	Saul’s

1 Samuel 19

1 Samuel 19 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how, after promising not to harm David, Saul once again became jealous of David's success as a military leader. This led Saul to try once again to kill David, both indirectly, by sending soldiers to kill him, and directly, by ordering soldiers to bring David to him and by pursuing David in person. But Yahweh continued to protect David so that he could survive and eventually become the next king of Israel.

Religious and Cultural Concepts in This Chapter

What was the "teraphim" that Michal had in her home?

In 19:13, the author says that Michal took a "teraphim" that she had in her home and put it in David's bed under a covering to make it look as if David was there. She did that to help David escape. Teraphim were idols that people kept in their homes. While contexts such as Genesis 31:34 suggest that in some cases they were small, the context in this chapter shows that the teraphim Michal had was the size of a man. It appears that Michal worshiped this idol in some way. But that does not mean that David did. Samuel said in 13:14 that Yahweh considered David to be "a man according to his heart" who would do all that he commanded. So we may be confident that David was wholeheartedly devoted to Yahweh and worshiped only him, even though his wife unfortunately kept an idol in their home.

Translation Issues in This Chapter

"Naioth"

The author says in 19:18 that David and Samuel "stayed in Naioth." The word "Naioth" is not attested as a place name in any other passage of the Bible or in any historical sources. The term means "dwellings," and it seems to refer to a cluster of lodgings that

had been built near Ramah for young prophets whom Samuel was training. Samuel apparently felt that David would be safer within a community of people, and he may also have hoped that Saul would not seek to harm David within an area that was dedicated to a sacred purpose. While Naioth may have become the name of these lodgings, it might also have been a descriptive term, and the author may be using it in that way. So instead of saying "in Naioth," you might choose to say something such as "among the lodgings of the young prophets." If a translation of the Bible exists in your region, consider what it says.

"Is Saul among the prophets?" (19:24)

In 10:12, the author describes the origin of this short popular saying. Originally people in the culture applied it to situations in which a person did something that was surprising in light of his upbringing or family of origin. In 19:24, the author describes how this saying came to be applied to a further type of situation, one in which a person did something that was very unexpected. You could indicate that explicitly in your translation if that would be helpful to your readers. The UST models one way to do that.

1 Samuel 19:1

ULT	UST
And Saul spoke to Jonathan his son and to all of his servants to kill David. But Jonathan, the son of Saul, delighted greatly in David,	*Then Saul urged all his officers and his son Jonathan to kill David. But Jonathan liked David very much.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Jonathan	Jonathan
his servants	his officers
to kill	to kill
David	David
But Jonathan	But Jonathan
Saul	his son
delighted	liked
in David	David

1 Samuel 19:2

ULT	UST
so Jonathan declared to David, saying, "Saul my father is seeking to kill you. And now, please guard yourself in the morning and stay in a secret place and hide yourself.	*So he warned David, "My father Saul is looking for a way to kill you. So please be very careful. Tomorrow morning, find a place to hide {in the field} and do not come out {unless I tell you it is safe}.*

ULT **And now**
UST So
(וְעַתָּה)

See how you translated the expression **And now** in 6:7. Alternate translation: [So this is what you should do]

Support Reference: Idiom

ULT **and stay in a secret place and hide yourself**
UST find a place to hide {in the field} and do not come out {unless I tell you it is safe}
(וְיָשַׁבְתָּ בַּסֵּתֶר וְנַחְבֵּאתָ)

Jonathan 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: [and hide yourself and stay in that secret place]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	he
so … declared	So … warned
to David	David
Saul	Saul
is seeking	is looking
to kill you	for a way to kill you
please	please
guard yourself	be very careful

1 Samuel 19:3

ULT	UST
And I myself will go out and stand at the hand of my father in the field where you {are} there, and I myself will speak about you to my father, and I will see what, and I will declare to you."	*I will ask my father to go out with me into the field where you are hiding. While we are there, I will talk to him about you. I will find out what he intends to do to you. Then I will tell you everything I learn." {So David did what Jonathan told him to do.}*

ULT **at the hand of**
UST with me
(לְיַד)

Jonathan is using the term **hand** to represent location next to someone. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [beside]

Support Reference: Metonymy

ULT **where you {are} there**
UST where you are hiding
(אֲשֶׁר אַתָּה שָׁם)

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: [where you are]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and I will see what, and I will declare to you**
UST I will find out what he intends to do to you. Then I will tell you everything I learn." {So David did what Jonathan told him to do … }
(וְרָאִיתִי מָה וְהַגַּדְתִּי לָךְ)

Jonathan is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and I will see what he says, and I will declare that to you]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and I will declare	Then I will tell … everything I learn

1 Samuel 19:4

ULT	UST
And Jonathan spoke well of David to Saul his father, and he said to him, "May the king not sin against his servant, against David, for he has not sinned against you, but surely his deeds {have been} very good for you.	*The next morning, Jonathan spoke with his father Saul {in the field}. He said many good things about David. He told his father, "Please do not do anything to harm David, who serves you faithfully. That would be a sin. David has never done anything to harm you. Everything he has done has helped you very much.*

ULT **May the king not sin against his servant, against David, for he has not sinned against you, but surely his deeds {have been} very good for you**

UST Please do not do anything to harm David, who serves you faithfully. That would be a sin. David has never done anything to harm you. Everything he has done has helped you very much
(אַל־יֶחֱטָא הַמֶּלֶךְ בְּעַבְדּוֹ בְּדָוִד כִּי לוֹא חָטָא לָךְ וְכִי מַעֲשָׂיו טוֹב־לְךְ מְאֹד)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since his servant David has not sinned against the king, but surely his deeds have been very good for you, may you not sin against him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **May the king not sin against his servant**

UST Please do not do anything to harm … who serves you faithfully. That would be a sin
(אַל־יֶחֱטָא הַמֶּלֶךְ בְּעַבְדּוֹ)

Jonathan is speaking to Saul respectfully in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [May you, the king, not sin against your servant]

Support Reference: First, Second or Third Person

ULT **May the king not sin against his servant**

UST Please do not do anything to harm … who serves you faithfully. That would be a sin
(אַל־יֶחֱטָא הַמֶּלֶךְ בְּעַבְדּוֹ)

Jonathan assumes that his father, King Saul, will know that by **sin against**, he means to do unjustified harm. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [May the king not sinfully do unjustified harm to his servant]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
well	He said many good things
of David	about David
Saul	Saul
the king	Please do … do anything to harm … That would be a sin
May … sin	Please do … do anything to harm … That would be a sin
against his servant	who serves you faithfully
against David	David
he has … sinned	David has … done anything to harm
have been … good	has helped

1 Samuel 19:5

ULT	UST
And he put his life in his palm and struck the Philistine, and Yahweh made a great salvation for all of Israel. You saw and rejoiced. So why would you sin against innocent blood by killing David without cause?"	*He risked his life when he fought against Goliath, the great soldier of the Philistine army. By enabling David to kill him, Yahweh won a great victory for all the people of Israel. You were very happy when you saw that. There is no reason for you to kill David. You should not do that. It would be sinning by killing an innocent man."*

ULT **And he put his life in his palm**
UST He risked his life
(וַיָּשֶׂם אֶת־נַפְשׁוֹ בְכַפּוֹ)

Jonathan is using a common expression of his culture to mean that someone put himself in danger for the sake of others. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [And he took his life into his own hands] or [And he put himself in danger of being killed]

Support Reference: Idiom

ULT **and struck**
UST when he fought against
(וַיַּךְ)

See how you translated the term **struck** in 4:2. Alternate translation: [and killed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Philistine**
UST Goliath, the great soldier of the Philistine army
(אֶת־הַפְּלִשְׁתִּי)

See how you translated this expression in 17:8. Alternate translation: [Goliath, the Philistine warrior champion]

Support Reference: Assumed Knowledge and Implicit Information

ULT and Yahweh made a great salvation for all of Israel
UST By enabling David to kill him, Yahweh won a great victory for all the people of Israel
(וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְּדוֹלָה לְכָל־יִשְׂרָאֵל)

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: [and Yahweh saved all of Israel in a great way]

Support Reference: Abstract Nouns

ULT So why would you sin against innocent blood by killing David without cause
UST There is no reason for you to kill David. You should not do that. It would be sinning by killing an innocent man
(וְלָמָּה תֶחֱטָא דָּם נָקִי לְהָמִית אֶת־דָּוִד חִנָּם)

Jonathan 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 you should certainly not sin against innocent blood by killing David without cause!]

Support Reference: Rhetorical Question

ULT against innocent blood
UST an innocent man
(בְּדַם נָקִי)

Jonathan is using one part of David, his **blood**, to mean David as an entire person. He is using that part of David to represent him because Saul would shed his blood if he killed him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [against an innocent person]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistine	Goliath, the great soldier of the Philistine army
Yahweh	Yahweh
a … salvation	a … victory for
Israel	Israel
and rejoiced	You were very happy
would you sin	It would be sinning by killing
innocent	innocent
by killing	for you to kill

ULT	UST
David	David

1 Samuel 19:6

ULT	UST
And Saul listened to the voice of Jonathan, and Saul swore, "The life of Yahweh, he shall not be killed"	*What Jonathan said persuaded Saul. Saul swore by Yahweh that he would not kill David.*

ULT And Saul listened to the voice of Jonathan
UST What Jonathan said persuaded Saul
(וַיִּשְׁמַע שָׁאוּל בְּקוֹל יְהוֹנָתָן)

The author is using the term **voice** to represent what Jonathan said by using his voice. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And Saul listened to what Jonathan said]

Support Reference: Metonymy

ULT And Saul listened to the voice of Jonathan
UST What Jonathan said persuaded Saul
(וַיִּשְׁמַע שָׁאוּל בְּקוֹל יְהוֹנָתָן)

The author assumes that his readers will know that by **listened**, he means that Saul agreed to do what Jonathan said. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Saul agreed to do what Jonathan said]

Support Reference: Assumed Knowledge and Implicit Information

ULT The life of Yahweh, he shall not be killed
UST by Yahweh that he would not kill David
(חַי־יְהוָה אִם־יוּמָת)

Following the custom of his culture, Saul is swearing an oath by guaranteeing it by something he holds sacred. Use a natural way in your language to express an oath. Alternate translation: [I swear by Yahweh that David shall not be killed]

Support Reference: Oath Formulas

> ULT **he shall not be killed**
> UST that he would not kill David
> (אִם־יוּמָֽת)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [I will not kill him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Jonathan	Jonathan
Saul	Saul
and … swore	swore
Yahweh	by Yahweh
he shall … be killed	kill David

1 Samuel 19:7

ULT	UST
And Jonathan called to David, and Jonathan declared to him all of these words. And Jonathan brought David to Saul, and he was to his face as yesterday and the third day.	*{Then Saul left, and} Jonathan called to David {to come out of his hiding place}. Jonathan told him that Saul had sworn he would not kill him. Then Jonathan brought David back to Saul, and David served Saul personally as he had done before.*

ULT **all of these words**
UST that Saul had sworn he would not kill him
(אֵת כָּל־הַדְּבָרִים הָאֵלֶּה)

The author is using the term **words** to represent what Saul had communicated by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [everything that Saul had said]

Support Reference: Metonymy

ULT **to his face**
UST and David served Saul personally
(לְפָנָיו)

The author is using the term **face** to represent Saul's presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in his presence]

Support Reference: Metonymy

ULT **as yesterday and the third day**
UST as he had done before
(כְּאֶתְמוֹל שִׁלְשׁוֹם)

See how you translated this expression in 4:7. Alternate translation: [as he had been previously]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
And … called	Then Saul left, and … called
to David	to David {to come out of his hiding place}
Jonathan	Jonathan

ULT	UST
and … declared	told
Jonathan	Jonathan
David	David
Saul	Saul
and the third day	as he had done before

1 Samuel 19:8

ULT	UST
And there resumed to be war, and David went out and fought with the Philistines, and he struck a great striking against them, and they fled from his face.	*But then the Philistines attacked the Israelites again. David led his soldiers to fight against the Philistine army. David's soldiers killed many of the Philistine soldiers, and as a result, the rest of the Philistine army ran away.*

ULT **and David went out**
UST David led his soldiers
(וַיֵּצֵא דָּוִד)

The author is using David to represent both him and his army in the act of going out to battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and David led the army out]

Support Reference: Synecdoche

ULT **and he struck a great striking against them**
UST David's soldiers killed many of the Philistine soldiers
(וַיַּךְ בָּהֶם מַכָּה גְדוֹלָה)

For emphasis, the author is using a construction in which a verb and its object come from the same root. See how you translated the similar expression in 14:14. Alternate translation: [and he slaughtered very many of them]

Support Reference: Poetry

ULT **from his face**
UST and as a result, the rest of the Philistine army ran away
(מִפָּנָיו)

The author is using one part of David, his **face**, to represent him and the army he was commanding. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from him] or [from the army he was commanding]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
with the Philistines	against the Philistine army

1 Samuel 19:9

ULT	UST
And a bad spirit from Yahweh came upon Saul, and he was sitting in his house, and his spear {was} in his hand, and David was playing by hand.	*{This made Saul very jealous again. As a result,} one day when Saul was sitting in his house, the troubling spirit that Yahweh had sent began to distress him again. Saul was holding his royal spear, and David was playing the harp for him.*

ULT **And a bad spirit from Yahweh came upon Saul, and he was sitting in his house, and his spear {was} in his hand, and David was playing by hand**
UST {This made Saul very jealous again. As a result,} one day when Saul was sitting in his house, the troubling spirit that Yahweh had sent began to distress him again. Saul was holding his royal spear, and David was playing the harp for him
(וַתְּהִי֙ רוּחַ יְהוָ֔ה רָעָ֖ה אֶל־שָׁא֑וּל וְהוּא֙ בְּבֵיתֹ֣ו יוֹשֵׁ֔ב וַחֲנִיתֹ֖ו בְּיָדֹ֑ו וְדָוִ֖ד מְנַגֵּ֥ן בְּיָֽד)

Since the last three clauses in this verse describe the setting in which the event took place that the first clause describes, it may be more natural in your language to put the information about the setting before the information about the event. Alternate translation: [And then, as Saul was sitting in his house with his spear in his hand and David was playing by hand, a bad spirit from Yahweh came upon Saul]

Support Reference: Information Structure

ULT **And a bad spirit from Yahweh came**
UST the troubling spirit that Yahweh had sent began to distress him again
(וַתְּהִי֙ רוּחַ יְהוָ֔ה רָעָ֖ה)

See the discussion of this phrase in the Introduction to chapter 16, and see how you translated it in 16:14–15 and 18:10.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and David was playing by hand**
UST and David was playing the harp for him
(וְדָוִ֖ד מְנַגֵּ֥ן בְּיָֽד)

See how you translated this expression in 16:16. Alternate translation: [and David was strumming the lyre]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bad	troubling
a … spirit from	the … spirit
Yahweh	that Yahweh had sent
Saul	began to distress him again
in his house	in his house
and his spear	his royal spear
and David	and David

1 Samuel 19:10

ULT	UST
And Saul sought to strike David with the spear, and into the wall, but he escaped from the face of Saul, and he struck the spear into the wall. And David fled and rescued himself on that night.	*Saul hurled his spear hard enough at David that it would have gone through him into the wall behind him and pinned him there. But David jumped aside so that the spear did not hit him. It stuck in the wall instead. David escaped by running out into the darkness.*

ULT **and into the wall**
UST that it would have gone through him into the wall behind him and pinned him there
(וּבַקִּיר)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. See how you translated this in 18:11. Alternate translation: [so that the spear would drive him into the wall]

Support Reference: Ellipsis

ULT **but he escaped from the face of Saul**
UST But David jumped aside
(וַיִּפְטַר֙ מִפְּנֵ֣י שָׁא֔וּל)

The author is using one part of Saul, his **face**, to represent all of him. See how you translated this in 18:11. Alternate translation: [escaped from Saul] or [eluded Saul's attempt to kill him]

Support Reference: Synecdoche

ULT **and he struck the spear into the wall**
UST so that the spear did not hit him. It stuck in the wall instead
(וַיַּךְ֩ אֶת־הַחֲנִ֨ית בַּקִּ֜יר)

The pronoun **he** refers to Saul. It may be helpful to clarify this for your readers. Alternate translation: [and Saul struck the spear into the wall] or [so that the spear Saul threw stuck in the wall instead]

Support Reference: Pronouns — When to Use Them

ULT **fled and rescued himself**
UST escaped by running out into the darkness
(גָּס וַיִּמָּלֵט & הִוּא)

This expression conveys a single idea by using two words connected with **and**. The word **fled** tells in what way David **rescued himself**. Alternate translation: [rescued himself by fleeing]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
And … sought	hurled … hard enough
David	at David
with the spear	his spear
Saul	But David jumped aside
the spear	the spear
And David	David

1 Samuel 19:11

ULT	UST
And Saul sent messengers to the house of David to watch him and to kill him in the morning. And Michal his wife declared to David, saying, "If you are not rescuing your life tonight, tomorrow you will be being killed."	*Then Saul sent some soldiers to David's house. He told them to see whether David was in the house and to kill him when he left the house the following morning. But David's wife Michal {knew about this and} warned him. She told him, "In order to save your life, you must run away tonight. If you do not do that, some soldiers will kill you tomorrow!"*

ULT **you will be being killed**
UST some soldiers will kill you
(אַתָּה מוּמָת)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
messengers	some soldiers
the house of	house
David	David's
to watch him	He told them to see whether David was in the house
and to kill him	and to kill him
And … declared	But … {knew about this and} warned
to David	him
you are … rescuing	In order to save … you must run away
will be being killed	some soldiers will kill

1 Samuel 19:12

ULT	UST
And Michal lowered David through the window. And he went and fled and rescued himself.	*Then she lowered David out a window {since the soldiers were watching the door}, and he escaped by running away from the house.*

ULT **And he went**
UST from the house
(וַיֵּלֶךְ)

The author assumes that his readers will know that by **went**, he means that David went away from the house. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And he went away from the house]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and fled and rescued himself**
UST and he escaped by running away
(וַיִּבְרַח וַיִּמָּלֵט)

See how you translated this expression in 19:10. Alternate translation: [and rescued himself by fleeing]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David

1 Samuel 19:13

ULT	UST
And Michal took the teraphim and put {it} on the bed. And she put a weaving of goats at its head, and she covered {it} with clothing.	*Then Michal took a large statue that was in the house and put it in the bed. She covered it with David's cloak {as if he were sleeping under his cloak as a blanket}, and she put some goat's hair around the head of the statue {to make it look like a human head}.*

ULT **the teraphim**
UST a large statue that was in the house
(אֶת־הַתְּרָפִים)

See how you translated the term **teraphim** in 15:23. Alternate translation: [the household idol]

Support Reference: Translate Unknowns

ULT **the teraphim**
UST a large statue that was in the house
(אֶת־הַתְּרָפִים)

The author says **the** teraphim to indicate that this was a specific idol that Michal had in her home. While such idols could be small, as Genesis 31:34 indicates, here the context indicates that it was as large as a man, since Michal was able to use it to pretend that David was in the bed. It may be helpful to indicate this in your translation. Alternate translation: [the man-sized idol that she had in her home]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And she put a weaving of goats at its head**
UST and she put some goat's hair around the head of the statue {to make it look like a human head}
(וְאֵת כְּבִיר הָעִזִּים שָׂמָה מְרַאֲשֹׁתָיו)

The author is using the term **goats** to represent the hair of goats. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And she put a weaving of goats' hair at its head]

Support Reference: Metonymy

ULT **And she put a weaving of goats at its head**
UST and she put some goat's hair around the head of the statue {to make it look like a human head}
(וְאֶת כְּבִיר הָעִזִּים שָׂמָה מְרַאֲשֹׁתָיו)

Interpreters are unsure about the meaning of the phrase **a weaving of goats**. It could be describing: (1) a woven garment with visible fibers of goats' hair that resembled human hair. Alternate translation: [And she put goats' hair around the head of the statue to make it look like a human head]; (2) a woven pillow stuffed with goats' hair. Alternate translation: [And she put a pillow stuffed with goat's hair at the top of the statue to look like David's head]; (3) a net woven from goats' hair that people used to keep flies away. This covering would have disguised the head of the statue. Alternate translation: [And she put a flynet woven from goats' hair over the head of the idol to disguise it]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the teraphim	a large statue that was in the house
goats	goat's

1 Samuel 19:14

ULT	UST
And Saul sent messengers to take David. But she said, “He {is} sick.”	*{The soldiers did not see David leaving the house in the morning, so they reported that to Saul.} Saul then sent soldiers to {enter the house and} bring David back to him. But {when they came to the door,} Michal told them that David was {so} sick {that he could not get out of bed}.*

ULT But she said

UST But {when they came to the door,} Michal told them
(וַתֹּאמֶר)

The pronoun **she** refers to Michal. It may be helpful to clarify this for your readers. Alternate translation: [But Michal said]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
messengers	soldiers
David	David

1 Samuel 19:15

ULT	UST
So Saul sent messengers to see David, saying, "Bring him up to me in the bed to kill him."	*{When the soldiers reported that,} Saul told them to enter David's house and see whether he was really sick. He told them, "{If you have to,} pick up the whole bed he is lying on and use that to carry him back here to me. That way I can kill him!"*

ULT **to see David, saying, "Bring him up to me in the bed to kill him**
UST to enter David's house and see whether he was really sick. He told them, "{If you have to,} pick up the whole bed he is lying on and use that to carry him back here to me. That way I can kill him
(לִרְאוֹת אֶת־דָּוִד לֵאמֹר הַעֲלוּ אֹתוֹ בַּמִּטָּה אֵלַי לַהֲמִתוֹ)

The author assumes that his readers will know that Saul wanted to **see** whether David really was too sick to get out of bed. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to see whether David really was too sick to get out of bed, saying, "If necessary, bring him up to me in the bed so that I can kill him"]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Bring him up**
UST to carry him back here
(הַעֲלוּ אֹתוֹ)

In keeping with the conventions of his language and culture, Saul seems to be marking travel for change in elevation. Apparently Saul lived on the hill of Gibeah, while David lived in the town below the hill. See how you translated the comparable expression in 1:3. Alternate translation: [Bring him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
messengers	them
David	whether he was really sick
to kill him	That way I can kill him

1 Samuel 19:16

ULT	UST
And the messengers came, and behold, the teraphim {was} on the bed, and the weaving of goats {was} at its head.	*But when those soldiers entered David's house, they found that there was only a statue in his bed, with goat's hair around its head.*

ULT **and behold**
UST they found that
(וְהִנֵּה)

See how you translated the term **behold** in 2:31. Alternate translation: [and to their surprise]

Support Reference: Metaphor

ULT **and the weaving of goats {was} at its head**
UST with goat's hair around its head
(וּכְבִיר הָעִזִּים מְרַאֲשֹׁתָיו)

See how you translated the phrase **weaving of goats** in 19:13.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
messengers came	those soldiers
the teraphim	there was only a statue
goats	goat's

1 Samuel 19:17

ULT	UST
And Saul said to Michal, "Why have you deceived me like this and let my enemy go, so that he rescued himself?" And Michal said to Saul, "He himself said to me, 'Let me go. Why should I kill you?'"	*{When they reported that to Saul, he summoned Michal to come to him.} Saul said to her, "Why did you trick me like that? You allowed my enemy to escape!" Michal replied to Saul, "David told me that if I did not let him escape, he would kill me! {So I had to let him escape.}"*

ULT **He himself said to me, 'Let me go. Why should I kill you**
UST David told me that if I did not let him escape, he would kill me! {So I had to let him escape … }
(הוּא־אָמַר אֵלַי שַׁלְּחֵנִי לָמָּה אֲמִיתֶךָּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [He himself told me that if I did not let him go, he would kill me]

Support Reference: Quotes within Quotes

ULT **Why should I kill you**
UST he would kill me
(לָמָּה אֲמִיתֶךָּ)

Michal says that David used 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. Alternate translation: [I should not have to kill you]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
have you deceived me	did you trick me
my enemy	my enemy
Saul	Saul
should I kill you	he … kill me

1 Samuel 19:18

ULT	UST
Now David fled and rescued himself, and he came to Samuel in Ramah, and he declared to him all that Saul had done to him. And he went, and Samuel, and they stayed in Naioth.	*After David had escaped from Saul, he went to Samuel, who was at his home in Ramah. He told Samuel everything that Saul had done to try to kill him. Then David and Samuel went to Naioth, which was nearby, and they stayed there.*

ULT Now David fled and rescued himself
UST After David had escaped from Saul
(וְדָוִד בָּרַח וַיִּמָּלֵט)

See how you translated this expression in 19:10. Alternate translation: [Now David rescued himself by fleeing]

Support Reference: Hendiadys

ULT in Naioth
UST to Naioth, which was nearby
(בנוית)

See the discussion of this phrase in the Introduction to this chapter.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now David	After David
Samuel	Samuel
in Ramah	who was at his home in Ramah
and he declared	He told
Saul	Saul
and Samuel	and Samuel

1 Samuel 19:19

ULT	UST
And it was declared to Saul, saying, “Behold, David {is} in Naioth in Ramah.”	*Someone told Saul that David was in Naioth near the city of Ramah.*

ULT And it was declared to Saul
UST Someone told Saul
(וַיֻּגַּד לְשָׁאוּל)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [And someone told Saul]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And it was declared	Someone told
to Saul	Saul
David	David
in Ramah	near the city of Ramah

1 Samuel 19:20

ULT	UST
And Saul sent messengers to take David. And one saw a group of prophets prophesying, and Samuel was standing, having stationed himself over them. And the Spirit of God came upon the messengers of Saul, and they also prophesied.	*So Saul sent some soldiers to capture David. {When those soldiers arrived in Ramah,} they met some prophets who were speaking and singing as God inspired them. Samuel was there as their leader. The Spirit of God influenced the soldiers whom Saul had sent, and they began to speak and sing themselves {instead of trying to capture David}.*

ULT **And one saw**
UST {When those soldiers arrived in Ramah,} they met
(וַיַּ֣רְא)

Here the author is not using the pronoun **one** to refer to a specific person. Use an expression for this that would be natural in your language. Alternate translation: [And each one saw] or [And they saw]

Support Reference: Pronouns — When to Use Them

ULT **having stationed himself over them**
UST as their leader
(נִצָּ֖ב עֲלֵיהֶֽם)

The author is speaking as if Samuel had physically positioned himself above the prophets. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [supervising them as their teacher]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
messengers	some soldiers
David	David
prophets	prophets
prophesying	who were speaking and singing as God inspired them
and Samuel	Samuel
the Spirit of God	The Spirit of God
the messengers of Saul	the soldiers whom Saul had sent

ULT	UST
and … prophesied	and they began to speak and sing … instead of trying to capture David

1 Samuel 19:21

ULT	UST
And they declared {this} to Saul, and he sent other messengers, and they also prophesied. And Saul added and sent messengers a third {time}, and they also prophesied.	*When Saul heard about that, he sent another group of soldiers to capture David. {But when those soldiers met those prophets, the Spirit of God influenced them too,} and they also sang and spoke {instead of trying to capture David}. {When Saul heard about that,} he sent one more group of soldiers to capture David. But the same thing happened to them.*

ULT And they declared {this} to Saul
UST When Saul heard about that
(וַיַּגִּדוּ לְשָׁאוּל)

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

Support Reference: Pronouns — When to Use Them

ULT And Saul added and sent messengers a third {time}
UST {When Saul heard about that,} he sent one more group of soldiers to capture David
(וַיֹּסֶף שָׁאוּל וַיִּשְׁלַח מַלְאָכִים שְׁלִשִׁים)

This expression conveys a single idea by using two words connected with **and**. The word **added** tells in what way Saul **sent** messengers. Alternate translation: [And Saul once again sent messengers, for a third time]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they declared {this}	When … heard about that
to Saul	Saul
messengers	group of soldiers
and … prophesied	{But when those soldiers met those prophets, the Spirit of God influenced them too,} and … sang and spoke {instead of trying to capture David}
Saul	Saul
messengers	group of soldiers
a third {time}	one more

ULT	UST
and … prophesied	But the same thing happened to them

1 Samuel 19:22

ULT	UST
So he went, he also, to Ramah, and he came to the great cistern that {is} in Secu. And he asked and said, "Where {are} Samuel and David?" And one said, "Behold, in Naioth in Ramah."	*Finally Saul himself went to Ramah. He went to the big well at the place that people call Secu, and he asked {the people who had gathered there to draw water}, "Where are Samuel and David?" The people replied, "You will find them at Naioth, near Ramah."*

ULT **So he went**
UST Finally Saul … went
(וַיֵּלֶךְ)

The pronoun **he** refers to Saul. It may be helpful to clarify this for your readers. Alternate translation: [So Saul went]

Support Reference: Pronouns — When to Use Them

ULT **and said**
UST and he asked {the people who had gathered there to draw water}
(וַיֹּאמֶר)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly.

Support Reference: Quotations and Quote Margins

ULT **And one said**
UST The people replied
(וַיֹּאמֶר)

Here the author is not using the pronoun **one** to refer to a specific person. Use an expression for this that would be natural in your language. Alternate translation: [And someone said]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Ramah	to Ramah
the … cistern	the … well
{are} Samuel	are Samuel
and David	and David

ULT	UST
in Ramah	near Ramah

1 Samuel 19:23

ULT	UST
So he went thence, to Naioth in Ramah, and the Spirit of God came upon him, him also, and going, he went, and he prophesied until he entered into Naioth in Ramah.	*So Saul started walking toward Ramah to go to Naioth. While he was still on his way there, the Spirit of God influenced him as well, and he spoke and sang all the way to Naioth near Ramah.*

ULT **upon him, him also**
UST influenced him as well
(עָלָיו גַּם־הוּא)

The author is repeating the pronoun **him** to emphasize that even Saul was affected. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. Alternate translation: [even upon him]

Support Reference: Reduplication

ULT **and going, he went, and he prophesied**
UST While he was still on his way there … and he spoke and sang
(וַיֵּלֶךְ הָלוֹךְ וְיִתְנַבֵּא)

The author is repeating forms of the verb “go” to indicate continuous action. Alternate translation: [and he went along, and he prophesied]

Support Reference: Reduplication

ULT **and going, he went, and he prophesied**
UST While he was still on his way there … and he spoke and sang
(וַיֵּלֶךְ הָלוֹךְ וְיִתְנַבֵּא)

This expression conveys a single idea by using two verbal phrases connected with **and**. The phrase **going, he went** tells the circumstances under which Saul **prophesied**. Alternate translation: [and as he went along, he prophesied]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Ramah	Ramah
the Spirit of God	the Spirit of God
and he prophesied	and he spoke and sang

ULT	UST
in Ramah	near Ramah

1 Samuel 19:24

ULT	UST
And he also stripped off his clothes, and he also prophesied to the face of Samuel. And he lay naked all of that day and all of the night. Therefore they said, "{Is} Saul also among the prophets?"	*There he also took off his outer clothes, and he spoke and sang in front of Samuel. He lay on the ground uncovered all day and all night. That is the reason why{, when people see someone doing something unexpected,} they say, "Is Saul also a prophet?"*

ULT **And he also stripped off his clothes**
UST There he also took off his outer clothes
(וַיִּפְשַׁ֥ט גַּם־ה֖וּא בְּגָדָ֑יו)

This expression likely refers either to royal robes that Saul was wearing to demonstrate his status and authority or to armor and a tunic that Saul may have been wearing on this military expedition to capture David. Alternate translation: [And he also stripped off his royal robes] or [And he also stripped off his armor and his tunic] or [And he also stripped off his outer garments]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he also stripped off his clothes**
UST There he also took off his outer clothes
(וַיִּפְשַׁ֥ט גַּם־ה֖וּא בְּגָדָ֑יו)

Removing his royal robes or his armor was a symbolic action by which, under prophetic inspiration, Saul was acknowledging that he would eventually surrender the kingship to David, who was present. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And he also symbolically surrendered his royal authority by stripping off his robe]

Support Reference: Symbolic Action

ULT **to the face of Samuel**
UST in front of Samuel
(לִפְנֵ֥י שְׁמוּאֵ֖ל)

The author is using the term **face** to represent Samuel's presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in Samuel's presence]

Support Reference: Metonymy

ULT **naked**
UST uncovered
(עָרֹ֔ם)

In biblical Hebrew, the term **naked** could refer to someone who was either entirely or partially unclothed. In this context, it seems that Saul had removed his robes or armor but not the rest of his clothes. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [without his outer garments]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Therefore they said, "{Is} Saul also among the prophets**
UST That is the reason why{, when people see someone doing something unexpected,} they say, "Is Saul also a prophet
(עַל־כֵּ֣ן יֹאמְר֔וּ הֲגַ֥ם שָׁא֖וּל בַּנְּבִיאִֽם)

See the discussion of this statement in the Introduction to this chapter.

Support Reference: Proverbs

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … prophesied	and … spoke and sang
Samuel	Samuel
day	day
{Is} Saul	Saul
among the prophets	Is … a prophet

1 Samuel 20

1 Samuel 20 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how David's friend Jonathan found out for certain that his father Saul intended to kill David and how Jonathan devised a secret way to warn David that he was in danger and that he should flee for his life.

Religious and Cultural Concepts in This Chapter

Why did Saul assume that his son Jonathan would be the next king?

In 20:31, Saul says to his son Jonathan that "all of the days that the son of Jesse lives on the earth, you will not be established, nor your kingdom." Saul is assuming that Jonathan will be king after him unless David takes his place. He assumes this because in the ancient Near East, it was usually a king's oldest son who became king after his death. Jonathan was Saul's oldest son. But throughout the Old Testament, we see Yahweh accomplishing his purposes by doing things other than in the customary ways of a culture. Jonathan knew and understood this. He tells David in 23:17 that he expects David to be the next king but that he will be his most important official and advisor. Jonathan did not know that he would be killed in battle before this could happen.

Why did David flee from Naioth after Yahweh had protected him there?

Even though, as the author describes in 19:19–24, Yahweh protected David at Naioth in a supernatural way, we learn in 20:1 that "David fled from Naioth." He seems to have been concerned that someone who was not open to Yahweh's influence in the way that Saul and his messengers clearly were would come to try to capture him. David was right, as an ungodly man, Doeg the Edomite, killed all the priests of Yahweh in 22:18–19. However, it is not necessary to explain this reason in the text of your translation or in a footnote, since the reason becomes clear later in the story.

What was Jonathan doing with the arrows (20:20–22 and 35–40)?

By shooting arrows near the rock where he told David to hide, Jonathan provided a signal for David of whether or not he was safe. Even if David could not hear what Jonathan was saying to the boy, if he saw the boy turn around and head back toward Jonathan, then he would know that he too could return safely to the city and to Saul's court. Similarly, if he saw the boy running farther away after Jonathan called out to him, then he too needed flee for safety.

Why did Jonathan give his seat to Abner (20:25)?

It is possible that Jonathan was showing special courtesy and honor to Abner, Saul's cousin and general, by giving up his seat next to his father Saul and letting Abner sit there. But it's more likely that by seeming to do this, he was actually putting some distance between himself and his father Saul, expecting that Saul might become upset when he learned that Jonathan had given David permission not to be present. In 20:33, the story shows that this was a good idea, since it gave Jonathan more time to get out of the way of the spear that Saul threw at him.

Translation Issues in This Chapter

Why did Jonathan make "the enemies of David" accountable for David's actions?

In 20:16, when Jonathan has David promise not to harm his descendants, he says, "And may Yahweh seek from the hand of the enemies of David!" This means, "If you break this promise, may Yahweh punish your enemies!" It does not immediately make sense why Jonathan would say "the enemies of David" rather than "David." Since this is a binding oath, the sense is that Yahweh will hold David accountable for keeping it. Yahweh would punish David, not David's enemies, if David broke the oath. Interpreters have different understandings of why Jonathan says "the enemies of David." It is possible that a person in this culture would not directly threaten another person with divine retribution, especially if they were on good terms. So Jonathan may be speaking indirectly. Other interpreters suggest that out of reverence for David, later scribes may have substituted the phrase about his enemies for a direct reference to David's name. In both explanations, someone is being polite and respectful to David. But if the meaning

would not be clear in this polite form, you could state it directly in your translation. You might have Jonathan say, for example, “And may Yahweh seek from the hand of David.”

1 Samuel 20:1

ULT	UST
And David fled from Naioth in Ramah. And he came and said to the face of Jonathan, "What have I done? What {is} my iniquity? And what {is} my sin to the face of your father, that {he is} seeking my life?"	*David ran away from Naioth. He went to meet with Jonathan and told him, "I have done nothing wrong. I have not harmed your father. Nevertheless, he is trying to kill me!"*

ULT **to the face of Jonathan**
UST to meet with Jonathan
(לִפְנֵי יְהוֹנָתָן)

The author is using one part of Jonathan, his **face**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to Jonathan in person]

Support Reference: Synecdoche

ULT **What have I done? What {is} my iniquity? And what {is} my sin to the face of your father, that {he is} seeking my life**
UST I have done nothing wrong. I have not harmed your father. Nevertheless, he is trying to kill me
(מָה עָשִׂיתִי מֶה־עֲוֹנִי וּמֶה־חַטָּאתִי לִפְנֵי אָבִיךָ כִּי מְבַקֵּשׁ אֶת־נַפְשִׁי)

David 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 have done nothing! I have no iniquity! There is no sin of mine to the face of your father, that he should seek my life!]

Support Reference: Rhetorical Question

ULT **What have I done? What {is} my iniquity**
UST I have done nothing wrong
(מָה עָשִׂיתִי מֶה־עֲוֹנִי)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [What have I done that would be iniquity?] or [I have done nothing iniquitous!]

Support Reference: Parallelism

> ULT **to the face of your father**
> UST I have … harmed your father
> (לִפְנֵי אָבִיךָ)

David is using one part of Saul, his **face** to mean all of him in the act of potentially being offended or injured. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [against your father]

Support Reference: Synecdoche

> ULT **that {he is} seeking my life**
> UST Nevertheless, he is trying to kill me
> (כִּי מְבַקֵּשׁ אֶת־נַפְשִׁי)

David is using the term **life** to represent the end of his life, that is, his death. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that he is seeking to end my life] or [that he is seeking to kill me]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
in Ramah	from Naioth
Jonathan	Jonathan
{is} my iniquity	wrong
{is} my sin	I have … harmed
{he is} seeking	he is trying

1 Samuel 20:2

ULT	UST
And he said to him, "Profane! You will not die. Behold, my father does not do a great thing or a small thing and not uncover my ear. So why would my father hide this thing from me? {There is} not this!"	*Jonathan replied, "My father is not going to kill you! I would not let that happen. Besides, he always tells me before he does anything of any kind. So he would not fail to tell me if he were planning to kill you. What you are saying cannot be true."*

ULT **And he said to him**
UST Jonathan replied
(וַיֹּאמֶר לוֹ)

The pronoun **he** refers to Jonathan, while the pronoun **him** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [And Jonathan said to David]

Support Reference: Pronouns — When to Use Them

ULT **Profane**
UST I would not let that happen
(חָלִילָה)

See how you translated the similar expression in 2:30. Alternate translation: [Far be it from me to let that happen]

Support Reference: Idiom

ULT **Behold**
UST Besides
(הִנֵּה)

See how you translated the term "Behold" in 2:31.

Support Reference: Metaphor

ULT **a great thing or a small thing**
UST anything of any kind
(דָּבָר גָּדוֹל אוֹ דָּבָר קָטֹן)

Jonathan is speaking of two extremes in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [anything at all]

Support Reference: Merism

ULT **and not uncover my ear**
UST always tells me
(וְלֹא יִגְלֶה אֶת־אָזְנִי)

Jonathan is using a common expression of his culture to mean that his father tells him such things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [without telling me]

Support Reference: Idiom

ULT **So why would my father hide this thing from me**
UST So he would not fail to tell me if he were planning to kill you
(וּמַדּוּעַ יַסְתִּיר אָבִי מִמֶּנִּי אֶת־הַדָּבָר הַזֶּה)

Jonathan 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 my father would not hide this thing from me!]

Support Reference: Rhetorical Question

ULT **{There is} not this**
UST What you are saying cannot be true
(אַיִן זֹאת)

Jonathan 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 cannot be happening]

Support Reference: Idiom

1 Samuel 20:3

ULT	UST
And David swore besides and said, "Knowing, your father knows that I have found favor in your eyes. So he said, 'May Jonathan not know this, lest he be grieved.' But indeed, the life of Yahweh, and the life of your soul, surely like a step {is} between me and between death!"	*Then David solemnly declared this to Jonathan: "Your father knows very well that you and I are very good friends, so he says to himself, 'I will not tell Jonathan what I am going to do. If I tell Jonathan, he will be upset, and then he will tell David.' But I swear by Yahweh and I swear by your own life that your father is just about to kill me."*

ULT **Knowing, your father knows**
UST Your father knows very well
(יָדֹעַ יָדַע אָבִיךָ)

David is repeating forms of the verb "know" in order to intensify his expression of the idea 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: [Your father certainly knows]

Support Reference: Reduplication

ULT **I have found favor in your eyes**
UST you and I are very good friends
(מָצָאתִי חֵן בְּעֵינֶיךָ)

See how you translated the similar expression in 1:18. Alternate translation: [you are favorably disposed toward me]

Support Reference: Idiom

ULT **So he said, 'May Jonathan not know this, lest he be grieved**
UST so he says to himself, 'I will not tell Jonathan what I am going to do. If I tell Jonathan, he will be upset, and then he will tell David
(וַיֹּאמֶר אַל־יֵדַע־זֹאת יְהוֹנָתָן פֶּן־יֵעָצֵב)

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 he decided not to let you know about this, so you would not be grieved]

Support Reference: Quotes within Quotes

ULT **lest he be grieved**
UST If I tell Jonathan, he will be upset, and then he will tell David
(פֶּן־יֵעָצֵב)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [lest it grieve him]

Support Reference: Active or Passive

ULT **the life of Yahweh, and the life of your soul**
UST I swear by Yahweh and I swear by your own life
(חַי־יְהוָה וְחֵי נַפְשֶׁךָ)

David is using one part of Jonathan, his **soul**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the life of Yahweh, and your life]

Support Reference: Synecdoche

ULT **the life of Yahweh, and the life of your soul**
UST I swear by Yahweh and I swear by your own life
(חַי־יְהוָה וְחֵי נַפְשֶׁךָ)

See how you translated the similar expressions in 14:39, 14:45, and 19:6. Alternate translation: [I swear by Yahweh and I swear by your life that]

Support Reference: Oath Formulas

ULT **like a step {is} between me and between death**
UST your father is just about to kill me
(כְּפֶשַׁע בֵּינִי וּבֵין הַמָּוֶת)

David is speaking as if **death** were an object or a location a short distance away from him that he could reach by taking about **a step**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I am just about to be killed]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … swore	solemnly declared this to Jonathan
knows	knows
favor	you and I are very good friends
Jonathan	Jonathan

ULT	UST
May … know	I will … tell
Yahweh	I swear by Yahweh
your soul	and I swear by your own life

1 Samuel 20:4

ULT	UST
And Jonathan said to David, "Whatever your soul says, I will do for you."	*Jonathan said to David, "I will do for you whatever you tell me to do."*

ULT **your soul says**
UST you tell me to do
(תֹּאמַר נַפְשֶׁךָ)

Jonathan is using one part of David, his **soul** to mean all of him in the act of speaking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you say]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
David	David
your soul	you

1 Samuel 20:5

ULT	UST
And David said to Jonathan, "Behold, the new moon {is} tomorrow, and sitting, I should sit with the king to eat. But you shall let me go, and I shall hide myself in the field until the third evening.	*David replied, "Here is what you can do for me. Tomorrow the king will host a feast to celebrate the start of a new month. I always sit with the king at such festivals. But this time, allow me not to attend. Instead, I will hide in the field, and I will stay there until the evening of the day after tomorrow.*

ULT **the new moon**
UST the king will host a feast to celebrate the start of a new month
(הֹדֶשׁ)

David is using the term **new moon** to represent a feast that Saul would host on the occasion of the new moon. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the new moon festival]

Support Reference: Metonymy

ULT **and sitting, I should sit**
UST I always sit
(וְאָנֹכִי יָשֹׁב־אֵשֵׁב)

David is repeating forms of the verb "sit" in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [and I should certainly sit]

Support Reference: Reduplication

ULT **until the third evening**
UST and I will stay there until the evening of the day after tomorrow
(עַד הָעֶרֶב הַשְּׁלִשִׁית)

See how you translated the comparable expression in 9:20. Express this time reference the way your language and culture would. The UST models one way to do that.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Jonathan	replied

ULT	UST
the new moon	the king will host a feast to celebrate the start of a new month
the king	the king

1 Samuel 20:6

ULT	UST
If missing, your father misses me, then you shall say, 'Asking, David asked from me to run {to} Bethlehem, his city, for the sacrifice of days {is} there for all of the clan.'	*If your father asks why I am not there at the festival, this is what you should tell him: 'All of David's relatives gather once a year to sacrifice an animal {and eat a meal from the meat at which they praise and thank Yahweh}. He asked permission from me to make a brief visit to Bethlehem so that he could eat that meal with his family.'*

ULT missing, your father misses me
UST your father asks why I am not there at the festival
(פָּקֹד יִפְקְדֵנִי אָבִיךָ)

David is repeating forms of the verb "miss" in order to intensify his expression of the idea 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: [your father indeed misses me]

Support Reference: Reduplication

ULT then you shall say, 'Asking, David asked from me to run {to} Bethlehem, his city, for the sacrifice of days {is} there for all of the clan
UST this is what you should tell him: 'All of David's relatives gather once a year to sacrifice an animal {and eat a meal from the meat at which they praise and thank Yahweh}. He asked permission from me to make a brief visit to Bethlehem so that he could eat that meal with his family
(וְאָמַרְתָּ נָשֹׁאל נִשְׁאַל מִמֶּנִּי דָּוִד עָרוֹץ בֵּית־לֶחֶם עִירוֹ כִּי זֶבַח הַיָּמִים שָׁם לְכָל־הַמִּשְׁפָּחָה)

David is using a quotation within his speech. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [then you shall tell him that asking, I asked from you to run to Bethlehem, my city, for the sacrifice of days is there for all of my clan]

Support Reference: Quotes within Quotes

ULT **Asking, David asked from me to run {to} Bethlehem, his city, for the sacrifice of days {is} there for all of the clan**

UST All of David's relatives gather once a year to sacrifice an animal {and eat a meal from the meat at which they praise and thank Yahweh}. He asked permission from me to make a brief visit to Bethlehem so that he could eat that meal with his family

(נִשְׁאֹל֙ נִשְׁאַ֣ל מִמֶּ֔נִּי דָּוִ֖ד לָר֣וּץ בֵּית־לֶ֑חֶם עִירֹ֔ו כִּ֥י זֶ֛בַח הַיָּמִ֖ים שָׁ֥ם לְכָל־הַמִּשְׁפָּחָֽה)

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 sacrifice of days is there for all of the clan, asking, David asked from me to run to Bethlehem, his city]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Asking, David asked from me**

UST He asked permission from me

(נִשְׁאֹל֙ נִשְׁאַ֣ל מִמֶּ֔נִּי דָּוִ֖ד)

David is suggesting that Jonathan repeat forms of the verb "ask" in order to intensify his expression of the idea that it conveys. If your language can repeat words for emphasis, it may be appropriate to do so here. If not, your language may have another way of expressing the intensification. Alternate translation: [David sincerely asked me]

Support Reference: Reduplication

ULT **the sacrifice of days**

UST gather once a year to sacrifice an animal {and eat a meal from the meat at which they praise and thank Yahweh} … he could eat that meal

(זֶ֛בַח הַיָּמִ֖ים)

See how you translated the same expression in 1:21. Alternate translation: [the annual sacrifice]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	He
{to} Bethlehem	to Bethlehem
the sacrifice of	gather … to sacrifice an animal {and eat a meal from the meat at which they praise and thank Yahweh} … he could eat that meal
days	once a year

ULT	UST
the clan	David’s relatives

1 Samuel 20:7

ULT	UST
If thus he says, ‘Good,’ peace {is} to your servant. But if burning, it burns to him, know that harm has completed from with him.	*If your father says, ‘Very well’, then I know I will be safe. But if he becomes extremely angry, you can be sure that he definitely intends to kill me.*

ULT **If thus he says, ‘Good**
UST If your father says, ‘Very well’, then I know
(אִם־כֹּה יֹאמַר טוֹב)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [If he says that is all right]

Support Reference: Quotes within Quotes

ULT **peace {is} to your servant**
UST I will be safe
(שָׁלוֹם לְעַבְדֶּךָ)

David 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: [peace is to me]

Support Reference: First, Second or Third Person

ULT **peace {is} to your servant**
UST I will be safe
(שָׁלוֹם לְעַבְדֶּךָ)

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: [I am safe]

Support Reference: Abstract Nouns

ULT **burning, it burns to him**
UST he becomes extremely angry
(חָרֹה יֶחֱרָה לוֹ)

David is repeating forms of the verb “burn” in order to intensify his expression of the idea it conveys. If your language can use repetition for emphatic effect, it would be appropriate to do so here. Alternate translation: [it indeed burns to him]

Support Reference: Reduplication

ULT **burning, it burns to him**
UST he becomes extremely angry
(חָרֹה יֶחֱרֶה לוֹ)

See how you translated the similar expression in 18:8. Alternate translation: [he indeed becomes very angry]

Support Reference: Metaphor

ULT **harm has completed from with him**
UST he definitely intends to kill me
(כָּלְתָה הָרָעָה מֵעִמּוֹ)

David is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he has determined to harm me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Good	Very well
peace	will be safe
{is} to your servant	I
know	you can be sure
harm	to kill me

1 Samuel 20:8

ULT	UST
Then you shall do covenant faithfulness with your servant. For you have brought your servant into a covenant of Yahweh with you. But if there is iniquity in me, kill me yourself. For why this, that should you bring me to your father?"	*If that is true, then you must protect me. You indicated you would do that when you promised, with Yahweh as your witness, that you and I would always be good friends. But if I deserve to die for something very wrong that I have done, then you should kill me yourself. You do not need to make your father kill me."*

ULT **Then you shall do covenant faithfulness with your servant. For you have brought your servant into a covenant of Yahweh with you**

UST If that is true, then you must protect me. You indicated you would do that when you promised, with Yahweh as your witness, that you and I would always be good friends

(וְעָשִׂיתָ חֶסֶד עַל־עַבְדֶּךָ כִּי בִבְרִית יְהוָה הֵבֵאתָ אֶת־עַבְדְּךָ עִמָּךְ)

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, since you have brought your servant into a covenant of Yahweh with you, you shall do covenant faithfulness with your servant]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Then you shall do covenant faithfulness with your servant. For you have brought your servant**

UST If that is true, then you must protect me. You indicated you would do that when you promised … and I

(וְעָשִׂיתָ חֶסֶד עַל־עַבְדֶּךָ כִּי & הֵבֵאתָ אֶת־עַבְדֶּךָ)

David is speaking humbly about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [Then you shall do covenant faithfulness with me, your servant. For you have brought me]

Support Reference: First, Second or Third Person

> ULT **Then you shall do covenant faithfulness with your servant**
> UST If that is true, then you must protect me
> (וְעָשִׂיתָ חֶסֶד עַל־עַבְדֶּךָ)

The term translated as **covenant faithfulness** describes the obligations of a relationship. Every person has a general obligation to treat any other person generously and helpfully. That is the context in 15:6, where the ULT translates this term as "kindness." Here the context is more specific. David is reminding Jonathan that he has made a covenant with him, and the term refers to the obligations of that covenant. Alternate translation: [Then you must be faithful to your covenant with me]

Support Reference: Abstract Nouns

> ULT **Then you shall do covenant faithfulness with your servant**
> UST If that is true, then you must protect me
> (וְעָשִׂיתָ חֶסֶד עַל־עַבְדֶּךָ)

As 18:4 indicates, Jonathan's covenant with David included a pledge to protect him. Alternate translation: [Then you must be faithful to your covenant with me and protect me]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **into a covenant of Yahweh**
> UST with Yahweh as your witness, that … would always be good friends
> (בִּבְרִית יְהוָה)

David is using this possessive form to express the idea of a sworn covenant for which Yahweh has served as the witness. Alternate translation: [into a sworn covenant that Yahweh has witnessed]

Support Reference: Possession

> ULT **But if there is iniquity in me**
> UST But if I deserve to die for something very wrong that I have done
> (וְאִם־יֶשׁ־בִּי עָוֹן)

David is using the term **But** to introduce a contrast between what Jonathan should do if he considers him innocent and what he should do if he considers him guilty of doing something worthy of death. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [But if you really think that there is iniquity in me]

Support Reference: Connect — Contrast Relationship

ULT **For why this, that should you bring me to your father**
UST You do not need to make your father kill me
(וְעַד־אָבִיךָ לָמָּה־זֶּה תְּבִיאֵנִי)

David 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 no need for you to bring me to your father!]

Support Reference: Rhetorical Question

ULT **For why this, that should you bring me to your father**
UST You do not need to make your father kill me
(וְעַד־אָבִיךָ לָמָּה־זֶּה תְּבִיאֵנִי)

It might seem that the expression **this, that you should** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [For why should you bring me to your father]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant faithfulness	If that is true, then you must protect
covenant faithfulness	If that is true, then you must protect
your servant	me
your servant	and I
into a covenant of	that … would always be good friends
Yahweh	with Yahweh as your witness
iniquity	I deserve to die for something very wrong
kill me	then you should kill me

1 Samuel 20:9

ULT	UST
And Jonathan said, "Profane to you! For if knowing, I know that harm has completed from with my father to come upon you, then will I not declare it to you?"	*Jonathan replied, "I would never let my father kill you! If I ever find out that my father definitely intends to kill you, I will certainly tell you that."*

ULT **Profane to you**
UST I would never let my father kill you
(חָלִילָה לָּךְ)

See how you translated the similar expression in 2:30. Alternate translation: [May such a thing never happen to you]

Support Reference: Idiom

ULT **if knowing, I know**
UST If I ever find out
(אִם־יָדֹעַ אֵדָע)

Jonathan is repeating forms of the verb "know" in order to intensify his expression of the idea it conveys. If your language can repeat words for intensification, it would be appropriate to do so here in your translation. Alternate translation: [certainly if I know]

Support Reference: Reduplication

ULT **harm has completed from with my father to come upon you**
UST my father definitely intends to kill you
(כָּלְתָה הָרָעָה מֵעִם אָבִי לָבוֹא עָלֶיךָ)

Jonathan is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [my father has determined to make harm come upon you]

Support Reference: Idiom

ULT **harm has completed from with my father to come upon you**
UST my father definitely intends to kill you
(כָּלְתָה הָרָעָה מֵעִם אָבִי לָבוֹא עָלֶיךָ)

Jonathan is speaking as if **harm** were an object that Saul could actually make **come upon** David. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [my father has determined to harm you]

Support Reference: Metaphor

ULT **then will I not declare it to you**
UST I will certainly tell you that
(וְלֹא אַגִּיד לָךְ)

Jonathan 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: [then I will certainly declare it to you!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
knowing, I	I … find out
know	ever
harm	to kill
will I … declare	I will … tell

1 Samuel 20:10

ULT	UST
And David said to Jonathan, “Who will declare to me whether what your father answers you {is} harsh?”	*David asked him, “How will I find out if your father answers you harshly?”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Jonathan	him
will declare	will … find out

1 Samuel 20:11

ULT	UST
And Jonathan said to David, "Come, and let us go out {to} the field." And the two of them went out to the field.	*Jonathan replied, "{We need to go somewhere where we can speak more privately.} Please come with me out to the field." So they went together out into the field.*

ULT Come, and let us go out {to} the field

UST {We need to go somewhere where we can speak more privately.} Please come with me out to the field

(לְכָה וְנֵצֵא הַשָּׂדֶה)

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. Alternate translation: [Please go out to the field with me]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
David	replied

1 Samuel 20:12

ULT	UST
And Jonathan said to David, "{By} Yahweh, the God of Israel, that I will examine my father around this time tomorrow, the third day. And behold, {if} good {is} to David, then will I not then send to you and uncover your ear?	*There Jonathan said to David, "I swear by Yahweh, the God whom we Israelites worship, that by this time tomorrow or the next day, I will find out from my father whether he intends to kill you. If he does not intend to kill you, I will certainly send a message to you to inform you of that.*

ULT **{By} Yahweh**
UST I swear by Yahweh
(יְהוָֹה)

Jonathan is swearing an oath. It may be helpful to clarify this for your readers. Alternate translation: [I swear by Yahweh]

Support Reference: Oath Formulas

ULT **the third day**
UST or the next day
(הַשְּׁלִשִׁית)

See how you translated the comparable expression in 9:20. Express this time reference the way your language and culture would. Alternate translation: [the day after tomorrow]

Support Reference: Idiom

ULT **{if} good {is} to David**
UST he does not intend to kill you
(טֹוב אֶל־דָּוִד)

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: [if things will be well with David]

Support Reference: Abstract Nouns

ULT **{if} good {is} to David**
UST he does not intend to kill you
(טָ֥וֹב אֶל־דָּוִ֖ד)

Jonathan is speaking about David in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [if things will be well with you]

Support Reference: First, Second or Third Person

ULT **{if} good {is} to David**
UST he does not intend to kill you
(טָ֥וֹב אֶל־דָּוִ֖ד)

Jonathan may be speaking about David in the third person, even though he is addressing him directly, because he is speaking by anticipation from his father's perspective. If it would be helpful to your readers, you could show this by making this a direct quotation. Alternate translation: [if he says, "I do not intend to harm David"]

Support Reference: Direct and Indirect Quotations

ULT **then will I not then send to you and uncover your ear**
UST I will certainly send a message to you to inform you of that
(וְלֹֽא־אָ֙ז֙ אֶשְׁלַ֣ח אֵלֶ֔יךָ וְגָלִ֖יתִי אֶת־אָזְנֶֽךָ)

Jonathan 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: [then I will certainly then send to you and uncover your ear.]

Support Reference: Rhetorical Question

ULT **and uncover your ear**
UST to inform you of that
(וְגָלִ֖יתִי אֶת־אָזְנֶֽךָ)

Jonathan is using a common expression of his culture. See how you translated the comparable expression in 9:15. Alternate translation: [and tell you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
David	David
{By} Yahweh	I swear by Yahweh

ULT	UST
the God of	the God whom … worship
Israel	we Israelites
around this time	by this time
the third day	or the next day
{if} good	he does not intend to kill
David	you

1 Samuel 20:13

ULT	UST
Thus may Yahweh do to Jonathan, and thus may he add: if harm upon you is good to my father, then I will uncover your ear and send you away so you may go in peace. And may Yahweh be with you just as he was with my father.	*But if he is planning to kill you, I hope that Yahweh will punish me very severely if I do not tell you in advance and help you flee so that you get away safely. Yahweh helped my father when he became king, and I hope that Yahweh will help you in the same way.*

ULT Thus may Yahweh do to Jonathan, and thus may he add
UST I hope that Yahweh will punish me very severely
(כֹּה־יַעֲשֶׂה יְהוָה לִיהוֹנָתָן וְכֹה יֹסִיף)

Jonathan is swearing an oath. See how you translated the similar expression in 14:44. Alternate translation: [May Yahweh kill me, and may he do even worse than that to me, if I do not keep the following promise]

Support Reference: Oath Formulas

ULT Thus may Yahweh do to Jonathan, and thus may he add
UST I hope that Yahweh will punish me very severely
(כֹּה־יַעֲשֶׂה יְהוָה לִיהוֹנָתָן וְכֹה יֹסִיף)

In this verse, Jonathan is describing what he will do by contrast if his father indeed intends to harm David. It may be helpful to indicate the contrast explicitly. Alternate translation: [But thus may Yahweh do to Jonathan, and thus may he add]

Support Reference: Connect — Contrast Relationship

ULT Thus may Yahweh do to Jonathan, and thus may he add
UST I hope that Yahweh will punish me very severely
(כֹּה־יַעֲשֶׂה יְהוָה לִיהוֹנָתָן וְכֹה יֹסִיף)

It was customary in this culture for a person swearing an oath to speak of himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [Thus may Yahweh do to me, and thus may he add]

Support Reference: First, Second or Third Person

> ULT **if harm upon you is good to my father**
> UST But if he is planning to kill you
> (כִּי־יִיטַב אֶל־אָבִי אֶת־הָרָעָה עָלָיִךְ)

The phrase **good to my father** seems to be a shorter form of the expression "good in the eyes of my father." Alternate translation: [if it seems good to my father to harm you] or [if my father intends to harm you]

Support Reference: Metonymy

> ULT **then I will uncover your ear**
> UST if I do not tell you in advance
> (וְגָלִיתִי אֶת־אָזְנֶךָ)

Jonathan is using a common expression of his culture. See how you translated the similar expression in the previous verse. Alternate translation: [then I will tell you]

Support Reference: Idiom

> ULT **then I will uncover your ear**
> UST if I do not tell you in advance
> (וְגָלִיתִי אֶת־אָזְנֶךָ)

Jonathan is stressing that if David needs to flee for his life, then he will come and tell him that in person. He will not send a messenger with that news. Alternate translation: [then I will come and tell you personally]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **so you may go in peace**
> UST so that you get away safely
> (וְהָלַכְתָּ 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: [so you may safely escape]

Support Reference: Abstract Nouns

ULT **And may Yahweh be with you just as he was with my father**
UST Yahweh helped my father when he became king, and I hope that Yahweh will help you in the same way
(וִיהִ֥י יְהוָ֖ה עִמָּ֑ךְ כַּאֲשֶׁ֥ר הָיָ֖ה עִם־אָבִֽי)

See how you translated the comparable expression in 3:19. Alternate translation: [And may Yahweh help you just as he helped my father]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to Jonathan	me
harm	to kill
is good	is planning
in peace	safely
Yahweh	Yahweh

1 Samuel 20:14

ULT	UST
And if I am not still alive, then you shall not do the covenant faithfulness of Yahweh with me, so I do not die,	*While Yahweh was listening, we swore an oath that we would always be friends. So I know you will not kill me when you become king. But suppose I have already died when you become king. Then our oath would not apply to me personally.*

ULT **And if I am not still alive**
UST But suppose I have already died when you become king
(וְלֹא אִם־עוֹדֶנִּי חָי)

Jonathan is referring to the time when David becomes king. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And if I am not still alive when you become king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And if I am not still alive**
UST But suppose I have already died when you become king
(וְלֹא אִם־עוֹדֶנִּי חָי)

Jonathan is describing a condition in which a second event will take place only if a first event does. Express this condition in a way that would be natural in your language. Alternate translation: [Suppose I am not still alive when I become king.]

Support Reference: Connect — Hypothetical Conditions

ULT **then you shall not do the covenant faithfulness of Yahweh with me, so I do not die**
UST While Yahweh was listening, we swore an oath that we would always be friends. So I know you will not kill me when you become king … Then our oath would not apply to me personally
(וְלֹא־תַעֲשֶׂה עִמָּדִי חֶסֶד יְהוָה וְלֹא אָמוּת)

Jonathan is certain that if he were still alive when David became king, David would spare his life because of the covenant they have made together. But he also wants to be certain that David will spare the lives of his descendants if he is no longer alive. You could indicate this explicitly in your translation, translating this in a way that would lead naturally to that statement in the next verse. Alternate translation: [then rather than doing the covenant faithfulness of Yahweh with me so that I do not die]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **then you shall not do the covenant faithfulness of Yahweh with me**
> UST While Yahweh was listening, we swore an oath that we would always be friends … Then our oath would not apply to me personally
> (וְלֹא־תַעֲשֶׂה עִמָּדִי חֶסֶד יְהוָה)

See how you translated the similar expression in 20:8. Alternate translation: [then rather than being faithful to the covenant of Yahweh you made with me]

Support Reference: Abstract Nouns

> ULT **then you shall not do the covenant faithfulness of Yahweh with me**
> UST While Yahweh was listening, we swore an oath that we would always be friends … Then our oath would not apply to me personally
> (וְלֹא־תַעֲשֶׂה עִמָּדִי חֶסֶד יְהוָה)

Jonathan is using this possessive form to describe the covenant that he and David made with Yahweh as their witness. Alternate translation: [then rather than being faithful to the sworn covenant between us that Yahweh has witnessed]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the covenant faithfulness of	we swore an oath that we would always be friends
Yahweh	While Yahweh was listening

1 Samuel 20:15

ULT	UST
but you shall not cut off your covenant faithfulness from with my house forever, not even when Yahweh cuts off the enemies of David, a man from upon the face of the ground."	*Instead, please never stop acting kindly toward my family, even after Yahweh has killed all your enemies everywhere on earth."*

ULT **but you shall not cut off your covenant faithfulness from with my house**
UST Instead, please … stop acting kindly toward my family
(וְלֹא־תַכְרִת אֶת־חַסְדְּךָ מֵעִם בֵּיתִי)

Jonathan is speaking as if David's **covenant faithfulness** were an object that he could **cut off**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [but you shall not withhold your covenant faithfulness from my house] or [but you shall be sure to show your covenant faithfulness to my house]

Support Reference: Metaphor

ULT **from with my house**
UST toward my family
(מֵעִם בֵּיתִי)

Here, **house** means all the people descended from a particular person. It envisions them as if they were one household living together. Alternate translation: [from my descendants]

Support Reference: Metaphor

ULT **when Yahweh cuts off**
UST Yahweh has killed
(בְּהַכְרִת יְהוָה)

Jonathan is speaking as if David's enemies were a branch of a bush or tree such as a person **cuts off**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [when Yahweh destroys]

Support Reference: Metaphor

> ULT **the enemies of David**
> UST your enemies
> (אֶת־אֹיְבֵי דָוִד)

Jonathan is referring to David in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [your enemies]

Support Reference: First, Second or Third Person

> ULT **a man from upon the face of the ground**
> UST all … everywhere on earth
> (אִישׁ מֵעַל פְּנֵי הָאֲדָמָה)

Jonathan is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so that not a single one is left on the surface of the earth]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your covenant faithfulness	acting kindly
my house	my family
forever	never
Yahweh	Yahweh
the enemies of	enemies
David	your

1 Samuel 20:16

ULT	UST
And Jonathan cut with the house of David, "And may Yahweh seek from the hand of the enemies of David!"	*Then Jonathan and David made a solemn agreement that applied to David's descendants as well. They agreed that if David or his descendants ever killed Jonathan's descendants, then they wanted Yahweh to punish David and his descendants by killing them.*

ULT And Jonathan cut
UST Then Jonathan … made a solemn agreement
(וַיִּכְרֹת יְהוֹנָתָן)

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 Jonathan cut a covenant]

Support Reference: Ellipsis

ULT And Jonathan cut
UST Then Jonathan … made a solemn agreement
(וַיִּכְרֹת יְהוֹנָתָן)

See how you translated the fuller expression "cut a covenant" in 11:1. Alternate translation: [And Jonathan made a covenant]

Support Reference: Idiom

ULT with the house of David
UST and David … that applied to David's descendants as well
(עִם־בֵּית דָּוִד)

See how you translated the similar expression in 20:15. Alternate translation: [with David that extended to his descendants]

Support Reference: Metaphor

ULT **And may Yahweh seek from the hand of the enemies of David**
UST They agreed that if David or his descendants ever killed Jonathan's descendants, then they wanted Yahweh to punish David and his descendants by killing them
(וּבִקֶּשׁ יְהוָה מִיַּד אֹיְבֵי דָוִד)

This sentence is the content of the oath that David and Jonathan swore to one another. You may wish to indicate that explicitly in your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [saying, "And may Yahweh seek from the hand of the enemies of David!"]

Support Reference: Quotations and Quote Margins

ULT **And may Yahweh seek from the hand of the enemies of David**
UST They agreed that if David or his descendants ever killed Jonathan's descendants, then they wanted Yahweh to punish David and his descendants by killing them
(וּבִקֶּשׁ יְהוָה מִיַּד אֹיְבֵי דָוִד)

Jonathan is using a common expression of his culture to mean to exact a penalty. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And may Yahweh exact an equivalent penalty from David]

Support Reference: Idiom

ULT **And may Yahweh seek from the hand of the enemies of David**
UST They agreed that if David or his descendants ever killed Jonathan's descendants, then they wanted Yahweh to punish David and his descendants by killing them
(וּבִקֶּשׁ יְהוָה מִיַּד אֹיְבֵי דָוִד)

Following the custom of his culture, Jonathan is swearing an oath by stating only one part of a condition ("then") but not the other part ("if"). If it would be helpful to your readers, you could explicitly state the first part of this condition. Alternate translation: [And if you or your descendants kill all of my descendants, then may Yahweh exact an equivalent penalty] or [And if you or your descendants kill all of my descendants, then may Yahweh kill you and all of your descendants]

Support Reference: Oath Formulas

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
the house of	that applied to David's descendants as well
David	David
Yahweh	They agreed that if David or his descendants ever killed Jonathan's descendants, then they

ULT	UST
	wanted Yahweh to punish David and his descendants by killing them
And may … seek	They agreed that if David or his descendants ever killed Jonathan's descendants, then they wanted Yahweh to punish David and his descendants by killing them
the enemies of	They agreed that if David or his descendants ever killed Jonathan's descendants, then they wanted Yahweh to punish David and his descendants by killing them
David	They agreed that if David or his descendants ever killed Jonathan's descendants, then they wanted Yahweh to punish David and his descendants by killing them

1 Samuel 20:17

ULT	UST
And Jonathan added to make David swear by his love for him, for he loved him {like} the loving of his soul.	*Then Jonathan also had David swear by the love he had for Jonathan {that he would not harm his descendants. Jonathan knew that David would keep that promise} because David loved Jonathan as much as he loved himself.*

ULT **And Jonathan added to make David swear by his love for him, for he loved him {like} the loving of his soul**

UST Then Jonathan also had David swear by the love he had for Jonathan {that he would not harm his descendants. Jonathan knew that David would keep that promise} because David loved Jonathan as much as he loved himself

(וַיּוֹסֶף יְהוֹנָתָן לְהַשְׁבִּיעַ אֶת־דָּוִד בְּאַהֲבָתוֹ אֹתוֹ כִּי־אַהֲבַת נַפְשׁוֹ אֲהֵבוֹ)

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 he loved him like the loving of his soul, Jonathan added to make David swear by his love for him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And Jonathan added to make David swear**

UST Then Jonathan also had David swear … that he would not harm his descendants

(וַיּוֹסֶף יְהוֹנָתָן לְהַשְׁבִּיעַ אֶת־דָּוִד)

Together, the words **added** and **swear** express a single idea. The word **added** tells in what way Jonathan made David **swear**. Alternate translation: [And Jonathan made David swear again]

Support Reference: Hendiadys

ULT **by his love for him, for he loved him {like} the loving of his soul**

UST by the love he had for Jonathan … { … Jonathan knew that David would keep that promise} because David loved Jonathan as much as he loved himself

(בְּאַהֲבָתוֹ אֹתוֹ כִּי־אַהֲבַת נַפְשׁוֹ אֲהֵבוֹ)

This could mean: (1) Alternate translation: [by the love that David had for Jonathan, for David loved Jonathan like the loving of his soul]; (2) Alternate translation: [because Jonathan loved David, for Jonathan loved David like the loving of his soul]

Support Reference: Pronouns — When to Use Them

> **ULT {like} the loving of his soul**
> **UST** as much as he loved himself
> (אַהֲבַת נַפְשֹׁו)

See how you translated this expression in 18:1. Alternate translation: [as he loved himself]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
David	David
to make … swear	had … swear … that he would not harm his descendants
by his love	by the love he had
he loved him	David loved Jonathan
{like} the loving of	as much as he loved
his soul	himself

1 Samuel 20:18

ULT	UST
And Jonathan said to him, "Tomorrow {is} the new moon. And you will be missed, for your seat will be missed.	*Then Jonathan told him, "Tomorrow we will celebrate the festival of the new moon. Since you will not be sitting at your place when we eat, my father will miss you.*

ULT **{is} the new moon**
UST we will celebrate the festival of the new moon
(חֹדֶשׁ)

See how you translated this expression in 20:5. Alternate translation: [the new moon festival]

Support Reference: Metonymy

ULT **And you will be missed, for your seat will be missed**
UST Since you will not be sitting at your place when we eat, my father will miss you
(וְנִפְקַדְתָּ כִּי יִפָּקֵד מוֹשָׁבֶךָ)

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 your seat will be missed, you will be missed]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And you will be missed, for your seat will be missed**
UST Since you will not be sitting at your place when we eat, my father will miss you
(וְנִפְקַדְתָּ כִּי יִפָּקֵד מוֹשָׁבֶךָ)

Jonathan is using the term **seat** to represent David's action of sitting in his seat. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And you will be missed, for your sitting in your seat will be missed] or [And you will be missed, for your seat will be empty]

Support Reference: Metonymy

ULT **And you will be missed, for your seat will be missed**
UST Since you will not be sitting at your place when we eat, my father will miss you
(וְנִפְקַדְתָּ כִּי יִפָּקֵד מוֹשָׁבֶךָ)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [And my father will miss you, for he will miss your sitting in your seat] or [And my father will miss you, for he will see that you are not sitting in your seat]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
{is} the new moon	we will celebrate the festival of the new moon

1 Samuel 20:19

ULT	UST
And you shall stay three days, {then} you shall come down quickly and come to the place where you hid yourself there on the day of the deed. And you shall stay beside the stone Ezel.	*The day after tomorrow, hurry down from your hiding place high up in the mountains. Come back here and hide in the same place where you hid when I first warned you that my father was trying to kill you. Wait by the big rock that people call Ezel.*

ULT **And you shall stay three days**
UST The day after tomorrow
(וְשִׁלַּשְׁתָּ)

See how you translated the similar expression in 20:12. Alternate translation: [And on the day after tomorrow]

Support Reference: Idiom

ULT **where you hid yourself there**
UST same … where you hid
(אֲשֶׁר־נִסְתַּרְתָּ שָּׁם)

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: [where you hid yourself]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **on the day of the deed**
UST when I first warned you that my father was trying to kill you
(בְּיוֹם הַמַּעֲשֶׂה)

Jonathan assumes that David will know that by **the day of the deed**, he means the time when Saul first tried to kill David, since Jonathan told David then, “stay in a secret place and hide yourself” (19:2). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [at the time when my father first tried to kill you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **beside the stone Ezel**
UST by the big rock that people call Ezel
(אֶצֶל הָאֶבֶן הָאֵזֶל)

The name **Ezel** is the name of a stone. The name Ezel means “departure.” It is possible that the stone got this name because it was the place where David and Jonathan parted from one another, as 20:41–42 describes. If so, the author would be using the later name while presenting what Jonathan said here, even though the stone did not have that name at this time. (The author does something similar with the name Ebenezer in 4:1.) If it would be helpful to your readers, you could explain this in a footnote.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall stay three days	The day after tomorrow
on the day of	when I first warned you that my father was trying to kill you
the stone	the big rock

1 Samuel 20:20

ULT	UST
And I myself will shoot three arrows {to} the side of it, to send forth for me to a target.	*I will come out and pretend that I am using the rock as a target to practice how to shoot arrows. I will shoot three arrows, and I will make sure that they land beside the rock.*

(There are no notes for this verse)

1 Samuel 20:21

ULT	UST
And behold, I will send a boy, 'Go find the arrows.' If saying, I say to the boy, 'Behold, the arrows {are} from you, and hither, get them,' then come, for peace {is} for you and there is no matter, the life of Yahweh.	*Then I will tell a boy to go and get the arrows. You may hear me call out to him, 'You have gone too far, the arrows are behind you, turn around and pick them up!' I swear by Yahweh that if you hear me say that, then it is safe for you to return. You are in no danger.*

ULT **I will send a boy, 'Go find the arrows**
UST I will tell a boy to go and get the arrows
(אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים)

Jonathan is describing what he will say to the boy. You may wish to make this explicit in your translation, using a natural way of introducing direct quotations in your language. Alternate translation: [I will send a boy, saying, 'Go find the arrows]

Support Reference: Quotations and Quote Margins

ULT **I will send a boy, 'Go find the arrows**
UST I will tell a boy to go and get the arrows
(אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [I will send a boy to go and find the arrows]

Support Reference: Quotes within Quotes

ULT **If saying, I say**
UST You may hear me call out … if you hear me say that
(אִם־אָמֹר אֹמַר)

Jonathan is repeating forms of the verb "say" in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing emphasis. Alternate translation: [If I clearly say]

Support Reference: Reduplication

ULT **to the boy, ‘Behold, the arrows {are} from you, and hither, get them**
UST to him, ‘You have gone too far, the arrows are behind you, turn around and pick them up
(לַנַּעַר הִנֵּה הַחִצִּים ׀ מִמְּךָ וָהֵנָּה קָחֶנּוּ)

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 he should look and see that the arrows are from him, and hither, so he should get them]

Support Reference: Quotes within Quotes

ULT **the arrows {are} from you, and hither, get them**
UST the arrows are behind you, turn around and pick them up
(הַחִצִּים ׀ מִמְּךָ וָהֵנָּה קָחֶנּוּ)

Jonathan is using a common expression of his culture to mean that the arrows are on his side of where the boy is standing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you have gone past the arrows, come back toward here and get them]

Support Reference: Idiom

ULT **then come, for peace {is} for you and there is no matter**
UST then it is safe for you to return. You are in no danger
(וָבֹאָה כִּי־שָׁלוֹם לְךָ וְאֵין דָּבָר)

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, since peace is for you and there is no matter, come]

Support Reference: Connect — Reason-and-Result Relationship

ULT **peace {is} for you**
UST it is safe for you
(שָׁלוֹם לְךָ)

See how you translated this expression in 20:7. Alternate translation: [you are safe]

Support Reference: Abstract Nouns

ULT **the life of Yahweh**
UST I swear by Yahweh that
(חַי־יְהוָה)

Following the custom of his culture, Jonathan is swearing an oath by guaranteeing it by something he holds sacred. Use a natural way in your language to express an oath. Alternate translation: [I swear this by Yahweh]

Support Reference: Oath Formulas

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	it is safe
Yahweh	I swear by Yahweh that

1 Samuel 20:22

ULT	UST
But if I say thus to the boy, 'Behold, the arrows {are} from you, and beyond,' go, for Yahweh has sent you away.	*But you might also hear me call out to the boy, 'The arrows are still past you, keep going!' If you hear me say that, you will know that you must leave immediately. Yahweh wants you to go away {so that you will be safe}.*

ULT the arrows {are} from you, and beyond
UST The arrows are still past you
(הַחִצִּים מִמְּךָ וָהָלְאָה)

Jonathan is using a common expression of his culture to mean that the arrows are farther ahead of where the boy is standing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [keep going, the arrows are farther ahead of you]

Support Reference: Idiom

ULT go, for Yahweh has sent you away
UST If you hear me say that, you will know that you must leave immediately. Yahweh wants you to go away {so that you will be safe}
(לֵךְ כִּי שִׁלַּחֲךָ 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: [since Yahweh has sent you away, go]

Support Reference: Connect — Reason-and-Result Relationship

ULT Yahweh has sent you away
UST Yahweh wants you to go away {so that you will be safe}
(שִׁלַּחֲךָ יְהוָה)

Jonathan means that under these circumstances, Yahweh would be sending David away for his own safety. He is not saying that Yahweh does not want David to be at the royal court. Saul, through his own jealousy and suspicion, is responsible for making it unsafe for David to be there. Alternate translation: [Yahweh has sent you away for your own safety]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

1 Samuel 20:23

ULT	UST
And the word that I and you have spoken, behold, Yahweh {is} between me and between you forever."	*Regarding the promise we made never to harm the descendants of the other, Yahweh will always make sure that we keep it."*

ULT And the word that I and you have spoken
UST the promise … made never to harm the descendants of the other … we
(וְהַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֲנִי וָאָתָּה)

Jonathan is using the term **word** to represent the promises he and David have made to each other. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [As for the promises that you and I have made to each other]

Support Reference: Metonymy

ULT Yahweh {is} between me and between you
UST we … Yahweh will … make sure that … keep it
(יְהוָה בֵּינִי וּבֵינֶךָ)

Jonathan means that Yahweh will serve as a witness to their promises and ensure that they keep them. If it would be helpful to your readers, you could make this explicit in your translation. Alternate translation: [Yahweh is a witness between me and you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
forever	always

1 Samuel 20:24

ULT	UST
And David hid himself in the field, and it was the new moon, and the king sat down at the food to eat.	*So David went and hid in the field. When the festival of the new moon started, King Saul came to the table for the feast.*

ULT **and the king sat down at the food to eat**
UST King Saul came to the table for the feast
(וַיֵּ֥שֶׁב הַמֶּ֖לֶךְ עַל־הַלֶּ֣חֶם לֶאֱכֽוֹל)

The author is using the term **food** to represent the feast that was prepared for this occasion. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the king sat down to eat the feast]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the new moon	the festival of the new moon
the king	King Saul
the food	the table

1 Samuel 20:25

ULT	UST
And the king sat on his seat, as time by time, on the seat {by} the wall. And Jonathan arose, and Abner sat by the side of Saul. And the place of David was missing.	*He sat where he usually sat, in the place of honor {at the end of the table} close to the wall. Jonathan gave up his seat next to Saul so that Abner, the army commander, could sit next to him. But David was absent. He was not sitting in his usual seat.*

ULT **as time by time**
UST usually
(כְּפַעַם ו בְּפַעַם)

The author is using a common expression of his culture that means “as usual” or “as was customary.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as he did every time] or [as he usually did]

Support Reference: Idiom

ULT **on the seat {by} the wall**
UST in the place of honor {at the end of the table} close to the wall
(אֶל־מוֹשַׁב הַקִּיר)

In this culture, as in many cultures, certain seats at a table were considered places of honor. The **seat by the wall** was the place of greatest honor at this table. (The context suggests that the table was long and extended out from the wall.) Sitting in that seat was a symbolic action by which Saul indicated his status as king. If it would be helpful to your readers, you could explain the significance of his action. Your language may have an appropriate expression that you can use in your translation. Alternate translation: [at the head of the table, since that was the place of greatest honor]

Support Reference: Symbolic Action

ULT **And Jonathan arose, and Abner sat by the side of Saul**
UST Jonathan gave up his seat next to Saul so that Abner, the army commander, could sit next to him
(וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מִצַּד שָׁאוּל)

See the discussion of this statement in the Introduction to this chapter.

Support Reference: Assumed Knowledge and Implicit Information

ULT And the place of David was missing
UST But David was absent. He was not sitting in his usual seat
(וַיִּפָּקֵד מְקוֹם דָּוִד)

See how you translated the similar expression in 20:18. Alternate translation: [But David's seat was empty]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	He
as time	usually
by time	usually
Jonathan	Jonathan
Abner	Abner, the army commander
Saul	Saul … him
David	David … He

1 Samuel 20:26

ULT	UST
But Saul did not say anything on that day, for he said, "It {is} an accident. He {is} not clean, surely not clean."	*At the time Saul did not say anything {about David being absent}, because he was thinking, "Something must have happened that caused David to become ritually unclean so that he cannot attend this religious festival today."*

ULT **he said**
UST he was thinking
(אָמַר)

Saul did not say these words out loud. Rather, this was what he thought to himself. If it would be helpful to your readers, you could make this explicit in your translation. Alternate translation: [he said to himself] or [he thought]

Support Reference: Assumed Knowledge and Implicit Information

ULT **He {is} not clean, surely not clean**
UST must … that caused David to become ritually unclean so that he cannot attend this religious festival today
(בִּלְתִּי טָהוֹר הוּא כִּי־לֹא טָהוֹר)

In this instance, Saul is actually not repeating the word **clean** for emphasis. Instead, the author is showing how Saul talked himself into this conclusion. So it would be appropriate to repeat the word in your translation.

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
on … day	At … time

1 Samuel 20:27

ULT	UST
And it happened on the next day of the new moon, the second, that the place of David was missing. And Saul said to Jonathan his son, "Why has the son of Jesse not come, both yesterday and today, to the food?"	*But the next day, when David was not sitting at the place where he usually sat, Saul asked Jonathan, "Why has that son of Jesse not been here to eat with us either yesterday or today?"*

ULT **And it happened**
UST But the next day
(וַיְהִי)

The author is introducing a new development in the story. Use a word, phrase, or other method in your language that is natural for introducing a new development.

Support Reference: Introduction of a New Event

ULT **the new moon**
UST But the next day
(הַחֹדֶשׁ)

See how you translated this expression in 20:5. Alternate translation: [the new moon festival]

Support Reference: Metonymy

ULT **the second**
UST But the next day
(הַשֵּׁנִי)

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

Support Reference: Ordinal Numbers

ULT **the son of Jesse**
UST that son of Jesse
(בֶּן־יִשַׁי)

Saul could have referred to David by his name, or he could have respectfully called him “my son-in-law.” But he seems to call him **the son of Jesse** in front of his guests in order to suggest that David is of lowly origin and should not take for granted the opportunity to dine at the king’s table. So we recommend that you do not use the name David in place of the phrase Saul uses. It may be possible to represent this phrase in such a way as to indicate Saul’s tone and intention. Alternate translation: [that son of Jesse]

Support Reference: How to Translate Names

ULT **to the food**
UST to eat with us either
(אֶל־הַלָּחֶם)

See how you translated this expression in 20:24. Alternate translation: [to the feast]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the next day of	But the next day
the new moon	But the next day
David	David
Saul	Saul
Jonathan	Jonathan
Jesse	Jesse
today	today
the food	eat with us either

1 Samuel 20:28

ULT	UST
And Jonathan answered Saul, "Asking, David asked from me to Bethlehem.	*Jonathan replied, "David urgently requested permission from me to go to Bethlehem.*

ULT Asking, David asked
UST David urgently requested permission
(נַשְׁאֹל נִשְׁאַל דָּוִד)

Jonathan is repeating forms of the verb "ask" to show that David made his request earnestly. 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 emphasis. Alternate translation: [David earnestly asked]

Support Reference: Reduplication

ULT to Bethlehem
UST to go to Bethlehem
(עַד־בֵּית לָחֶם)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
Saul	replied
David	David
Bethlehem	to Bethlehem

1 Samuel 20:29

ULT	UST
And he said, 'Please let me go. For the sacrifice of our clan {is} in the city, and my brother himself has commanded me. And now, if I have found favor in your eyes, may I please go away, and may I see my brothers.' Therefore he has not come to the table of the king."	*He told me, 'Our family is going to offer a sacrifice in Bethlehem, and my oldest brother has insisted that I be there. So please let me go. I hope that you think well enough of me to permit that, since I would like to go and visit with my older brothers.' {I allowed David to go, and} that is the reason why he is not here eating with you."*

ULT **And he said, 'Please let me go. For the sacrifice of our clan {is} in the city, and my brother himself has commanded me. And now, if I have found favor in your eyes, may I please go away, and may I see my brothers**

UST He told me, 'Our family is going to offer a sacrifice in Bethlehem, and my oldest brother has insisted that I be there. So please let me go. I hope that you think well enough of me to permit that, since I would like to go and visit with my older brothers

(וַיֹּאמֶר שַׁלְּחֵנִי כִּי זִבַּחַ מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא צִוָּה־לִי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא וְאֶרְאֶה אֶת־אֶחָי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [He asked me if I would please let him go, since the sacrifice of his clan is in that city, and his brother himself had commanded him. He asked me to allow him, if he had found favor in my eyes, please to go away and see his brothers]

Support Reference: Quotes within Quotes

ULT **my brother**

UST and my oldest brother

(אָחִי)

The context suggests that this would be David's oldest brother. If your language marks that distinction, you may wish to indicate that in your translation.

Support Reference: Kinship

ULT **Please let me go. For the sacrifice of our clan {is} in the city, and my brother himself has commanded me**
UST Our family is going to offer a sacrifice in Bethlehem, and my oldest brother has insisted that I be there. So please let me go
(שַׁלְּחֵנִי נָא כִּי זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא צִוָּה־לִי אָחִי)

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 sacrifice of our clan is in the city, and my brother himself has commanded me, please send me away]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And now**
UST I hope
(וְעַתָּה)

See how you translated this expression in 6:7. Alternate translation: [So this is what I would like you to let me do]

Support Reference: Connecting Words and Phrases

ULT **I have found favor in your eyes**
UST you think well enough of me
(מָצָאתִי חֵן בְּעֵינֶיךָ)

See how you translated the similar expression in 20:3. Alternate translation: [you are favorably disposed toward me]

Support Reference: Idiom

ULT **to the table of the king**
UST eating with you
(אֶל־שֻׁלְחַן הַמֶּלֶךְ)

Jonathan is addressing Saul respectfully in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [to your table, O king]

Support Reference: First, Second or Third Person

ULT **to the table of the king**
UST eating with you
(אֶל־שֻׁלְחַן הַמֶּלֶךְ)

Jonathan is using the term **table** to represent the feast that was served on it. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to your feast, O king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sacrifice of	is going to offer a sacrifice
clan	family
favor	well enough
please	to permit that
the king	you

1 Samuel 20:30

ULT	UST
And the nose of Saul burned against Jonathan, and he said to him, "Son of one perverting herself in rebellion! Do I not know that you are choosing the son of Jesse to your shame and to the shame of the nakedness of your mother?	*Saul became furious with Jonathan. He said to him, "Your mother must have been unfaithful to me{, because no real son of mine would have done that}! It is no secret to me that you have promised always to be friends with that son of Jesse. But by being his friend, you are shaming yourself by showing that your mother must have had sexual relations with some other man who is your actual father.*

ULT **And the nose of Saul burned against Jonathan**
UST Saul became furious with Jonathan
(וַיִּחַר־אַף שָׁאוּל בְּיִהוֹנָתָן)

See how you translated this expression in 11:6. Alternate translation: [And Saul became very angry with Jonathan]

Support Reference: Metonymy

ULT **Son of one perverting herself in rebellion**
UST Your mother must have been unfaithful to me{, because no real son of mine would have done that}
(בֶּן־נַעֲוַת הַמַּרְדּוּת)

If your language does not use an abstract noun for the idea of **rebellion**, you could express the same idea in another way. Alternate translation: [Son of one rebelliously perverting herself]

Support Reference: Abstract Nouns

ULT **Do I not know that you are choosing the son of Jesse to your shame and to the shame of the nakedness of your mother**
UST It is no secret to me that you have promised always to be friends with that son of Jesse. But by being his friend, you are shaming yourself by showing that your mother must have had sexual relations with some other man who is your actual father
(הֲלוֹא יָדַעְתִּי כִּי־בֹחֵר אַתָּה לְבֶן־יִשַׁי לְבָשְׁתְּךָ וּלְבֹשֶׁת עֶרְוַת אִמֶּךָ)

Saul 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 I know that you are choosing the son of Jesse to your shame and to the shame of the nakedness of your mother!]

Support Reference: Rhetorical Question

ULT **to your shame and to the shame of the nakedness of your mother**
UST But by being his friend, you are shaming yourself by showing that your mother must have had sexual relations with some other man who is your actual father
(לְבָ֣שְׁתְּךָ֔ וּלְבֹ֖שֶׁת עֶרְוַ֥ת אִמֶּֽךָ)

Saul is using these expressions to represent that Jonathan's actions show that he is illegitimate and that his mother's sexual conduct has been shameful. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [showing that you are shamefully illegitimate and that your mother's sexual conduct has been shameful]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
against Jonathan	with Jonathan
one perverting herself in	Your mother must have been unfaithful to me{, because no real son of mine would have done that}
rebellion	Your mother must have been unfaithful to me{, because no real son of mine would have done that}
Do I … know	It is no secret to me
are choosing	have promised always to be friends
Jesse	Jesse
to your shame	But by being his friend, you are shaming yourself
and to the shame of	by showing that your mother must have had sexual relations with some other man who is your actual father

1 Samuel 20:31

ULT	UST
For all of the days that the son of Jesse lives on the earth, you will not be established, nor your kingdom. And now, send and take him to me, for he {is} a son of death."	*I can assure you that as long as Jesse's son is living, you will never become king. No, you will never rule this kingdom! So now send someone to get David and bring him to me, because I must execute him!"*

ULT **For**
UST I can assure you that
(כִּי)

Here the word **For** introduces a fuller explanation. Alternate translation: [I say this because]

Support Reference: Connecting Words and Phrases

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

Saul is using the term **days** to represent a particular time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the whole time]

Support Reference: Metonymy

ULT **you will not be established, nor your kingdom**
UST you will never become king. No, you will never rule this kingdom
(לֹא תִכֹּון אַתָּה וּמַלְכוּתֶךָ)

Saul 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: [you will not be established, nor will your kingdom be established]

Support Reference: Ellipsis

> ULT **you will not be established, nor your kingdom**
> UST you will never become king. No, you will never rule this kingdom
> (לֹא תִכֹּון אַתָּה וּמַלְכוּתֶךָ)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. The sense is the same as in 13:13, where Samuel uses an active form. Alternate translation: [Yahweh will not establish you, nor will he establish your kingdom]

Support Reference: Active or Passive

> ULT **you will not be established, nor your kingdom**
> UST you will never become king. No, you will never rule this kingdom
> (לֹא תִכֹּון אַתָּה וּמַלְכוּתֶךָ)

These two phrases mean basically the same thing. Saul is using them together for emphasis. If it would be clearer in your language, you could combine them and express the emphasis in another way. Alternate translation: [you will certainly not be established as king] or [Yahweh will certainly not establish you as king]

Support Reference: Parallelism

> ULT **send and take him to me, for he {is} a son of death**
> UST send someone to get David and bring him to me, because I must execute him
> (שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי בֶן־מָוֶת 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: [since he is a son of death, send and take him to me]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **he {is} a son of death**
> UST I must execute him
> (בֶן־מָוֶת הוּא)

In certain contexts, biblical authors and characters use the expression **son of** to indicate that a person is characterized by something. In this case, Saul means that David is characterized by death, that is, he deserves to die. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [he deserves to die]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	as long as
Jesse	Jesse’s
the earth	is living
will … be established	will … become king
nor your kingdom	No, you will never rule this kingdom

1 Samuel 20:32

ULT	UST
And Jonathan answered Saul his father and said to him, "Why should he be killed? What has he done?"	*Jonathan insisted to his father, "David has done nothing wrong! So you should not execute him!"*

ULT And Jonathan answered Saul his father and said to him
UST Jonathan insisted to his father
(וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו)

The phrase **and said to him** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly. Alternate translation: [And Jonathan responded to Saul his father]

Support Reference: Quotations and Quote Margins

ULT Why should he be killed? What has he done
UST David has done nothing wrong! So you should not execute him
(לָמָּה יוּמַת מֶה עָשָׂה)

Jonathan 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: [He should not be killed! He has done nothing to deserve that!]

Support Reference: Rhetorical Question

ULT Why should he be killed
UST So you should not execute him
(לָמָּה יוּמַת)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [Why should you kill him?] or [You should not kill him!]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
Saul	to his father
should he be killed	So you should … execute him

1 Samuel 20:33

ULT	UST
And Saul hurled the spear at him to strike him. And Jonathan knew that it had completed from with his father to kill David.	*Then Saul {became so angry that he} threw his spear at Jonathan to try to kill him. {But the spear did not hit him.} So Jonathan knew that his father really did want to kill David.*

ULT **to strike him**
UST to try to kill him. {But the spear did not hit him … }
(לְהַכֹּתוֹ)

See how you translated the term “struck” in 4:2. Alternate translation: [to kill him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it had completed from with his father**
UST his father really did want
(כָּלָה הָיָא מֵעִם אָבִיו)

See how you translated this expression in 20:7. Alternate translation: [his father had determined]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
the spear	his spear
Jonathan	Jonathan
And … knew	So … knew
to kill	to kill
David	David

1 Samuel 20:34

ULT	UST
And Jonathan arose from the table with burning of nose. And he did not eat bread on the second day of the new moon, for he was grieved for David, because his father had dishonored him.	*This made Jonathan very angry, and he left the room. On that second day of the festival, he refused to eat anything. His father had said unfairly that David was not loyal to him, and that made Jonathan offended for David's sake.*

ULT **with burning of nose**
UST This made … very angry
(בָּחֳרִי־אָף)

See how you translated this expression in 20:30. Alternate translation: [in great anger]

Support Reference: Metonymy

ULT **And he did not eat bread on the second day of the new moon, for he was grieved for David, because his father had dishonored him**
UST On that second day of the festival, he refused to eat anything. His father had said unfairly that David was not loyal to him, and that made Jonathan offended for David's sake
(וְלֹא־אָכַל בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי הִכְלְמוֹ אָבִיו)

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 his father had dishonored David, he was grieved for him, so he did not eat bread on the second day of the new moon]

Support Reference: Connect — Reason-and-Result Relationship

ULT **on the second day of**
UST On that second day
(בְּיוֹם & הַשֵּׁנִי)

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [on day two of] or [on that next day of]

Support Reference: Ordinal Numbers

ULT **the new moon**
UST of the festival
(הַחֹדֶשׁ)

See how you translated this expression in 20:5. Alternate translation: [the new moon festival]

Support Reference: Metonymy

ULT **he was grieved for David**
UST Jonathan offended for David's sake
(נֶעְצַב אֶל־דָּוִד)

If your language does not use this passive form, you could express the idea in an active form or in another way that is natural in your language. Alternate translation: [he had become aggrieved for David]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
bread	anything
on the … day of	On that … day
the new moon	of the festival
David	David's
had dishonored him	had said unfairly that David was not loyal to him

1 Samuel 20:35

ULT	UST
And it happened in the morning that Jonathan went out {to} the field to the appointment with David, and a small boy {was} with him.	*The next morning Jonathan went out to the field {to give a message to David} as he had agreed that he would do. He took a young boy with him.*

ULT And it happened

UST The next morning

(וַיְהִי)

The author is introducing a new development in the story. Use a word, phrase, or other method in your language that is natural for introducing a new development.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
to the appointment	to give a message to … as he had agreed that he would do
with David	David

1 Samuel 20:36

ULT	UST
And he said to his boy, "Run, please find the arrows that I am shooting." The boy ran, and he shot the arrow to pass over him.	*Jonathan told the boy, "Run out into the field so that you can find the arrows that I shoot." The boy started running, and Jonathan shot an arrow over the boy {so that it would land on the ground far ahead of him}.*

ULT and he shot the arrow to pass over him

UST and Jonathan shot an arrow over the boy {so that it would land on the ground far ahead of him}

(וְהוּא־יָרָה הַחֵצִי לְהַעֲבִרוֹ)

The pronoun **he** refers to Jonathan, while the pronoun **him** refers to the boy. It may be helpful to clarify this for your readers. Alternate translation: [Jonathan shot an arrow beyond the young man]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	Run out into the field

1 Samuel 20:37

ULT	UST
And the boy came to the place of the arrow that Jonathan had shot, but Jonathan called after the boy and said, "{Is} not the arrow from you, and beyond?"	*The boy ran to the place where the arrow hit the ground, but Jonathan shouted out to him, "The arrow is farther away!"*

ULT {Is} not the arrow from you, and beyond
UST The arrow is farther away
(הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה)

Jonathan 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: [The arrow is from you, and beyond!]

Support Reference: Rhetorical Question

ULT {Is} not the arrow from you, and beyond
UST The arrow is farther away
(הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה)

See how you translated this expression in 20:22. Alternate translation: [Is not the arrow farther ahead of you?] or [Keep going, the arrow is farther ahead of you!]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	hit the ground
Jonathan	Jonathan
but … called	but … shouted out

1 Samuel 20:38

ULT	UST
And Jonathan called after the boy, "Quickly, hurry! Do not stay!" And the boy of Jonathan picked up the arrows and came to his master.	*{After he had done this three times,} he shouted to the boy, "Now come back here right away! Do not stay out there in the field!" The boy picked up the arrows Jonathan had shot and brought them back to him.*

ULT **the arrows**
UST the arrows
(אֶת־הַחִצִּי)

By using the plural term **arrows**, the author is indicating that Jonathan actually shot three arrows, as he said he would in 20:20. You may wish to indicate this in your translation. The UST models one way to do that.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	he
And … called	After he had done this three times … shouted
Jonathan	Jonathan had shot
his master	him

1 Samuel 20:39

ULT	UST
Now the boy did not know anything. Only Jonathan and David knew the matter.	*The boy did not realize that Jonathan had given a signal to David. Only Jonathan and David knew about that.*

ULT Now the boy did not know anything
UST The boy did not realize that Jonathan had given a signal to David
(וְהַנַּ֖עַר לֹא־יָדַ֣ע מְאוּמָ֑ה)

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 Now the boy did not know anything
UST The boy did not realize that Jonathan had given a signal to David
(וְהַנַּ֖עַר לֹא־יָדַ֣ע מְאוּמָ֑ה)

The author means that the boy did not understand the significance of what Jonathan was doing with the arrows. If it would be helpful to your readers, you could make this explicit in your translation. Alternate translation: [Now the boy did not know anything about what Jonathan and David had arranged]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … know	did … realize
Jonathan	Jonathan
David	and David
knew	knew

1 Samuel 20:40

ULT	UST
And Jonathan gave his weapons to the boy who {was} to him. And he said to him, “Go, bring {these} {to} the city.”	*Then Jonathan gave his bow and arrows to the boy and told him, “Take these back to where I keep my weapons in the city.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan

1 Samuel 20:41

ULT	UST
The boy went, and David arose from beside the south, and he fell on his nostrils to the ground, and he prostrated himself three times. And they kissed, a man with his companion. And they wept, a man with his companion, until David made great.	*When the boy left, David came out from behind the south side of the large rock where he had been hiding. He went to Jonathan and bowed respectfully in front of him three times, with his face touching the ground. Then David and Jonathan kissed each other {on the cheek}, and they cried together until David became exhausted from crying.*

ULT **the south**
UST the south side of the large rock where he had been hiding
(הַנֶּגֶב)

The author is using the term **south** to represent the south side of the stone where David was hiding. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the south side of the stone]

Support Reference: Metonymy

ULT **and he fell on his nostrils to the ground, and he prostrated himself three times**
UST He went to Jonathan and bowed respectfully in front of him three times, with his face touching the ground
(וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ שָׁלֹשׁ פְּעָמִים)

Be sure that it is clear in your translation that David did not fall down accidentally. He knelt down in front of Jonathan, pressing his face to the ground, as a gesture to honor him. He then pushed himself up onto his knees and lowered his face to the ground again for a total of three times in order to show great honor to Jonathan. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and he knelt down and pressed his face to the ground in front of Jonathan to show him great honor. He bowed in front of him that way three times]

Support Reference: Symbolic Action

ULT **And they kissed, a man with his companion**
UST Then David and Jonathan kissed each other {on the cheek}
(וַיִּשְׁקוּ ׀ אִישׁ אֶת־רֵעֵהוּ)

The author is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they kissed each other]

Support Reference: Idiom

ULT **And they kissed, a man with his companion**
UST Then David and Jonathan kissed each other {on the cheek}
(וַיִּשְׁקוּ ׀ אִישׁ אֶת־רֵעֵהוּ)

In this culture, when men greeted other men who were family or friends, they would kiss them on one cheek or on both cheeks. If your readers would find it embarrassing if you said that one man kissed another man, you could explain the purpose of the gesture, or you could translate the expression in a more general way. Alternate translation: [And to show their friendship they kissed each other on the cheek] or [And they gave each other a warm, friendly greeting]

Support Reference: Symbolic Action

ULT **And they wept, a man with his companion**
UST and they cried together
(וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ)

The author is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they wept together]

Support Reference: Idiom

ULT **until David made great**
UST until David became exhausted from crying
(עַד־דָּוִד הִגְדִּיל)

The author is leaving out some words that can be understood from the context. He is speaking about David similarly to the way he spoke about Hannah in 1:12 when he said that “she made great to pray” (although he is using a different verb for **made great** here). Alternate translation: [until David made great to weep]

Support Reference: Ellipsis

ULT until David made great
UST until David became exhausted from crying
(עַד־דָּוִד הִגְדִּיל)

This could mean: (1) Alternate translation: [until David was overcome with emotion]; (2) Alternate translation: [but David wept even more than Jonathan did]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
to the ground	the ground
and he prostrated himself	He went to Jonathan and bowed respectfully in front of him
And they kissed	Then … kissed … on the cheek
his companion	David and Jonathan … each other
his companion	together
David	David

1 Samuel 20:42

ULT	UST
And Jonathan said to David, "Go in peace, because we, the two of us, have sworn in the name of Yahweh, saying, 'Yahweh is between me and between you, and between my seed and between your seed, forever.'" And he arose and went, and Jonathan entered the city.	*Jonathan said to David, "I am letting you go safely, because we made a promise to each other with Yahweh as our witness. We asked Yahweh to make sure that we would always help each other and that our descendants would never hurt each other." Then David finally left, and Jonathan went back into the city of Gibeah.*

ULT **Go in peace, because we, the two of us, have sworn in the name of Yahweh**
UST I am letting you go safely, because we made a promise to each other with Yahweh as our witness
(לֵךְ לְשָׁלוֹם אֲשֶׁר־נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם 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: [Since we, the two of us, have sworn in the name of Yahweh, go in peace]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in peace**
UST safely
(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: [peacefully]

Support Reference: Abstract Nouns

ULT **saying, 'Yahweh is between me and between you, and between my seed and between your seed, forever**
UST We asked Yahweh to make sure that we would always help each other and that our descendants would never hurt each other
(לֵאמֹר יְהוָה יִהְיֶה ו בֵּינִי וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֲךָ עַד־עוֹלָם)

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 Yahweh will be between us and our seed forever]

Support Reference: Quotes within Quotes

ULT **have sworn in the name of Yahweh**
UST made a promise … with Yahweh as our witness
(נִשְׁבַּעְנוּ & בְּשֵׁם יְהוָה)

Jonathan is using the term **name** to represent Yahweh's authority and power to enforce oaths. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [have sworn, asking Yahweh to enforce our oath]

Support Reference: Metonymy

ULT **Yahweh is between me and between you, and between my seed and between your seed**
UST Yahweh to make sure that we would … help each other and that our descendants would … hurt each other
(יְהוָה יִהְיֶה ׀ בֵּינִי וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֶךָ)

See how you translated this expression in 20:23. Alternate translation: [Yahweh is a witness between me and you, and he is a witness between my seed and your seed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and between my seed and between your seed**
UST and that our descendants would … hurt each other
(וּבֵין זַרְעִי וּבֵין זַרְעֶךָ)

Jonathan is speaking of descendants as if they were **seed** from which plants could grow. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and between my descendants and your descendants]

Support Reference: Metaphor

ULT **And he arose and went**
UST Then David finally left
(וַיָּקָם וַיֵּלֶךְ)

The pronoun **he** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [And David arose and went]

Support Reference: Pronouns — When to Use Them

ULT **And he arose and went**
UST Then David finally left
(וַיָּקָם וַיֵּלַךְ)

See how you translated this expression in 1:9. The term **arose** has a similar meaning of "took action," with the implication here that David made himself do something that was difficult but necessary. Alternate translation: [And he resolutely left] or [And he forced himself to leave]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
to David	to David
in peace	safely
have sworn	made a promise
Yahweh	Yahweh
Yahweh	Yahweh
my seed	and that our descendants would … hurt each other
your seed	and that our descendants would … hurt each other
forever	always … never
and Jonathan	and Jonathan

1 Samuel 21

1 Samuel 21 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how David fled hastily from Saul's court in Gibeah in order to save his life. It first tells how he went to the city of Nob, where the Israelite priests were with the Box of Yahweh, and asked for food and a weapon. It then tells how he fled to the Philistine city of Gath, where Saul presumably could not attack him. However, the officials of the king of Gath did not want to have David, a great Israelite military commander, in their city. David pretended to be crazy so that they would not feel threatened by him.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetic song in 21:11.

1 Samuel 21:1

ULT	UST
And David came {to} Nob, to Ahimelech the priest. And Ahimelech trembled to meet David, and he said to him, "Why {are} you by yourself and no man {is} with you?"	*David fled from there and went to the city of Nob. Ahimelech, the high priest, was there with the sacred chest. Ahimelech shook with fear when he saw David coming. He asked David, "Why have you not brought any soldiers with you?"*

ULT And Ahimelech trembled
UST Ahimelech shook with fear
(וַיֶּחֱרַד אֲחִימֶלֶךְ)

See how you translated the similar expression in 16:4. Alternate translation: [And Ahimelech trembled with fear]

Support Reference: Assumed Knowledge and Implicit Information

ULT Why {are} you by yourself and no man {is} with you
UST Why have you not brought any soldiers with you
(מַדּוּעַ אַתָּה לְבַדֶּךָ וְאִישׁ אֵין אִתָּךְ)

These two phrases mean basically the same thing. Ahimelech uses them together for emphasis. If it would be clearer in your language, you could combine them. Alternate translation: [Why have you come here all alone]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the priest	the high priest … with the sacred chest
And … trembled	shook with fear
David	David

1 Samuel 21:2

ULT	UST
And David said to Ahimelech the priest, "The king has commanded me {regarding} a matter and has said to me, 'May a man not know anything {about} the matter {for} which I am sending you and {about} which I have commanded you.' And I have informed the young men about a certain unnamed place.	*David {did not tell him the truth. He} told Ahimelech, "I have come on a special mission from the king. I am alone because he told me that no one should find out about what he sent me to do. But I will have soldiers with me. I have told them to meet me at a specific place, but I must not say where that is.*

ULT **and has said to me, 'May a man not know anything {about} the matter {for} which I am sending you and {about} which I have commanded you**

UST I am alone because he told me that no one should find out about what he sent me to do
(וַיֹּאמֶר אֵלַי אִישׁ אַל־יֵדַע מְאוּמָה אֶת־הַדָּבָר אֲשֶׁר־אָנֹכִי שֹׁלֵחַךָ וַאֲשֶׁר צִוִּיתִךָ)

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 has told me not to let anyone know anything about the matter for which he is sending me and about which he has commanded me]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the priest	Ahimelech
The king	from the king
May … know	that … should find out

1 Samuel 21:3

ULT	UST
And now, what is there under your hand? Give five {loaves of} bread into my hand, or the {thing} being found."	*Please tell me, do you have any food here that you could give me? Could you give me five loaves of bread, or whatever other food might be here?"*

ULT **what is there under your hand**
UST do you have any food here that you could give me
(מַה־יֵּשׁ תַּחַת־יָדֶךָ)

The author is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what do you have on hand] or [what do you have available]

Support Reference: Idiom

ULT **into my hand**
UST me
(בְּיָדִי)

David is using one part of himself, his **hand**, to mean all of him in the act of receiving. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to me]

Support Reference: Synecdoche

ULT **or the {thing} being found**
UST or whatever other food might be here
(אוֹ הַנִּמְצָא)

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: [or whatever you might find]

Support Reference: Active or Passive

> **ULT or the {thing} being found**
> UST or whatever other food might be here
> (אוֹ הִנִּמְצָא)

See how you translated the similar expression in 9:8. Alternate translation: [or whatever you might have]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	bread

1 Samuel 21:4

ULT	UST
And the priest answered David and said, "{There is} no common bread toward under my hand, but there is holy bread. If the young men have only kept themselves from women."	*Ahimelech told David, "There is no ordinary bread here, but I have some of the sacred bread that we put on the table in the sacred tent. I will give your men that bread to eat if they have not recently become ceremonially unclean by having sexual relations with women."*

ULT {There is} no common bread toward under my hand
UST There is no ordinary bread here
(אֵין־לֶחֶם חֹל אֶל־תַּחַת יָדִי)

See how you translated the similar expression in 21:3. Alternate translation: [I have no common bread on hand] or [I have no common bread available]

Support Reference: Idiom

ULT If the young men have only kept themselves from women
UST I will give your men that bread to eat if they have not recently become ceremonially unclean by having sexual relations with women
(אִם־נִשְׁמְרוּ הַנְּעָרִים אַךְ מֵאִשָּׁה)

Ahimelech 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 young men may have it if only they have kept themselves from women]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	Ahimelech
David	David
bread	bread
holy	sacred … that we put on the table in the sacred tent
bread	some of the … bread

1 Samuel 21:5

ULT	UST
And David answered the priest and said to him, "Surely a woman has been kept from us as yesterday and the third day in my going out. If the vessels of the men have been holy when it {was} a common journey, then indeed that it will be holy today with the vessels!"	*David replied, "As I have always done in the past when I have led my soldiers on a mission, I have not allowed them to become ceremonially unclean by having sexual relations before they left. They have remained ceremonially clean even on ordinary missions. So you can be sure that they have remained ceremonially clean for this special mission."*

ULT **a woman has been kept from us**
UST I have not allowed them to become ceremonially unclean by having sexual relations before they left
(אִשָּׁה עֲצֻרָה־לָּנוּ)

David 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: [women have been kept from us]

Support Reference: Generic Noun Phrases

ULT **a woman has been kept from us**
UST I have not allowed them to become ceremonially unclean by having sexual relations before they left
(אִשָּׁה עֲצֻרָה־לָּנוּ)

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 kept ourselves from women]

Support Reference: Active or Passive

ULT **as yesterday and the third day**
UST As I have always done in the past
(כִּתְמוֹל שִׁלְשֹׁם)

See how you translated this expression in 4:7. Alternate translation: [as in the past] or [as always]

Support Reference: Idiom

ULT **the vessels of the men … with the vessels**
UST They have remained ceremonially clean … they have remained
(כְּלֵי־הַנְּעָרִים & בַּכֶּלִי)

David is using one part of the men's bodies, their **vessels** (meaning their sexual organs), to mean all of them in the context of not having had sexual relations recently. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the bodies of the men … with their bodies]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the priest	replied
and the third day	As I have always done in the past
holy	They have remained ceremonially clean
it will be holy	ceremonially clean
today	for this special mission

1 Samuel 21:6

ULT	UST
So the priest gave to him the holy. For no bread was there except the bread of the face having been removed from to the face of Yahweh to put hot bread on the day of its being taken away.	*Now the only bread that the priest had available was some bread that the priests had put on the table in Yahweh's presence in the sacred tent. They had later removed that bread to replace it with fresh bread. So the priest gave David several loaves of it.*

ULT **So the priest gave to him the holy. For no bread was there except the bread of the face having been removed from to the face of Yahweh to put hot bread on the day of its being taken away**

UST Now the only bread that the priest had available was some bread that the priests had put on the table in Yahweh's presence in the sacred tent. They had later removed that bread to replace it with fresh bread. So the priest gave David several loaves of it

(וַיִּתֶּן־לוֹ הַכֹּהֵן קֹדֶשׁ כִּי־לֹא־הָיָה שָׁם לֶחֶם כִּי־אִם־לֶחֶם הַפָּנִים הַמּוּסָרִים מִלִּפְנֵי יְהוָה לָשׂוּם לֶחֶם חֹם בְּיוֹם הֻלָּקְחוֹ)

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 since no bread was there if not the bread of the face having been removed from to the face of Yahweh to put hot bread on the day of its being taken away, the priest gave to him the holy]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the holy**

(קֹדֶשׁ)

The author is using the adjective **holy** as a noun to mean holy bread. Your language may use adjectives in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: [holy bread]

Support Reference: Nominal Adjectives

ULT **For no bread was there except the bread of the face**
UST Now the only bread that … had available was some bread that the priests had put on the table … in the sacred tent … So the priest gave David several loaves of it
(כִּי־לֹא־הָיָה שָׁם לֶחֶם כִּי־אִם־לֶחֶם הַפָּנִים)

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [For the only bread that was there was the bread of the face]

Support Reference: Connect — Exception Clauses

ULT **the bread of the face … from to the face of Yahweh**
UST was some bread that the priests had put on the table in Yahweh's presence in the sacred tent … So the priest gave David several loaves of it
(לֶחֶם הַפָּנִים & מִלִּפְנֵי יְהוָה)

See how you translated the term **face** in 1:12. Alternate translation: [the bread of the presence … from the presence of Yahweh]

Support Reference: Metonymy

ULT **having been removed**
UST They had … removed that bread
(הַמּוּסָרִים)

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: [which they had removed]

Support Reference: Active or Passive

ULT **on the day of its being taken away**
UST later
(בְּיוֹם הִלָּקְחוֹ)

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: [at the time when they took it away]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the holy	קֹדֶשׁ (ORIG QUOTE)
bread	bread

ULT	UST
the bread of	was some bread … So the priest gave David several loaves of it
Yahweh	Yahweh’s
bread	with … bread
on the day of	later

1 Samuel 21:7

ULT	UST
Now a man {was} there from the servants of Saul on that day. He was detained to the face of Yahweh. And his name {was} Doeg the Edomite, the chief of the herders who {were} to Saul.	*On that day a man who worked for Saul was at the sacred tent. His name was Doeg. He was an Edomite. King Saul had made him the supervisor of all of his shepherds. Doeg needed to stay at the sacred tent until he had fulfilled a religious duty. {He saw what Ahimelech did to help David.}*

ULT **Now a man {was} there from the servants of Saul on that day. He was detained to the face of Yahweh. And his name {was} Doeg the Edomite, the chief of the herders who {were} to Saul**

UST On that day a man who worked for Saul was at the sacred tent. His name was Doeg. He was an Edomite. King Saul had made him the supervisor of all of his shepherds. Doeg needed to stay at the sacred tent until he had fulfilled a religious duty. {He saw what Ahimelech did to help David … }

(וְשָׁם אִישׁ֙ מֵעַבְדֵ֣י שָׁא֔וּל בַּיּ֥וֹם הַה֖וּא נֶעְצָ֣ר לִפְנֵ֣י יְהוָ֑ה וּשְׁמ֣וֹ דֹּאֵ֤ג הָאֲדֹמִי֙ אַבִּ֣יר הָרֹעִ֔ים אֲשֶׁ֖ר לְשָׁא֥וּל)

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 **He was detained**

UST Doeg needed to stay … until he had fulfilled a religious duty

(נֶעְצָר)

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. The context suggests that Doeg needed to stay at the sacred tent, which was in Nob at this time, in order to fulfill a vow or to wait out a period of ceremonial uncleanness. Alternate translation: [A religious obligation was detaining him]

Support Reference: Active or Passive

ULT **And his name {was} Doeg the Edomite, the chief of the herders who {were} to Saul**
UST His name was Doeg. He was an Edomite. King Saul had made him the supervisor of all of his shepherds
(וּשְׁמוֹ דֹּאֵג הָאֲדֹמִי אַבִּיר הָרֹעִים אֲשֶׁר לְשָׁאוּל)

Here the author is introducing Doeg as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the servants of	who worked for
Saul	Saul
on … day	On … day
Yahweh	at the sacred tent
the Edomite	He was an Edomite
the chief of	had made him the supervisor of
the herders	all of … shepherds
{were} to Saul	King Saul

1 Samuel 21:8

ULT	UST
And David said to Ahimelech, "And is there not here under your hand a spear or a sword? For both my sword and also my weapons I did not take in my hand, because the matter of the king was being urged."	*David asked Ahimelech, "Do you have a spear or a sword here that you could give me? The king commanded me to leave right away on this mission, so I did not even have time to get any weapons."*

ULT **And is there not here under your hand a spear or a sword**
UST Do you have a spear or a sword here that you could give me
(וְאֵין יֶשׁ־פֹּה תַּחַת־יָדְךָ חֲנִית אוֹ־חֶרֶב)

See how you translated the similar expression in 21:3. Alternate translation: [And would you have on hand a spear or a sword] or [And would you have a spear or sword available]

Support Reference: Idiom

ULT **For**
(כִּי)

Here the word **For** provides not a reason but an explanation. Alternate translation: [I am asking because]

Support Reference: Connecting Words and Phrases

ULT **both my sword and also my weapons I did not take in my hand, because the matter of the king was being urged**
UST The king commanded me to leave right away on this mission, so I did not even have time to get any weapons
(גַּם־חַרְבִּי וְגַם־כֵּלַי לֹא־לָקַחְתִּי בְיָדִי כִּי־הָיָה דְבַר־הַמֶּלֶךְ נָחוּץ)

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 matter of the king was being urged, both my sword and also my weapons I did not take in my hand]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in my hand**
UST I did … have time to get
(בְּיָדִי)

David is using one part of himself, his **hand**, to mean all of him in the act of carrying weapons. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with me]

Support Reference: Synecdoche

ULT **the matter of the king was being urged**
UST The king commanded me to leave right away on this mission
(הָיָה דְבַר־הַמֶּלֶךְ נָחוּץ)

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 king was urging the matter] or [the matter of the king was urgent]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
a spear	a spear
a sword	a sword
my sword	any weapons
the king	The king

1 Samuel 21:9

ULT	UST
And the priest said, "The sword of Goliath the Philistine, whom you struck in the Valley of Elah, behold, it {is} wrapped in a cloak behind the ephod. If you would take it for yourself, take, for no other except it {is} in this {place}." And David said, "{There is} none like it. Give {it} to me."	*Ahimelech replied, "The only sword I have here is the sword that belonged to Goliath, that great Philistine soldier. You killed him in the Valley of Elah. You will find that sword behind the sacred apron in the sacred tent. It has a cloth around it. If you want it, you may take it." David replied, "There is certainly no other sword that is as good as that one! Please give it to me."*

ULT Goliath the Philistine
UST Goliath, that great Philistine soldier
(גָּלְיָת הַפְּלִשְׁתִּי)

See how you translated this name in 17:8. Alternate translation: [Goliath, the Philistine warrior champion]

Support Reference: How to Translate Names

ULT you struck
UST You killed
(הִכִּיתָ)

See how you translated the similar expression in 4:2. Alternate translation: [you killed]

Support Reference: Assumed Knowledge and Implicit Information

ULT behold
UST You will find
(הִנֵּה)

Ahimelech is using the term **behold** to focus David's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. See how you translated this term in 2:31.

Support Reference: Metaphor

ULT **it {is} wrapped in a cloak behind**
UST that sword behind … It has a cloth around it
(הֲיֹא לוּטָה בַשִּׂמְלָה אַחֲרֶיהָ)

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 wrapped it in a cloak and put it behind]

Support Reference: Active or Passive

ULT **If you would take it for yourself, take, for no other except it {is} in this {place}**
UST The only sword I have here is … If you want it, you may take it
(אִם־אֹתָהּ תִּקַּח־לְךָ קָח כִּי אֵין אַחֶרֶת זוּלָתָהּ בָּזֶה)

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 no other except it is in this place, if you would take it for yourself, take]

Support Reference: Connect — Reason-and-Result Relationship

ULT **no other except it {is} in this {place}**
UST The only sword I have here is
(אֵין אַחֶרֶת זוּלָתָהּ בָּזֶה)

If it would appear in your language that Ahimelech was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [it is the only one in this place]

Support Reference: Connect — Exception Clauses

ULT **Give {it} to me**
UST Please give it to me
(תְּנֶנָּה לִי)

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.

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	Ahimelech
The sword of	the sword that belonged to
Goliath	Goliath

ULT	UST
the Philistine	that great Philistine soldier
the ephod	the sacred apron in the sacred tent
David	David

1 Samuel 21:10

ULT	UST
And David arose and fled on that day from the face of Saul. And he came to Achish, the king of Gath.	*{So Ahimelech gave it to him, and} David left that same day so that Saul would not capture him. He ran away to the Philistine city of Gath. He offered to work for Achish, the king of that city.*

ULT And David arose
UST {So Ahimelech gave it to him, and} David left
(וַיָּקָם דָּוִד)

See how you translated the similar expression in 1:9. Alternate translation: [And David took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT from the face of Saul
UST so that Saul would not capture him
(מִפְּנֵי שָׁאוּל)

The author is using Saul's **face** to represent his determination to kill David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from Saul, who wanted to kill him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
on … day	that … day
Saul	Saul
the king of	the king of
Gath	to the Philistine city of Gath … that city

1 Samuel 21:11

ULT	UST
But the servants of Achish said to him, "{Is} not this David the king of the land? Do they not sing about this {one} in the dances, saying, 'Saul has struck his thousands, and David his myriads'?"	*But the officers of King Achish {did not approve of David's coming. They} said to King Achish, "This man David is the king of Israel! The women in Israel sing about him as they dance, 'Saul has killed thousands of enemy soldiers, And David has killed tens of thousands of them!'"*

> הֲלוֹא־זֶה דָוִד מֶלֶךְ הָאָרֶץ הֲלוֹא לָזֶה יַעֲנוּ בַּמְּחֹלוֹת לֵאמֹר הִכָּה שָׁאוּל֙ בַּאֲלָפָ֔יו וְדָוִ֖ד בְּרִבְבֹתָֽיו׃(ORIG QUOTE)

The servants are using the question form for emphasis. If speakers 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 David is the king of the land! Certainly they sing about him in the dances, saying, 'Saul has struck his thousands, and David his myriads!']

Support Reference: Rhetorical Question

> ULT **the land**
> UST Israel
> (הָאָרֶץ)

The servants mean **the land** of Israel. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the land of Israel]

Support Reference: Assumed Knowledge and Implicit Information

> לֵאמֹר הִכָּה שָׁאוּל֙ בַּאֲלָפָ֔יו וְדָוִ֖ד בְּרִבְבֹתָֽיו׃(ORIG QUOTE)

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 say that Saul has struck his thousands, and David his myriads]

Support Reference: Quotes within Quotes

> הִכָּה שָׁאוּל֙ בַּאֲלָפָ֔יו וְדָוִ֖ד בְּרִבְבֹתָֽיו׃(ORIG QUOTE)

See how you translated the similar expression in 18:7. Alternate translation: [Saul has killed thousands of soldiers, and David has killed tens of thousands of soldiers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	the officers of
David	man David
the king of	is the king of
the land	Israel
Saul	Saul
and David	And David has killed

1 Samuel 21:12

ULT	UST
And David put these words in his heart, and he was very afraid from the face of Achish, the king of Gath.	*David was very concerned about what those officers were saying. It made him very afraid of what King Achish might do to him.*

ULT And David put these words in his heart
UST David was very concerned about what those officers were saying
(וַיָּשֶׂם דָּוִד אֶת־הַדְּבָרִים הָאֵלֶּה בִּלְבָבוֹ)

See how you translated the similar expression in 9:20. Alternate translation: [And David became concerned about these words]

Support Reference: Idiom

ULT these words
UST what those officers were saying
(אֶת־הַדְּבָרִים הָאֵלֶּה)

The author is using the term **words** to represent what the servants were saying about David. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [what they were saying]

Support Reference: Metonymy

ULT from the face of Achish
UST of what … Achish might do to him
(מִפְּנֵי אָכִישׁ)

See how you translated the similar expression in 21:10. The author is using one part of Achish, his **face**, to mean all of him in his potential hostility toward David. Alternate translation: [of Achish]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
and he was … afraid	It made him … afraid
the king of	King
Gath	King

1 Samuel 21:13

ULT	UST
So he changed his behavior in their eyes, and he acted insane in their hand. And he made marks on the doors of the gate, and he caused his saliva to go down to his beard.	*So whenever he was with those officers or the king, he acted differently. For as long as he was in Gath, where they could harm him, he pretended that he was insane. {When he was waiting in the court outside the palace,} he would scratch all over the gate {that led into the palace}. He also drooled so much that saliva ran down onto his beard.*

ULT **in their eyes**
UST whenever he was with those officers or the king
(בְּעֵינֵיהֶֽם)

See how you translated this similar expression in 1:18. Alternate translation: [while they were watching]

Support Reference: Idiom

ULT **in their hand**
UST For as long as he was in Gath, where they could harm him
(בְּיָדָֽם)

The author is using the term **hand** to represent control or custody. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for as long as he was in their custody]

Support Reference: Metonymy

ULT **And he made marks on the doors of the gate**
UST When he was waiting in the court outside the palace,} he would scratch all over the gate {that led into the palace}
(ויתו עַל־דַּלְתוֹת הַשָּׁעַר)

This could mean: (1) that David scratched the doors of the gate with his fingernails. Alternate translation: [And he scratched the doors of the gate with his fingernails]; (2) that David scribbled nonsense on the doors of the gate. Alternate translation: [And he scribbled nonsense on the doors of the gate]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gate	the gate {that led into the palace}

1 Samuel 21:14

ULT	UST
And Achish said to his servants, "Behold, you see a man raving. Why did you bring him to me?	*Then King Achish said to his men, "Look at this man! He is acting crazy! You should not have brought him to me!*

ULT Why did you bring him to me
UST You should not have brought him to me
(לָמָּה תְּבִיאוּ אֹתוֹ אֵלָי)

Achish is using the question form for emphasis. If speakers 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 brought him to me!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servants	his men

1 Samuel 21:15

ULT	UST
Am I lacking ravers, that you have brought this {one} to rave near me? Should this {one} enter into my house?"	*I already have enough crazy people around me! You do not need to bring me any more! I do not want this man to serve me in my palace."*

ULT **Am I lacking ravers, that you have brought this {one} to rave near me? Should this {one} enter into my house**

UST I already have enough crazy people around me! You do not need to bring me any more! I do not want this man to serve me in my palace

(חָסֵר מְשֻׁגָּעִים אָנִי כִּי־הֲבֵאתֶם אֶת־זֶה לְהִשְׁתַּגַּע עָלַי הַזֶּה יָבוֹא אֶל־בֵּיתִי)

Achish is using the question form for emphasis. If speakers 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 lacking ravers, so you did not need to bring this one to rave near me! This one should not enter into my house!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my house	my palace

1 Samuel 22

1 Samuel 22 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how David fled from the Philistine city of Gath when he no longer felt safe there. He brought his parents to the king of Moab for safety and stayed in Moab himself for a while. But then Yahweh's prophet Gad told him to return to the land of Judah. There he gathered a force of 400 men, including his older brothers, and became their commander. This chapter also describes how Saul accused the Israelite priests of conspiring with David against him and had one of his officials kill all of them.

Religious and Cultural Concepts in This Chapter

Saul and the chief priest and his family

One of Saul's officials, Doeg the Edomite, tells Saul that Ahimelech the high priest gave David food and a sword and asked Yahweh to guide him. Saul summoned the priests and accused them of encouraging David to rebel against him. This was a serious accusation. The priests had an obligation to represent Yahweh and support his purposes. They would have been rebelling against Yahweh's king if this accusation had been true. But it was not. Nevertheless, Saul had Doeg kill all the priests and their families. Only one young man escaped to tell David. (See: high priest, chief priest)

1 Samuel 22:1

ULT	UST
And David went from there and escaped to the cave of Adullam. And his brothers and all of the house of his father heard, and they went down to him there.	*So David fled from Gath and went to hide in a cave on a hill near the town of Adullam. When his older brothers and his other relatives heard about this, they came and stayed with him there.*

ULT and they went down
UST they came and stayed
(וַיֵּרְדוּ)

See how you translated the similar expression in 1:3, where the author similarly marks travel for change in elevation. Alternate translation: [and they went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the house of	his … relatives

1 Samuel 22:2

ULT	UST
And they gathered themselves to him, every man of distress and every man for whom {was} a creditor and every man bitter of soul. And he became a commander over them. And they {were} with him, about 400 men.	*Then other men joined him. Some were in trouble. Others had debts they could not pay. Still others came because they did not like what was happening in Israel with Saul as king. David became their commander. Eventually he had an army of 400 men.*

ULT **every man of distress and every man for whom {was} a creditor and every man bitter of soul**
UST Some were in trouble. Others had debts they could not pay. Still others came because they did not like what was happening in Israel with Saul as king
(כָּל־אִישׁ מָצוֹק וְכָל־אִישׁ אֲשֶׁר־לוֹ נֹשֶׁא וְכָל־אִישׁ מַר־נָפֶשׁ)

The author is making a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [men who were in distress and men who had creditors and men who were bitter of soul]

Support Reference: Hyperbole

ULT **man of distress**
UST were in trouble
(אִישׁ מָצוֹק)

If your language does not use an abstract noun for the idea of **distress**, you could express the same idea in another way. Alternate translation: [man who was distressed] or [man who was being oppressed]

Support Reference: Abstract Nouns

ULT **man bitter of soul**
UST came because they did not like what was happening in Israel with Saul as king
(אִישׁ מַר־נָפֶשׁ)

As in 2:35, here the term **soul** represents a person's inward feelings. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [man who was feeling bitter]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they gathered themselves	Then other men joined

ULT	UST
distress	were in trouble
soul	came because they did not like what was happening in Israel with Saul as king
a commander	commander

1 Samuel 22:3

ULT	UST
And David went from there {to} Mizpah of Moab. And he said to the king of Moab, "Please let my father and my mother come out {and be} with you until when I know what God will do for me."	*Later David and his men left there and went to the city of Mizpah in the land of Moab. There David asked the king of Moab, "Please allow my father and mother to live here with you until I know what God is going to do for me."*

ULT **let … come out {and be} with you**
UST allow … to live here with you
(יֵצֵא & אִתְּכֶם)

The author is leaving out some words that in many languages would be needed to complete the meaning. You can supply these words from the context if that would be clearer in your language. Alternate translation: [let … come out of Israel and stay with you]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David and his men
{to} Mizpah of	the city of Mizpah
Moab	in the land of Moab
the king of	the king of
Moab	Moab
I know	I know
God	God

1 Samuel 22:4

ULT	UST
And he led them to the face of the king of Moab. And they stayed with him all of the days of David being in the stronghold.	*{The king agreed,} so David brought his parents to Moab, where the king would protect them. David and his men found a safe place to hide in Moab. His parents stayed with the king for as long as he was there.*

ULT **And he led them to the face of the king of Moab**

UST {The king agreed,} so David brought his parents to Moab, where the king would protect them

(וַיִּנָּחֵם אֶת־פְּנֵי מֶלֶךְ מוֹאָב)

The author is using one part of the king, his **face**, to mean all of him in his role as protector. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he brought them to the king of Moab] or [And he brought them under the protection of the king of Moab]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king
Moab	Moab
the days of	for as long as
David	David and his men … he
in the stronghold	found a safe place to hide in Moab … there

1 Samuel 22:5

ULT	UST
And the prophet Gad said to David, "Do not stay in the stronghold. Leave and enter for yourself the land of Judah." And David left and entered the forest of Hereth.	*A prophet whose name was Gad {was with him. One day he} told David, "Leave your hideout here and return to Judah." So David and his men went to the forest of Hereth in Judah.*

ULT Leave and enter for yourself the land of Judah

UST Leave … here and return to Judah

(לֵךְ וּבָאתָ־לְךָ אֶרֶץ יְהוּדָה)

Gad is using the reflexive pronoun **yourself** to indicate that David should do this **for** his own benefit. If it would be clearer in your language, you could express this meaning in another way. Alternate translation: [It is better for you to leave and enter the land of Judah]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the prophet	A prophet
Gad	whose name was Gad
David	David
in the stronghold	your hideout
the land of	Judah
Judah	Judah
David	David and his men

1 Samuel 22:6

ULT	UST
And Saul heard that David had become known, and the men who {were} with him. Now Saul was sitting in Gibeah under the tamarisk tree on the height, and his spear {was} in his hand, and all of his servants had stationed themselves beside him.	*Saul learned that people knew that David and his men had returned to Judah. One day Saul was sitting underneath the tamarisk tree on a hill in the city of Gibeah. He was holding his royal spear, and his officials were standing around him.*

ULT **David had become known, and the men who {were} with him**
UST people knew that David and his men had returned to Judah
(נוֹדַע דָּוִד וַאֲנָשִׁים אֲשֶׁר אִתּוֹ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people knew where David and his men were]

Support Reference: Active or Passive

ULT **Now Saul was sitting in Gibeah under the tamarisk tree on the height, and his spear {was} in his hand**
UST One day Saul was sitting underneath the tamarisk tree on a hill in the city of Gibeah. He was holding his royal spear
(וְשָׁאוּל יוֹשֵׁב בַּגִּבְעָה תַּחַת־הָאֶשֶׁל בָּרָמָה וַחֲנִיתוֹ בְיָדוֹ)

Sitting under this **tree** holding this **spear** was a symbolic action that showed Saul was acting as king. The tree and spear were symbols of royal authority in this culture. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Now Saul was in Gibeah on the height, sitting under the tamarisk tree and holding his spear to show his authority]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
David	David
had become known	people knew that … had returned to Judah
Now Saul	One day Saul
in Gibeah	in the city of Gibeah
and his spear	his royal spear

ULT	UST
his servants	and his officials

1 Samuel 22:7

ULT	UST
And Saul said to his servants having stationed themselves beside him, "Listen now, Benjaminite! Will the son of Jesse give fields and vineyards even to all of you? Will he make all of you commanders of thousands and commanders of hundreds?	*He shouted to them as they stood around him, "You men of the tribe of Benjamin, listen to me! Do not think that the son of Jesse will give all of you fields and vineyards if he becomes your king! Do not think that he will appoint all of you as generals and captains in his army!*

ULT **Benjaminite**
UST You men of the tribe of Benjamin
(בֶּנְיָמִינִי)

Saul is not referring to a specific **Benjaminite**. He means all the Benjaminites who were there. It may be more natural in your language to express this meaning by using a plural form. (Saul had given the important positions in his court to people from his own tribe of Benjamin, and he suggests in the next verse that as king, David would give their positions to people from his tribe of Judah.) Alternate translation: [you Benjaminites]

Support Reference: Generic Noun Phrases

ULT **Will the son of Jesse give fields and vineyards even to all of you? Will he make all of you commanders of thousands and commanders of hundreds**
UST Do not think that the son of Jesse will give all of you fields and vineyards if he becomes your king! Do not think that he will appoint all of you as generals and captains in his army
(הֲגַם־לְכֻלְּכֶם יִתֵּן בֶּן־יִשַׁי שָׂדוֹת וּכְרָמִים לְכֻלְּכֶם יָשִׂים שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת)

Saul is using the question form for emphasis. If speakers 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 seem to believe that the son of Jesse will give fields and vineyards also to all of you! You seem to believe that he will make all of you commanders of thousands and commanders of hundreds!]

Support Reference: Rhetorical Question

> ULT **even to all of you**
> UST all of you
> (גַּם־לְכֻלְּכֶם)

Saul means that his officials seem to believe David would give these things **even to all of** them, and not just to his fellow Judeans. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [even to all of you, and not just to his fellow Judeans]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	He
to his servants	to them
Benjaminite	You men of the tribe of Benjamin
Jesse	Jesse
and vineyards	and vineyards
commanders of	as generals … in his army
and commanders of	and captains

1 Samuel 22:8

ULT	UST
For all of you have conspired against me! And {there was} no uncovering my ear when my son cut with the son of Jesse. And {there was} no grieving from you for me or uncovering my ear that my son had raised up my servant against me to lie in ambush as this day."	*{You seem to think that, and} that is why you have all conspired against me. Not one of you informed me that my own son had promised always to be friends with that son of Jesse! Not one of you felt sorry for me or told me that my son had encouraged my own servant to revolt against me! At this very moment he is hiding somewhere, hoping to surprise me and kill me!"*

ULT **For**
UST {You seem to think that, and} that is why
(כִּי)

Here the word **For** provides not a reason but an explanation. Alternate translation: [I say this because]

Support Reference: Connecting Words and Phrases

ULT **And {there was} no uncovering my ear … or uncovering my ear**
UST Not one of you informed me … or told me
(וְאֵין־גֹּלֶה אֶת־אָזְנִי & וְגֹלֶה אֶת־אָזְנֵי)

See how you translated the similar expression in 9:15. Alternate translation: [And no one told me … and no one told me]

Support Reference: Idiom

ULT **when my son cut**
UST that my own son had promised always to be friends
(בִּכְרֹת־בְּנִי)

See how you translated the similar expression in 20:16. Alternate translation: [when my son cut a covenant] or [when my son made a covenant]

Support Reference: Ellipsis

ULT **my son had raised up my servant against me**
UST my son had encouraged my own servant to revolt against me
(הֵקִים בְּנִי אֶת־עַבְדִּי עָלָי)

Saul is speaking of Jonathan's actions as if he had physically lifted David up to fight against him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [my son had incited my servant to rebel against me]

Support Reference: Metaphor

ULT **as this day**
UST At this very moment
(כַּיּוֹם הַזֶּה)

Saul is using the term **day** to represent the present time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [as he is doing right now]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesse	Jesse
my servant	my own servant
as … day	At … moment

1 Samuel 22:9

ULT	UST
And Doeg the Edomite answered (now he had stationed himself beside the servants of Saul) and said, "I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub.	*Doeg, a man from the Edomite people group, was standing there with Saul's officers. He told Saul, "When I was at Nob, I saw that son of Jesse talking to Ahimelech the priest.*

ULT **And Doeg the Edomite answered (now he had stationed himself beside the servants of Saul) and said**
UST Doeg, a man from the Edomite people group, was standing there with Saul's officers. He told Saul
(וַיַּעַן דֹּאֵג הָאֲדֹמִי וְהוּא נִצָּב עַל־עַבְדֵי־שָׁאוּל וַיֹּאמֶר)

It may be more natural in your language to put the information about Doeg's position before his response. Alternate translation: [Now Doeg the Edomite had stationed himself beside the servants of Saul. He answered and said]

Support Reference: Information Structure

ULT **now he had stationed himself beside the servants of Saul**
UST was standing there with Saul's officers. He
(וְהוּא נִצָּב עַל־עַבְדֵי־שָׁאוּל)

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 **and said**
UST told Saul
(וַיֹּאמֶר)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Edomite	a man from the Edomite people group
the servants of	officers

ULT	UST
Saul	Saul’s
Jesse	Jesse

1 Samuel 22:10

ULT	UST
And he inquired of Yahweh for him, and he gave provisions to him. And he gave to him the sword of Goliath the Philistine."	*Ahimelech asked Yahweh to show David what he should do. Ahimelech also gave David some food, and he gave him the sword that had belonged to Goliath, that great Philistine soldier."*

ULT And he inquired of Yahweh for him
UST Ahimelech asked Yahweh to show David what he should do
(וַיִּשְׁאַל־לוֹ בַּיהוָֹה)

The pronoun **he** refers to Ahimelech, while the pronoun **him** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [And Ahimelech inquired of Yahweh for David]

Support Reference: Pronouns — When to Use Them

ULT Goliath the Philistine
UST that had belonged to Goliath, that great Philistine soldier
(גָּלְיָת הַפְּלִשְׁתִּי)

See how you translated this name in 17:8. Alternate translation: [Goliath, the Philistine warrior champion]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he inquired	Ahimelech asked
of Yahweh	Yahweh
the sword of	the sword
Goliath	that had belonged to Goliath
the Philistine	that great Philistine soldier

1 Samuel 22:11

ULT	UST
And the king sent to call Ahimelech, the son of Ahitub, the priest, and all of the house of his father, the priests who {were} in Nob. And all of them came to the king.	*Then Saul sent messengers to summon the high priest Ahimelech son of Ahitub. The messengers also summoned all of Ahimelech's relatives who were priests at Nob. So they all came and stood in front of the king.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Saul
call	messengers to summon
the priest	the high priest
the house of	Ahimelech's relatives
the priests	were priests
to the king	the king

1 Samuel 22:12

ULT	UST
And Saul said, “Listen now, son of Ahitub.” And he said, “Behold me, my master.”	*Saul said to Ahimelech, “You son of Ahitub, listen to me!” Ahimelech answered, “Yes, sir?”*

ULT Behold me

UST Yes

(הִנֵּנִי)

See how you translated this expression of respect in 3:4. Ahimelech is responding to his king with appropriate deference. Alternate translation: [I am listening]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
my master	sir

1 Samuel 22:13

ULT	UST
And Saul said to him, "Why have you conspired against me, you and the son of Jesse, by your giving to him bread and a sword and inquiring of God for him, to rise up against me, to lie in ambush, as this day?"	*Saul said, "You are conspiring against me with that son of Jesse! You gave him some bread and a sword, and you asked God to tell him what he should do. You helped him to revolt against me, and at this very moment he is hiding somewhere, hoping to surprise me and kill me!"*

ULT **Why have you conspired against me, you and the son of Jesse, by your giving to him bread and a sword and inquiring of God for him, to rise up against me, to lie in ambush, as this day**

UST You are conspiring against me with that son of Jesse! You gave him some bread and a sword, and you asked God to tell him what he should do. You helped him to revolt against me, and at this very moment he is hiding somewhere, hoping to surprise me and kill me

(לָמָּה קְשַׁרְתֶּם עָלַי אַתָּה וּבֶן־יִשַׁי בְּתִתְּךָ לוֹ לֶחֶם וְחֶרֶב וְשָׁאַול לוֹ בֵּאלֹהִים לָקוּם אֵלַי לָאֹרֶב כַּיּוֹם הַזֶּה)

Saul is using the question form for emphasis. If speakers of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You have conspired against me with the son of Jesse by giving him bread and a sword and inquiring of God for him so that he could rise up against me and lie in ambush, as this day!]

Support Reference: Rhetorical Question

ULT **as this day**

UST and at this very moment

(כַּיּוֹם הַזֶּה)

See how you translated the similar expression in 22:8. Alternate translation: [as he is doing right now]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Jesse	Jesse
bread	some bread
and a sword	and a sword
and inquiring	and you asked
of God	God

ULT	UST
as … day	and at … moment

1 Samuel 22:14

ULT	UST
And Ahimelech answered the king and said, "Now who among all of your servants is being faithful like David, and the son-in-law of the king, and commander over your bodyguard, and being honored in your house?	*Ahimelech replied, "{I do not understand why you are saying that, because} no one else who serves you is more loyal to you than David! He is your son-in-law and the captain of your bodyguards. The people in your household respect him very much.*

ULT **And Ahimelech answered the king and said**
UST Ahimelech replied
(וַיַּעַן אֲחִימֶלֶךְ אֶת־הַמֶּלֶךְ וַיֹּאמֶר)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly. Alternate translation: [And Ahimelech responded to the king]

Support Reference: Quotations and Quote Margins

ULT **Now who among all of your servants is being faithful like David, and the son-in-law of the king, and commander over your bodyguard, and being honored in your house**
UST {I do not understand why you are saying that, because} no one else who serves you is more loyal to you than David! He is your son-in-law and the captain of your bodyguards. The people in your household respect him very much
(וּמִי בְכָל־עֲבָדֶיךָ כְּדָוִד נֶאֱמָן וְחָתַן הַמֶּלֶךְ וְסָר אֶל־מִשְׁמַעְתֶּךָ וְנִכְבָּד בְּבֵיתֶךָ)

Ahimelech is using the question form for emphasis. If speakers of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [No one among all of your servants is being faithful like David, who is the son-in-law of the king and commander over your bodyguard and being honored in your house!]

Support Reference: Rhetorical Question

ULT **and the son-in-law of the king**
UST He is your son-in-law
(וְחָתַן הַמֶּלֶךְ)

Ahimelech is speaking about Saul in the third person out of respect. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [who is also your son-in-law]

Support Reference: First, Second or Third Person

ULT **and the son-in-law of the king**
UST He is your son-in-law
(וְחָתָן הַמֶּלֶךְ)

See how you translated this relationship term in 18:18.

Support Reference: Kinship

ULT **and being honored in your house**
UST The people in your household respect him very much
(וְנִכְבָּד בְּבֵיתֶךָ)

Ahimelech is speaking Saul's court, that is, all of his royal servants, as if it were an actual **house**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and being honored in your court] or [and being honored by your royal servants]

Support Reference: Metaphor

ULT **and being honored in your house**
UST The people in your household respect him very much
(וְנִכְבָּד בְּבֵיתֶךָ)

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 whom the people of your court honor]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	replied
your servants	who serves you
is being faithful	is more loyal to you
like David	than David
the king	your
and commander	and the captain
and being honored	The people … respect him very much
in your house	in your household

1 Samuel 22:15

ULT	UST
Did I begin to inquire of God for him today? Profane to me! May the king not set a word against his servant, against all of the house of my father. For your servant does not know about any of this matter, small or great."	*I have asked God on previous occasions to tell David what he wanted him to do. I would never help anyone revolt against you! So please do not accuse me or any of my relatives of being disloyal to you. I do not know anything about what you are talking about."*

ULT Did I begin to inquire of God for him today
UST I have asked God on previous occasions to tell David what he wanted him to do
(הַיּוֹם הַחִלֹּתִי לִשְׁאוֹל־לוֹ בֵּאלֹהִים)

Ahimelech is using a common expression of his culture to mean that this was not the first time he had done this. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Was this the first time I inquired of God for him?]

Support Reference: Idiom

ULT Did I begin to inquire of God for him today
UST I have asked God on previous occasions to tell David what he wanted him to do
(הַיּוֹם הַחִלֹּתִי לִשְׁאוֹל־לוֹ בֵּאלֹהִים)

Ahimelech is using the question form for emphasis. If speakers 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 was certainly not the first time I inquired of God for him!]

Support Reference: Rhetorical Question

ULT Profane to me
UST I would never help anyone revolt against you
(חָלִילָה לִי)

See how you translated this expression of strong denial in 2:30. Alternate translation: [Far be it from me to do such a thing as you have suggested]

Support Reference: Idiom

ULT **May the king not set a word against his servant, against all of the house of my father. For your servant does not know about any of this matter, small or great**
UST So please do not accuse me or any of my relatives of being disloyal to you. I do not know anything about what you are talking about
(אַל־יָשֵׂם הַמֶּלֶךְ בְּעַבְדּוֹ דָבָר בְּכָל־בֵּית אָבִי כִּי לֹא־יָדַע עַבְדְּךָ בְּכָל־זֹאת דָּבָר קָטֹן אוֹ גָדוֹל)

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 your servant does not know about any of this matter, small or great, may the king not set a word against his servant, against all of the house of my father]

Support Reference: Connect — Reason-and-Result Relationship

ULT **May the king not set a word**
UST So please do not accuse … of being disloyal to you
(אַל־יָשֵׂם הַמֶּלֶךְ & דָּבָר)

Ahimelech is using the term **word** to represent the accusation that Saul has made by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [May the king not make such an accusation]

Support Reference: Metonymy

ULT **May the king not set a word against his servant … For your servant does not know**
UST So please do not accuse me … of being disloyal to you. I do not know
(אַל־יָשֵׂם הַמֶּלֶךְ בְּעַבְדּוֹ דָבָר & כִּי לֹא־יָדַע עַבְדְּךָ)

Ahimelech is speaking respectfully to Saul and humbly about himself in the third person. If it would be helpful in your language, you could translate this in the second person and the first person. Alternate translation: [May you, O king, not set a word against me, your servant … For I, your servant, do not know]

Support Reference: First, Second or Third Person

ULT **against all of the house of my father**
UST or any of my relatives
(בְּכָל־בֵּית אָבִי)

See how you translated this expression in 9:20. Alternate translation: [against my entire extended family]

Support Reference: Kinship

> ULT **about any of this matter, small or great**
> UST anything about what you are talking about
> (בְּכָל־זֹאת דָּבָר קָטֹן אוֹ גָדוֹל)

Ahimelech is speaking of two extremes, **small** and **great**, in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [anything at all about this matter]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to inquire	I have asked
of God	God
today	on previous occasions
Profane	would never help anyone revolt against you
the king	So please do not
against his servant	me
the house of	my relatives
your servant	I
does … know	do … know

1 Samuel 22:16

ULT	UST
And the king said, "Dying, you shall die, Ahimelech, you and all of the house of your father!"	*Saul shouted back, "Ahimelech, I am going to execute you and all your relatives right now!"*

ULT Dying, you shall die
UST I am going to execute … right now
(מָוֹת תָּמוּת)

The author is repeating forms of the verb "die" in order to intensify his expression of the idea it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [You shall certainly die]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Saul
the house of	your relatives

1 Samuel 22:17

ULT	UST
And the king said to the runners having stationed themselves beside him, "Turn and kill the priests of Yahweh, because their hand {is} also with David, and because they knew that he was fleeing but they did not uncover my ear." But the servants of the king were not willing to stretch out their hand to attack the priests of Yahweh.	*Then Saul commanded his bodyguards, who were standing around him, "These priests of Yahweh are conspiring with David against me! They knew that David was trying to run away from me, but they did not tell me! So I want you to kill them right away!" But Saul's bodyguards refused to kill Yahweh's priests.*

ULT **to the runners**
UST his bodyguards
(לָרָצִים)

The term **runners** refers to the king's bodyguards. Samuel described them in 8:11 when he said that a king would have men who would "run to the face of his chariot." They would surround him when he traveled in order to protect him, although having a large entourage was also symbolic of the king's power and authority. Alternate translation: [to his bodyguards]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Turn and kill the priests of Yahweh, because their hand {is} also with David, and because they knew that he was fleeing but they did not uncover my ear**
UST These priests of Yahweh are conspiring with David against me! They knew that David was trying to run away from me, but they did not tell me! So I want you to kill them right away
(סֹבּוּ וְהָמִיתוּ ׀ כֹּהֲנֵי יְהוָה כִּי גַם־יָדָם עִם־דָּוִד וְכִי יָדְעוּ֙ כִּי־בֹרֵחַ הוּא וְלֹא גָלוּ אֶת־אזנו)

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 their hand is also with David, and since they knew that he was fleeing but they did not uncover my ear, turn and kill the priests of Yahweh]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **Turn and kill**
> UST I want you to kill … right away
> (סֹבּוּ וְהָמֵיתוּ)

While it is possible that Saul's bodyguards were facing him and that they would have needed to turn physically in order to kill the priests, here the word **Turn** has a meaning similar to that of the word "arise" elsewhere in the book. It means to take action to do something. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Go ahead and kill]

Support Reference: Metaphor

> ULT **their hand {is} also with David … to stretch out their hand**
> UST are conspiring with David against me … to kill
> (גַּם־יָדָם עִם־דָּוִד & לִשְׁלֹחַ & יָדָם)

Since Saul is referring to a group of people, it may be more natural in your language to use the plural form of **hand**. Alternate translation: [their hands are also with David … to stretch out their hands]

Support Reference: Collective Nouns

> ULT **their hand {is} also with David**
> UST are conspiring with David against me
> (גַּם־יָדָם עִם־דָּוִד)

Saul is using one part of the priests, their **hand**, to mean all of them in the act of helping David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they are also helping David]

Support Reference: Synecdoche

> ULT **but they did not uncover my ear**
> UST but they did not tell me
> (וְלֹא גָלוּ אֶת־אזנו)

See how you translated this expression in 22:8. Alternate translation: [but they did not tell me]

Support Reference: Idiom

ULT **to stretch out their hand to attack**
UST to kill
(לִשְׁלֹחַ יָדָם לִפְגֹּעַ)

The author is using a common expression of his culture to mean attacking or violently harming someone. If it would be helpful in your language, you could state the meaning plainly.
Alternate translation: [to use violence to attack]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Saul
and kill	I want you to kill
the priests of	These priests of … them
Yahweh	Yahweh
David	David
they knew	They knew
the servants of	bodyguards
the king	Saul’s
the priests of	priests
Yahweh	Yahweh’s

1 Samuel 22:18

ULT	UST
So the king said to Doeg, "You turn and attack the priests!" So Doeg the Edomite turned and he himself attacked the priests. And on that day he killed 85 men wearing a linen ephod.	*Then Saul said to Doeg, "You kill them!" So Doeg, that man who was an Edomite, did what Saul commanded and attacked the priests. He killed 85 men that day. Those men were wearing sacred aprons because they were priests.*

ULT You turn … So Doeg the Edomite turned and he himself attacked the priests
UST You kill … So Doeg, that man who was an Edomite, did what Saul commanded and attacked the priests
(סֹב אַתָּה & וַיִּסֹּב דוֵיג הָאֲדֹמִי וַיִּפְגַּע־הוּא בַּכֹּהֲנִים)

See how you translated this expression in 22:17. Alternate translation: [You go ahead … So Doeg the Edomite went ahead and attacked the priests himself]

Support Reference: Metaphor

ULT men wearing a linen ephod
UST men … Those men were wearing sacred aprons because they were priests
(אִישׁ נֹשֵׂא אֵפוֹד בָּד)

The author is using the **linen ephod**, a priestly garment, to represent the men who wore it as priests. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [men who were priests]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Saul
the priests	them
the Edomite	that man who was an Edomite
the priests	the priests
on … day	day
And … he killed	He killed
a … ephod	sacred aprons

1 Samuel 22:19

ULT	UST
And Nob, the city of the priests, he struck to the mouth of the sword, from man and to woman, from child and to infant, and ox and donkey and sheep, to the mouth of the sword.	*Then Doeg went to kill all the other people of Nob, the city where the priests lived. He killed all the men, women, children, babies, cattle, donkeys, and sheep who were there.*

ULT And Nob, the city of the priests, he struck to the mouth of the sword

UST Then Doeg went to kill all the other people of Nob, the city where the priests lived

(וְאֶת נֹ֣ב עִיר־הַכֹּהֲנִ֗ים הִכָּ֥ה לְפִי־חָֽרֶב)

See how you translated this expression in 15:8. Alternate translation: [And he completely destroyed Nob, the city of the priests]

Support Reference: Idiom

ULT from man and to woman, from child and to infant, and ox and donkey and sheep, to the mouth of the sword

UST He killed all the men, women, children, babies, cattle, donkeys, and sheep who were there

(מֵאִ֥ישׁ וְעַד־אִשָּׁ֖ה מֵעוֹלֵ֑ל וְעַד־יוֹנֵ֕ק וְשׁ֥וֹר וַחֲמ֖וֹר וָשֶׂ֥ה לְפִי־חָֽרֶב)

The author is speaking of the two human sexes, of an extreme of age, and of animals with different roles (plowing, carrying, giving wool and milk) to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of the people, regardless of their age or sex, and all of the animals, he completely destroyed]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests
the sword	all the other
and ox	cattle
and donkey	donkeys
and sheep	and sheep
the sword	all … who were there

1 Samuel 22:20

ULT	UST
But a son of one to Ahimelech, the son of Ahitub, escaped, and his name {was} Abiathar. And he fled after David.	*However, one of Ahimelech's sons escaped. His name was Abiathar. He ran away and joined David and the men who were with him.*

ULT a son of one to Ahimelech

UST one of Ahimelech's sons

(בֶּן־אֶחָד לַאֲחִימֶלֶךְ)

In certain contexts, biblical authors and characters use the expression **son of** to indicate that a person has the characteristic of something. In this case, Abiathar had the characteristic of being the only **one** of Ahimelech's sons who **escaped**. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [a solitary son of Ahimelech]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} Abiathar	was Abiathar
David	David and the men who were with him

1 Samuel 22:21

ULT	UST
And Abiathar declared to David that Saul had killed the priests of Yahweh.	*He told David that Saul had commanded Doeg to kill Yahweh's priests.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abiathar	He
And … declared	told
to David	David
Saul	Saul
had killed	had commanded Doeg to kill
the priests of	priests
Yahweh	Yahweh's

1 Samuel 22:22

ULT	UST
And David said to Abiathar, "I knew on that day, when Doeg the Edomite {was} there, that declaring, he would declare to Saul. I myself have turned against every soul of the house of your father!	*Then David said to him, "That man from the Edomites, Doeg, was there at Nob on the day when I was there. I knew that he would surely tell Saul that your father helped me. So it is my fault that your father and all of his family are dead.*

ULT that declaring, he would declare to Saul
UST that he would surely tell Saul that your father helped me
(כִּי־הַגֵּד יַגִּיד לְשָׁאוּל)

David is repeating forms of the verb "declare" in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [that he would certainly declare to Saul]

Support Reference: Reduplication

ULT I myself have turned against every soul of the house of your father
UST So it is my fault that your father and all of his family are dead
(אָנֹכִי סַבֹּתִי בְּכָל־נֶפֶשׁ בֵּית אָבִיךָ)

David is using the word **turned** in the same sense as in 22:17 and 22:18, speaking as if he himself had actively killed all of Abiathar's relatives. He means that he is responsible for their deaths. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I myself am responsible for the deaths of every soul of the house of your father]

Support Reference: Metaphor

ULT against every soul of the house of your father
UST your father and all of his family
(בְּכָל־נֶפֶשׁ בֵּית אָבִיךָ)

David is using one part of a person, the **soul**, to mean the whole person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [every person in the house of your father] or [every one of your relatives]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David

ULT	UST
to Abiathar	to him
I knew	I knew
on … day	on the day
the Edomite	That man from the Edomites
declaring	surely
he would declare	he would … tell … that your father helped me
to Saul	Saul
soul of	and all of
the house of	his family

1 Samuel 22:23

ULT	UST
Stay with me, do not be afraid. For {he} who seeks my life seeks your life. Surely protection {for} you {is} with me."	*The man who wants to kill you also wants to kill me, so stay with me and do not be afraid. You will be safe if you stay with me."*

ULT **Stay with me, do not be afraid. For {he} who seeks my life seeks your life**
UST The man who wants to kill you also wants to kill me, so stay with me and do not be afraid
(שְׁבָה אִתִּי אַל־תִּירָא כִּי אֲשֶׁר־יְבַקֵּשׁ אֶת־נַפְשִׁי יְבַקֵּשׁ אֶת־נַפְשֶׁךָ)

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 who seeks my life seeks your life, stay with me, do not be afraid]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{he} who seeks my life seeks your life**
UST The man who wants to kill you also wants to kill me
(אֲשֶׁר־יְבַקֵּשׁ אֶת־נַפְשִׁי יְבַקֵּשׁ אֶת־נַפְשֶׁךָ)

See how you translated this expression in 20:1. Alternate translation: [he who is seeking to end my life is seeking to end your life] or [he who is seeking to kill me is seeking to kill you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Surely protection {for} you {is} with me**
UST You will be safe if you stay with me
(כִּי־מִשְׁמֶרֶת אַתָּה עִמָּדִי)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … be afraid	and do … be afraid
seeks	wants
seeks	also wants

1 Samuel 23

1 Samuel 23 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how David rescued the city of Keilah from the Philistines who were stealing their harvest. Saul then went to Keilah to capture David, but Yahweh warned David and he fled to the wilderness near Ziph. Saul chased David there, and he would have caught him, but he had to leave to fight the Philistines, who were invading Israel.

Religious and Cultural Concepts in This Chapter

David trusts Yahweh to protect him

While the author does not state this specifically but leaves it for readers to recognize on their own, Yahweh worked out the timing of all these circumstances in order to rescue David from being captured and killed. Saul wanted to kill David, but David trusted in Yahweh, and Yahweh kept rescuing him. (See: trust, trusted, trustworthy, trustworthiness)

1 Samuel 23:1

ULT	UST
And they declared to David, saying, "Behold, the Philistines are fighting with Keilah, and they are plundering the threshing floors!"	*One day messengers came and told David, "We have important news! The Philistine army is attacking the town of Keilah! They are stealing the grain from where the people are threshing it!"*

ULT **And they declared to David**
UST One day messengers came and told David
(וַיַּגִּדוּ לְדָוִד)

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

Support Reference: Pronouns — When to Use Them

ULT **Behold**
UST We have important news
(הִנֵּה)

The people who spoke with David were using the term **Behold** to focus his attention on what they were about to say. See how you translated this term in 2:31.

Support Reference: Metaphor

ULT **with Keilah**
UST the town of Keilah
(בִּקְעִילָה)

The word **Keilah** is the name of a city in the territory of Judah. It was located in the lowlands near Philistine territory.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they declared	One day messengers came and told
to David	David
the Philistines	The Philistine army
are plundering	are stealing the grain from
the threshing floors	where the people are threshing it

1 Samuel 23:2

ULT	UST
And David inquired of Yahweh, saying, "Shall I go and strike these Philistines?" And Yahweh said to David, "Go and strike the Philistines and save Keilah."	*So David asked Yahweh, "Should I lead my men to fight against these Philistine soldiers?" Yahweh told David, "Yes, go and attack them and rescue the people of Keilah."*

ULT **and strike**
UST to fight
(וְהַכִּיתִי)

In this context, the author is using the term **strike** to mean "attack." It does not necessarily have the specific sense here of "kill," as it does elsewhere in the book. Alternate translation: [and attack]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … inquired	So … asked
of Yahweh	Yahweh
Philistines	against … Philistine soldiers
And Yahweh	Yahweh
David	David
the Philistines	them
and save	and rescue

1 Samuel 23:3

ULT	UST
But the men of David said to him, "Behold, we {are} afraid here in Judah. And much more if we go to Keilah against the arrays of the Philistines!"	*But David's men said to him, "Listen, we are afraid here in Judah that Saul might attack us. We will be even more afraid if we go to Keilah where we know the Philistine army is!"*

ULT we {are} afraid
UST we are afraid … that Saul might attack us
(אֲנַחְנוּ & יְרֵאִים)

David's men are using the emotion of fear to represent the danger that causes that fear. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [we are in danger]

Support Reference: Metonymy

ULT And much more
UST We will be even more afraid
(וְאַף)

David's men are leaving out some words that in many languages would be needed to complete the meaning. You can supply these words from the context. Alternate translation: [And we will be much more afraid] or [And we will be in much more danger]

Support Reference: Ellipsis

ULT the arrays of the Philistines
UST the Philistine army
(מַעַרְכוֹת פְּלִשְׁתִּים)

David's soldiers are using the term **arrays** (battle formations) to represent the soldiers who form them. If it would be helpful in your language, you could use an equivalent expression or plain language. See how you translated the term "arrays" in 17:10. Alternate translation: [the soldiers of the Philistines]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David's
{are} afraid	are afraid … that Saul might attack us
in Judah	in Judah

ULT	UST
the Philistines	Philistine

1 Samuel 23:4

ULT	UST
So David added yet to inquire of Yahweh. And Yahweh answered him and said, "Arise, go down to Keilah, for I am giving the Philistines into your hand."	*So David asked Yahweh again if they should go to Keilah. Yahweh answered, "I will enable you to defeat the Philistines. So yes, go to Keilah {and rescue the people there}."*

ULT So David added yet to inquire of Yahweh
UST So David asked Yahweh again if they should go to Keilah
(וַיֹּ֣סֶף עֹ֔וד דָּוִד֙ לִשְׁאַ֔ל בַּֽיהוָ֖ה)

Together, the words **added** and **inquire** express a single idea. The word **added** tells in what way David inquired of Yahweh. Alternate translation: [So David inquired of Yahweh yet again]

Support Reference: Hendiadys

ULT Arise, go down to Keilah, for I am giving the Philistines into your hand
UST I will enable you to defeat the Philistines. So yes, go to Keilah {and rescue the people there}
(קוּם־רֵ֣ד קְעִילָ֔ה כִּֽי־אָנֹכִ֥י נֹתֵ֛ן אֶת־פְּלִשְׁתִּ֖ים בְּיָדֶֽךָ)

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 am giving the Philistines into your hand, arise, go down to Keilah]

Support Reference: Connect — Reason-and-Result Relationship

ULT Arise
UST yes, go
(קוּם)

See how you translated this term in 16:12. Alternate translation: [Take action]

Support Reference: Assumed Knowledge and Implicit Information

ULT go down
UST yes, go
(רֵד)

See how you translated the similar expression in 1:3, where the author marks travel for change in elevation. Keilah was at a lower elevation than where David was. Alternate translation: [go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **into your hand**
> UST to defeat
> (בְּיָדֶךָ)

See how you translated this expression in 4:3. Alternate translation: [into your power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
to inquire	asked … if they should go to Keilah
of Yahweh	Yahweh
Yahweh	Yahweh
the Philistines	the Philistines

1 Samuel 23:5

ULT	UST
And David and his men went to Keilah and fought with the Philistines. And he drove off their livestock and struck a great striking against them. And David saved the dwellers of Keilah.	*So David and his men went to Keilah and fought against the Philistines. They killed many of their soldiers and captured many of their cattle. In that way David and his men rescued the people of Keilah.*

ULT **And he drove off their livestock and struck a great striking against them**
UST They killed many of their soldiers and captured many of their cattle
(וַיִּנְהַג אֶת־מִקְנֵיהֶם וַיַּךְ בָּהֶם מַכָּה גְדוֹלָה)

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: [And he struck a great striking against them, and he drove off their livestock]

Support Reference: Order of Events

ULT **and struck a great striking against them**
UST They killed many of their soldiers
(וַיַּךְ בָּהֶם מַכָּה גְדוֹלָה)

See how you translated this same expression in 19:8. Alternate translation: [and slaughtered very many of them]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
with the Philistines	against the Philistines
their livestock	many of their cattle
David	David and his men
And … saved	In that way … rescued

1 Samuel 23:6

ULT	UST
And it happened that when Abiathar, the son of Ahimelech, fled to David {at} Keilah, an ephod came down in his hand.	*David was at Keilah when Abiathar son of Ahimelech ran away to join him. Abiathar brought a sacred apron with him {that he could use to ask what God someone should do}.*

ULT And it happened that
(וַיְהִי)

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 an ephod came down in his hand
UST Abiathar brought a sacred apron with him {that he could use to ask what God someone should do}
(אֵפוֹד יָרַד בְּיָדוֹ)

The author is using one part of Abiathar, his **hand**, to mean all of him in the act of bringing the ephod. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he brought an ephod with him]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abiathar	Abiathar
David	David … him
an ephod	a sacred apron … that he could use to ask what God someone should do

1 Samuel 23:7

ULT	UST
And it was declared to Saul that David had come to Keilah. And Saul said, "God has delivered him into my hand. For he has enclosed himself by entering into a city of doors and a bar."	*Someone told Saul that David was at Keilah. Saul said, "God is enabling me to capture him! David has trapped himself in that city, because a wall surrounds it, and I can get its people to lock the gates to keep David from leaving."*

ULT **And it was declared**
UST Someone told
(וַיֻּגַּד)

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 declared]

Support Reference: Active or Passive

ULT **David had come to Keilah**
UST David was at Keilah
(בָּא דָּוִד קְעִילָה)

In this context, your language might say "gone" instead of **come**. Alternate translation: [David had gone to Keilah]

Support Reference: Go and Come

ULT **God has delivered him into my hand. For he has enclosed himself by entering into a city of doors and a bar**
UST God is enabling me to capture him! David has trapped himself in that city, because a wall surrounds it, and I can get its people to lock the gates to keep David from leaving
(נִכַּר אֹתוֹ אֱלֹהִים בְּיָדִי כִּי נִסְגַּר לָבוֹא בְּעִיר דְּלָתַיִם וּבְרִיחַ)

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 has enclosed himself by entering into a city of doors and a bar, God has delivered him into my hand]

Support Reference: Connect — Reason-and-Result Relationship

ULT **into my hand**
UST is enabling … to capture him
(בְּיָדִי)

See how you translated this expression in 23:4. Alternate translation: [into my power]

Support Reference: Metonymy

ULT **into a city of doors and a bar**
UST that city … a wall surrounds it, and I can get its people to lock the gates to keep David from leaving
(בְּעִיר דְּלָתַיִם וּבְרִיחַ)

Saul is using the terms **doors** and **bar** to represent a walled city that had gates that could be closed and locked. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into a walled city whose gates can be locked]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And it was declared	Someone told
to Saul	Saul
David	David
Saul	Saul
God	God
has delivered	is enabling … to capture him

1 Samuel 23:8

ULT	UST
And Saul made all of the people hear for battle, to go down {to} Keilah, to besiege against David and against his men.	*So Saul gathered his whole army so that they could go to Keilah and surround it. Saul wanted to force the people of the city to surrender David and his men to him.*

ULT And Saul made all of the people hear for battle
UST So Saul gathered his whole army … and surround it
(וַיִּשְׁמַע שָׁאוּל אֶת־כָּל־הָעָם לַמִּלְחָמָה)

The author is using a common expression of his culture that means that Saul called his troops together for military service. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Saul summoned all of his troops to prepare for battle]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
to besiege	Saul wanted to force the people of the city to surrender … to him
David	David

1 Samuel 23:9

ULT	UST
But David knew that Saul was devising harm against him. And he said to Abiathar the priest, "Bring near the ephod."	*But David found out that Saul was preparing to capture him with his army. So he told Abiathar the priest, "Bring the sacred apron here {so we can use it to consult Yahweh}."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
But … knew	But … found out
Saul	Saul
harm	to capture … with his army
Abiathar	Abiathar
the priest	the priest
the ephod	the sacred apron … so we can use it to consult Yahweh

1 Samuel 23:10

ULT	UST
And David said, "Yahweh, God of Israel, hearing, your servant has heard that Saul is seeking to come to Keilah, to destroy the city because of me.	*{So when Abiathar brought it,} David prayed, "Yahweh, God of us Israelites, I have heard reliably that Saul is planning to come here to Keilah with his army. He will destroy the city if he has to in order to capture me.*

ULT **hearing, your servant has heard**
UST I have heard reliably
(שָׁמֹעַ שָׁמַע עַבְדְּךָ)

David is repeating forms of the verb "hear" in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [your servant has clearly heard]

Support Reference: Reduplication

ULT **hearing, your servant has heard**
UST I have heard reliably
(שָׁמֹעַ שָׁמַע עַבְדְּךָ)

David is speaking about himself in the third person as a way of showing respect to Yahweh. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, your servant, have clearly heard]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Yahweh	Yahweh
God	God
of Israel	of us Israelites
your servant	I
Saul	Saul
is seeking	is planning
to destroy	He will destroy

1 Samuel 23:11

ULT	UST
Will the lords of Keilah enclose me in his hand? Will Saul come down, just as your servant has heard? Yahweh, the God of Israel, please declare to your servant." And Yahweh said, "He will come down."	*Will Saul actually come here to Keilah, as people have reported to me? Will the leaders of Keilah let Saul capture me? Yahweh, God of us Israelites, please tell me!" {By means of the stones in the sacred apron,} Yahweh replied, "Yes, Saul will come here."*

ULT **Will the lords of Keilah enclose me in his hand? Will Saul come down, just as your servant has heard**

UST Will Saul actually come here to Keilah, as people have reported to me? Will the leaders of Keilah let Saul capture me

(הַיִסְגְּרֻנִי בַעֲלֵי קְעִילָה בְיָדוֹ הֲיֵרֵד שָׁאוּל כַּאֲשֶׁר שָׁמַע עַבְדֶּךָ)

David is asking about one event before asking about another event that would precede it. In your translation, you may wish to relate these events in the order in which they would happen. Alternate translation: [Will Saul come down, just as your servant has heard? Will the lords of Keilah enclose me in his hand?]

Support Reference: Order of Events

ULT **Will the lords of Keilah enclose me in his hand**

UST Will the leaders of Keilah let Saul capture me

(הַיִסְגְּרֻנִי בַעֲלֵי קְעִילָה בְיָדוֹ)

David is speaking of the lords of Keilah surrendering him to Saul as if they would place him in Saul's hand and **enclose** him in it by wrapping Saul's fingers tightly around him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Will the lords of Keilah surrender me to him]

Support Reference: Metaphor

ULT **just as your servant has heard … please declare to your servant**

UST as people have reported to me … please tell me

(כַּאֲשֶׁר שָׁמַע עַבְדֶּךָ & הַגֶּד־נָא לְעַבְדֶּךָ)

David is speaking about himself in the third person as a way of showing respect to Yahweh. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [just as I, your servant, have heard … please declare to me, your servant]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of	Will the leaders of
Saul	Saul
your servant	to me
Yahweh	Yahweh
the God of	God of
Israel	us Israelites
please	please
declare	tell
to your servant	me
Yahweh	Yahweh

1 Samuel 23:12

ULT	UST
And David said, "Will the lords of Keilah enclose me and my men in the hand of Saul?" And Yahweh said, "They will enclose."	*Then David asked, "{If we stay here,} will the leaders of Keilah let Saul's army capture me and my men?" Yahweh replied, "Yes, they will."*

ULT They will enclose
UST Yes, they will
(יַסְגִּירוּ)

Yahweh is leaving out some words that in many languages would be needed to complete the meaning. You can supply these words from the context. Alternate translation: [They will enclose you and your men in the hand of Saul]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the lords of	the leaders of
Saul	Saul's army
Yahweh	Yahweh

1 Samuel 23:13

ULT	UST
So David and his men, about 600 men, arose and went out from Keilah. And they went about in wherever they could go about. And it was declared to Saul that David had escaped from Keilah, so he ceased to go out.	*So David and his men left Keilah. By this time, he had 600 men with him. They continued to move around from one place to another, wherever they thought that Saul would not find them. And when Saul found out that David had gotten away from Keilah, he did not go there.*

ULT So David and his men, about 600 men, arose
UST So David and his men left … By this time, he had 600 men with him
(וַיָּקָם֙ דָּוִ֔ד וַאֲנָשָׁ֖יו כְּשֵׁשׁ־מֵא֣וֹת אִ֑ישׁ)

See how you translated the term **arose** in 1:9. Alternate translation: [So David and his men, about 600 men, took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT And it was declared to Saul
UST And when Saul found out
(וַיֻּגַּ֥ד לְשָׁא֖וּל הַגֵּֽד)

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 declared to Saul]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
it was declared	found out
And … to Saul	And when Saul
David	David

1 Samuel 23:14

ULT	UST
And David stayed in the wilderness, in the strongholds, and he stayed in the hill country in the wilderness of Ziph. And Saul sought him all of the days, but God did not give him into his hand.	*After this, David and his men stayed in hiding places in the desert and in the hills of the desolate area that people call Ziph. Saul kept trying to find out where David was, but God enabled David to hide where Saul could not find him.*

ULT **And David stayed in the wilderness, in the strongholds, and he stayed in the hill country in the wilderness of Ziph. And Saul sought him all of the days, but God did not give him into his hand**

UST After this, David and his men stayed in hiding places in the desert and in the hills of the desolate area that people call Ziph. Saul kept trying to find out where David was, but God enabled David to hide where Saul could not find him

(וַיֵּ֥שֶׁב דָּוִ֛ד בַּמִּדְבָּ֖ר בַּמְּצָד֣וֹת וַיֵּ֤שֶׁב בָּהָר֙ בְּמִדְבַּר־זִ֔יף וַיְבַקְשֵׁ֥הוּ שָׁא֖וּל כָּל־הַיָּמִ֑ים וְלֹא־נְתָנ֥וֹ אֱלֹהִ֖ים בְּיָדֽוֹ)

Here the author is saying what happened at the end of this part of the story of David fleeing from Saul. Your language may have its own way of presenting information that brings one part of a story to a close.

Support Reference: End of Story

ULT **all of the days**

UST kept

(כָּל־הַיָּמִים)

The author is using the term **days** to represent "time." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of the time] or [continually]

Support Reference: Metonymy

ULT **but God did not give him into his hand**

UST but God enabled David to hide where Saul could not find him

(וְלֹא־נְתָנוֹ אֱלֹהִים בְּיָדוֹ)

The author is using the term **hand** to represent power and control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [but God did not allow him to capture him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
in the wilderness	in the desert
in the strongholds	in hiding places
in the wilderness of	of the desolate area
Saul	Saul
And … sought him	trying to find out where David was
the days	kept
God	God

1 Samuel 23:15

ULT	UST
And David saw that Saul had come out to seek his life. Now David {was} in the wilderness of Ziph, in the forest.	*At one point, David and his men were hiding in the forest of Horesh in the desolate area of Ziph. David knew that Saul was trying to find out where he was so that he could kill him.*

ULT **And David saw that Saul had come out to seek his life. Now David {was} in the wilderness of Ziph, in the forest**

UST At one point, David and his men were hiding in the forest of Horesh in the desolate area of Ziph. David knew that Saul was trying to find out where he was so that he could kill him
(וַיַּ֣רְא דָּוִ֔ד כִּֽי־יָצָ֥א שָׁא֖וּל לְבַקֵּ֣שׁ אֶת־נַפְשׁ֑וֹ וְדָוִ֗ד בְּמִדְבַּר־זִ֛יף בַּחֹֽרְשָׁ֖ה)

It may be more natural in your language to put the information about David's location before the information about what he saw Saul doing. Alternate translation: [While David was in the wilderness of Ziph, in the forest, he saw that Saul had come out to seek his life]

Support Reference: Information Structure

ULT **And David saw that Saul had come out to seek his life**

UST David knew that Saul was trying to find out where he was so that he could kill him
(וַיַּ֣רְא דָּוִ֔ד כִּֽי־יָצָ֥א שָׁא֖וּל לְבַקֵּ֣שׁ אֶת־נַפְשׁ֑וֹ)

The author is using the term **saw** to represent becoming aware. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And David became aware that Saul had come out to seek his life]

Support Reference: Metonymy

ULT **And David saw that Saul had come out to seek his life**

UST David knew that Saul was trying to find out where he was so that he could kill him
(וַיַּ֣רְא דָּוִ֔ד כִּֽי־יָצָ֥א שָׁא֖וּל לְבַקֵּ֣שׁ אֶת־נַפְשׁ֑וֹ)

The author is using Saul to represent people he sent out to find David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And David was aware that Saul was sending people out to seek his life]

Support Reference: Synecdoche

ULT **to seek his life**
UST so that he could kill him
(לְבַקֵּשׁ אֶת־נַפְשׁוֹ)

See how you translated this expression in 20:1. Alternate translation: [to find him so that he could end his life] or [to find him so that he could kill him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now David {was} in the wilderness of Ziph, in the forest**
UST At one point, David and his men were hiding in the forest of Horesh in the desolate area of Ziph
(וְדָוִד בְּמִדְבַּר־זִיף בַּחֹרֶשָׁה)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Saul	Saul
to seek	so that he could
Now David	At one point, David and his men
{was} in the wilderness of	were hiding … in the desolate area of

1 Samuel 23:16

ULT	UST
And Jonathan, the son of Saul, arose and went to David in the forest. And he strengthened his hand in God.	*But Saul's son Jonathan went to David in the forest. He helped him feel brave again by reassuring him that he could trust God to protect him.*

ULT **And he strengthened his hand**
UST He helped him feel brave again
(וַיְחַזֵּק אֶת־יָדוֹ)

The author says that Jonathan **strengthened** David's **hand** to mean that he encouraged him, to represent the way that people have less strengthen in their hands when they are discouraged and afraid and more strength when they are encouraged and brave. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And he encouraged him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
Saul	Saul's
David	David
in God	by reassuring him that he could trust God to protect him

1 Samuel 23:17

ULT	UST
And he said to him, "Do not be afraid, for the hand of Saul my father will not find you. And you yourself will reign over Israel, and I myself will be to you for a second. And even Saul my father is knowing so."	*Jonathan told him, "My father is not going to be able to harm you, so do not be afraid. Some day you will be the king of Israel, and I will be your most important official. Even my father Saul knows that."*

ULT **And he said to him**
UST Jonathan told him
(וַיֹּאמֶר אֵלָיו)

The pronoun **he** refers to Jonathan, while the pronoun **him** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [And Jonathan said to David]

Support Reference: Pronouns — When to Use Them

ULT **Do not be afraid, for the hand of Saul my father will not find you**
UST My father is not going to be able to harm you, so do not be afraid
(אַל־תִּירָ֑א כִּ֣י לֹ֤א תִמְצָאֲךָ֙ יַ֣ד שָׁא֣וּל אָבִ֔י)

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 hand of Saul my father will not find you, do not be afraid]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the hand of Saul my father will not find you**
UST My father is not going to be able to harm you
(לֹ֤א תִמְצָאֲךָ֙ יַ֣ד שָׁא֣וּל אָבִ֔י)

Jonathan is using one part of Saul, his **hand**, to mean all of him in the act of trying to capture David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Saul my father will not find you and capture you]

Support Reference: Synecdoche

ULT **and I myself will be to you for a second**
UST and I will be your most important official
(וְאָנֹכִי אֶֽהְיֶה־לְּךָ֥ לְמִשְׁנֶֽה)

Jonathan is using the ordinal number **second** to describe his future position in David's kingdom. If your language does not use ordinal numbers, you can use an equivalent expression. Alternate translation: [and I myself will be the next most powerful person in the kingdom]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … be afraid	do … be afraid
Saul	My father
you … will reign	will be the king
Israel	Israel
Saul	Saul
is knowing	knows

1 Samuel 23:18

ULT	UST
And the two of them cut a covenant to the face of Yahweh. And David stayed in the forest, and Jonathan went to his house.	*Then, with Yahweh as their witness, David and Jonathan repeated their solemn promise always to be loyal to each other. Then Jonathan went home, and David stayed in the forest.*

ULT And … cut a covenant
UST Then … repeated their solemn promise always to be loyal to each other
(וַיִּכְרְתוּ בְּרִית)

See how you translated this expression in 11:1. Alternate translation: [And … made a covenant]

Support Reference: Idiom

ULT And … cut a covenant
UST Then … repeated their solemn promise always to be loyal to each other
(וַיִּכְרְתוּ בְּרִית)

Since David and Jonathan had already made a covenant in chapter 18, by **cut a covenant**, the author means they renewed their previous agreement. Alternate translation: [And … renewed their covenant]

Support Reference: Assumed Knowledge and Implicit Information

ULT to the face of Yahweh
UST with Yahweh as their witness
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:12. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a covenant	their solemn promise always to be loyal to each other
Yahweh	Yahweh
David	David
and Jonathan	Then Jonathan

ULT	UST
to his house	home

1 Samuel 23:19

ULT	UST
And Ziphites went up to Saul at Gibeah, saying, "Is not David hiding himself among us in strongholds in the forest on the hill of Hakilah, which {is} from the south of Jeshimon?	*Then people who lived in the region of Ziph went to Gibeah to speak with Saul. They told him, "David and his men are hiding in our region! They are hiding in places in the forest on the hill of Hakilah, south of the desolate area that people call Jeshimon.*

ULT **Is not David hiding himself among us in strongholds in the forest on the hill of Hakilah, which {is} from the south of Jeshimon**

UST David and his men are hiding in our region! They are hiding in places in the forest on the hill of Hakilah, south of the desolate area that people call Jeshimon

(הֲלֹוא דָוִד מִסְתַּתֵּר עִמָּנוּ בַּמְּצָדוֹת בַּחֹרְשָׁה בְּגִבְעַת הַחֲכִילָה אֲשֶׁר מִימִין הַיְשִׁימֹון)

The Ziphites 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: [David is hiding himself among us in strongholds in the forest on the hill of Hakilah, which is from the south of Jeshimon!]

Support Reference: Rhetorical Question

ULT **which {is} from the south of Jeshimon**

UST south of the desolate area that people call Jeshimon

(אֲשֶׁר מִימִין הַיְשִׁימֹון)

These Ziphites 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 describes the relative location of places. Alternate translation: [which is south of Jeshimon]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
at Gibeah	to Gibeah
David	David and his men
in strongholds	They are hiding in places

1 Samuel 23:20

ULT	UST
And now, O king, according to all of the desire of your soul to come down, come down, and {it will be} to us to enclose him in the hand of the king."	*So you may go there any time you wish, O king, and it will be our duty to enable you to capture him."*

ULT **according to all of the desire of your soul**
UST any time you wish
(לְכֹל־אַוַּת נַפְשֶׁךָ)

The Ziphites are using one part of Saul, his **soul**, to mean all of him in the act of desiring something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [according to all of your desire]

Support Reference: Synecdoche

ULT **to enclose him in the hand of the king**
UST to enable you to capture him
(הַסְגִּירוֹ בְּיַד הַמֶּלֶךְ)

See how you translated this same image in 23:11. Alternate translation: [to surrender him to the king]

Support Reference: Metaphor

ULT **to enclose him in the hand of the king**
UST to enable you to capture him
(הַסְגִּירוֹ בְּיַד הַמֶּלֶךְ)

The Ziphites are addressing Saul respectfully in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [to enclose him in your hand, O king] or [to surrender him to you, O king]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
O king	O king
the desire of	any time you wish
your soul	any time you wish
the king	you

1 Samuel 23:21

ULT	UST
And Saul said, "Blessed {be} you by Yahweh! For you have had compassion on me.	*Saul replied, "Because you have wanted to help me, I hope that Yahweh will make good things happen for you.*

ULT Blessed {be} you by Yahweh! For you have had compassion on me
UST Because you have wanted to help me, I hope that Yahweh will make good things happen for you
(בְּרוּכִים אַתֶּם לַיהוָה כִּי חֲמַלְתֶּם עָלָי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since you have had compassion on me, blessed be you by Yahweh!]

Support Reference: Connect — Reason-and-Result Relationship

ULT {be} you … you have had compassion
UST you have wanted to help … for you
(אַתֶּם & חֲמַלְתֶּם)

The instances of the word **you** are plural here and through verse 23 because Saul is addressing all of the Ziphites, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT you have had compassion on me
UST you have wanted to help me
(חֲמַלְתֶּם עָלָי)

Saul is using the term **compassion** to represent the help that people provide to others for whom they feel compassion. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [you have helped me]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Blessed	I hope that … will make good things happen
by Yahweh	Yahweh

ULT	UST
you have had compassion	you have wanted to help

1 Samuel 23:22

ULT	UST
Please go, confirm again, and know and see his place, where his foot is. Who has seen him there? For one has said to me, 'Being craftly, he is crafty.'	*But people tell me that David is very clever{, so it will be difficult to capture him}. So I want you to go back and be sure that he is where you say. Have people look and find out exactly where he is staying. {Do not just rely on what someone else says.} Make sure that one of you has actually seen him there.*

ULT **Please go, confirm again, and know and see his place, where his foot is. Who has seen him there? For one has said to me, 'Being craftly, he is crafty**
UST But people tell me that David is very clever{, so it will be difficult to capture him}. So I want you to go back and be sure that he is where you say. Have people look and find out exactly where he is staying. {Do not just rely on what someone else says.} Make sure that one of you has actually seen him there
(לְכוּ־נָ֣א הָכִ֔ינוּ עֹ֖וד וּדְע֑וּ וּרְא֣וּ אֶת־מְקֹומֹ֗ו אֲשֶׁ֤ר תִּהְיֶה־רַגְלֹו֙ מִי רָאָ֣הוּ שָׁ֔ם כִּ֥י אָמַ֖ר אֵלַ֑י עָרֹ֥ום יַעְרִ֖ם הֽוּא׃)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since one has said to me, 'Being craftly, he is crafty,' please go, confirm again, and know and see his place, where his foot is. Who has seen him there?]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and know and see his place**
UST Have people look and find out exactly where
(וּדְע֑וּ וּרְא֣וּ אֶת־מְקֹומֹ֗ו)

Saul is describing one event before describing another event that would precede it. In your translation, you may wish to relate these events in the order in which they would happen. Alternate translation: [and look in order to know his place]

Support Reference: Order of Events

ULT **where his foot is**
UST exactly where he is staying
(אֲשֶׁר תְּהֶיֶה רַגְלוֹ)

Saul is using one part of David, his **foot**, to mean all of him in the act of being somewhere, as if he were standing there on his feet. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [where he is]

Support Reference: Synecdoche

ULT **Who has seen him there**
UST {Do not just rely on what someone else says.} Make sure that one of you has actually seen him there
(מִי רָאָהוּ שָׁם)

Saul is using the question form to emphasize how important it is to have a reliable firsthand report of David's location. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement. Alternate translation: [Be sure that someone reliable has seen him there]

Support Reference: Rhetorical Question

ULT **For one has said to me, 'Being craftly, he is crafty**
UST But people tell me that David is very clever{, so it will be difficult to capture him}. So
(כִּי אָמַר אֵלַי עָרוֹם יַעְרִם הוּא)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [For one has said to me that being craftly, he is crafty]

Support Reference: Quotes within Quotes

ULT **one has said to me**
UST But people tell me
(אָמַר אֵלַי)

Saul is not using the pronoun **one** to refer to a specific person. Use an expression for this that would be natural in your language. Alternate translation: [I have been told]

Support Reference: Pronouns — When to Use Them

ULT **Being craftly, he is crafty**
UST that David is very clever{, so it will be difficult to capture him}
(עָרוֹם יַעְרֵם הוּא)

Saul is repeating forms of the verb “be crafty” in order to intensify the 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: [He is very crafty]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Please	I want you
confirm	and be sure that he is where you say
and know	and find out

1 Samuel 23:23

ULT	UST
And see and know about all of the hiding places where he hides himself there. Then return to me with a confirmed {thing}, and I will go with you. And it will happen, if he is in the land, that I will search for him among all of the thousands of Judah."	*Find out about all the places where he and his men hide. Then return and tell me what you have discovered. I will bring my army and go back with you. If David is anywhere in your area, we will find him, even if we have to look in every part of the territory of Judah!"*

ULT **where he hides himself there**
UST where he and his men hide
(אֲשֶׁר יִתְחַבֵּא שָׁם)

It might seem that the expression **where he hides himself there** contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [where he hides himself]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **a confirmed {thing}**
UST and tell me what you have discovered
(נָכוֹן)

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: [information that you have confirmed]

Support Reference: Active or Passive

ULT **among all of the thousands of Judah**
UST even if we have to look in every part of the territory of Judah
(בְּכֹל אַלְפֵי יְהוּדָה)

See how you translated this expression in 10:19. Alternate translation: [all of the clans of Judah]

Support Reference: Numbers

> ULT **among all of the thousands of Judah**
> UST even if we have to look in every part of the territory of Judah
> (בְּכֹל אַלְפֵי יְהוּדָה)

Saul is using the term **thousands**, meaning clans, to represent the territory where these clans lived. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory of all of the clans of Judah]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and know	Find out
a confirmed {thing}	and tell me what you have discovered
in the land	anywhere in your area
that I will search for	we will find
Judah	the territory of Judah

1 Samuel 23:24

ULT	UST
And they arose and went {to} Ziph to the face of Saul. Now David and his men {were} in the wilderness of Maon, in the Arabah at the south of Jeshimon.	*So those people went back to Ziph to get things ready for Saul to come there. At that time, David and his men were in a desolate area of the plain in the southern part of Jeshimon. People call that area Maon.*

ULT to the face of Saul

UST to get things ready for Saul to come there

(לִפְנֵי שָׁאוּל)

The author is using one part of Saul, his **face**, to mean all of him in the act of intending to go to the area of Ziph. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [ahead of Saul]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Now David	At that time, David
{were} in the wilderness of	were in a desolate area of
in the Arabah	the plain

1 Samuel 23:25

ULT	UST
And Saul and his men went to seek. And they declared to David, and he went down {to} a crag and stayed in the wilderness of Maon. And Saul heard, and he pursued after David in the wilderness of Maon.	*Saul and his soldiers went to search for David, but someone told David that they were coming. So he and his men went farther south to stay on a rocky hill in the area of Maon. Saul found out about that, and he and his men chased David and his men farther into that desolate area.*

ULT **And Saul and his men went to seek**
UST Saul and his soldiers went to search for David
(וַיֵּלֶךְ שָׁאוּל וַאֲנָשָׁיו לְבַקֵּשׁ)

You could indicate explicitly in your translation whom Saul and his men **went to seek** if that would be helpful to your readers. Alternate translation: [And Saul and his men went to seek David]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And they declared to David**
UST but someone told David that they were coming
(וַיַּגִּדוּ לְדָוִד)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
to seek	to search for David
And they declared	but someone told … that they were coming
to David	David
in the wilderness of	in the area of
Saul	Saul
David	David and his men
in the wilderness of	farther into … desolate area

1 Samuel 23:26

ULT	UST
And Saul went on this side of the mountain, and David and his men {were} on that side of the mountain. And it happened that David was hastening himself to go from the face of Saul, and Saul and his men were encircling upon David and upon his men to capture them.	*David and his men were on one side of the hill, and Saul and his soldiers were on the other side. David and his men were hurrying to get away, because Saul and his soldiers were rushing around the other side of the hill to try to surround them and capture them.*

ULT **from the face of Saul**
UST to get away
(מִפְּנֵי שָׁאוּל)

The author is using one part of Saul, his **face**, to mean all of him in the act of pursuing David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from Saul]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul and his soldiers
and David	David
David	and his men
Saul	to get away
and Saul	because Saul
David	them
to capture them	and capture

1 Samuel 23:27

ULT	UST
And a messenger came to Saul, saying, "Hurry and go, for the Philistines have raided against the land."	*But then a messenger came to Saul and said to him, "Come quickly! The Philistine army is attacking the people in our land!"*

ULT Hurry and go, for the Philistines have raided against the land
UST Come quickly! The Philistine army is attacking the people in our land
(מַהֲרָה וְלֵכָה כִּי־פָשְׁטוּ פְלִשְׁתִּים עַל־הָאָרֶץ)

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 Philistines have raided against the land, hurry and go]

Support Reference: Connect — Reason-and-Result Relationship

ULT Hurry and go
UST Come quickly
(מַהֲרָה וְלֵכָה)

This expression conveys a single idea by using two words connected with **and**. The word **hurry** tells in what way the messenger wants Saul to **go**. Alternate translation: [Go hurriedly]

Support Reference: Hendiadys

ULT Hurry and go
UST Come quickly
(מַהֲרָה וְלֵכָה)

In this context, your language might say "come" instead of **go**. Alternate translation: [Hurry and come] or [Come hurriedly]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And a messenger	But then a messenger
Saul	Saul
the Philistines	The Philistine army
the land	the people in our land

1 Samuel 23:28

ULT	UST
And Saul returned from pursuing after David, and he went to meet the Philistines. Therefore they called that place Sela Hammahlekoth.	*So Saul stopped pursuing David. Instead, he and his soldiers went to fight against the Philistine army. That is the reason why people call that place Sela Hammahlekoth.*

ULT they called that place
UST people call that place
(קָרְאוּ לַמָּקוֹם הַהוּא)

The author is not using the pronoun **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [that place was called]

Support Reference: Pronouns — When to Use Them

ULT Sela Hammahlekoth
UST Sela Hammahlekoth
(סֶלַע הַמַּחְלְקוֹת)

The name **Sela Hammahlekoth** means “the Crag of Divisions.” The name indicates that at this crag, the forces of Saul and David divided and went in separate directions. If it would be helpful to your readers, you could explain this in a footnote.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
David	David
the Philistines	the Philistine army
they called	people call

1 Samuel 23:29

ULT	UST
And David went up from there and stayed in the strongholds of En Gedi.	*David and his men also left that place, and they went to the area of Engedi, where there were many places where they could hide safely.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David and his men
in the strongholds of	where there were many places where they could hide safely
En Gedi	to the area of Engedi

1 Samuel 24

1 Samuel 24 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how Saul, after fighting off the Philistines, returned to the wilderness to try to capture David and kill him. Instead, David got the opportunity to kill Saul, but he did not do so, since Yahweh had anointed Saul to be the king. David proved to Saul that he could have killed him, and Saul realized that David was not his enemy and said that he would become king after him.

Religious and Cultural Concepts in This Chapter

“pens of sheep”

The author says in 24:3 that Saul came to some “pens of sheep” along the roadway. These were enclosures that shepherds had created in this area by building circular stone walls outside the openings of caves. The sheep stayed within the enclosures in good weather during the day, and they could go inside the caves for warmth and shelter at night and during storms. Describe these enclosures with a term or phrase that would help your readers understand what they were.

Why did David cut off the edge of Saul’s robe?

In 24:4, David cuts off the edge of Saul’s robe. Shortly afterwards, he is able to show this piece of the robe as proof that he could have killed Saul but did not. But this action may have had further symbolic significance. In 15:27–28, Saul tears off the edge of Samuel’s robe as he is trying to keep him from leaving. Samuel replies, “Yahweh has torn the kingdom of Israel from upon you today.” If David had learned of this incident, he may have been showing Saul that Samuel’s prophecy was coming true as Yahweh preserved his life so that he could be the next king. However, as the author does not make this point explicitly, we recommend that you do not say anything about it in the

text of your translation or in a footnote. This repeated imagery speaks for itself within the story, and you can let it do that in your translation.

What does the proverb mean that David quotes to Saul?

In 24:13, David says to Saul, “As the proverb of the ancient says, ‘From the wicked comes out wickedness.’” He is using this proverb to mean, “If I had been a wicked person, I would have wickedly killed you in the cave. But I did not. So you can be sure that I will do nothing to harm you.”

1 Samuel 24:1

ULT	UST
And it happened, when Saul returned from after the Philistines, that they declared to him, saying, "Behold, David {is} in the wilderness of En Gedi."	*After Saul and his soldiers returned home from fighting against the Philistine army, someone reported to Saul that David and his men had gone into the desolate area near En Gedi.*

ULT And it happened
(וַיְהִי)

See how you translated this expression in 1:12. The author is introducing a new development in the story. Use a word, phrase, or other method here that is natural in your language for introducing a new development.

Support Reference: Introduction of a New Event

ULT that they declared to him
UST someone reported to Saul
(וַיַּגִּדוּ לוֹ)

The author is not using the pronoun **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [that it was declared to him]

Support Reference: Pronouns — When to Use Them

ULT Behold
UST had gone
(הִנֵּה)

See how you translated this term in 2:31. The people who spoke with Saul were using the term **Behold** to focus his attention on what they were about to say.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul and his soldiers
the Philistines	the Philistine army
that they declared	someone reported
David	David and his men
{is} in the wilderness	into the desolate area
En Gedi	near En Gedi

1 Samuel 24:2

ULT	UST
And Saul took 3,000 men, chosen from all of Israel. And he went to seek David and his men on the face of the cliffs of the wild goats.	*When Saul heard that, he chose 3,000 of the best soldiers he could find anywhere in Israel. They went to search for David and his men among the {caves in the} rocky cliffs in that area. Those cliffs were so steep that only wild goats lived on them.*

ULT **chosen from all of Israel**
UST best … he could find anywhere in Israel
(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 he had chosen from all of Israel]

Support Reference: Active or Passive

ULT **And he went**
UST They went
(וַיֵּלֶךְ)

The author is using Saul to represent himself and all his men in the act of traveling. If it would be helpful in your language, you could use a plural pronoun to indicate this. Alternate translation: [And they went]

Support Reference: Synecdoche

ULT **on the face of**
UST among the {caves in … }
(עַל־פְּנֵי)

See how you translated the similar expression in 14:25. The author is using the term **face** to mean the surface or slopes of these **cliffs**. Alternate translation: [on the slopes of]

Support Reference: Idiom

ULT **on the face of**
UST among the {caves in … }
(עַל־פְּנֵי)

These cliffs contained many caves where David could have been hiding, and the author means that Saul went to search for David in the caves that opened up onto the **face** or slopes of the cliffs. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in the caves in]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Saul	Saul
chosen	best … he could find
Israel	Israel
seek	to search for
David	David
the wild goats	only wild goats lived on them

1 Samuel 24:3

ULT	UST
And he came to some pens of sheep on the way, and a cave {was} there. And Saul entered to cover his feet. Now David and his men were staying in the recesses of the cave.	*As they searched, they came to a place where shepherds had built enclosures for their sheep in front of the entrances to caves. Saul went into one of the caves to use it as a toilet. He did not realize that David and his men were hiding farther inside that same cave.*

ULT **to cover his feet**
UST to use it as a toilet
(לְהָסֵךְ אֶת־רַגְלָיו)

The author is speaking in a polite way about a private or uncomfortable matter. Your language may have a comparable expression that you can use in your translation. Alternate translation: [to relieve himself]

Support Reference: Euphemism

ULT **Now David and his men were staying in the recesses of the cave**
UST He did not realize that David and his men were hiding farther inside that same cave
(וְדָוִד וַאֲנָשָׁיו בְּיַרְכְּתֵי הַמְּעָרָה יֹשְׁבִים)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sheep	their sheep
Saul	Saul
Now David and his	He did not realize that David

1 Samuel 24:4

ULT	UST
And the men of David said to him, "Behold, today {is} what Yahweh said to you, 'Behold, I am giving your enemy into your hand, and you will do to him just as is good in your eyes.'" And David arose and cut off the edge of the robe that {was} to Saul, in secrecy.	*David's men {saw Saul and} whispered to him, "Yahweh told you that he would put your enemy in a position where you could do anything you wanted to him. Look! He has done that right now!" So David crept quietly toward the entrance of the cave, and he cut off a piece of Saul's robe.*

ULT **today**
UST right now
(הַיּוֹם)

The men are using a common expression of their culture. See how you translated the similar expression in 9:13. Alternate translation: [what is happening at this time]

Support Reference: Idiom

ULT **{is} what Yahweh said to you, 'Behold, I am giving your enemy into your hand, and you will do to him just as is good**
UST Yahweh told you that he would put your enemy in a position where you could do anything you wanted to him … He has done that
(אֲשֶׁר־אָמַר יְהוָה אֵלֶיךָ הִנֵּה אָנֹכִי נֹתֵן אֶת־אויבך בְּיָדֶךָ וְעָשִׂיתָ לּוֹ כַּאֲשֶׁר יִטַב)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [is what Yahweh meant when he told you that he would give your enemy into your hand and that you would do to him just as was good in your eyes]

Support Reference: Quotes within Quotes

ULT **{is} what Yahweh said to you, 'Behold, I am giving your enemy into your hand, and you will do to him just as is good**
UST Yahweh told you that he would put your enemy in a position where you could do anything you wanted to him … He has done that
(אֲשֶׁר־אָמַר יְהוָה אֵלֶיךָ הִנֵּה אָנֹכִי נֹתֵן אֶת־אויבך בְּיָדֶךָ וְעָשִׂיתָ לּוֹ כַּאֲשֶׁר יִטַב)

The author has not directly quoted Yahweh as saying this to David at any earlier point in the book, so this could be the way David's men interpreted the more general statements by Yahweh that he had chosen David to be the next king. (Jonathan's concern for his own descendants shows that people in this culture expected a king to destroy any enemies who could threaten him.) To show that this is not necessarily something that Yahweh said to David directly, you could make this an indirect quotation, as suggested in the Quotes in Quotes note, even if your language can present one direct quotation within another.

Support Reference: Direct and Indirect Quotations

ULT **into your hand**
UST in a position where
(בְּיָדֶךָ)

See how you translated this expression in 4:3. Alternate translation: [into your power]

Support Reference: Metonymy

ULT **is good in your eyes**
UST you wanted
(יִטַב בְּעֵינֶיךָ)

See how you translated this expression in 1:18. Alternate translation: [you see fit]

Support Reference: Idiom

ULT **And David arose**
UST So David crept … toward the entrance of the cave
(וַיָּקָם דָּוִד)

See how you translated this term in 1:9. Alternate translation: [And David took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and cut off the edge of the robe that {was} to Saul**
UST and he cut off a piece of Saul's robe
(וַיִּכְרֹת אֶת־כְּנַף־הַמְּעִיל אֲשֶׁר־לְשָׁאוּל)

This was a symbolic action that demonstrated that David could have killed Saul. David shows the piece of the robe to make that point explicitly in 24:11, and Saul acknowledges it in 24:18. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and cut off the edge of Saul's robe to show that he could have killed him]

Support Reference: Symbolic Action

ULT **in secrecy**
UST quietly
(בַּלָּט)

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: [secretly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David's
today	right now
Yahweh	Yahweh
אֶת־אֹיִבְךָ (ORIG QUOTE)	אֶת־אֹיִבְךָ (ORIG QUOTE)
is good	you wanted
David	David
the robe	robe
{was} to Saul	Saul's

1 Samuel 24:5

ULT	UST
And it happened after this that the heart of David struck him because he had cut off the edge that {was} to Saul.	*David then he returned to his men. But he felt guilty for having cut off a piece of Saul's robe.*

ULT And it happened after this
UST David then he returned to his men
(וַיְהִי֙ אַחֲרֵי־כֵ֔ן)

The author is introducing a new development in the story. Use a word, phrase, or other method here that is natural in your language for introducing a new development.

Support Reference: Introduction of a New Event

ULT that the heart of David struck him because he had cut off the edge that {was} to Saul
UST But he felt guilty for having cut off a piece of Saul's robe
(וַיַּךְ לֵב־דָּוִד אֹתוֹ עַל אֲשֶׁר כָּרַת אֶת־כְּנַף אֲשֶׁר לְשָׁאוּל)

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 he had cut off the edge that was to Saul, the heart of David struck him]

Support Reference: Connect — Reason-and-Result Relationship

ULT that the heart of David struck him
UST But he felt guilty
(וַיַּךְ לֵב־דָּוִד אֹתוֹ)

The author is speaking as if David's **heart** had physically **struck** him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [that David felt very guilty]

Support Reference: Metaphor

> ULT **the edge that {was} to Saul**
> UST a piece of Saul's robe
> (אֶת־כְּנַף אֲשֶׁר לְשָׁאוּל)

The author is leaving out some words that in many languages would be needed to complete the meaning. You can supply these words from the context. Alternate translation: [the edge of the robe that belonged to Saul]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	But … felt guilty
{was} to Saul	Saul's

1 Samuel 24:6

ULT	UST
And he said to his men, "Profane to me from Yahweh if I have done this thing to my master, to the anointed one of Yahweh, to stretch out my hand against him. For he {is} the anointed one of Yahweh."	*David told his men, "Yahweh is very displeased with me for doing that to my master, the man Yahweh appointed as king! Because Yahweh chose him to be the king, I should not have done anything hostile to him."*

ULT **Profane to me from Yahweh if I have done this thing to my master, to the anointed one of Yahweh, to stretch out my hand against him. For he {is} the anointed one of Yahweh**
UST Yahweh is very displeased with me for doing that to my master, the man Yahweh appointed as king! Because Yahweh chose him to be the king, I should not have done anything hostile to him
(חָלִילָה לִּי מֵיהוָה אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה לַאדֹנִי לִמְשִׁיחַ יְהוָה לִשְׁלַח יָדִי בּוֹ כִּי־מְשִׁיחַ יְהוָה 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: [Since he is the anointed one of Yahweh, profane to me from Yahweh if I have done this thing to my master, to the anointed one of Yahweh, to stretch out my hand against him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Profane to me from Yahweh if I have done this thing to my master**
UST Yahweh is very displeased with me for doing that to my master
(חָלִילָה לִּי מֵיהוָה אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה לַאדֹנִי)

David 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: [Profane to me from Yahweh, that I have done this thing to my master]

Support Reference: Connect — Factual Conditions

ULT **Profane to me from Yahweh if I have done this thing to my master**
UST Yahweh is very displeased with me for doing that to my master
(חָלִילָה לִּי מֵיהוָה אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה לַאדֹנִי)

The similar assertions in 12:13 and Joshua 22:29 suggest that David is leaving out some words that in many languages would be needed to complete the meaning. You can supply these words from the context. Alternate translation: [Profane to me from sinning against Yahweh by doing this thing to my master]

Support Reference: Ellipsis

ULT **Profane to me from Yahweh if I have done this thing to my master**
UST Yahweh is very displeased with me for doing that to my master
(חָלִילָה לִּי מֵיהוָה אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה לַאדֹנִי)

See how you translated the expression “profane to me” in 2:30. Alternate translation: [Far be it from me to sin against Yahweh by doing this thing to my master]

Support Reference: Idiom

ULT **to the anointed one of Yahweh … he {is} the anointed one of Yahweh**
UST the man Yahweh appointed as king … Yahweh chose him to be the king
(לִמְשִׁיחַ יְהוָה & מְשִׁיחַ יְהוָה 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: [to the one whom Yahweh has anointed … he is the one whom Yahweh has anointed]

Support Reference: Active or Passive

ULT **to stretch out my hand against him**
UST I should not have done anything hostile to him
(לִשְׁלַח יָדִי בּוֹ)

See how you translated this expression in 22:17. Alternate translation: [to attack him] or [to use violence against him in any way]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Yahweh	Yahweh
to my master	to my master
to the anointed one of	the man … appointed as king
Yahweh	Yahweh

ULT	UST
{is} the anointed one of Yahweh	chose … to be the king Yahweh

1 Samuel 24:7

ULT	UST
And David dispersed his men with words and did not allow them to arise against Saul. And Saul arose from the cave and went in the way.	*By saying that, David made his men move farther back into the cave away from Saul. He did not allow them to kill him. After Saul left the cave and started to search for David again,*

ULT **And David dispersed his men with words and did not allow them to arise against Saul**
UST By saying that, David made his men move farther back into the cave away from Saul. He did not allow them to kill him
(וַיְשַׁסַּע דָּוִד אֶת־אֲנָשָׁיו בַּדְּבָרִים וְלֹא נְתָנָם לָקוּם אֶל־שָׁאוּל)

It is possible that David's men told him that if he did not feel he could attack and kill Saul himself, they would do it for him. (In 26:8, Abishai tells David that directly when David gets another opportunity to kill Saul.) If that is the case, then 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 would have happened. Alternate translation: [And David did not allow his men to arise against Saul, but he dispersed them with words]

Support Reference: Order of Events

ULT **And David dispersed his men**
UST David made his men move farther back into the cave away from Saul
(וַיְשַׁסַּע דָּוִד אֶת־אֲנָשָׁיו)

In its few other uses in the Hebrew Bible, the term translated as **dispersed** means to tear in pieces or to divide. Here it could mean: (1) that David's men had gathered in a large group in preparation to attack Saul, but by refusing to allow them to do that, David caused them to move back into various parts of the cave in smaller groups. The ULT suggests this meaning. (2) that David spoke harshly to his men to keep them from attacking Saul. In that case, the author would be speaking of David's action as if he had slashed at the crowd of men the way someone might slash a sacrificial animal in order to divide it into pieces. Alternate translation: [And David rebuked his men]; (3) that David restrained his men. Some interpreters believe that the text originally had a word with this meaning that was altered in the process of transmission. Alternate translation: [And David restrained his men]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with words**
UST By saying that
(בַּדְּבָרִ֥ים)

The author is using the term **words** to represent what David said by using words. The author could be referring to: (1) what David said in the previous verse. Alternate translation: [by saying this]; (2) something further that David said to keep his men from killing Saul themselves. Alternate translation: [by persuading them that they too should respect Saul as Yahweh's anointed]

Support Reference: Metonymy

ULT **to arise against Saul**
UST to kill him
(לָקֻ֥ם אֶל־שָׁא֖וּל)

See how you translated this expression in 1:9. Alternate translation: [to take action against Saul]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And Saul arose from the cave**
UST After Saul left the cave
(וְשָׁא֛וּל קָ֥ם מֵהַמְּעָרָ֖ה)

The cave was not a hole in the ground that Saul had to climb out of. The author says that he **arose** from the cave to indicate that he left the cave and continued his search for David once he had finished relieving himself. Alternate translation: [And Saul moved on from the cave]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … dispersed	made … move farther back into the cave away from Saul
Saul	him
And Saul	Saul

1 Samuel 24:8

ULT	UST
And David arose after this and came out from the cave. And he called out after Saul, saying, "My master the king!" And Saul looked behind him, and David bowed, nostrils to the ground, and prostrated himself.	*David then came out of the cave and shouted to Saul, "King Saul, my lord!" Saul turned around and looked, and David humbly bowed down with his face touching the ground.*

ULT My master the king
UST King Saul, my lord
(אֲדֹנִי הַמֶּלֶךְ)

David is referring to Saul by a respectful title. Use a comparable title or expression for addressing someone of high status respectfully in your language. Alternate translation: [Your Majesty]

Support Reference: Politeness

ULT and David bowed, nostrils to the ground, and prostrated himself
UST and David humbly bowed down with his face touching the ground
(וַיִּקֹּד דָּוִד אַפַּיִם אָרְצָה וַיִּשְׁתָּחוּ)

See how you translated the description of this symbolic action in 20:41. Alternate translation: [and David knelt down and pressed his face to the ground, stretching himself out completely, to show great honor to Saul]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And he called out	and shouted
Saul	Saul
My master	my lord
the king	King Saul
Saul	Saul
David	David
and … bowed	and … humbly bowed down
to the ground	touching the ground
and prostrated himself	and … humbly bowed down

1 Samuel 24:9

ULT	UST
And David said to Saul, "Why do you listen to the words of a man, saying, 'Behold, David is seeking your harm'?	*Then he said to Saul, "You should not pay any attention to people who tell you that I actually want to hurt you!*

ULT **Why do you listen to the words of a man, saying, 'Behold, David is seeking your harm**
UST You should not pay any attention to people who tell you that I actually want to hurt you
(לָמָּה תִשְׁמַע אֶת־דִּבְרֵי אָדָם לֵאמֹר הִנֵּה דָוִד מְבַקֵּשׁ רָעָתֶךָ)

David 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. Alternate translation: [You should not listen to the words of a man, saying, 'Behold, David is seeking your harm.']

Support Reference: Rhetorical Question

ULT **Why do you listen to the words of**
UST You should not pay any attention to … who tell you
(לָמָּה תִשְׁמַע אֶת־דִּבְרֵי)

See the discussion in the Introduction to 1 Samuel of the author's use of the term "listen." In this context, it means "believe." Alternate translation: [Why do you believe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the words of a man, saying**
UST to people who tell you that
(אֶת־דִּבְרֵי אָדָם לֵאמֹר)

David is not referring to a specific man. He means any person in general. It may be more natural in your language to express this meaning with a plural form. Alternate translation: [the words of anyone, saying]

Support Reference: Generic Noun Phrases

ULT **to the words of a man, saying**
UST to people who tell you that
(אֶת־דִּבְרֵי אָדָם לֵאמֹר)

David is using the term **words** to represent what people were telling Saul by using words. Alternate translation: [to what anyone says who claims]

Support Reference: Metonymy

> ULT **saying, ‘Behold, David is seeking your harm**
> UST that I actually want to hurt you
> (לֵאמֹ֣ר הִנֵּ֔ה דָּוִ֖ד מְבַקֵּ֣שׁ רָעָתֶֽךָ׃)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [who tells you to be watch out because I am seeking your harm]

Support Reference: Quotes within Quotes

> ULT **your harm**
> UST to hurt you
> (רָעָתֶֽךָ׃)

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: [to harm you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	he
to Saul	to Saul
David	I
is seeking	want
your harm	to hurt you

1 Samuel 24:10

ULT	UST
Behold, your eyes have seen this day that Yahweh gave you into my hand today in the cave. And one said to slay you, but it had compassion on you. And I said, 'I will not stretch out my hand against my master, for he {is} the anointed one of Yahweh.'	*Today you can clearly recognize that {what they say is not true.} Today Yahweh brought you into this cave, where I could have killed you. Some of my men told me that I should do that. But I spared your life. I told them that I would not harm you, my master, because you are the king whom Yahweh appointed.*

ULT **your eyes have seen**
UST you can … recognize
(רָאְו֣ עֵינֶ֗יךָ)

David is using one part of Saul, his **eyes**, to mean all of him in the act of witnessing what happened. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [you have seen with your own eyes] or [you have seen for yourself]

Support Reference: Synecdoche

ULT **Yahweh gave you into my hand**
UST Yahweh brought you … where I could have killed you
(נְתָנְךָ֤ יְהוָה֙ בְּיָדִ֔י)

David is using the term **hand** to represent power and control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Yahweh gave you into my power] or [Yahweh gave me an opportunity to kill you]

Support Reference: Metonymy

ULT **And one said to slay you**
UST Some of my men told me that I should do that
(וְאָמַ֥ר לַהֲרָגֶ֖ךָ)

David is not using the pronoun **one** to refer to a specific person. He means his men in general. Alternate translation: [And my men said to slay you]

Support Reference: Pronouns — When to Use Them

ULT **And one said to slay you**
UST Some of my men told me that I should do that
(וְאָמַר לַהֲרָגֶךָ)

It may be more natural in your language to express this as a direct quotation. Alternate translation: [And my men told me, 'Kill him!']

Support Reference: Direct and Indirect Quotations

ULT **but it had compassion on you**
UST But I spared your life
(וַתָּחָס עָלֶיךָ)

David is leaving out some words that in many languages would be needed to complete the meaning. Contexts such as Deuteronomy 7:16, Isaiah 13:18, and Ezekiel 7:4 suggest that the fuller form of this expression would be "my eye had compassion." You can supply these words if that would be clearer in your language. Alternate translation: [but my eye had compassion on you]

Support Reference: Ellipsis

ULT **but it had compassion on you**
UST But I spared your life
(וַתָּחָס עָלֶיךָ)

David is using one part of himself, his **eye**, to mean all of himself in the act of showing mercy. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [but I had compassion on you]

Support Reference: Synecdoche

ULT **And I said, 'I will not stretch out my hand against my master, for he {is} the anointed one of Yahweh**
UST I told them that I would not harm you, my master, because you are the king whom Yahweh appointed
(וְאֹמַר לֹא־אֶשְׁלַח יָדִי בַּאדֹנִי כִּי־מְשִׁיחַ יְהוָה הוּא)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And I said that I would not stretch out my hand against my master, for he was the anointed one of Yahweh]

Support Reference: Quotes within Quotes

ULT **I will not stretch out my hand against my master, for he {is} the anointed one of Yahweh**
UST that I would not harm you, my master, because you are the king whom Yahweh appointed
(לֹא־אֶשְׁלַח יָדִי בַּאדֹנִי כִּי־מְשִׁיחַ יְהוָה הִוּא)

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 my master is the anointed one of Yahweh, I will not stretch out my hand against him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I will not stretch out my hand against my master**
UST that I would not harm you, my master
(לֹא־אֶשְׁלַח יָדִי בַּאדֹנִי)

See how you translated this expression in 22:17 and 24:6. Alternate translation: [I will not attack my master] or [I will not use violence against my master]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	Today
Yahweh	Yahweh
today	Today
to slay you	that I should do that
but it had compassion	But I spared
against my master	you, my master
{is} the anointed one of	are the king whom … appointed
Yahweh	Yahweh

1 Samuel 24:11

ULT	UST
And see, my father, even see the edge of your robe in my hand! For when I cut off the edge of your robe, I did not kill you. Know and see that no evil or transgression {is} in my hand, and I have not sinned against you, but you are hunting my life, to take it.	*Your majesty, look carefully at this piece of your robe that I am holding! I cut it from your robe, and that shows that I could have killed you, but I did not. From this you should understand that I am not wickedly planning to harm you. I have not done anything wrong to you, but you have been searching for me so that you can kill me.*

ULT **And see, my father, even see**
UST Your majesty, look carefully
(וְאָבִי רְאֵה גַּם רְאֵה)

David is repeating the verb “see” in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [Now look carefully, my father, at]

Support Reference: Reduplication

ULT **And see, my father**
UST Your majesty, look
(וְאָבִי רְאֵה)

David is referring to Saul by a respectful title. Use a comparable title or expression for addressing someone of high status respectfully in your language. Alternate translation: [And see, O king]

Support Reference: Politeness

ULT **For**
UST and that shows that
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [This is significant because]

Support Reference: Connecting Words and Phrases

ULT **Know and see**
UST From this you should understand
(דַּע וּרְאֵה)

David is describing one event before describing another event that would precede it. In your translation, you may wish to relate these events in the order in which they would happen. Alternate translation: [See and know]

Support Reference: Order of Events

ULT **{is} in my hand**
UST I am … planning to harm you
(בְּיָדִי)

David is using one part of himself, his **hand**, to mean all of himself potentially acting against Saul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is motivating my actions]

Support Reference: Synecdoche

ULT **but you are hunting my life, to take it**
UST but you have been searching for me so that you can kill me
(וְאַתָּה צֹדֶה אֶת־נַפְשִׁי לְקַחְתָּהּ)

David is using one part of himself, his **life**, to mean all of himself in the act of being hunted. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [but you are hunting me to take my life]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your robe	your robe
your robe	from your robe
I did … kill you	I could have killed you
Know	From this you should understand
evil	wickedly
or transgression	wickedly
I have … sinned	I have … done anything wrong

1 Samuel 24:12

ULT	UST
May Yahweh judge between you and between me, and may Yahweh avenge me against you, but my hand will not be against you.	*I ask Yahweh to decide which of us has been doing what is right. I ask him to punish you if he determines that you have been doing wrong things to me. But I myself will do nothing to harm you.*

ULT but my hand will not be against you
UST But I myself will do nothing to harm you
(וְיָדִי לֹא תִהְיֶה־בָּךְ)

David is using one part of himself, his **hand**, to mean all of himself potentially acting against Saul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [but I will not do anything against you]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
May … judge	I ask … to decide … has been doing what is right
Yahweh	him
and may … avenge me	if he determines that you have been doing wrong things to me

1 Samuel 24:13

ULT	UST
As the proverb of the ancient says, 'From the wicked comes out wickedness.' But my hand will not be against you.	*There is an old saying that says, 'Wicked people do wicked things.' But I will do nothing to harm you.*

ULT **As the proverb of the ancient says, 'From the wicked comes out wickedness**
UST There is an old saying that says, 'Wicked people do wicked things
(כַּאֲשֶׁר יֹאמַר מְשַׁל֙ הַקַּדְמֹנִ֔י מֵרְשָׁעִ֖ים יֵצֵ֣א רֶ֑שַׁע)

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 proverb of the ancient says that from the wicked comes out wickedness]

Support Reference: Quotes within Quotes

ULT **the ancient**
UST old
(הַקַּדְמֹנִ֔י)

David is not referring to a specific ancient person. He means the remote ancestors of the Israelites in general. It may be more natural in your language to express this meaning with a plural form. Alternate translation: [the ancients]

Support Reference: Generic Noun Phrases

ULT **the ancient**
UST old
(הַקַּדְמֹנִ֔י)

David is using the adjective **ancient** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [the ancient ones] or [our ancestors]

Support Reference: Nominal Adjectives

> ULT **From the wicked comes out wickedness**
> UST Wicked people do wicked things
> (מֵרְשָׁעִים יֵצֵא רֶשַׁע)

David is using the adjective **wicked** 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: [From wicked people comes out wickedness]

Support Reference: Nominal Adjectives

> ULT **From the wicked comes out wickedness**
> UST Wicked people do wicked things
> (מֵרְשָׁעִים יֵצֵא רֶשַׁע)

If your language does not use an abstract noun for the idea of **wickedness**, you could express this idea in another way. Alternate translation: [Wicked people commit wicked actions]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the proverb of	There is an … saying
From the wicked	Wicked people
wickedness	wicked things

1 Samuel 24:14

ULT	UST
After whom does the king of Israel come out? After whom are you pursuing? After a dead dog! After one flea!	*You, the king of Israel, did not have to bring this army out here to try to capture me. I am of as low status and as harmless as a dead dog! I am as unimportant as a single flea!*

ULT **After whom does the king of Israel come out? After whom are you pursuing**
UST You, the king of Israel, did not have to bring this army out here to try to capture me
(אַחֲרֵי מִי יָצָא מֶלֶךְ יִשְׂרָאֵל אַחֲרֵי מִי אַתָּה רֹדֵף)

These two phrases mean basically the same thing. For emphasis, David is repeating the idea they express. If it would be clearer in your language, you could combine them and express the emphasis in another way. Alternate translation: [After whom has the king of Israel come out violently in pursuit?]

Support Reference: Parallelism

ULT **After whom does the king of Israel come out? After whom are you pursuing**
UST You, the king of Israel, did not have to bring this army out here to try to capture me
(אַחֲרֵי מִי יָצָא מֶלֶךְ יִשְׂרָאֵל אַחֲרֵי מִי אַתָּה רֹדֵף)

David 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 exclamation. Alternate translation: [The king of Israel has not come out after anyone dangerous! You are not pursuing anyone significant!] or [The king of Israel has not come out in pursuit of anyone who is a danger to him!]

Support Reference: Rhetorical Question

ULT **After whom does the king of Israel come out**
UST the king of Israel, did not have to bring this army out here … me
(אַחֲרֵי מִי יָצָא מֶלֶךְ יִשְׂרָאֵל)

David is addressing Saul directly, but he is speaking respectfully to him in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [After whom have you, the king of Israel, come out?] or [You, the king of Israel, have not come out after anyone dangerous!]

Support Reference: First, Second or Third Person

ULT **After a dead dog! After one flea**
UST I am of as low status and as harmless as a dead dog! I am as unimportant as a single flea
(אַחֲרֵי֙ כֶּ֣לֶב מֵ֔ת אַחֲרֵ֖י פַּרְעֹ֣שׁ אֶחָֽד)

David 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: [You are pursuing after a dead dog! You are pursuing after one flea]

Support Reference: Ellipsis

ULT **After a dead dog**
UST I am of as low status and as harmless as a dead dog
(אַחֲרֵי֙ כֶּ֣לֶב מֵ֔ת)

David is speaking as if he were actually a **dead dog**. In this culture, wild dogs were considered dirty, and they were regarded with contempt. Moreover, a **dead dog** would be powerless. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [After someone who is powerless and whom people regard with contempt!]

Support Reference: Metaphor

ULT **After one flea**
UST I am as unimportant as a single flea
(אַחֲרֵ֖י פַּרְעֹ֣שׁ אֶחָֽד)

David is speaking as if he were actually a **flea**, a tiny and insignificant creature. Moreover, David is just **one** person, but Saul has raised an army of 3,000 soldiers to pursue him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [After merely one man, who is insignificant!]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of Israel	the king of Israel

1 Samuel 24:15

ULT	UST
And may Yahweh be the judge, and may he judge between me and between you. And may he see and conduct my case, and may he judge me out of your hand."	*I ask Yahweh to be our judge and decide which of us has been doing what is right. I ask him to recognize that he should take my side in our dispute. I ask him to decide that you should not be able to kill me."*

ULT **and conduct my case**
UST that he should take my side in our dispute
(וְיָרֵב אֶת־רִיבִֽי)

For emphasis, David is using a construction in which a verb (translated as **conduct**) and its object (translated as **case**) come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, since this is a legal expression, there may be a comparable one in your language that you can use. Alternate translation: [and defend me]

Support Reference: Poetry

ULT **and may he judge me out of your hand**
UST I ask him to decide that you should not be able to kill me
(וְיִשְׁפְּטֵנִי מִיָּדֶֽךָ)

David is using the term **hand** to represent power and control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and may he judge that I should not be in your power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the judge	our judge
and may he judge	and decide … has been doing what is right
and may he judge me	I ask him to decide that

1 Samuel 24:16

ULT	UST
And it happened, as David finished speaking these words to Saul, that Saul said, "{Is} this your voice, my son David?" And Saul lifted up his voice and wept.	*When David finished saying this to Saul, Saul called back to him and said, "Is that really you speaking to me, David my son?" Then he cried loudly.*

ULT **speaking these words**
UST saying this
(לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה)

The author is using the term **words** to represent the things that David said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [saying these things]

Support Reference: Metonymy

ULT **{Is} this your voice, my son David**
UST Is that really you speaking to me, David my son
(הֲקֹלְךָ זֶה בְּנִי דָוִד)

Saul 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. Alternate translation: [I recognize your voice, my son David!]

Support Reference: Rhetorical Question

ULT **{Is} this your voice, my son David**
UST Is that really you speaking to me, David my son
(הֲקֹלְךָ זֶה בְּנִי דָוִד)

Saul is using the term **voice** to represent David speaking. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Is it you speaking to me, my son David?] or [I recognize that it is you speaking to me, my son David!]

Support Reference: Metonymy

ULT **my son**
UST my son
(בְּנִי)

Saul is using this kinship term to acknowledge David as the husband of his daughter. Your language may have its own term or expression for this relationship. Be sure that the term you choose is affectionate and embracing. Previously Saul has referred to David disdainfully as the "son of Jesse." Here he acknowledges him as a member by marriage of the royal family. Alternate translation: [my son-in-law]

Support Reference: Kinship

ULT **And Saul lifted up his voice and wept**
UST Then he cried loudly
(וַיִּשָּׂא שָׁאוּל קֹלוֹ וַיֵּבְךְּ)

The author is speaking as if Saul's **voice** were an object that he could have **lifted up**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And Saul spoke loudly and wept]

Support Reference: Metaphor

ULT **And Saul lifted up his voice and wept**
UST Then he cried loudly
(וַיִּשָּׂא שָׁאוּל קֹלוֹ וַיֵּבְךְּ)

This expression conveys a single idea by using two phrases connected with **and**. The expression **lifted up his voice** tells in what way Saul **wept**. Alternate translation: [And Saul wept in a loud voice] or [And Saul wept loudly]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Saul	Saul
Saul	Saul
David	David
And Saul	he

1 Samuel 24:17

ULT	UST
And he said to David, "You {are} more righteous than I. For you did good to me, but I did evil to you.	*He told David, "You are a better person than I am. I tried to do something very bad to you, but you did something very good to me.*

ULT You {are} more righteous than I. For you did good to me, but I did evil to you
UST You are a better person than I am. I tried to do something very bad to you, but you did something very good to me
(צַדִּיק אַתָּה מִמֶּנִּי כִּי אַתָּה גְּמַלְתַּנִי הַטּוֹבָה וַאֲנִי גְּמַלְתִּיךָ 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: [Since you did good to me, but I did evil to you, you are more righteous than I]

Support Reference: Connect — Reason-and-Result Relationship

ULT you did good to me, but I did evil to you
UST I tried to do something very bad to you … you did something very good to me
(אַתָּה גְּמַלְתַּנִי הַטּוֹבָה וַאֲנִי גְּמַלְתִּיךָ הָרָעָה)

Saul 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: [even though I did evil to you, you then did good to me]

Support Reference: Order of Events

ULT you did good to me, but I did evil to you
UST I tried to do something very bad to you … you did something very good to me
(אַתָּה גְּמַלְתַּנִי הַטּוֹבָה וַאֲנִי גְּמַלְתִּיךָ הָרָעָה)

If your language does not use abstract nouns for the ideas of **good** and **evil**, you could express these ideas in another way. Alternate translation: [you did something good to me, but I did something evil to you] or [even though I did something evil to you, you then did something good to me]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
are … righteous	are a better person
good	something very good

ULT	UST
evil	something very bad

1 Samuel 24:18

ULT	UST
For you have declared today that you have done good with me, that Yahweh enclosed me in your hand, but you did not kill me.	*As you have just explained, Yahweh brought me into that cave where you could have easily killed me. But you did not do that. So you have done something very good to me.*

ULT Yahweh enclosed me in your hand

UST Yahweh brought me into that cave where you could have easily killed me

(סִגְּרֵנִי יְהוָה בְּיָדֶךָ)

See how you translated the similar expression in 23:11. Saul is speaking as if he were an object that could be **enclosed** in David's **hand**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh surrendered me to you] or [Yahweh gave you power over me]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have declared	have … explained
today	just
good	very good
Yahweh	Yahweh
you did … kill me	you did … do that

1 Samuel 24:19

ULT	UST
Now if a man finds his enemy, will he send him on a good way? So may Yahweh repay you {with} good for what you have done for me this day.	*No one lets his enemy go free once he has captured him! {But you have done that for me.} I hope that Yahweh will reward you for acting kindly toward me today.*

ULT **Now if a man finds his enemy, will he send him on a good way**
UST No one lets his enemy go free once he has captured him! {But you have done that for me … }
(וְכִי־יִמְצָא אִישׁ אֶת־אֹיְבוֹ וְשִׁלְּחוֹ בְּדֶרֶךְ טוֹבָה)

Saul 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. Alternate translation: [Now if a man finds his enemy, he does not send him on a good way!]

Support Reference: Rhetorical Question

ULT **finds**
UST has captured
(יִמְצָא)

See how you translated this term in 9:11. By **finds**, Saul is describing a situation in which a **man** unexpectedly encounters someone. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [encounters]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on a good way**
UST free
(בְּדֶרֶךְ טוֹבָה)

Saul is speaking of this **way** as **good** to represent the condition of the **enemy** a man would surprisingly send on it. The enemy would be in good condition, that is, unharmed. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [away in good condition] or [away unharmed]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his enemy	his enemy … him
good	free

ULT	UST
So … Yahweh	Yahweh
may … repay you	I hope that … will reward you
{with} good	I hope that … will reward you
day	today

1 Samuel 24:20

ULT	UST
And now, behold, I know that reigning, you will reign, and the kingdom of Israel will stand in your hand.	*Now I know that someday you will surely become king and that you will have a long and successful reign over the kingdom of Israel.*

ULT reigning, you will reign
UST someday you will surely become king
(מָלֹךְ תִּמְלֹוךְ)

Saul is repeating forms of the verb "reign" in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [you will certainly reign]

Support Reference: Reduplication

ULT and the kingdom of Israel will stand in your hand
UST and that you will have a long and successful reign over the kingdom of Israel
(וְקָמָה בְיָדְךָ מַמְלֶכֶת יִשְׂרָאֵל)

See how you translated the similar expression "your kingdom will not stand" in 13:24. Alternate translation: [and the kingdom of Israel will endure under your rule]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I know
reigning	surely
you will reign	someday you will … become king
the kingdom of Israel	over the kingdom of Israel

1 Samuel 24:21

ULT	UST
And now, swear to me by Yahweh, if you shall cut off my seed after me, and if you shall destroy my name from the house of my father!"	*So now make me a solemn promise that you will not kill my whole family so that I have no descendants left in my clan. Wish that Yahweh will kill all of your descendants if you do that!"*

ULT **swear to me by Yahweh, if you shall cut off my seed after me, and if you shall destroy my name from the house of my father**

UST make me a solemn promise that you will not kill my whole family so that I have no descendants left in my clan. Wish that Yahweh will kill all of your descendants if you do that
(הִשָּׁבְעָה לִּ֨י בַֽיהוָ֜ה אִם־תַּכְרִ֣ית אֶת־זַרְעִ֗י אַחֲרָי֙ וְאִם־תַּשְׁמִ֣יד אֶת־שְׁמִ֔י מִבֵּ֖ית אָבִֽי)

Saul is stating the content of an oath that he wants David to swear. If it would be helpful to your readers, you could present this content as a direct quotation. Alternate translation: [swear to me by Yahweh, "If I cut off your seed after you and if I destroy your name from the house of your father!"]

Support Reference: Direct and Indirect Quotations

ULT **if you shall cut off my seed after me, and if you shall destroy my name from the house of my father**

UST that you will not kill my whole family so that I have no descendants left in my clan
(אִם־תַּכְרִ֣ית אֶת־זַרְעִ֗י אַחֲרָי֙ וְאִם־תַּשְׁמִ֣יד אֶת־שְׁמִ֔י מִבֵּ֖ית אָבִֽי)

Saul is asking David to swear an oath following the custom of his culture by stating the first part of a condition ("if") but not the second part ("then"). The understood second part would invoke divine punishment for breaking the oath. If it would be helpful to your readers, you could explicitly state this second part. Alternate translation: [that if you cut off my seed after me and if you destroy my name from the house of my father, then may he punish you very severely]

Support Reference: Oath Formulas

ULT **if you shall cut off my seed after me, and if you shall destroy my name from the house of my father**
UST that you will not kill my whole family so that I have no descendants left in my clan
(אִם־תַּכְרִית אֶת־זַרְעִי אַחֲרָי וְאִם־תַּשְׁמִיד אֶת־שְׁמִי מִבֵּית אָבִי)

These two phrases mean basically the same thing. For emphasis, Saul is repeating the idea of destroying his family line. If it would be clearer in your language, you could combine them and express the emphasis in another way. Alternate translation: [if you completely destroy my family line after I am gone]

Support Reference: Parallelism

ULT **you shall cut off**
UST you will … kill
(תַּכְרִית)

See how you translated this expression in 2:33. Saul is speaking as if his family line were a branch that could be **cut off** from a tree. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you kill]

Support Reference: Metaphor

ULT **my seed**
UST my whole family
(אֶת־זַרְעִי)

See how you translated this expression in 20:42. Saul is speaking of his descendants as if they were the **seed** from which new plants would grow. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [my descendants]

Support Reference: Metaphor

ULT **and if you shall destroy my name from the house of my father**
UST that … not … so that I have no descendants left in my clan
(וְאִם־תַּשְׁמִיד שְׁמִי מִבֵּית אָבִי)

Saul is using the term **name** to represent his memory and legacy as carried on through his descendants. The **house of my father** means his extended family. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [so that no one who would name me as an ancestor remains alive in my extended family]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
swear	make … a solemn promise
by Yahweh	Wish that Yahweh will kill all of your descendants if you do that
my seed	my whole family
you shall destroy	so that I have … left
from the house of	in my clan

1 Samuel 24:22

ULT	UST
And David swore to Saul. Then Saul went to his house, and David and his men went up onto the stronghold.	*David solemnly promised Saul that he would not harm Saul's family. Then Saul went back home, and David and his men went back up into one of the places where they had been hiding.*

ULT and David and his men went up onto the stronghold
UST and David and his men went back up into one of the places where they had been hiding
(וְדָוִד֙ וַאֲנָשָׁ֔יו עָל֖וּ עַל־הַמְּצוּדָֽה)

By **the stronghold**, the author means one of the specific "strongholds of Engedi" that he mentioned in 23:29. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and David and his men went back into one of the strongholds of Engedi]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … swore	solemnly promised … that he would not harm Saul's family
to Saul	Saul
Saul	Saul
his house	back home
and David	and David
the stronghold	one of the places where they had been hiding

1 Samuel 25

1 Samuel 25 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes David and his men protected the extensive flocks of a man named Nabal who lived in the southern part of the territory of Judah. When David then reasonably asked for some food from a feast that Nabal was holding to celebrate the shearing of his sheep, Nabal rudely refused him. This made David so angry that he wanted to kill all the men in Nabal's household. But Nabal's prudent wife Abigail sent very generous portions of food to David, and she convinced him not to attack and kill those men, persuading him that if he did, he would deeply regret that when he became king.

Religious and Cultural Concepts in This Chapter

Sheep-shearing

People in ancient Israel who owned sheep would cut off their wool when the weather started to get warm so that they could use the wool to make clothing, blankets, and other articles. The sheep would eventually grow back another thick coat of wool, but in the meantime they would stay cool in the warmer weather. Cutting the wool of sheep is called "shearing" them. Sheep-shearing was like a time of harvest, since it gave sheep owners and their workers benefits in return for the hard work they had done caring for their sheep. So it was also a time of celebration. Sheep owners would reward those who had helped care for their flocks by hosting them at banquets. When someone told David that Nabal was shearing his sheep, David therefore thought it was reasonable for him to ask Nabal for some of the food from the banquet he knew Nabal would be hosting. David and his men had protected Nabal's shepherds and flocks while they were in the area and, as a result, Nabal got even more wool from his flocks than usual, since he had suffered no losses due to theft or wild-animal attacks. In ancient Israelite culture, this kind of protection was understood to have created an obligation of hospitality and sharing, especially during times of celebration like sheep-shearing. David's request was

therefore not just a matter of charity but was based on the established social customs and the practical services that he and his men had provided to Nabal. It was outrageous for Nabal to deny David this recognition of his help and this well-deserved share in the banquet. That is why David became so angry with Nabal.

1 Samuel 25:1

ULT	UST
And Samuel died, and all of Israel gathered and mourned for him, and they buried him at his house in Ramah. Then David arose and went down to the wilderness of Paran.	*Soon after that, Samuel died, and people from throughout Israel gathered and mourned for him. They buried his body outside his home in Ramah. Then David and his men moved to the desolate area of Paran.*

ULT and all of Israel gathered
UST and people from throughout Israel gathered
(וַיִּקָּבְצוּ כָל־יִשְׂרָאֵל)

The author is making a generalization for emphasis. Not every person in Israel came, but people came from throughout the nation. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [and many people from throughout Israel]

Support Reference: Hyperbole

ULT and they buried him
UST They buried his body
(וַיִּקְבְּרֻהוּ)

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

Support Reference: Pronouns — When to Use Them

ULT Then David arose
UST Then David and his men moved
(וַיָּקָם דָּוִד)

See how you translated the similar expression in 24:7. Alternate translation: [Then David left]

Support Reference: Assumed Knowledge and Implicit Information

ULT and went down
UST Then … moved
(וַיֶּרֶד)

See how you translated the similar phrase in 1:3, where the author, in keeping with the conventions of his culture, marks travel for change in elevation. Alternate translation: [and went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	died
Israel	Israel
and … gathered	gathered
and mourned	and mourned
and they buried him	They buried his body
at his house	outside his home
in Ramah	in Ramah
David	David and his men
the wilderness of	the desolate area of
Paran	Paran

1 Samuel 25:2

ULT	UST
Now a man {was} in Maon, and his work {was} in Carmel. And the man {was} very great. For to him {were} 3,000 sheep and 1,000 goats. And he was shearing his sheep in Carmel.	*In the town of Maon there lived a man who kept his flocks at the nearby village of Carmel. He was very rich. He owned 3,000 sheep and 1,000 goats. He was shearing his sheep at Carmel at this time.*

ULT **Now a man {was} in Maon**
UST In the town of Maon there lived a man
(וְאִישׁ בְּמָעֹון)

Here the author is introducing Nabal as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [Now there was a certain man in Maon]

Support Reference: Introduction of New and Old Participants

ULT **For to him**
UST He owned
(וְלֹו)

Here the author is using the word **For** to introduce not a reason but an explanation of why he describes Nabal as **very great**. (In this context, that word means “rich” or “wealthy.”) Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and his work	who kept his flocks at
{was} in Carmel	the nearby village of Carmel
were … sheep	sheep
goats	goats
his sheep	his sheep
in Carmel	at Carmel

1 Samuel 25:3

ULT	UST
And the name of the man {was} Nabal, and the name of his wife {was} Abigail. Now the woman {was} good of insight and beautiful of appearance. But the man {was} harsh and evil of deeds, and he {was} a Calebite.	*This man's name was Nabal. He was a descendant of Caleb. His wife Abigail was a wise and beautiful woman, but Nabal himself was very cruel. He treated people very unkindly.*

ULT and the name of his wife {was} Abigail. Now the woman {was} good of insight and beautiful of appearance

UST His wife Abigail was a wise and beautiful woman

(וְשֵׁם אִשְׁתּוֹ אֲבִגַיִל וְהָאִשָּׁה טוֹבַת־שֶׂכֶל וִיפַת תֹּאַר)

Here the author is introducing Abigail as another new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [and he had a wife whose name was Abigail. She was a woman of good judgment and beautiful appearance]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} good of	was a wise
and evil of	very unkindly
{was} a Calebite	a descendant of Caleb

1 Samuel 25:4

ULT	UST
And David heard in the wilderness that Nabal was shearing his sheep.	*One day while David and his men were in the desolate area nearby, someone told him that Nabal's workers were cutting the wool off his sheep.*

ULT Nabal was shearing his sheep
UST Nabal's workers were cutting the wool off his sheep
(גֹּזֵז נָבָל אֶת־צֹאנוֹ)

Here, **Nabal** represents the people who worked for him. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Nabal's servants were shearing his sheep]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David and his men
in the wilderness	One day while … were in the desolate area nearby
his sheep	his sheep

1 Samuel 25:5

ULT	UST
And David sent ten young men. And David said to the young men, "Go up {to} Carmel, and you shall go to Nabal, and you shall ask him in my name regarding peace.	*So David decided to send ten of his soldiers {to ask Nabal respectfully for some of the food from the celebration he was hosting while they were cutting off the wool}. He told them, "Go to Carmel and visit Nabal and greet him warmly for me.*

ULT **And David sent ten young men**
UST So David decided to send ten of his soldiers {to ask Nabal respectfully for some of the food from the celebration he was hosting while they were cutting off the wool}
(וַיִּשְׁלַח דָּוִד עֲשֶׂרֶה נְעָרִים)

Sending a round and significant number of representatives was a symbolic action by which David expressed respect for Nabal. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And David showed respect for Nabal by sending ten young men to speak with him]

Support Reference: Symbolic Action

ULT **and you shall ask him in my name regarding peace**
UST and greet him warmly for me
(וּשְׁאֲלְתֶּם־לוֹ בִשְׁמִי לְשָׁלוֹם)

If your language does not use an abstract noun for the idea of **peace**, you could express this idea in another way. See how you translated the similar expression in 10:4. Alternate translation: [and you shall ask him in my name whether all is well with him]

Support Reference: Abstract Nouns

ULT **and you shall ask him in my name regarding peace**
UST and greet him warmly for me
(וּשְׁאֲלְתֶּם־לוֹ בִשְׁמִי לְשָׁלוֹם)

It may be more natural in your language to express this as a direct quotation. Alternate translation: [and you shall tell him that David asks, 'Is all well with you?']

Support Reference: Direct and Indirect Quotations

> ULT **in my name**
> UST for me
> (בִּשְׁמִי)

David is using the term **name** to represent his own interests. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [on my behalf]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
David	He
{to} Carmel	to Carmel
regarding peace	and greet … warmly

1 Samuel 25:6

ULT	UST
And you shall say thus, 'To life! And peace {to} you and peace {to} your house and peace {to} all that {is} to you.	*Then tell him this from me: 'I wish you all the best! I hope everything is going well for you and your family and for all of your possessions.*

ULT **And you shall say thus, 'To life! And peace {to} you and peace {to} your house and peace {to} all that {is} to you**

UST Then tell him this from me: 'I wish you all the best! I hope everything is going well for you and your family and for all of your possessions

(וְאָמַרְתָּם כֹּה לְחָי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכֹל אֲשֶׁר־לְךָ שָׁלוֹם)

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 tell him that I wish him a good life and that peace may be to him and to his house and to all that is to him]

Support Reference: Quotes within Quotes

ULT **To life**

UST I wish you all the best

(לְחָי)

David is using a phrase that expresses a strong feeling, an earnest wish that Nabal's **life** is happy and prosperous. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [May you live long and prosper!]

Support Reference: Exclamations

ULT **And peace {to} you and peace {to} your house and peace {to} all that {is} to you**

UST I hope everything is going well for you and your family and for all of your possessions

(וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכֹל אֲשֶׁר־לְךָ שָׁלוֹם)

If your language does not use an abstract noun for the idea of **peace**, you could express this idea in another way. Alternate translation: [And may all go well with you and with your house and with all that is to you]

Support Reference: Abstract Nouns

ULT **and peace {to} your house**
UST I hope everything is going well for … and your family
(וּבֵיתְךָ שָׁלוֹם)

David is speaking of the people in Nabal's household as if they were his **house**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and peace to your whole household] or [and may all go well with your whole household]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	I hope everything is going well for
peace	I hope everything is going well for
and … {to} your house	and your family
peace	I hope everything is going well for

1 Samuel 25:7

ULT	UST
And now, I have heard that shearers {are} to you. Now the shepherds who {are} to you have been with us. We have not hurt them, and anything to them has not been missing all of the days of their being in Carmel.	*I have a small request. People have told me that you now have workers cutting the wool from your sheep. My soldiers and I were in the same area where your shepherds were tending those sheep. But the whole time they were with us near Carmel, we did not harm them, and we did not steal any sheep from them.*

ULT **And now, I have heard that shearers {are} to you**
UST I have a small request. People have told me that you now have workers cutting the wool from your sheep
(וְעַתָּה שָׁמַעְתִּי כִּי גֹזְזִים לָךְ)

If you decided to translate David's instructions so that there would not be a quotation within a quotation, you can continue to do that here. (The rest of this verse would not need to be changed.) Alternate translation: [And now, he says he has heard that shearers are to you]

Support Reference: Quotes within Quotes

ULT **And now**
UST I have a small request
(וְעַתָּה)

And now was a common expression that speakers in this culture used to introduce their main topic. Your language may have a comparable expression that you can use in your translation. See how you translated this expression in 6:7. Alternate translation: [Now please let me make a small request]

Support Reference: Idiom

ULT **Now the shepherds who {are} to you have been with us**
UST My soldiers and I were in the same area where your shepherds were tending those sheep
(עַתָּה הָרֹעִים אֲשֶׁר־לְךָ֖ הָיוּ עִמָּנוּ)

David is providing background information to support his request for food from the sheep-shearing feast that Nabal is hosting. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **with us. We have not hurt them**
UST My soldiers and I … in the same area where … we did not harm them
(עִמָּנוּ לֹא הֲכִלַּמְנוּם)

David is instructing his messengers to use the pronouns **us** and **we** to refer to him and his men but not to Nabal, so use the exclusive form of those words if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **and anything to them has not been missing**
UST and we did not steal any sheep from them
(וְלֹא־נִפְקַד לָהֶם מְאוּמָה)

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 we have not taken anything that belonged to them]

Support Reference: Active or Passive

ULT **all of the days of**
UST But the whole time they
(כָּל־יְמֵי)

David is using the term **days** to represent time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of the time of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the shepherds	shepherds were tending those sheep
We have … hurt them	we did … harm them
the days of	time they
in Carmel	with us near Carmel

1 Samuel 25:8

ULT	UST
Ask your young men, and they will declare to you. So let the young men find favor in your eyes, for we have come on a good day. Please give whatever your hand finds to your servants and to your son, to David.'"	*You can ask your own servants about this, and they will tell you that it is true. We have come here at a time when you are celebrating, so I ask you please to be generous to us and send back with these men something from the feast that you have prepared for this occasion. David regards you respectfully as a benefactor.'"*

ULT **Ask your young men, and they will declare to you. So let the young men find favor in your eyes, for we have come on a good day. Please give whatever your hand finds to your servants and to your son, to David**

UST You can ask your own servants about this, and they will tell you that it is true. We have come here at a time when you are celebrating, so I ask you please to be generous to us and send back with these men something from the feast that you have prepared for this occasion. David regards you respectfully as a benefactor

(שְׁאַל־אֶת־נְעָרֶיךָ וְיַגִּידוּ לָךְ וְיִמְצְאוּ הַנְּעָרִים חֵן בְּעֵינֶיךָ כִּי־עַל־יוֹם טוֹב בָּנוּ תְּנָה־נָּא אֵת אֲשֶׁר תִּמְצָא יָדֶךָ לַעֲבָדֶיךָ וּלְבִנְךָ לְדָוִד)

If you decided to translate David's instructions so that there would not be a quotation within a quotation, you can continue to do that here. Alternate translation: [He invites you to ask your young men, and they will declare to you. He hopes that we young men will find favor in your eyes, for all of us have come on a good day. He asks you please to give whatever your hand finds to us, your servants, and to him, your son, to David]

Support Reference: Quotes within Quotes

ULT **Ask your young men, and they will declare to you**

UST You can ask your own servants about this, and they will tell you that it is true

(שְׁאַל־אֶת־נְעָרֶיךָ וְיַגִּידוּ לָךְ)

This is an imperative, but David is instructing his messengers to use it to make a polite request rather than to give a command. Use a form in your language that communicates a polite request. Alternate translation: [Please ask your young men, and they will declare to you that this is true]

Support Reference: Imperatives — Other Uses

ULT **So let the young men find favor in your eyes, for we have come on a good day**
UST We have come here at a time when you are celebrating, so I ask you … to be generous to us
(וְיִמְצְאוּ הַנְּעָרִים חֵן בְּעֵינֶיךָ כִּי־עַל־יוֹם טוֹב בָּאנוּ)

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 since we have come on a good day, let the young men find favor in your eyes]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So let the young men find favor in your eyes**
UST I ask you … to be generous to us
(וְיִמְצְאוּ הַנְּעָרִים חֵן בְּעֵינֶיךָ)

See how you translated the expression **in your eyes** in 1:18. Alternate translation: [So please regard these young men favorably]

Support Reference: Idiom

ULT **we have come**
UST We have come here
(בָּאנוּ)

David is instructing his messengers to use the pronoun **we** to refer to themselves but not to Nabal, so use the exclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **on a good day**
UST at a time when you are celebrating
(עַל־יוֹם טוֹב)

David is instructing his messengers to speak of this **day** as **good** to represent the mood that they presume Nabal will be in at sheep-shearing time. In this culture, that was an occasion for celebration and generosity. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [on a day of celebration] or [at a time when you must be feeling happy]

Support Reference: Metonymy

ULT **whatever your hand finds**
UST something from the feast that you have prepared for this occasion
(אֵת אֲשֶׁר תִּמְצָא יָדֶךָ)

David is instructing his messengers to use a common expression of their culture. See how you translated the similar expression in 10:7. Alternate translation: [whatever seems suitable to you]

Support Reference: Idiom

ULT **to your servants**
UST with these men
(לַעֲבָדֶיךָ)

David is instructing his messengers to speak about themselves humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [to us, your servants]

Support Reference: First, Second or Third Person

ULT **and to your son, to David**
UST David regards you respectfully as a benefactor
(וּלְבִנְךָ לְדָוִד)

David is instructing his messengers to refer to him humbly as Nabal's **son**, indicating that David regards Nabal as a father-figure and benefactor. Use a comparable title or expression from your own language and culture.

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they will declare	and they will tell … that it is true
favor	I ask you … to be generous
good	when you are celebrating
a … day	a time
Please	please
to your servants	with these men
to David	David

1 Samuel 25:9

ULT	UST
So the young men of David came, and they spoke to Nabal according to all of these words in the name of David. Then they ceased.	*So David's men went to Carmel and told Nabal everything that David had told them to say for him. Then they waited for Nabal to reply.*

ULT So the young men of David came
UST So David's men went to Carmel
(וַיָּבֹאוּ נַעֲרֵי דָוִד)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [So the young men of David went]

Support Reference: Go and Come

ULT in the name of David
UST for him
(בְּשֵׁם דָּוִד)

The author is using the term **name** to represent that these messengers spoke on David's behalf. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [on behalf of David]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David's
David	him

1 Samuel 25:10

ULT	UST
And Nabal answered the servants of David and said, "Who {is} David? And who {is} the son of Jesse? Today servants are many {who} are breaking themselves away, a man from the face of his master.	*But Nabal replied, "This David, this son of Jesse, does not deserve to receive anything from me! There are many slaves who are running away from their masters at the present time{, and he is just one of them}.*

ULT **and said**
UST But … replied
(וַיֹּאמֶר)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly.

Support Reference: Quotations and Quote Margins

ULT **Who {is} David? And who {is} the son of Jesse**
UST This David, this son of Jesse, does not deserve to receive anything from me
(מִי דָוִד וּמִי בֶן־יִשָׁי)

These two phrases mean basically the same thing. For emphasis, Nabal is repeating the idea they express. If it would be clearer in your language, you could combine them. Alternate translation: [Who is David, this son of Jesse?]

Support Reference: Parallelism

ULT **Who {is} David? And who {is} the son of Jesse**
UST This David, this son of Jesse, does not deserve to receive anything from me
(מִי דָוִד וּמִי בֶן־יִשָׁי)

Nabal 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 exclamation. Alternate translation: [David, that son of Jesse, is not anyone I must be generous to!]

Support Reference: Rhetorical Question

ULT **a man from the face of his master**
UST slaves … from their masters … and he is just one of them
(אִישׁ מִפְּנֵי אֲדֹנָיו)

Nabal is using one part of a master, his **face**, to mean all of him in the act of exercising authority. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a man from his master] or [a man from his master's authority]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	But … replied
David	But … replied
{is} David	This David
Jesse	Jesse
Today	at the present time
servants	slaves … and he is just one of them
his master	their masters

1 Samuel 25:11

ULT	UST
So shall I take my bread and my water and my slaughter that I have slaughtered for my shearers and give to men whom I do not know where from this they {are}?"	*I have prepared food and drink for the men who are cutting the wool from my sheep. I have even killed some of my animals so that I can serve them meat. But I am not going to take any of those things and give them to a group of men who are just wandering the countryside."*

ULT **So shall I take my bread and my water and my slaughter that I have slaughtered for my shearers and give to men whom I do not know where from this they {are}**
UST I have prepared food and drink for the men who are cutting the wool from my sheep. I have even killed some of my animals so that I can serve them meat. But I am not going to take any of those things and give them to a group of men who are just wandering the countryside
(וְלָקַחְתִּי אֶת־לַחְמִי וְאֶת־מֵימַי וְאֶת טִבְחִתִי אֲשֶׁר טָבַחְתִּי לְגֹזְזַי וְנָתַתִּי לַאֲנָשִׁים אֲשֶׁר לֹא יָדַעְתִּי אַי מִזֶּה הֵמָּה)

Nabal 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 exclamation. Alternate translation: [So I am not going to take my bread and my water and my slaughter that I have slaughtered for my shearers and give them to men whom I do not know where from this they are!]

Support Reference: Rhetorical Question

ULT **my bread and my water**
UST I have prepared food and drink
(אֶת־לַחְמִי וְאֶת־מֵימָי)

Nabal is using two specific items, **bread** and **water**, to mean all of the food and drink he has prepared. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [my food and my drink]

Support Reference: Synecdoche

ULT **and my slaughter that I have slaughtered**
UST I have even killed some of my animals so that I can serve them meat
(וְאֶת טִבְחָתִי אֲשֶׁר טָבַחְתִּי)

For emphasis, Nabal 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 the precious meat from the animals I have slaughtered]

Support Reference: Poetry

ULT **whom I do not know where from this they {are}**
UST who are just wandering the countryside
(אֲשֶׁר לֹא יָדַעְתִּי אַי מִזֶּה הֵמָּה)

Nabal is using a common expression of his culture. The expression encapsulates a question and answer: “Where are these men from? They are from this place.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when I do not know where they come from]

Support Reference: Idiom

ULT **whom I do not know where from this they {are}**
UST who are just wandering the countryside
(אֲשֶׁר לֹא יָדַעְתִּי אַי מִזֶּה הֵמָּה)

By this expression, Nabal means that he considers David and his men to be drifters and outlaws who have no settled place of residence. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [who are roaming outlaws]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my bread	I have prepared food
my slaughter	I have … killed some of my animals so that I can serve them meat
I have slaughtered	I have … killed some of my animals so that I can serve them meat
I do … know	are just wandering the countryside

1 Samuel 25:12

ULT	UST
And the young men of David turned to their way, and they returned and came and declared to him according to all of these words.	*So David's men left and went back and told him all that Nabal had said to them.*

ULT **according to all of these words**
UST all that Nabal had said to them
(כְּכֹל֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה)

The author is using the term **words** to represent what Nabal had said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [everything that Nabal had said]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David's
and declared	and told

1 Samuel 25:13

ULT	UST
And David said to his men, "Strap on, a man his sword." And they strapped on, a man his sword. And David also strapped on his sword. And about 400 men went up behind David, and 200 stayed with the equipment.	*When he heard this, David told his men, "{We are going to kill Nabal!} Each of you, fasten on your swords!" So they did, and David fastened on his own sword. Then 400 of the men went with David to Carmel, while 200 of them stayed behind to guard their supplies.*

ULT **Strap on, a man his sword**
UST {We are going to kill Nabal!} Each of you, fasten on your swords
(חִגְרוּ ו אִישׁ אֶת־חַרְבּוֹ)

While the term **man** is singular, the implied "you" in the imperative **Strap on** is plural because David is addressing all his men, so use the plural form in your translation if your language marks that distinction. Alternate translation: [All of you, strap on your swords]

Support Reference: Forms of 'You' — Singular

ULT **And about 400 men went up**
UST Then 400 of the men went … to Carmel
(וַיַּעֲלוּ & כְּאַרְבַּע מֵאוֹת אִישׁ)

By **went up**, the author means that these men went up to Carmel. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And about 400 men went up to Carmel] or [And about 400 men went to Carmel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **behind David**
UST with David
(אַחֲרֵי דָוִד)

The author is using the term **behind** to represent under David's leadership. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with David as their leader] or [under David's command]

Support Reference: Metonymy

ULT and 200 stayed
UST while 200 of them stayed behind
(וּמָאתַיִם יָשְׁבוּ)

The author is using the number **200** as a noun to mean a certain number of men. Your language may use numbers in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: [and 200 men stayed]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Strap on	We are going to kill Nabal … fasten on
his sword	your swords
And they strapped on	So they did
his sword	So they did
David	David
And … strapped on	and … fastened on
his sword	his … sword
David	David

1 Samuel 25:14

ULT	UST
But one young man from the young men declared to Abigail, the wife of Nabal, saying, "Behold, David sent messengers from the wilderness to bless our master, but he screamed at them.	*One of Nabal's servants {found out what David and his men were planning to do, so he} went to Nabal's wife Abigail and told her, "Please listen. David sent some messengers here to speak politely with our master Nabal, but he only yelled at them.*

ULT **But … to Abigail, the wife of Nabal**
UST Nabal's wife Abigail
(וְלַאֲבִיגַ֨יִל֙ אֵ֣שֶׁת נָבָ֔ל)

Here the author is reintroducing Abigail as a participant in the story. Your language may have its own way of reintroducing participants that you can use in your translation.

Support Reference: Introduction of New and Old Participants

ULT **to bless**
UST to speak politely with
(לְבָרֵ֥ךְ)

By **bless**, the young man means to greet respectfully. See how you translated the similar expression in 13:10. Alternate translation: [to greet]

Support Reference: Assumed Knowledge and Implicit Information

ULT **our master**
UST our master Nabal
(אֶת־אֲדֹנֵ֖ינוּ)

While a wife in this culture might speak respectfully of her husband as her "lord," that is a different term from the one that the young man uses here for **master**. So the servants are using the pronoun **our** to refer to themselves but not to Abigail, to whom they are speaking. Use the exclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
young man from the	of Nabal's servants
declared	{found out what David and his men were planning to do, so he} went to … and told her
David	David

ULT	UST
messengers	some messengers
from the wilderness	here
to bless	to speak politely with
our master	our master Nabal

1 Samuel 25:15

ULT	UST
But the men {were} very good to us. And we were not hurt, and we did not miss anything all of the days when we went about with them in our being in the field.	*All the time that we were close to them while we were in the fields, David's men were very kind to us. They did not harm us, and they did not steal anything from us.*

ULT **and we did not miss anything**
UST and they did not steal anything from us
(וְלֹא־פָקַדְנוּ מְאוּמָה)

By this expression, the young man means that David's men did not steal anything from him and his fellow servants. See how you translated the similar expression in 25:7. Alternate translation: [and they did not steal anything from us]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all of the days when**
UST All the time
(כָּל־יְמֵי)

The young man is using the term **days** to represent time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for the whole time that]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were … good	were … kind
we were … hurt	They did … harm us
the days when	the time

1 Samuel 25:16

ULT	UST
They were a wall for us both night and day, all of the days of our being with them, tending the sheep.	*The whole time we were with them while we were tending the sheep, they continually kept any people or animals from hurting us and from taking any sheep.*

ULT They were a wall for us
UST they … kept any people or animals from hurting us and from taking any sheep
(חוֹמָה הָיוּ עָלֵינוּ)

The young man is speaking of David's men as if they had been a **wall** that provided protection. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [They provided protection for us]

Support Reference: Metaphor

ULT both night and day
UST continually
(גַּם־לַיְלָה גַּם־יוֹמָם)

The young man is speaking of the two major components of time, **night and day**, to mean all of time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [constantly]

Support Reference: Merism

ULT all of the days of our being with them
UST The whole time we were with them
(כָּל־יְמֵי הֱיוֹתֵנוּ עִמָּם)

The young man is using the term **days** to represent time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for the whole time that we were with them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	continually
the days of	The … time
the sheep	the sheep

1 Samuel 25:17

ULT	UST
And now, know and see what you shall do, for harm has completed against our master and against all of his house. And he {is} a son of wickedness from speaking to him."	*So please consider this situation and think of something that you can do about it. David has already decided to hurt our master and all of us in his household. Nabal is a very bad man, so he will not listen to anyone who tries to tell him what he should do."*

ULT **And now, know and see what you shall do, for harm has completed against our master and against all of his house**
UST So please consider this situation and think of something that you can do about it. David has already decided to hurt our master and all of us in his household
(וְעַתָּה דְּעִי וּרְאִי מַה־תַּעֲשִׂי כִּי־כָלְתָה הָרָעָה אֶל־אֲדֹנֵינוּ וְעַל כָּל־בֵּיתוֹ)

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 now, since harm has completed against our master and against all of his house, know and see what you shall do]

Support Reference: Connect — Reason-and-Result Relationship

ULT **know and see**
UST please consider this situation and think of
(דְּעִי וּרְאִי)

See how you translated this same expression in 12:17. Alternate translation: [consider carefully]

Support Reference: Idiom

ULT **harm has completed against**
UST David has already decided to hurt
(כָלְתָה הָרָעָה אֶל)

The young man is using a common expression of his culture that means someone has determined to do harm. See how you translated the similar expression in 20:7. Alternate translation: [David has determined to harm]

Support Reference: Idiom

ULT **his house**
UST us in his household
(בֵּיתֹו)

The young man is speaking of the people in Nabal's household as if they were his **house**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [his family]

Support Reference: Metaphor

ULT **a son of wickedness**
UST is a very bad man
(בֶּן־בְּלִיַּעַל)

In certain contexts, biblical authors and characters use the expression **son of** to indicate that a person has the characteristic of something. In this case, Abigail is saying that Nabal has the characteristic of being wicked. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [such a wicked person]

Support Reference: Idiom

ULT **from speaking to him**
UST so he will not listen to anyone who tries to tell him what he should do
(מִדַּבֵּר אֵלָיו)

The young man is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and that keeps anyone from speaking to him] or [so that there is no speaking to him]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	please consider this situation
harm	to hurt
our master	our master
his house	us in his household

1 Samuel 25:18

ULT	UST
And Abigail hurried and took 200 {loaves of} bread and two skins of wine and five prepared sheep and five seahs of roasted grain and 100 bunches of raisins and 200 cakes of figs. And she put them on donkeys.	*When Abigail heard that, she very quickly gathered 200 loaves of bread, two leather bags full of wine, the meat from five sheep, nearly 40 liters of roasted grain, 100 packs of raisins, and 200 packs of dried figs. She put all those things on donkeys.*

ULT **And Abigail hurried and took**
UST When Abigail heard that, she very quickly gathered
(וַתְּמַהֵר אבוגיל וַתִּקַּח)

This expression conveys a single idea by using two words connected with **and**. The word **hurried** tells in what way Abigail **took**. Alternate translation: [And Abigail hurriedly took]

Support Reference: Hendiadys

ULT **and five prepared sheep**
UST the meat from five sheep
(וְחָמֵשׁ צֹאן עשׂוות)

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 five sheep that her servants had prepared]

Support Reference: Active or Passive

ULT **and five seahs of roasted grain**
UST nearly 40 liters of roasted grain
(וְחָמֵשׁ סְאִים קָלִי)

These **seahs** were each equivalent to 7.7 liters or a little over two gallons. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or in a footnote.

Support Reference: Biblical Volume

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	loaves of bread
wine	wine
sheep	sheep
roasted grain	roasted grain

ULT	UST
cakes of figs	packs of dried figs
donkeys	donkeys

1 Samuel 25:19

ULT	UST
And she said to her young men, “Pass over to my face. Behold me, I will come after you.” But to her husband Nabal she did not declare.	*Then she told her servants, “{Bring these things to David as fast as you can.} Do not wait for me. I will follow you as quickly as I can.” But she did not tell her husband what she was doing.*

ULT **to my face**
UST for me
(לְפָנַי)

Abigail is using the term **face** to represent the area ahead of her in direction she is facing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [ahead of me]

Support Reference: Metonymy

ULT **she did not declare**
UST But she did not tell … what she was doing
(לֹא הִגִּידָה)

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: [she did not declare that she was bringing these gifts to David and his men]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to her young men	her servants
she did … declare	But she did … tell … what she was doing

1 Samuel 25:20

ULT	UST
And she was riding on the donkey and going down in the cover of the mountain, and behold, David and his men were coming down to meet her. And she encountered them.	*Abigail was riding on her donkey, and she was coming down the slope of a hill. Just then David and his men were coming down the slope of an opposite hill. So they met at the bottom.*

ULT **in the cover of the mountain**
UST the slope of a hill
(בְּסֵתֶר הָהָר)

By **in the cover of the mountain**, the author means in a place where the mountain provided concealment. Such a place would do that because it was where the terrain sloped downward out of view. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [into a hollow of the mountain]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to meet her**
UST the slope of an opposite hill
(לִקְרָאתָהּ)

By **to meet her**, the author means that David and his men were traveling in her direction. They did not know she was coming, and they were not intending to meet with her personally. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in her direction]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the donkey	her donkey
David	David

1 Samuel 25:21

ULT	UST
Now David had said, "Surely for a lie I kept all that {was} to this {one} in the wilderness, and not anything was missed from all that {was} to him. For he has returned evil to me for good.	*David had been saying to his men, "It was useless for us to protect that man and all his possessions here in this desolate area. We did not steal anything that belonged to him. In return for our good actions toward him, he has acted badly toward us!*

ULT **Surely for a lie I kept all that {was} to this {one} in the wilderness, and not anything was missed from all that {was} to him. For he has returned evil to me for good**
UST It was useless for us to protect that man and all his possessions here in this desolate area. We did not steal anything that belonged to him. In return for our good actions toward him, he has acted badly toward us
(אַךְ֩ לַשָּׁקֶר שָׁמַ֨רְתִּי אֶת־כָּל־אֲשֶׁר לָזֶ֜ה בַּמִּדְבָּ֗ר וְלֹא־נִפְקַ֤ד מִכָּל־אֲשֶׁר־לֹו֙ מְאֻומָ֔ה וַיָּ֥שֶׁב־לִ֖י רָעָ֑ה תַּ֖חַת טֹובָֽה)

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 has returned evil to me for good, surely for a lie I kept all that {was} to this {one} in the wilderness, and not anything was missed from all that {was} to him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for a lie**
UST It was useless
(לַשָּׁקֶר)

David is using a common expression of his culture that he had acted on a belief that was not true. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with false expectations]

Support Reference: Idiom

ULT **I kept**
UST for us to protect
(שָׁמַ֨רְתִּי)

David is using **I** to mean himself and his men in the act of protecting Nabal's property. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [we kept]

Support Reference: Synecdoche

ULT and not anything was missed
UST We did not steal anything
(וְלֹא־נִפְקַד & מְאוּמָה)

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 how you translated the similar expression in 25:7. Alternate translation: [and I did not take anything]

Support Reference: Active or Passive

ULT For he has returned evil to me for good
UST In return for our good actions toward him, he has acted badly toward us
(וַיָּשֶׁב־לִי רָעָה תַּחַת טוֹבָה)

If your language does not use abstract nouns for the ideas of **evil** and **good**, you could express these ideas in another way. See how you translated the similar expression in 24:17. Alternate translation: [For he has done something evil to me even though I did something good to him]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now David	David
for a lie	It was useless
I kept	for us to protect
in the wilderness	here in this desolate area
evil	badly
good	our good actions toward him

1 Samuel 25:22

ULT	UST
Thus may God do to the enemies of David, and thus may he add, if I let remain until the morning any pissing against the wall who {are} to him!”	*I hope that God will kill me if by tomorrow morning I have not killed Nabal and every male person in his household!”*

ULT **to the enemies of David**
UST me
(לְאֹיְבֵי דָוִד)

See the discussion of the expression “the enemies of David” in the Introduction to chapter 20. The expression may have a similar explanation here. See how you translated it in 20:16. Alternate translation: [to David]

Support Reference: Politeness

ULT **and thus may he add**
UST I hope that … will kill
(וְכֹה יֹסִיף)

David is using a common expression of his culture. See how you translated the similar expression in 3:17. Alternate translation: [and even more]

Support Reference: Idiom

ULT **any pissing against the wall who {are} to him**
UST Nabal and every male person in his household
(מְכָּל־אֲשֶׁר־לֹו & מַשְׁתִּין בְּקִיר)

David is referring by association to the males in Nabal’s household. In his anger, he is using an expression that might be considered vulgar in some cultures. If it would not be appropriate for your readers if you reproduced this exact expression, you could use an equivalent expression that would reflect David’s anger. You could also use plain language. Alternate translation: [every single one of the men in his household]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
to the enemies of	me

ULT	UST
David	me

1 Samuel 25:23

ULT	UST
And Abigail saw David, and she hurried and got down from upon the donkey. And she fell to the face of David on her face and prostrated herself {on} the ground.	*When Abigail saw David, she quickly got down from her donkey and bowed respectfully before him with her face touching the ground.*

ULT **and she hurried and got down**
UST she quickly got down
(וַתְּמַהֵּר וַתֵּרֶד)

This expression conveys a single idea by using two words connected with **and**. The word **hurried** tells in what way Abigail **got down**. Alternate translation: [and she hurriedly got down]

Support Reference: Hendiadys

ULT **And she fell to the face of David on her face and prostrated herself {on} the ground**
UST and bowed respectfully before him with her face touching the ground
(וַתִּפֹּל לְאַפֵּי דָוִד עַל־פָּנֶיהָ וַתִּשְׁתַּחוּ אָרְצָה)

This was a symbolic action by which Abigail was showing great honor to David. If it would be helpful to your readers, you could explain the significance of this action. See how you translated the similar expression in 20:41. Alternate translation: [and she knelt down and pressed her face to the ground in front of David to honor him]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the donkey	her donkey
David	him
and prostrated herself	and bowed respectfully
{on} the ground	touching the ground

1 Samuel 25:24

ULT	UST
And she fell at his feet and said, "On me myself, my master, {be} the iniquity. Now please let your maidservant speak in your ears, and hear the words of your maidservant.	*Then she came and knelt at David's feet and said to him, "Sir, I accept the blame for the way we have mistreated you. But now please let me explain, and listen carefully to what I have to say to you.*

ULT **And she fell at his feet**
UST Then she came and knelt at David's feet
(וַתִּפֹּל֙ עַל־רַגְלָ֔יו)

This was a symbolic action by which Abigail was showing that she was taking the posture of someone making an urgent request to a superior. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Then she approached and knelt down right in front of him, in the posture of someone who is going to ask a superior for something]

Support Reference: Symbolic Action

ULT **On me myself, my master, {be} the iniquity**
UST Sir, I accept the blame for the way we have mistreated you
(בִּי־אֲנִ֥י אֲדֹנִ֖י הֶעָוֹ֑ן)

In the original, Abigain adds the pronoun "me," the meaning of which is already included in the implied verb represented as **be**. This adds emphasis to what she is saying. If your language uses explicit pronouns for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **myself**. Alternate translation: [on me personally, my master, be the iniquity]

ULT **On me myself, my master, {be} the iniquity**
UST Sir, I accept the blame for the way we have mistreated you
(בִּי־אֲנִ֥י אֲדֹנִ֖י הֶעָוֹ֑ן)

Abigail is speaking as if **iniquity** were something that could physically be **On** her. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [My master, hold me personally responsible for this wrongdoing]

Support Reference: Metaphor

ULT **On me myself, my master, {be} the iniquity**
UST Sir, I accept the blame for the way we have mistreated you
(בִּי־אֲנִי אֲדֹנִי הֶעָוֹן)

Abigail is addressing David in the third person as **my master** to show respect. If it would be helpful in your language, you could translate this in a humble form in the second person. Alternate translation: [You, my master, may consider me personally responsible for this wrongdoing]

Support Reference: First, Second or Third Person

ULT **Now please let your maidservant speak in your ears, and hear the words of your maidservant**
UST But now please let me explain, and listen carefully to what I have to say to you
(וְתִדַּבֶּר־נָא אֲמָתְךָ בְּאָזְנֶיךָ וּשְׁמַע אֵת דִּבְרֵי אֲמָתֶךָ)

These two phrases mean basically the same thing. Abigail is repeating the idea for emphasis. If it would be clearer in your language, you could combine them. Alternate translation: [Now please listen carefully to what I have to say]

Support Reference: Parallelism

ULT **your maidservant … the words of your maidservant**
UST me … to what I have to say to you
(אֲמָתְךָ & אֵת דִּבְרֵי אֲמָתֶךָ)

Abigail is speaking about herself humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me … my words]

Support Reference: First, Second or Third Person

ULT **in your ears**
UST But now … let … explain
(בְּאָזְנֶיךָ)

Abigail is using one part of David, his **ears**, to mean all of him in the act of listening. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to you]

Support Reference: Synecdoche

> ULT **the words of your maidservant**
> UST to what I have to say to you
> (אֶת דִּבְרֵי אֲמָתֶךָ)

Abigail is using the term **words** to represent the message she wants to communicate by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [what your maidservant has to say]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my master	Sir
{be} the iniquity	the blame for the way we have mistreated you
please	please
your maidservant	me
your maidservant	I

1 Samuel 25:25

ULT	UST
May my master please not set his heart to this man of wickedness, upon Nabal, for as {is} his name, so {is} he. Nabal {is} his name, and foolishness {is} with him. But I, your maidservant, did not see the young men of my master, whom you sent.	*Please do not pay any attention to how this bad man Nabal has insulted you. His name suits him perfectly. His name means 'fool,' and he surely is foolish. Now I did not see the messengers you sent to him. {If I had, I would certainly have given them plenty of food from our feast.}*

ULT **May my master please not set his heart … the young men of my master**
UST Please do not pay any attention … the messengers
(אַל־נָ֣א יָשֵׂ֤ם אֲדֹנִי֙ ׀ אֶת־לִבּ֔וֹ & אֶת־נַעֲרֵ֖י אֲדֹנִֽי)

Abigail is addressing David respectfully in the third person. (She continues to address him that way, and to speak of herself humbly in the third person, through verse 31.) If it would be helpful in your language, you could translate this in the first person. Alternate translation: [May you, my master, please not set your heart … your young men]

Support Reference: First, Second or Third Person

ULT **May … not set his heart to this man of wickedness, upon Nabal**
UST do not pay any attention to how this bad man Nabal has insulted you
(אַל & יָשֵׂ֤ם & אֶת־לִבּ֔וֹ אֶל־אִישׁ֙ הַבְּלִיַּ֣עַל הַזֶּ֔ה עַל־נָבָ֖ל)

Abigail is using a common expression of her culture that means not to be concerned about someone. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar expression in 9:20. Alternate translation: [May … not be concerned about this man of wickedness, about Nabal]

Support Reference: Idiom

ULT **man of wickedness**
UST bad man
(אִישׁ֙ הַבְּלִיַּ֣עַל)

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

Support Reference: Abstract Nouns

ULT **for**
UST suits … perfectly
(כִּי)

Here the word **for** introduces not a reason but an explanation. Alternate translation: [after all]

Support Reference: Connecting Words and Phrases

ULT **Nabal {is} his name, and foolishness {is} with him**
UST His name means ‘fool,’ and he surely is foolish
(נָבָל שְׁמוֹ וְנַבָלָה עִמּוֹ)

The word **Nabal** means “fool.” In this culture, that term indicated a disregard for moral and religious obligations, including the obligation to share hospitality. (This was probably not his birth name, but a name he was given later, reflecting his character, as was common in this culture.) If it would be helpful to your readers, you could explain this in your translation. Alternate translation: [His name means “fool,” and he acts just like a fool]

Support Reference: How to Translate Names

ULT **and foolishness {is} with him**
UST and he surely is foolish
(וְנַבָלָה עִמּוֹ)

Abigail is speaking of **foolishness** as if it were a person who could be **with** someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he does foolish things]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my master	do … pay any attention
please	Please
wickedness	bad
and foolishness	and … foolish
your maidservant	Now I
my master	the messengers

1 Samuel 25:26

ULT	UST
And now, my master, the life of Yahweh, and the life of your soul, {it is} Yahweh who has restrained you from entering into bloodshed and your hand saving for yourself. And now, may your enemies and the ones seeking harm against my master be like Nabal.	*Please listen to me, sir. I swear by Yahweh and I swear by your own life that Yahweh {has allowed me to meet you here on the road in order to} prevent you from killing many people yourself instead of relying on Yahweh to protect you. I hope that anyone who is trying to hurt you becomes someone that no one should pay any attention to, just like Nabal.*

ULT **the life of Yahweh, and the life of your soul**
UST I swear by Yahweh and I swear by your own life
(חַי־יְהוָה וְחֵי־נַפְשְׁךָ)

Following the custom of her culture, Abigail is swearing an oath by guaranteeing it by two things that she holds sacred. Use a natural way in your language to express an oath. Alternate translation: [I swear by Yahweh, and I swear by the life of your soul]

Support Reference: Oath Formulas

ULT **and the life of your soul**
UST and I swear by your own life
(וְחֵי־נַפְשְׁךָ)

Abigail is using one part of David, his **soul**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and your own life]

Support Reference: Synecdoche

ULT **{it is} Yahweh who has restrained you**
UST that Yahweh {has allowed me to meet you here on the road in order to} prevent you
(אֲשֶׁר מְנָעֲךָ יְהוָה)

By this statement, Abigail means that Yahweh has arranged for them to meet at this moment to prevent bloodshed. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [by having us meet in this way, it is Yahweh who has restrained you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **who has restrained you**
UST that … {has allowed me to meet you here on the road in order to} prevent you
(אֲשֶׁר מְנָעֲךָ)

Abigail is using the past tense to describe something that she believes is happening in the present. She is doing that in order to express her confidence that the event is surely happening. If it would be clearer in your language, you could use the present tense. Alternate translation: [who is now restraining you] or [who is now using me to restrain you]

Support Reference: Irregular Use of Tenses

ULT **from entering into bloodshed and your hand saving for yourself**
UST from killing many people yourself instead of relying on Yahweh to protect you
(מִבּוֹא בְדָמִים וְהוֹשַׁע יָדְךָ לָךְ)

Abigail is describing one event before describing another event that would have preceded it. In your translation, you may wish to relate these events in the order in which they would have happened. Alternate translation: [from your hand saving for yourself and entering into bloodshed]

Support Reference: Order of Events

ULT **from entering into bloodshed and your hand saving for yourself**
UST from killing many people yourself instead of relying on Yahweh to protect you
(מִבּוֹא בְדָמִים וְהוֹשַׁע יָדְךָ לָךְ)

Abigail is using one part of David, his **hand**, to mean all of him in the act of taking revenge for himself. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [from taking matters into your own hands and entering into bloodshed] or [from taking revenge personally on an enemy by entering into bloodshed]

Support Reference: Synecdoche

ULT **from entering into bloodshed**
UST from killing many people
(מִבּוֹא בְדָמִים)

Abigail is speaking of **bloodshed** as if it were a place that someone could enter. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [from shedding much blood]

Support Reference: Metaphor

ULT **from entering into bloodshed**
UST from killing many people
(מִבּוֹא בְדָמִים)

Abigail is using the term **bloodshed** to represent killing people, since blood is shed when people are killed. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from killing many people]

Support Reference: Metonymy

ULT **your enemies and the ones seeking harm against my master**
UST anyone who is trying to hurt you
(אֹיְבֶיךָ וְהַמְבַקְשִׁים אֶל־אֲדֹנִי רָעָה)

The terms **enemies** and **ones seeking harm** mean similar things. Abigail is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [all those who hostilely seek to harm you, my master]

Support Reference: Doublet

ULT **like Nabal**
UST someone that no one should pay any attention to, just like Nabal
(כִּנָבָל)

By saying she wants David's enemies to be **like Nabal**, Abigail means she wants them to become as insignificant and contemptible as he is. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [also too insignificant to be considered] or [equally contemptible]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my master	sir
Yahweh	I swear by Yahweh
your soul	and I swear by your own life
{it is} Yahweh	Yahweh
into bloodshed	from killing many people
and … saving	yourself instead of relying on Yahweh to protect you
your enemies	anyone
and the ones seeking	who is trying
harm	to hurt

ULT	UST
my master	you

1 Samuel 25:27

ULT	UST
And now, may this blessing that your maidservant has caused to come to my master be given to the young men going about at the feet of my master.	*{You have received} the food that I sent on ahead of me. It is a present for you and for the men who are with you.*

ULT **may this blessing that your maidservant has caused to come to my master be given**
UST {You have received} the food that I sent on ahead of me. It is a present for
(הַבְּרָכָה הַזֹּאת אֲשֶׁר־הֵבִיא שִׁפְחָתְךָ לַאדֹנִי וְנִתְּנָה)

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 you, my master, give this blessing that I, your maidservant, have caused to come]

Support Reference: Active or Passive

ULT **blessing**
UST {You have received} the food
(הַבְּרָכָה)

Abigail is using the term **blessing** to represent a gift that she hopes will be beneficial to David and his men. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [gift]

Support Reference: Metonymy

ULT **your maidservant**
UST I
(שִׁפְחָתְךָ)

Here Abigail describes herself as a **maidservant**, using a different term than the one she had been using, which the ULT translates as “female servant.” This term refers to a lower-ranking member of the household. If your language and culture have different terms for female servants of different rank, use the term for a female servant of lower rank here.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **going about at the feet of my master**
> UST who are with you
> (הַמִּתְהַלְּכִים בְּרַגְלֵי אֲדֹנִי)

Abigail is using the expression **at the feet** to represent under David's command, since followers walk behind their leader. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who follow you] or [whom you command]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blessing	{You have received} the food
your maidservant	I
to my master	ahead of me
my master	you

1 Samuel 25:28

ULT	UST
Please lift off the transgression of your maidservant. For making, Yahweh will make for my master an established house, because my master is fighting the battles of Yahweh. And evil will not be found in you from your days.	*So please forgive this offense, for which I consider myself responsible. Because you have been fighting against Yahweh's enemies, he will certainly make you king of Israel and then allow many of your descendants to become king after you. So please do not do anything terrible that you will regret for as long as you live.*

ULT **lift off the transgression of**
UST So … forgive this offense
(שָׂא & לְפֶשַׁע)

Abigail is speaking of **transgression** as if it were an object that someone could **lift off** another person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [forgive the transgression of]

Support Reference: Metaphor

ULT **For**
(כִּי)

Here the word **For** introduces a reason why David should forgive Abigail. Alternate translation: [You should do this because]

Support Reference: Connecting Words and Phrases

ULT **For making, Yahweh will make for my master an established house, because my master is fighting the battles of Yahweh**
UST Because you have been fighting against Yahweh's enemies, he will certainly make you king of Israel and then allow many of your descendants to become king after you
(כִּי עָשֹׂה־יַעֲשֶׂה יְהוָה לַאדֹנִי בַּיִת נֶאֱמָן כִּי־מִלְחֲמוֹת יְהוָה אֲדֹנִי נִלָּחֶם)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since you, my master, are fighting the battles of Yahweh, making, Yahweh will make for you, my master, an established house]

Support Reference: Connect — Reason-and-Result Relationship

ULT **making, Yahweh will make for my master an established house**
UST he will certainly make you king of Israel and then allow many of your descendants to become king after you
(עָשֹׂה־יַעֲשֶׂה יְהוָה לַאדֹנִי בַּיִת נֶאֱמָן)

Abigail is repeating forms of the verb “make” 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 intensification. Alternate translation: [Yahweh will surely make for you, my master, an established house]

Support Reference: Reduplication

ULT **making, Yahweh will make for my master an established house**
UST he will certainly make you king of Israel and then allow many of your descendants to become king after you
(עָשֹׂה־יַעֲשֶׂה יְהוָה לַאדֹנִי בַּיִת נֶאֱמָן)

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: [Yahweh will surely establish a house for you, my master]

Support Reference: Active or Passive

ULT **an established house**
UST king of Israel and then allow many of your descendants to become king after you
(בַּיִת נֶאֱמָן)

Abigail is speaking of David’s royal dynasty as if it were a **house** that would stand firmly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [an enduring royal dynasty]

Support Reference: Metaphor

ULT **And evil will not be found in you**
UST So please do not do anything terrible that you will regret
(וְרָעָה לֹא־תִמָּצֵא בָךְ)

Abigail is using a common expression of her culture. When she says that evil will not be **found**, she means that it will not be able to be found because it will not be there. See how you translated the similar expression in 9:8. Alternate translation: [And there will be no evil in you]

Support Reference: Idiom

ULT **And evil will not be found in you**
UST So please do not do anything terrible that you will regret
(וְרָעָה לֹא־תִמָּצֵא בָךְ)

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 you will not be guilty of having done something very wrong]

Support Reference: Abstract Nouns

ULT **from your days**
UST for as long as you live
(מִיָּמֶיךָ)

Abigail is using the term **days** to represent a specific time, the lifetime of David, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for your whole lifetime]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Please	please
the transgression of	this offense
your maidservant	for which I consider myself responsible
Yahweh	he
for my master	you
established	king of Israel and then allow many of your descendants to become king after you
an … house	king of Israel and then allow many of your descendants to become king after you
my master	you
Yahweh	Yahweh’s
And evil	anything terrible
from your days	for as long as you live

1 Samuel 25:29

ULT	UST
If a man arises to pursue you and to seek your life, then the life of my master will be bound in the bundle of the living by Yahweh your God. But the life of your enemies, he will sling it away in the midst of the pocket of a sling.	*Even if someone searches for you to try to kill you, Yahweh your God will make sure that you stay alive, as if he had wrapped you up securely for protection. He will make your enemies die instead. They will die as swiftly as a stone flies that someone hurls from a sling.*

ULT **If a man arises to pursue you and to seek your life, then the life of my master will be bound in the bundle of the living by Yahweh your God**
UST Even if someone searches for you to try to kill you, Yahweh your God will make sure that you stay alive, as if he had wrapped you up securely for protection
(וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה֙ נֶ֣פֶשׁ אֲדֹנִ֔י צְרוּרָ֕ה ׀ בִּצְר֖וֹר הַחַיִּ֑ים אֵ֚ת יְהוָ֣ה אֱלֹהֶ֔יךָ)

Abigail is speaking as if this were a hypothetical possibility, but she means that it is actually true. She knows that Saul has been pursuing David and seeking to kill him. 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: [Even though a man has arisen to pursue you and to seek your life, the life of my master will nevertheless be bound in the bundle of the living by Yahweh your God]

Support Reference: Connect — Factual Conditions

ULT **If a man arises**
UST Even if someone searches for you
(וַיָּקָם אָדָם)

See how you translated the similar expression in 1:9. Alternate translation: [If a man takes action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to pursue you and to seek your life**
UST Even if … searches for you to try to kill you
(לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ)

This expression conveys a single idea by using two phrases connected with **and**. The phrase **seek your life** tells for what reason the man would **pursue**. Alternate translation: [in deadly pursuit of you]

Support Reference: Hendiadys

ULT **then the life of my master will be bound in the bundle of the living by Yahweh your God**

UST Yahweh your God will make sure that you stay alive, as if he had wrapped you up securely for protection

(וְהָיְתָה֙ נֶ֣פֶשׁ אֲדֹנִ֔י צְרוּרָ֕ה ׀ בִּצְר֖וֹר הַחַיִּ֑ים אֵ֚ת יְהוָ֣ה אֱלֹהֶ֔יךָ)

Abigail is speaking of Yahweh protecting David as if he would tie up David's life securely in a **bundle** with other people whose lives he was preserving. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [then Yahweh your God will ensure that you, my master, remain among those who are alive]

Support Reference: Metaphor

ULT **he will sling it away in the midst of the pocket of a sling**

UST They will die as swiftly as a stone flies that someone hurls from a sling

(יְקַלְּעֶ֔נָּה בְּת֖וֹךְ כַּף הַקָּלַֽע)

Abigail is speaking of Yahweh destroying David's enemies as if he would use a sling to throw away their lives. The point of comparison is that Yahweh will do this suddenly and powerfully, the way a stone comes out of a sling. (Abigail seems to be making an allusion to the way David was able to kill Goliath with a stone from a sling, reminding him of Yahweh's protection at that time.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [he will end it suddenly and powerfully]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and to seek	to try
my master	you
bound	as if he had wrapped you up securely for protection
Yahweh	Yahweh
your God	your God
your enemies	your enemies

1 Samuel 25:30

ULT	UST
And it will happen, when Yahweh has done for my master according to all of the good that he has spoken concerning you and has appointed you for a ruler over Israel,	*Yahweh has promised to do good things for you, and he will do all those things for you. He will cause you to become the ruler of the Israelite people. When that happens,*

ULT **the good**
UST to do good things
(אֶת־הַטּוֹבָה)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	he
for my master	for you
the good	to do good things
and has appointed you	He will cause you to become
for a ruler	the ruler
Israel	the Israelite people

1 Samuel 25:31

ULT	UST
then this will not be an obstacle for you or a stumbling block of heart for my master, or for the pouring out of blood without cause, or for my master saving himself. And Yahweh will do good for my master, and you will remember your maidservant."	*you will not feel great guilt and grief. You will not have killed many innocent people yourself instead of relying on Yahweh to protect you. When Yahweh does the good things he has promised to do for you, then you will remember what I told you today {and you will be glad that you did what I said}."*

ULT **then this will not be an obstacle for you or a stumbling block of heart for my master, or for the pouring out of blood without cause, or for my master saving himself**
UST you will not feel great guilt and grief. You will not have killed many innocent people yourself instead of relying on Yahweh to protect you
(וְלֹא תִהְיֶה זֹּאת ׀ לְךָ֣ לְפוּקָ֗ה וּלְמִכְשׁ֛וֹל לֵ֥ב לַאדֹנִ֖י וְלִשְׁפְּךְ־דָּ֣ם חִנָּ֑ם וּלְהוֹשִׁ֤יעַ אֲדֹנִי֙ 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: [then, because you, my master, will not have tried to save yourself by pouring out blood without cause, this will not be an obstacle for you or a stumbling block of heart for you, my master]

Support Reference: Connect — Reason-and-Result Relationship

ULT **an obstacle for you or a stumbling block of heart for my master**
UST you … great guilt and grief
(לְךָ֣ לְפוּקָ֗ה וּלְמִכְשׁ֛וֹל לֵ֥ב לַאדֹנִ֖י)

The terms **obstacle** and **stumbling block of heart** mean similar things. Abigail is using them together to emphasize how serious this would be. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [anything that will make your heart trip and fall, my master]

Support Reference: Doublet

ULT **an obstacle for you or a stumbling block of heart for my master**
UST you … great guilt and grief
(לְךָ֨ לְפוּקָ֜ה וּלְמִכְשׁ֣וֹל לֵ֗ב לַאדֹנִי֙)

Abigail is speaking of future regret as if it were something physical that could make a person stumble and fall and of David's **heart** as if it were such a person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a source of deep grief for you, my master]

Support Reference: Metaphor

ULT **or for the pouring out of blood without cause**
UST You will not have killed many innocent people
(וְלִשְׁפָךְ־דָּ֣ם חִנָּ֔ם)

Abigail is using the expression **pouring out of blood** to represent killing, since blood pours out of people when they are killed violently. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [because you would have killed many people without cause]

Support Reference: Metonymy

ULT **and you will remember your maidservant**
UST then you will remember what I told you today {and you will be glad that you did what I said}
(וְזָכַרְתָּ֖ אֶת־אֲמָתֶֽךָ׃)

Abigail is using herself to represent the advice she has given. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and you will remember the good advice that I, your maidservant, have given you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
or a stumbling block of	and grief
for my master	you
my master	yourself instead of relying on Yahweh to protect you
or for … saving	yourself instead of relying on Yahweh to protect you
Yahweh	Yahweh
And … will do good	When … does the good things he has promised
for my master	to do for you

ULT	UST
your maidservant	what I told you today {and you will be glad that you did what I said}

1 Samuel 25:32

ULT	UST
And David said to Abigail, "May Yahweh, the God of Israel, be blessed, who sent you this day to meet me.	*David replied to Abigail, "I thank Yahweh, the God whom we Israelites worship, for sending you to speak with me today.*

ULT **May Yahweh, the God of Israel, be blessed, who sent you**
UST I thank Yahweh, the God whom we Israelites worship, for sending you
(בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שְׁלָחֲךָ)

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: [I bless Yahweh, the God of Israel, for sending you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Yahweh	Yahweh
the God of	the God whom … worship
Israel	we Israelites
May … be blessed	I thank
day	today

1 Samuel 25:33

ULT	UST
And blessed be your discernment, and blessed be {you} who have kept me this day from entering into bloodshed and my hand saving for myself!	*I thank him for your wisdom, and I thank him that you kept me today from killing many people myself instead of relying on Yahweh to protect me.*

ULT **And blessed be your discernment, and blessed be {you} who**
UST I thank him for your wisdom, and I thank him that you
(וּבָרוּךְ טַעְמֵךְ וּבְרוּכָה אֲשֶׁר)

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 I bless your discernment, and I bless you]

Support Reference: Active or Passive

ULT **And blessed be your discernment, and blessed be {you} who**
UST I thank him for your wisdom, and I thank him that you
(וּבָרוּךְ טַעְמֵךְ וּבְרוּכָה אֲשֶׁר)

If your language does not use an abstract noun for the idea of **discernment**, you could express the same idea in another way. Alternate translation: [And I bless you for being so discerning]

Support Reference: Abstract Nouns

ULT **from entering into bloodshed and my hand saving for myself**
UST from killing many people myself instead of relying on Yahweh to protect me
(מִבּוֹא בְדָמִים וְהוֹשַׁע יָדִי לִי)

David is using one part of himself, his **hand**, to mean all of him in the act of potentially taking revenge. See how you translated the similar expression in 25:26. Alternate translation: [from taking matters into my own hands and entering into bloodshed] or [from taking revenge personally on an enemy by entering into bloodshed]

Support Reference: Synecdoche

> **ULT from entering into bloodshed**
> **UST** from killing many people
> (מִבּוֹא בְדָמִּים)

David is speaking of killing as if it were a place that someone could enter. See how you translated the similar expression in 25:26. Alternate translation: [from shedding much blood] or [from killing many people]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And blessed be	I thank him for
your discernment	your wisdom
and blessed be	and I thank him
day	today
into bloodshed	from killing many people
and … saving	myself instead of relying on Yahweh to protect me

1 Samuel 25:34

ULT	UST
For indeed, the life of Yahweh, the God of Israel, who has retrained me from harming you, that lest you had hurried and come to meet me, that if one pissing against the wall had been left to Nabal until the light of the morning!"	*I will swear something to you by Yahweh, the God whom we Israelites worship, who has prevented me from hurting you. If you had not come so quickly to speak with me, not a single male in your household would have still been alive by dawn tomorrow."*

ULT **the life of Yahweh, the God of Israel**
UST I will swear something to you by Yahweh, the God whom we Israelites worship
(חַי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל)

Following the custom of his culture, David is swearing an oath by guaranteeing it by something he holds sacred. Use a natural way in your language to express an oath. Alternate translation: [I swear by Yahweh, the God of Israel]

Support Reference: Oath Formulas

ULT **from harming you**
UST from hurting you
(מֵהָרַע אֹתָךְ)

By **harming**, David means causing Abigail great loss and sorrow by killing her husband and the men of her household. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [from causing you great loss and sorrow]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you had hurried and come**
UST you had … come so quickly
(מַהַרְתְּ ותבאתי)

This expression conveys a single idea by using two words connected with **and**. The word **hurried** tells in what way Abigail **came**. Alternate translation: [you had hurriedly come]

Support Reference: Hendiadys

ULT **that if one pissing against the wall had been left to Nabal until the light of the morning**
UST not a single male in your household would have still been alive by dawn tomorrow
(כִּי אִם־נוֹתַר לְנָבָל עַד־אוֹר הַבֹּקֶר מַשְׁתִּין בְּקִיר)

David is referring to the oath he made in verse 22. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: [that I would have kept my oath not to leave to Nabal until the light of the morning one pissing against the wall]

Support Reference: Oath Formulas

ULT **if one pissing against the wall had been left to Nabal**
UST not a single male in your household would have still been alive
(אִם־נוֹתַר לְנָבָל & מַשְׁתִּין בְּקִיר)

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: [I would not have left to Nabal one pissing against the wall]

Support Reference: Active or Passive

ULT **one pissing against the wall**
UST a single male
(מַשְׁתִּין בְּקִיר)

David is using this expression to represent any male person. See how you translated the same expression in 25:22. Alternate translation: [even one male person]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	I will swear something to you by Yahweh
the God of	the God
Israel	whom we Israelites worship
from harming	from hurting

1 Samuel 25:35

ULT	UST
And David took from her hand what she had brought to him. And he said to her, "Go up to your house in peace. See, I have listened to your voice, and I have lifted up your face."	*Then David accepted the gifts that Abigail had brought to him. He told her, "You may return home and not fear that we will attack you. I surely agree with what you told me, so I will do what you have asked."*

ULT **from her hand**
UST accepted
(מִיָּדָהּ)

The author is using one part of Abigail, her **hand**, to mean all of her in the act of giving. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from her]

Support Reference: Synecdoche

ULT **in peace**
UST and not fear that we will attack you
(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: [peacefully] or [fearing no harm]

Support Reference: Abstract Nouns

ULT **See**
UST surely
(רְאִי)

David is using **See** in the same way that people in this culture often used the comparable term "Behold," to call attention to what he is about to say. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Let me assure you]

Support Reference: Metaphor

ULT **I have listened to your voice**
UST I … agree with what you told me
(שָׁמַעְתִּי בְקוֹלֵךְ)

David is using the term **voice** to represent what Abigail has said by using her voice. See how you translated the similar expression in 2:25. Alternate translation: [I have agreed to do what you have said]

Support Reference: Metonymy

ULT **and I have lifted up your face**
UST so I will do what you have asked
(וְאֶשָּׂא פָּנֶיךְ)

David is using the expression **lifted up your face** to represent he has granted Abigail's request. In this culture, a supplicant would look down at the ground in front of a superior, and the superior would reach down and lift up the person's face if he were going to grant the request. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [so I have granted your request]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	Then David
to your house	home
in peace	and not fear that we will attack you

1 Samuel 25:36

ULT	UST
And Abigail came to Nabal, and behold, a feast {was} to him in his house like the feast of a king. And the heart of Nabal was good within him, and he {was} drunk to abundance. So she did not declare to him a thing small or great until the light of the morning.	*When Abigail returned home to Nabal, she found that he was having a big celebration such as kings have. He was feeling very happy, and he had gotten very drunk. So Abigail did not say anything at all to him that night {about her meeting with David}.*

ULT **like the feast of a king**
UST such as kings have
(כְּמִשְׁתֵּה הַמֶּלֶךְ)

The point of this comparison is that just as a king would serve an abundance of fine food and drink at a feast, so Nabal had prepared a very lavish celebration. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like the lavish feast that a king would prepare]

Support Reference: Simile

ULT **And the heart of Nabal was good within him**
UST He was feeling very happy
(וְלֵב נָבָל טוֹב עָלָיו)

Here the **heart** represents a person's feelings and mood. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And Nabal was in a very happy mood]

Support Reference: Metaphor

ULT **a thing small or great**
UST anything at all … about her meeting with David
(דָּבָר קָטֹן וְגָדוֹל)

The author is speaking of two extremes, **small** and **great**, in order to mean such things and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [anything at all]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a feast	a big celebration
in his house	home

ULT	UST
like the feast of	such as … have
a king	kings
was good	very happy
{was} drunk	had gotten … drunk
she did … declare	So Abigail did … say

1 Samuel 25:37

ULT	UST
And it happened in the morning, when the wine had gone out from Nabal, that his wife declared to him these things. And his heart died in the midst of him, and he became a stone.	*The next morning, when Nabal was no longer drunk, his wife told him how David and his men had been just about to kill him and all the other men in the household. He became so distressed that he had a stroke and could no longer move.*

ULT **And it happened**
UST The next morning
(וַיְהִ֗י)

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

Support Reference: Introduction of a New Event

ULT **when the wine had gone out from Nabal**
UST when Nabal was no longer drunk
(בְּצֵ֣את הַיַּ֤יִן מִנָּבָל֙)

The author is using **wine** to represent its intoxicating effects. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [when Nabal was no longer feeling the effects of the wine]

Support Reference: Metonymy

ULT **And his heart died in the midst of him**
UST He became so distressed that he had a stroke
(וַיָּ֥מָת לִבּ֖וֹ בְּקִרְבּ֑וֹ)

Since Nabal lived for another ten days, as the next verse indicates, the author is probably not using the term **heart** to mean the organ that pumped Nabal's blood. Instead, as in the previous verse, the term probably describes his feelings. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [And he lost all heart] or [And he became terribly upset]

Support Reference: Metaphor

> ULT **and he became a stone**
> UST and could no longer move
> (וַיְהִי הוּא לְאָבֶן)

The author is speaking of Nabal as if he had turned into a **stone**. He means that Nabal became completely unresponsive, apparently from a stroke. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and he could no longer move]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wine	was … drunk
that … declared	told
a stone	could no longer move

1 Samuel 25:38

ULT	UST
And it was about ten days, and Yahweh struck Nabal and he died.	*About ten days later Yahweh caused something further to happen to Nabal so that he died.*

ULT and Yahweh struck Nabal and he died

UST Yahweh caused something further to happen to Nabal so that he died

(וַיִּגֹּף יְהוָה אֶת־נָבָל וַיָּמֹת)

When the author says that **Yahweh struck Nabal**, this probably indicates that Nabal had another medical event such as a second stroke. However, the author is saying that Yahweh caused this so that Nabal would die. Since it is not clear exactly what happened in medical terms, you may wish to state this generally in your translation. Alternate translation: [Yahweh caused Nabal to die]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
Yahweh	Yahweh

1 Samuel 25:39

ULT	UST
And David heard that Nabal had died, and he said, "Blessed be Yahweh, who has conducted the case of my reproach from the hand of Nabal and has withheld his servant from evil. And Yahweh has returned the evil of Nabal on his head." And David sent and spoke with Abigail, to take her for himself for a wife.	*When David heard that Nabal had died, he said, "I praise Yahweh! Nabal insulted me, but Yahweh has shown that I was right. He has prevented me from doing anything wrong, and he has punished Nabal for the wrong that he did to me." Then David sent messengers to Abigail to ask her if she would become his wife.*

ULT Blessed be Yahweh
UST I praise Yahweh
(בָּרוּךְ יְהוָה)

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 how you translated the similar expression in 25:32. Alternate translation: [I bless Yahweh]

Support Reference: Active or Passive

ULT who has conducted the case of my reproach from the hand of Nabal
UST Nabal insulted me, but Yahweh has shown that I was right … has … Nabal
(אֲשֶׁר רָב֨ אֶת־רִ֜יב חֶרְפָּתִ֗י מִיַּד֙ & נָבָ֔ל)

David is using a construction in which a verb and its object come from the same root to emphasize how completely Yahweh has defended him. See how you translated the similar expression "conduct my case" in 24:15. Alternate translation: [who has defended me after my reproach from the hand of Nabal]

Support Reference: Poetry

ULT my reproach from the hand of Nabal
UST Nabal insulted me … has … Nabal
(חֶרְפָּתִ֗י מִיַּד֙ & נָבָ֔ל)

David is using one part of Nabal, his **hand**, to mean all of him in the act of insulting David by refusing his request. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Nabal insulting me by refusing to give me anything]

Support Reference: Synecdoche

ULT **his servant**
UST me
(עַבְדּוֹ)

David is speaking about himself in relation to Yahweh humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, his servant]

Support Reference: First, Second or Third Person

ULT **And Yahweh has returned the evil of Nabal on his head**
UST Nabal … and he … punished … for the wrong that he did to me
(נָבָל & וְאֵת רָעַת & הֵשִׁיב יְהוָה בְּרֹאשׁוֹ)

David is speaking of Nabal's **evil** as if it were an object that Yahweh could have brought back to him and placed on his **head**. He means that Yahweh has caused the consequences of those actions to affect him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And because Nabal did something bad to me, Yahweh made something bad happen to him]

Support Reference: Metaphor

ULT **And David sent and spoke**
UST Then David sent messengers … to ask her
(וַיִּשְׁלַח דָּוִד וַיְדַבֵּר)

The author means that David **sent** messengers to Abigail, and they **spoke** on his behalf. Alternate translation: [And David sent people to speak]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Blessed be	I praise
Yahweh	Yahweh
my reproach	insulted me
his servant	me
from evil	from doing anything wrong
Yahweh	he
the evil of	for the wrong that he did to me
David	David

1 Samuel 25:40

ULT	UST
And the servants of David came to Abigail at Carmel, and they spoke to her, saying, "David has sent us to you to take you to him for a wife."	*David's servants went to Abigail at Carmel and told her, "David sent us to bring you to him so that you could become his wife."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	servants
David	David's
at Carmel	at Carmel
David	David

1 Samuel 25:41

ULT	UST
And she arose and bowed down, nostrils to the ground, and she said, "Behold your female servant, for a maidservant for washing the feet of the servants of my master."	*Abigail got up from where she was sitting and bowed down with her face touching the ground. Then she told the messengers to tell David for her, "I will gladly serve you as your wife. I will do any task you require, even washing the feet of your servants as a slave would do."*

ULT **and bowed down, nostrils to the ground**
UST and bowed down with her face touching the ground
(וַתִּשְׁתַּחוּ אַפַּיִם אָרְצָה)

This was a symbolic action by which Abigail was showing great honor to David. See how you translated similar expressions in 20:41 and 24:8. Alternate translation: [and knelt down and pressed her face to the ground to show great honor to David]

Support Reference: Symbolic Action

ULT **Behold your female servant**
UST for her, "I
(הִנֵּה אֲמָתְךָ)

Abigail is speaking about herself humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [Behold me, your maidservant]

Support Reference: First, Second or Third Person

ULT **Behold your female servant**
UST for her, "I
(הִנֵּה אֲמָתְךָ)

Abigail is responding to David's marriage proposal with the courteous expression that people in this culture used to tell a superior that they had heard a summons and were ready and willing to obey. See how you translated this expression in 3:4. Alternate translation: [I am at your service]

Support Reference: Politeness

ULT **your female servant**
UST I
(אֲמָתְךָ)

The word **your** is singular here because Abigail is addressing David through his messengers. So use the singular form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **for a maidservant for washing the feet of the servants of my master**
UST will gladly serve you as your wife. I will do any task you require, even washing the feet of your servants as a slave would do
(לְשִׁפְחָה לִרְחֹץ רַגְלֵי עַבְדֵי אֲדֹנִי)

Abigail is making an overstatement for emphasis. She means that she is willing to serve David in any way, even in the most humble tasks. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [I am willing to serve you in any task, no matter how humble]

Support Reference: Hyperbole

ULT **for a maidservant**
UST will gladly serve you as your wife. I will do any task you require … as a slave would do
(לְשִׁפְחָה)

Abigail is using the same term for a female servant of lower status that she used in 25:14. See how you translated the term there.

Support Reference: Assumed Knowledge and Implicit Information

ULT **my master**
UST your
(אֲדֹנִי)

Abigail is speaking about David respectfully in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [you, my master]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and bowed down	and bowed down
to the ground	touching the ground
your female servant	I
for a maidservant	

ULT	UST
	will gladly serve you as your wife. I will do any task you require … as a slave would do
the servants of	of … servants
my master	your

1 Samuel 25:42

ULT	UST
And Abigail hurried and arose and rode on a donkey, and her five young women were going at her feet. And she went after the messengers of David, and she became to him a wife.	*Abigail quickly got on her donkey and went with David's messengers. Five of her female servants went with her. When she arrived where David was, he married her.*

ULT **And Abigail hurried and arose**
UST Abigail quickly got
(וַתְּמַהֵּר וַתָּקָם אֲבִיגַיִל)

By saying that Abigail **arose**, the author means that she took action in response to David's proposal. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Abigail hurried and took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And Abigail hurried and arose**
UST Abigail quickly got
(וַתְּמַהֵּר וַתָּקָם אֲבִיגַיִל)

This expression conveys a single idea by using two words connected with **and**. The word **hurried** tells in what way Abigail **arose** (took action). Alternate translation: [And Abigail hurriedly took action]

Support Reference: Hendiadys

ULT **were going at her feet**
UST went with her
(הַהֹלְכוֹת לְרַגְלָהּ)

The author is using the expression **at her feet** to represent that Abigail's young women walked behind her. (Even though Abigail was riding a donkey, the author is speaking as if she was walking on her **feet**.) See how you translated the similar expression in 25:27. Alternate translation: [followed her]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a donkey	her donkey
her … young women	her female servants
the messengers of	messengers

ULT	UST
David	David’s

1 Samuel 25:43

ULT	UST
And David took Ahinoam from Jezreel, and the two of them also became wives for him.	*David also married Ahinoam, a woman from the city of Jezreel {near Carmel}. So both Abigail and Ahinoam were now also David's wives.*

ULT And David took Ahinoam from Jezreel

UST David also married Ahinoam, a woman from the city of Jezreel {near Carmel}

(וְאֶת־אֲחִינֹעַם לָקַח דָּוִד מִיִּזְרְעֶאל)

This could mean either: (1) that around this time, David also married a woman named Ahinoam who came from Jezreel. The ULT reflects this understanding. Alternate translation: [And David married Ahinoam from Jezreel]; (2) that David had already married Ahinoam at some previous time. Some interpreters believe that this is the case because Ahinoam is named first in the list of David's sons and their mothers in 2 Samuel 3:2. (However, other interpreters believe that is because she bore David his first son, not necessarily because he married her first.) Alternate translation: [And David had married Ahinoam from Jezreel]

Support Reference: Assumed Knowledge and Implicit Information

ULT and the two of them also became wives for him

UST So both Abigail and Ahinoam were now also David's wives

(וַתִּהְיֶיןָ גַּם־שְׁתֵּיהֶן לוֹ לְנָשִׁים)

The word **also** indicates "in addition to Michal," whom the author discusses in the next verse. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the two of them became wives for him in addition to Michal]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
from Jezreel	a woman from the city of Jezreel {near Carmel}

1 Samuel 25:44

ULT	UST
But Saul had given his daughter Michal, the wife of David, to Palti the son of Laish, who was {from} Gallim.	*King Saul's daughter Michal was David's wife, but Saul had given her to Palti son of Laish, who was from the town of Gallim.*

ULT **But Saul had given his daughter Michal, the wife of David, to Palti the son of Laish**

UST King Saul's daughter Michal was David's wife, but Saul had given her to Palti son of Laish

(וְשָׁאוּל נָתַן אֶת־מִיכַל בִּתּוֹ אֵשֶׁת דָּוִד לְפַלְטִי בֶן־לַיִשׁ)

This was a symbolic action by which Saul showed that he no longer wanted to have anything to do with David. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [But Saul had given his daughter Michal, the wife of David, to Palti the son of Laish as his wife, to show that he no longer wanted to have anything to do with David, his former son-in-law]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But Saul	but Saul
David	David's

1 Samuel 26

1 Samuel 26 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how David got a second opportunity to kill Saul when Saul once again pursued him into the wilderness. Once again David did not kill him, since Yahweh had anointed Saul to be the king. David proved to Saul once more that he could have killed him, and Saul admitted that he had been wrong to pursue David and promised that he would never harm him.

Religious and Cultural Concepts in This Chapter

Why did David take Saul's spear and water jug?

As in the case of David cutting off the edge of Saul's robe 24:4, when David took the spear and water jug that were near Saul's head (26:11), he was able shortly afterwards to show these items as proof that he could have killed Saul but did not. But in this case as in that earlier case, this action may have had further symbolic significance. As 22:6 shows, the spear was an emblem of Saul's royal office. The water jar may have been a similar emblem. In some ancient cultures, an important official accompanying the king would carry a beautiful and valuable jug containing water for the king to use to wash his hands before eating and for other personal purposes. The context suggests that it was the duty of Abner, as Saul's general, to carry this jug with him and present it to Saul whenever he wanted to use the water in it. By taking these royal emblems, David may have been dramatizing how the kingship would pass from Saul to him. If it would be helpful to your readers, you could explain this possibility in a footnote.

1 Samuel 26:1

ULT	UST
Now the Ziphites came to Saul at Gibeah, saying, "{Is} not David hiding himself on the hill of Hakilah, on the face of Jeshimon?"	*One day people who lived in the region of Ziph once again went to Saul while he was at Gibeah. They told him, "David is hiding somewhere on the hill of Hakilah, near the desolate area that people call Jeshimon."*

ULT **Now the Ziphites came to Saul at Gibeah**
UST One day people who lived in the region of Ziph once again went to Saul while he was at Gibeah
(וַיָּבֹאוּ הַזִּפִים אֶל־שָׁאוּל הַגִּבְעָתָה)

The author is introducing a new development in the story. Use a word, phrase, or other method here that is natural in your language for introducing a new development.

Support Reference: Introduction of a New Event

ULT **{Is} not David hiding himself on the hill of Hakilah, on the face of Jeshimon**
UST David is hiding somewhere on the hill of Hakilah, near the desolate area that people call Jeshimon
(הֲלוֹא דָוִד מִסְתַּתֵּר בְּגִבְעַת הַחֲכִילָה עַל פְּנֵי הַיְשִׁימֹן)

The Ziphites 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: [David is hiding himself on the hill of Hakilah, on the face of Jeshimon!]

Support Reference: Rhetorical Question

ULT **on the face of Jeshimon**
UST near the desolate area that people call Jeshimon
(עַל פְּנֵי הַיְשִׁימֹן)

The Ziphites are using the term **on the face of** to represent in front of or opposite. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [opposite Jeshimon]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
at Gibeah	while he was at Gibeah

ULT	UST
David	David

1 Samuel 26:2

ULT	UST
And Saul arose and went down to the wilderness of Ziph, and with him {were} 3,000 men, chosen {ones} of Israel, to seek David in the wilderness of Ziph.	*So Saul chose 3,000 of the best Israelite soldiers and led them to the desolate area in the region of Ziph to search for David.*

ULT And Saul arose
UST So Saul … and led them
(וַיָּקָם שָׁאוּל)

See how you translated the similar phrase in 1:9. Alternate translation: [And Saul took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT and went down
UST and led them
(וַיֵּרֶד)

See how you translated the similar phrase in 1:3, where the author, in keeping with the conventions of his culture, marks travel for change in elevation. Alternate translation: [and went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT chosen {ones} of Israel
UST chose … of the best Israelite
(בְּחוּרֵי 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 he had chosen from throughout Israel]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	So Saul
the wilderness of	the desolate area
chosen {ones} of	chose … of the best
Israel	Israelite
to seek	to search for
David	David

ULT	UST
in the wilderness of	the desolate area

1 Samuel 26:3

ULT	UST
And Saul camped on the hill of Hakilah, which {is} on the face of Jeshimon, by the road. But David was staying in the wilderness. And he saw that Saul was coming after him into the wilderness.	*Saul and his men set up their tents close to the road on the hill of Hakilah, east of the area of Jeshimon, but David and his men stayed in the desolate area. David found out that Saul had come to search for him,*

ULT **And he saw**
UST David found out
(וַיַּ֫רְא)

The author is using the term **saw** to represent that David learned this, since people often learn things by seeing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And he learned]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul and his men
But David	but David and his men
in the wilderness	in the desolate area
Saul	Saul
into the wilderness	to search for him

1 Samuel 26:4

ULT	UST
For David sent spies, so he knew as a confirmed {thing} Saul had come.	*He learned that by sending out some spies. They came back and told him that Saul had in fact come to their area.*

ULT as a confirmed {thing}
UST They came back and told him … in fact
(אֲל־נָכוֹן)

See how you translated the similar phrase in 23:23. Alternate translation: [as something that he had confirmed]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	He
he knew	They came back and told him … in fact
a confirmed {thing}	They came back and told him … in fact
Saul	Saul

1 Samuel 26:5

ULT	UST
And David arose and came to the place where Saul had camped there. And David saw the place where Saul lay there, and Abner, the son of Ner, the commander of his army. And Saul lay within the wagon-track, and the people were camped around him.	*David decided to go at night and look at the place where {the spies told him} Saul's army had set up its tents. From a distance, he could see where Saul and his army commander, Abner, were sleeping. Saul was sleeping inside a barricade that the soldiers had made with the wagons in which they had brought their supplies. The rest of the army was sleeping all around Saul.*

ULT **where Saul had camped there … where Saul lay there**

UST where {the spies told him} Saul's army had set up its tents … where Saul … were sleeping

(אֲשֶׁר חָנָה־שָּׁם שָׁאוּל & אֲשֶׁר שָׁכַב־שָּׁם שָׁאוּל)

It might seem that the expressions **where Saul had camped there** and **where Saul lay there** contain extra information that would not be natural to express in your language. If so, you can shorten them. Alternate translation: [where Saul had camped … where Saul lay]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and Abner, the son of Ner, the commander of his army**

UST and his army commander, Abner

(וַאַבְנֵר בֶּן־נֵר שַׂר־צְבָאוֹ)

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 Abner, the son of Ner, the commander of his army, lay nearby]

Support Reference: Ellipsis

ULT **within the wagon-track**
UST inside a barricade that the soldiers had made with the wagons in which they had brought their supplies
(בַּמַּעְגָּל)

The author is using the term **within the wagon-track** to represent within the defensive circle of supply wagons around the camp. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [within the defensive circle of supply wagons around the camp]

Support Reference: Metonymy

ULT **and the people**
UST The rest of the army
(וְהָעָם)

As he has done frequently in previous chapters, the author is using the term **people** here to mean soldiers. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and his soldiers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Saul	Saul
David	he
Saul	Saul’s army
and Abner	Abner
the commander of	and … commander
And Saul	Saul

1 Samuel 26:6

ULT	UST
And David answered and said to Ahimelech the Hittite and to Abishai, the son of Zeruiah, the brother of Joab, saying, "Who will go down with me to Saul, to the camp?" And Abishai said, "I, I will go down with you."	*When David saw this, he spoke with two of his men who were with him. These men were Ahimelech, who was from the Hittite people group, and Abishai, who was the son of Zeruiah and the brother of Joab. David asked them, "Which of you will go with me down into the camp where Saul is sleeping?" Abishai replied, "I will go with you."*

ULT **And David answered and said**
UST When David saw this, he spoke with
(וַיַּעַן דָּוִד וַיֹּאמֶר)

Here the author is using **answered** to express that David was responding to seeing Saul asleep in the camp. You could include this information if that would be helpful to your readers. Alternate translation: [And in response to what he had seen, David said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And David answered and said to Ahimelech**
UST When David saw this, he spoke with two of his men who were with him. These men were Ahimelech
(וַיַּעַן דָּוִד וַיֹּאמֶר ׀ אֶל־אֲחִימֶלֶךְ)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly. Alternate translation: [And David answered Ahimelech]

Support Reference: Quotations and Quote Margins

ULT **Zeruiah**
UST Zeruiah
(צְרוּיָה)

The word **Zeruiah** is the name of a woman. She was David's older sister. (So the author is identifying Abishai, not Zeruiah, as the **brother of Joab**.)

Support Reference: How to Translate Names

> ULT **I, I will go down with you**
> UST I will go with you
> (אֲנִי אֵרֵד עִמָּךְ)

Abishai is stating the pronoun **I** separately, even though the verb translated as **I will go down** already includes this meaning. He is doing that because he is emphasizing his agreement to accompany David down to Saul's camp. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [I agree to go down with you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the Hittite	who was from the Hittite people group
Joab	Joab
Saul	where Saul is sleeping

1 Samuel 26:7

ULT	UST
And David and Abishai came to the people {at} night. And behold, Saul was lying asleep in the wagon-track, and his spear was pressed into the ground by his head. And Abner and the people were lying around him.	*So that night David and Abishai crept into Saul's camp. They saw that Saul was asleep in the middle of the camp. Saul had stuck his spear into the ground near his head. Abner and the other soldiers were sleeping around Saul.*

ULT **And behold**
UST They saw that
(וְהִנֵּה)

The author is using the term **behold** to focus his readers' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. See how you translated the term in 2:31.

Support Reference: Metaphor

ULT **and his spear was pressed into the ground by his head**
UST Saul had stuck his spear into the ground near his head
(וַחֲנִיתוֹ מְעוּכָה־בָאָרֶץ מראשתו)

Displaying the **spear** in this way was a symbolic action that identified Saul as the king, similarly to the way Saul held this spear in his hand in 22:6 when he was holding court. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and his spear was pressed into the ground by his head to identify him as the king]

Support Reference: Symbolic Action

ULT **and his spear was pressed into the ground**
UST Saul had stuck his spear into the ground
(וַחֲנִיתוֹ מְעוּכָה־בָאָרֶץ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and he had pressed his spear into the ground]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Saul	Saul

ULT	UST
and his spear	his spear
into the ground	into the ground
And Abner	Abner

1 Samuel 26:8

ULT	UST
And Abishai said to David, "Today God has delivered your enemy into your hand. And now, please let me strike him with the spear even into the earth one time. And I will not do again to him."	*Abishai whispered to David, "Today God has enabled you to kill your enemy! This is what I want to do. Allow me to kill Saul by plunging his own spear right through him into the ground. I will only need to strike him once. That first blow will kill him."*

ULT **into your hand**
UST to kill
(בְּיָדֶךָ)

The author is using the term **hand** to represent power or control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into your control]

Support Reference: Metonymy

ULT **And I will not do again to him**
UST That first blow will kill him
(וְלֹא אֶשְׁנֶה לוֹ)

Abishai is not asking David for just one chance to kill Saul and promising that he will let Saul live if he fails to kill him the first time. He means that he will not need to strike Saul more than once, since the first blow will kill him. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And I will not need to strike him a second time]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Today	Today
God	God
has delivered	has enabled you
your enemy	your enemy
please	Allow me
with the spear	his own spear
even into the earth	right through him into the ground

ULT	UST
time	I will only need to strike him

1 Samuel 26:9

ULT	UST
But David said to Abishai, "Do not destroy him. For who has stretched out his hand against the anointed one of Yahweh and been innocent?"	*But David whispered to Abishai, "No, do not kill Saul. Yahweh has appointed him to be king, so Yahweh will surely punish anyone who kills him."*

ULT Do not destroy him. For who has stretched out his hand against the anointed one of Yahweh and been innocent

UST No, do not kill Saul. Yahweh has appointed him to be king, so Yahweh will surely punish anyone who kills him

(אַל־תַּשְׁחִיתֵֽהוּ כִּי מִי שָׁלַח יָדוֹ בִּמְשִׁיחַ יְהוָה וְנִקָּה)

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: [Who has stretched out his hand against the anointed one of Yahweh and been innocent? So do not destroy him]

Support Reference: Connect — Reason-and-Result Relationship

ULT who has stretched out his hand against the anointed one of Yahweh and been innocent

UST Yahweh has appointed him to be king … Yahweh will surely punish anyone who kills him

(מִי שָׁלַח יָדוֹ בִּמְשִׁיחַ יְהוָה וְנִקָּה)

David 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: [no one has stretched out his hand against the anointed one of Yahweh and been innocent!]

Support Reference: Rhetorical Question

ULT For who has stretched out his hand against the anointed one of Yahweh

UST Yahweh has appointed him to be king, so … anyone who kills him

(כִּי מִי שָׁלַח יָדוֹ בִּמְשִׁיחַ יְהוָה)

David is using a common expression of his culture to mean attacking or harming someone. See how you translated the similar phrase in 24:6. Alternate translation: [has used violence against the anointed one of Yahweh]

Support Reference: Idiom

> ULT **against the anointed one of Yahweh**
> UST Yahweh has appointed him to be king
> (בְּמְשִׁיחַ יְהוָה)

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 how you translated this in 24:6. Alternate translation: [against the one whom Yahweh has anointed]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Do … destroy him	do … kill Saul
against the anointed one of	has appointed him to be king
Yahweh	Yahweh
and been innocent	Yahweh will surely punish

1 Samuel 26:10

ULT	UST
And David said, "The life of Yahweh—but rather Yahweh will strike him, or his day will come and he will die, or he will go down into a battle and be swept away—	*David continued, "Instead, Yahweh may cause him to die, or he may die of some disease or of old age, or enemy soldiers may kill him in a battle. But I swear by Yahweh {that I will not kill Saul myself}.*

ULT **The life of Yahweh**
UST But I swear by Yahweh {that I will not kill Saul myself}
(חַי־יְהוָה)

At the beginning of this quotation, David starts to swear an oath that he will not kill Saul, as he does say in the next verse. But in the rest of this verse, he says what will happen instead. It may be more natural in your language to put this phrase at the end of this verse so that it will directly precede what David swears in the next verse.

Support Reference: Information Structure

ULT **Yahweh will strike him**
UST Yahweh may cause him to die
(יְהוָה יִגְּפֶנּוּ)

By **strike him**, David means that Yahweh will kill Saul. See how you translated the similar phrase in 4:2. Alternate translation: [Yahweh will kill him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **or his day will come and he will die**
UST or he may die of some disease or of old age
(אוֹ־יוֹמוֹ יָבוֹא וָמֵת)

David is using the term **his day** to represent the time when Saul will die. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [or the time will come for him to die]

Support Reference: Metonymy

ULT **or he will go down into a battle and be swept away**
UST or enemy soldiers may kill him in a battle
(אֹו֙ בַּמִּלְחָמָ֣ה יֵרֵ֔ד וְנִסְפָּֽה)

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: [or he will go down into a battle and it will sweep him away]

Support Reference: Active or Passive

ULT **and be swept away**
UST enemy soldiers may kill him
(וְנִסְפָּֽה)

David is speaking as if battle were a flood that could sweep Saul away. See how you translated the similar phrase in 12:25. Alternate translation: [and be destroyed] or [and it will destroy him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	continued
Yahweh	But I swear by Yahweh {that I will not kill Saul myself}
Yahweh	Yahweh
his day	of some disease or of old age
and be swept away	enemy soldiers may kill him

1 Samuel 26:11

ULT	UST
profane to me from Yahweh to stretch out my hand against the anointed one of Yahweh! And now, please take the spear that {is} by his head and the jug of water, and let us go for ourselves."	*I hope that Yahweh will never allow me to attack the king whom he has appointed. This is what we should do. Let us just take Saul's spear and water jug that are near his head. Then we should leave right away."*

ULT **profane to me from Yahweh to stretch out my hand**
UST I hope that Yahweh will never allow me to attack
(חָלִילָה לִ֙י מֵיהוָ֔ה מִשְׁלֹ֥חַ יָדִ֖י)

David is using a common expression of his culture, **Profane to me**, to mean that he would be committing a serious sin against Yahweh if he were to harm Saul. See how you translated the similar phrase in 24:6. Alternate translation: [far be it from me to sin against Yahweh by stretching out my hand]

Support Reference: Idiom

ULT **to stretch out my hand against the anointed one of Yahweh**
UST to attack the king whom he has appointed
(מִשְׁלֹ֥חַ יָדִ֖י בִּמְשִׁ֣יחַ יְהוָ֑ה)

David is using a common expression of his culture, **stretch out my hand**, to mean attacking or harming someone. See how you translated the similar phrase in 24:6. Alternate translation: [to attack the anointed one of Yahweh] or [to use violence against the anointed one of Yahweh]

Support Reference: Idiom

ULT **against the anointed one of Yahweh**
UST the king whom he has appointed
(בִּמְשִׁ֣יחַ יְהוָ֑ה)

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 Yahweh has anointed]

Support Reference: Active or Passive

ULT **take the spear that {is} by his head and the jug of water**
UST Let us … take Saul's spear and water jug that are near his head
(קח & אֶת־הַחֲנִית אֲשֶׁר מראשתו וְאֶת־צַפַּחַת הַמָּיִם)

Taking the **spear** and the **jug of water** was a symbolic action that demonstrated that David had been close enough to kill Saul but had chosen not to do so. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [take the spear that is by his head and the jug of water to show that we could have killed him but chose not to]

Support Reference: Symbolic Action

ULT **and let us go for ourselves**
UST Then we should leave right away
(וְנֵלֵכָה לָּנוּ)

After saying **let us go**, David uses the pronoun **ourselves** to emphasize that there is benefit for him and Abishai in doing that. He means that the two of them should leave before any of the soldiers awake and they are discovered and captured. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [and let us get out of here!]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
profane	I hope that … will never allow
from Yahweh	Yahweh
against the anointed one of	the king whom … has appointed
Yahweh	he
please	just
the spear	Saul's spear

1 Samuel 26:12

ULT	UST
And David took the spear and the jug of water from the head of Saul, and they went for themselves. And none was seeing, and none was knowing, and none was awakening, for all of them were sleeping, because a deep sleep of Yahweh had fallen on them.	*So David took the spear and the jug that were near Saul's head. Then he and Abishai left. Yahweh had made Saul and his soldiers very sleepy, so they were all asleep during this time. So no one woke up and saw them or knew what they were doing.*

ULT **And David took**
UST So David took
(וַיִּקַּח דָּוִד)

The author is using one person who was involved in this action, David, who requested it, to represent another person who was involved, Abishai, who took the items at David's request. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [So Abishai took for David]

Support Reference: Metonymy

ULT **And none was seeing, and none was knowing, and none was awakening, for all of them were sleeping, because a deep sleep of Yahweh had fallen on them**
UST Yahweh had made Saul and his soldiers very sleepy, so they were all asleep during this time. So no one woke up and saw them or knew what they were doing
(וְאֵין רֹאֶה וְאֵין יוֹדֵעַ וְאֵין מֵקִיץ כִּי כֻלָּם יְשֵׁנִים כִּי תַרְדֵּמַת יְהוָה נָפְלָה עֲלֵיהֶם)

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 a deep sleep of Yahweh had fallen on them, so all of them were sleeping, thus none was seeing, and none was knowing, and none was awakening]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a deep sleep of Yahweh had fallen on them**
UST Yahweh had made Saul and his soldiers very sleepy
(תַרְדֵּמַת יְהוָה נָפְלָה עֲלֵיהֶם)

The author is speaking as if **sleep** were an object that could have **fallen** on these soldiers. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh had caused all of them to fall fast asleep] or [Yahweh had caused all of them to be completely asleep]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the spear	the spear
Saul	Saul’s
was knowing	knew what they were doing
Yahweh	Yahweh

1 Samuel 26:13

ULT	UST
And David passed over {to} the other side, and he stood on the head of a hill at a distance. Great {was} the place between them.	*David and Abishai went across a valley and climbed up high on a hill opposite Hakilah. They were far away from Saul's camp.*

ULT on the head of a hill
UST up high on a hill opposite Hakilah
(עַל־רֹאשׁ־הָהָר)

The author is speaking as if the top of this **hill** were actually its **head**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [on top of a hill] or [high up on a hill]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David and Abishai

1 Samuel 26:14

ULT	UST
And David called to the people and to Abner, the son of Ner, saying, "Will you not answer, Abner?" And Abner answered and said, "Who {are} you {who} call to the king?"	*Then David shouted in the direction of Saul's army. He shouted to Abner, "I want to speak with you, Abner!" Abner replied "Who are you? You should not be waking up the king by calling out like this!"*

ULT And David called to the people and to Abner
UST Then David shouted in the direction of Saul's army. He shouted to … Abner
(וַיִּקְרָא דָוִד אֶל־הָעָם וְאֶל אַבְנֵר)

This expression conveys a single idea by using two phrases connected with **and**. The phrase **to the people** tells among whom David called **to Abner**. Alternate translation: [And David called to Abner among the people]

Support Reference: Hendiadys

ULT Will you not answer, Abner
UST Abner, "I want to speak with you
(אַבְנֵר & הֲלֹוא תַעֲנֶה)

David 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: [Answer me, Abner!]

Support Reference: Rhetorical Question

ULT And Abner answered and said
UST Abner replied
(וַיַּעַן אַבְנֵר וַיֹּאמֶר)

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

Support Reference: Quotations and Quote Margins

ULT **{who} call to the king**
UST You should not be waking up the king by calling out like this
(קָרָאתָ אֶל־הַמֶּלֶךְ׃)

By **call to the king**, Abner does not mean that David has called out to Saul. The author describes how David called out to him by name. Rather, Abner means to ask who is calling out so as to disturb the king's sleep. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [who call out so as to disturb the king]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … called	Then … shouted
Abner	Abner
Abner	Abner
Abner	Abner
{who} call	You should not be waking up … by calling out like this
the king	the king

1 Samuel 26:15

ULT	UST
And David said to Abner, "{Are} you not a man? And who {is} like you in Israel? So why did you not watch over your master the king? For one of the people came to destroy the king, your master.	*David replied, "You are a better soldier than any other man in Israel. So you should have protected the king whom you serve. Someone came into your camp tonight, and he could have killed your king.*

ULT **{Are} you not a man? And who {is} like you in Israel? So why did you not watch over your master the king**

UST You are a better soldier than any other man in Israel. So you should have protected the king whom you serve

(הֲלוֹא־אִישׁ אַתָּה וּמִי כָמוֹךָ בְּיִשְׂרָאֵל וְלָמָּה לֹא שָׁמַרְתָּ אֶל־אֲדֹנֶיךָ הַמֶּלֶךְ)

David 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 are a man! No one is like you in Israel! So you should have watched over your master the king!]

Support Reference: Rhetorical Question

ULT **{Are} you not a man**

UST You are a better soldier

(הֲלוֹא־אִישׁ אַתָּה)

By **a man**, David means a great warrior. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Are you not a great warrior?] or [You are a great warrior!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For**

(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [I say this because]

Support Reference: Connecting Words and Phrases

ULT **one of the people**
UST Someone … into your camp
(אֶחָד הָעָם)

By **one of the people**, David means a soldier. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [a soldier]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Abner	replied
in Israel	in Israel
did you … watch	you … protected
your master	whom you serve
the king	the king
to destroy	and he could have killed
the king	king
your master	your

1 Samuel 26:16

ULT	UST
This thing that you have done {is} not good. The life of Yahweh, that you {are} sons of death who did not watch over your master, over the anointed one of Yahweh. And now, see, where {are} the spear of the king and the jug of water that {were} by his head?"	*You have failed in your duties as soldiers. I swear by Yahweh that someone should punish you and your men by executing you! You have not protected your master, whom Yahweh appointed to be the king. Here is proof that someone came into your camp tonight: the royal spear and the water jug that were close to the king's head are now missing!"*

ULT **The life of Yahweh, that**
UST I swear by Yahweh that
(חַי־יְהוָה כִּי)

Following the custom of his culture, David is swearing an oath by guaranteeing it by something he holds sacred. Alternate translation: [I swear by Yahweh that]

Support Reference: Oath Formulas

ULT **you {are} sons of death who did not watch over your master**
UST someone should punish you and your men by executing you! You have not protected your master
(בְּנֵי־מָוֶת אַתֶּם אֲשֶׁר לֹא־שְׁמַרְתֶּם עַל־אֲדֹנֵיכֶם)

David is using a common expression of his culture to mean that Abner and his men deserve to die for not protecting Saul. See how you translated the similar phrase in 20:31. Alternate translation: [you who did not watch over your master deserve to die]

Support Reference: Idiom

ULT **the anointed one of Yahweh**
UST whom Yahweh appointed to be the king
(מְשִׁיחַ יְהוָה)

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 Yahweh has anointed]

Support Reference: Active or Passive

ULT **And now**
UST Here is proof that someone came into your camp tonight
(וְעַתָּה)

And now was a common expression that speakers in this culture used to introduce their main topic. David is using it to introduce his proof that someone could have killed Saul that night. Your language may have a comparable expression that you can use in your translation. See how you translated this expression in 6:7. Alternate translation: [Let me prove to you that someone could have killed the king tonight]

Support Reference: Idiom

ULT **And now, see, where {are} the spear of the king and the jug of water that {were} by his head**
UST Here is proof that someone came into your camp tonight: the royal spear and the water jug that were close to the king's head are now missing
(וְעַתָּה ׀ רְאֵה אֵי־חֲנִית הַמֶּלֶךְ וְאֵת־צַפַּחַת הַמַּיִם אֲשֶׁר מראשתו)

David 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, see, someone has taken the spear of the king and the jar of water that were by his head!]

Support Reference: Rhetorical Question

ULT **And now, see, where {are} the spear of the king and the jug of water that {were} by his head**
UST Here is proof that someone came into your camp tonight: the royal spear and the water jug that were close to the king's head are now missing
(וְעַתָּה ׀ רְאֵה אֵי־חֲנִית הַמֶּלֶךְ וְאֵת־צַפַּחַת הַמַּיִם אֲשֶׁר מראשתו)

This could mean: (1) that David is telling Abner to look around Saul and see that the spear and jar are missing. The ULT reflects this meaning. (2) that David is holding up the spear and jar and telling Abner to see that he has them. Alternate translation: [And now, see where the spear of the king and the jar of water are that were by his head!]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is … good	You have failed in your duties as soldiers
Yahweh	I swear by Yahweh
did … watch	You have … protected

ULT	UST
your master	your master
the anointed one of	whom … appointed to be the king
Yahweh	Yahweh
{are} the spear of	the … spear
the king	royal

1 Samuel 26:17

ULT	UST
And Saul recognized the voice of David and said, "{Is} this your voice, my son David?" And David said, "My voice, my lord the king."	*Saul {woke up and recognized} David by his voice. He called out, "Is that really you speaking to me, David my son?" David replied, "Yes, your majesty, I am the one speaking."*

ULT **{Is} this your voice, my son David**
UST Is that really you speaking to me, David my son
(הֲקוֹלְךָ֥ זֶה בְּנִ֖י דָּוִ֑ד)

Saul 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. See how you translated the similar phrase in 24:16. Alternate translation: [I recognize your voice, my son David!]

Support Reference: Rhetorical Question

ULT **{Is} this your voice, my son David**
UST Is that really you speaking to me, David my son
(הֲקוֹלְךָ֥ זֶה בְּנִ֖י דָּוִ֑ד)

Saul is using the term **voice** to represent the person who is speaking. See how you translated the similar phrase in 24:16. Alternate translation: [Is it you speaking to me, my son David?] or [I recognize that it is you speaking to me, my son David!]

Support Reference: Metonymy

ULT **my son David**
UST David my son
(בְּנִ֖י דָּוִ֑ד)

In the similar episode in 24:16, Saul seemed to be using this same expression to reaffirm David as his own son-in-law, after he had been referring to him dismissively as "the son of Jesse." By this point, however, Saul has repudiated David as his son-in-law by giving his daughter Michal to another man (25:44.) So here **my son** is probably a term of endearment rather than a kinship term. Alternate translation: [my dear David]

Support Reference: Kinship

> ULT **My voice**
> UST Yes … I am the one speaking
> (קוֹלִי)

David is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [It is my voice] or [I am the one speaking]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
David	David
David	David
David	David
my lord	your majesty
the king	your majesty

1 Samuel 26:18

ULT	UST
And he said, "Why {is} this, my master pursuing after his servant? For what have I done, and what evil {is} in my hand?	*Then David added, "Sir, there is no reason for you to be chasing me. I have done nothing at all to harm you!*

ULT **And he said**
UST Then David added
(וַיֹּאמֶר)

The pronoun **he** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [And David said]

Support Reference: Pronouns — When to Use Them

ULT **Why {is} this, my master pursuing after his servant? For what have I done, and what evil {is} in my hand**
UST Sir, there is no reason for you to be chasing me. I have done nothing at all to harm you
(לָמָּה זֶּה אֲדֹנִי רֹדֵף אַחֲרֵי עַבְדּוֹ כִּי מֶה עָשִׂיתִי וּמַה־בְּיָדִי רָעָה)

David 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: [My master should not be pursuing after his servant! For I have done nothing wrong, and no evil is in my hand.]

Support Reference: Rhetorical Question

ULT **Why {is} this, my master pursuing after his servant? For what have I done, and what evil {is} in my hand**
UST Sir, there is no reason for you to be chasing me. I have done nothing at all to harm you
(לָמָּה זֶּה אֲדֹנִי רֹדֵף אַחֲרֵי עַבְדּוֹ כִּי מֶה עָשִׂיתִי וּמַה־בְּיָדִי רָעָה)

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: [What have I done, and what evil is in my hand? So why {is} this, my master pursuing after his servant?] or [I have done nothing wrong, and no evil is in my hand. So my master should not be pursuing after his servant!]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **my master pursuing after his servant**
> UST Sir … for you to be chasing me
> (אֲדֹנִי רֹדֵף אַחֲרֵי עַבְדּוֹ)

David is addressing Saul respectfully in the third person and speaking about himself humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [you, my master, pursuing after me, your servant]

Support Reference: First, Second or Third Person

> ULT **what have I done, and what evil {is} in my hand**
> UST I have done nothing at all to harm you
> (מֶה עָשִׂיתִי וּמַה־בְּיָדִי רָעָה)

David is using one part of himself, his **hand**, to mean all of him in the act of potentially doing evil. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what have I done, and what evil have I committed]

Support Reference: Synecdoche

> ULT **what have I done, and what evil {is} in my hand**
> UST I have done nothing at all to harm you
> (מֶה עָשִׂיתִי וּמַה־בְּיָדִי רָעָה)

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 have I done, and what evil action have I committed]

Support Reference: Abstract Nouns

> ULT **what have I done, and what evil {is} in my hand**
> UST I have done nothing at all to harm you
> (מֶה עָשִׂיתִי וּמַה־בְּיָדִי רָעָה)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [what wrong have I done]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my master	Sir
his servant	me

ULT	UST
evil	to harm you

1 Samuel 26:19

ULT	UST
And now, may my lord the king please hear the words of his servant. If Yahweh has incited you against me, may he smell an offering. But if sons of man, may they be cursed to the face of Yahweh. For they have driven me out today from joining myself with the inheritance of Yahweh, saying, 'Go, serve other gods.'	*Your majesty, please listen to me! If Yahweh {is punishing me for sinning} by causing you to want to harm me, I hope he will accept a guilt offering from me {and forgive me}. But if it is people who have caused you to be angry with me, then I hope Yahweh will make bad things happen to them! {If people have convinced you to want to harm me,} they are now forcing me to leave this land that Yahweh has given to the Israelites. By making me leave Israel, it is as if they are telling me to live somewhere else where the people worship different gods!*

ULT **the words of his servant**
UST me
(אֶת דִּבְרֵי עַבְדּוֹ)

David is using the term **words** to represent what he has to say. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [what his servant has to say]

Support Reference: Metonymy

ULT **the words of his servant**
UST me
(אֶת דִּבְרֵי עַבְדּוֹ)

David 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: [what I, his servant, have to say]

Support Reference: First, Second or Third Person

ULT **may he smell an offering**
UST I hope he will accept a guilt offering from me {and forgive me}
(יָרַח מִנְחָה)

David is using the term **smell** to represent accept. In the Israelite sacrificial system, when Yahweh accepted an offering, he was understood to be pleased with its smell. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [may he accept an offering]

Support Reference: Metonymy

ULT **But if sons of man**
UST But if it is people who have caused you to be angry with me
(וְאִם ׀ בְּנֵי הָאָדָם)

David 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 sons of man have incited you against me]

Support Reference: Ellipsis

ULT **sons of man**
UST it is people who have caused you to be angry with me
(בְּנֵי הָאָדָם)

Here the masculine terms **sons** and **man** have 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: [human beings]

Support Reference: When Masculine Words Include Women

ULT **may they be cursed to the face of Yahweh. For they have driven me out today from joining myself with the inheritance of Yahweh, saying, 'Go, serve other gods**
UST then I hope Yahweh will make bad things happen to them! {If people have convinced you to want to harm me,} they are now forcing me to leave this land that Yahweh has given to the Israelites. By making me leave Israel, it is as if they are telling me to live somewhere else where the people worship different gods
(אֲרוּרִים הֵם לִפְנֵי יְהוָֹה כִּי־גֵרְשׁוּנִי הַיּוֹם מֵהִסְתַּפֵּחַ בְּנַחֲלַת יְהוָה לֵאמֹר לֵךְ עֲבֹד אֱלֹהִים אֲחֵרִים)

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 they have driven me out today from joining myself with the inheritance of Yahweh, saying, 'Go, serve other gods,' may they be cursed to the face of Yahweh]

Support Reference: Connect — Reason-and-Result Relationship

ULT **may they be cursed to the face of Yahweh**
UST then I hope Yahweh will make bad things happen to them
(אֲרוּרִים הֵם לִפְנֵי יְהוָֹה)

David is using the term **face** to represent Yahweh's regard or attention. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [may they be cursed in Yahweh's regard]

Support Reference: Metonymy

ULT **may they be cursed to the face of Yahweh**
UST then I hope Yahweh will make bad things happen to them
(אֲרוּרִים הֵם לִפְנֵי יְהוָֹה)

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 regard them as people whom he should curse] or [may Yahweh curse them]

Support Reference: Active or Passive

> ULT **from joining myself with the inheritance of Yahweh**
> UST this land that Yahweh has given to the Israelites
> (מֵהִסְתַּפֵּחַ בְּנַחֲלַת יְהוָה)

David is speaking as if the people of Israel were something that Yahweh had inherited as a lasting possession. He means that the Israelites belong to Yahweh perpetually. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in 10:1. Alternate translation: [from living together with his chosen people] or [from living among the other Israelites]

Support Reference: Metaphor

> ULT **saying, 'Go, serve other gods**
> UST By making me leave Israel, it is as if they are telling me to live somewhere else where the people worship different gods
> (לֵאמֹר לֵךְ עֲבֹד אֱלֹהִים אֲחֵרִים)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling me to go and serve other gods]

Support Reference: Quotes within Quotes

> ULT **Go, serve other gods**
> UST to live somewhere else where the people worship different gods
> (לֵךְ עֲבֹד אֱלֹהִים אֲחֵרִים)

By **Go, serve other gods**, David means that his enemies are forcing him to live in another country, where the people worship other gods. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Go and live in another country, where the people worship other gods]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	Your majesty
the king	Your majesty
please	please
his servant	me
Yahweh	Yahweh
an offering	a guilt offering from me
may … be cursed	then I hope … will make bad things happen
Yahweh	Yahweh

ULT	UST
today	now
with the inheritance of	this land that … has given to the Israelites
Yahweh	Yahweh
serve	where the people worship
gods	gods

1 Samuel 26:20

ULT	UST
And now, do not let my blood fall to the earth from before the face of Yahweh. For the king of Israel has come out to seek one flea, just as one pursues a partridge in the mountains."	*Now do not force me to die away from the land where Yahweh is present in a special way. I am as unimportant as a single flea, so you, the king, do not need to be chasing me! That makes no more sense than chasing one bird into the mountains when many birds of that kind live in nearby fields."*

ULT **do not let my blood fall to the earth**
UST do not force me to die
(אַל־יִפֹּל דָּמִי אַרְצָה)

David is using the term **blood** to represent his death, since as a foreigner in another country he would be at risk of being killed violently. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [do not let me die a violent death]

Support Reference: Metonymy

ULT **from before the face of Yahweh**
UST away from the land where Yahweh is present in a special way
(מִפְּנֵי יְהוָה)

David is using the term **face** to represent Yahweh's presence. He is referring to the land of Israel, where Yahweh is worshiped. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [away from the presence of Yahweh] or [in some distant country where the people do not worship Yahweh]

Support Reference: Metonymy

ULT **For**
UST so
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [You can safely agree to this because]

Support Reference: Connecting Words and Phrases

ULT **one flea**
UST I am as unimportant as a single flea
(אֶת־פַּרְעֹשׁ אֶחָד)

David is speaking as if he were a **flea**, a small, insignificant insect. See how you translated the similar phrase in 24:14. Alternate translation: [one man, who is insignificant]

Support Reference: Metaphor

ULT **just as one pursues a partridge in the mountains**
UST That makes no more sense than chasing one bird into the mountains when many birds of that kind live in nearby fields
(כַּאֲשֶׁר יִרְדֹּף הַקֹּרֵא בֶּהָרִים)

The point of this comparison is that just as it would not be worthwhile for a person to pursue a **partridge** once it had fled into the **mountains**, since whole flocks of partridges lived in fields where people could catch them easily, so the pursuit of **one flea** would not justify the attention and effort of a king and his army. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [just as it would be pointless for someone to pursue a partridge in the mountains]

Support Reference: Simile

ULT **a partridge**
UST one bird
(הַקֹּרֵא)

A **partridge** is a medium-sized bird that people of this culture hunted for food. If your readers would not be familiar with what a partridge is, in your translation you could use the name of a similar bird that your readers would recognize, or you could use a general expression. Alternate translation: [a game bird] or [a wild bird]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the earth	do … force me to die
Yahweh	Yahweh
the king of	you, the king
Israel	you, the king
to seek	do not need to be chasing me

1 Samuel 26:21

ULT	UST
And Saul said, "I have sinned! Return, my son David! For I will not harm you again, for my life was precious in your eyes this day. Behold, I have acted foolishly and have strayed very greatly!"	*Then Saul said, "David, my son, I have sinned {by trying to kill you}. Please come back home. Today you considered my life to be very valuable, so you did not kill me. So I will not try to harm you anymore. I recognize that I have foolishly made a very big mistake."*

> ULT **Return, my son David! For I will not harm you again, for my life was precious in your eyes this day**
> UST David, my son … Please come back home. Today you considered my life to be very valuable, so you did not kill me. So I will not try to harm you anymore
> (שׁ֣וּב בְּנִ֤י־דָוִ֙ד כִּ֠י לֹ֣א־אָ֤רַע לְךָ֙ עֹ֔וֹד תַּ֠חַת אֲשֶׁ֨ר יָקְרָ֥ה נַפְשִׁ֛י בְּעֵינֶ֖יךָ הַיּ֣וֹם הַזֶּ֑ה)

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 my life was precious in your eyes this day, I will not do evil to you again, so return, my son David!]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **my life was precious in your eyes**
> UST you considered my life to be very valuable, so you did not kill me
> (יָקְרָ֥ה נַפְשִׁ֛י בְּעֵינֶ֖יךָ)

See how you translated this similar expression in 1:18. Alternate translation: [you considered my life to be precious]

Support Reference: Idiom

> ULT **for my life was precious in your eyes**
> UST you considered my life to be very valuable, so you did not kill me. So
> (תַּ֠חַת אֲשֶׁ֨ר יָקְרָ֥ה נַפְשִׁ֛י בְּעֵינֶ֖יךָ)

Saul is speaking as if his **life** were a valuable object that David considered **precious**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you valued my life] or [you considered my life worth saving]

Support Reference: Metaphor

ULT **I have acted foolishly and have strayed very greatly**
UST I have foolishly made a very big mistake
(הִסְכַּלְתִּי וְאֶשְׁגֶּה הַרְבֵּה מְאֹד)

The terms **acted foolishly** and **strayed** mean similar things. Saul 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 that.

Support Reference: Hendiadys

ULT **and have strayed**
UST I have … made a … mistake
(וְאֶשְׁגֶּה)

Saul is speaking as if he had wandered off a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and have done the wrong thing]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
I have sinned	I have sinned {by trying to kill you}
David	David
I will … harm	I will … try to harm
day	Today
I have acted foolishly	foolishly

1 Samuel 26:22

ULT	UST
And David answered and said, "Behold the spear of the king! Now let one of the young men pass over and take it.	*David replied, "Look, here is your spear! Send one of your young men over here to get it.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the spear of	spear
the king	your

1 Samuel 26:23

ULT	UST
And may Yahweh return to a man his righteousness and his faithfulness, for Yahweh gave you into {my} hand today, but I was not willing to stretch out my hand against the anointed one of Yahweh.	*Yahweh gave me the opportunity to kill you today, but I refused to do that, because you are the one whom Yahweh has appointed to be the king. When people treat others right and are loyal to them {as I have just done for you}, may Yahweh treat them the same way.*

ULT **And may Yahweh return to a man his righteousness and his faithfulness**
UST When people treat others right and are loyal to them {as I have just done for you}, may Yahweh treat them the same way
(וַיהוָה יָשֵׁיב לָאִישׁ אֶת־צִדְקָתוֹ וְאֶת־אֱמֻנָתוֹ)

David is speaking as if **righteousness** and **faithfulness** were objects that Yahweh could **return** to a person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And may Yahweh reward each person for his righteousness and his faithfulness]

Support Reference: Metaphor

ULT **And may Yahweh return to a man his righteousness and his faithfulness**
UST When people treat others right and are loyal to them {as I have just done for you}, may Yahweh treat them the same way
(וַיהוָה יָשֵׁיב לָאִישׁ אֶת־צִדְקָתוֹ וְאֶת־אֱמֻנָתוֹ)

If your language does not use abstract nouns for the ideas of **righteousness** and **faithfulness**, you could express the same ideas in another way. Alternate translation: [And may Yahweh reward each person for the righteous and faithful things he has done]

Support Reference: Abstract Nouns

ULT **into {my} hand**
UST the opportunity to kill you
(בְּיָד)

David is using the term **hand** to represent his power or control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into my power]

Support Reference: Metonymy

ULT **to stretch out my hand against the anointed one of Yahweh**
UST to do that, because you are the one whom Yahweh has appointed to be the king
(לִשְׁלֹחַ יָדִי בִּמְשִׁיחַ יְהוָה)

David is using a common expression of his culture to mean attacking or harming someone. See how you translated the similar phrase in 22:17. Alternate translation: [to use violence against the anointed one of Yahweh]

Support Reference: Idiom

ULT **against the anointed one of Yahweh**
UST because you are the one whom Yahweh has appointed to be the king
(בִּמְשִׁיחַ יְהוָה)

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 Yahweh has anointed]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … Yahweh	Yahweh
his righteousness	treat others right
his faithfulness	are loyal to them {as I have just done for you}
Yahweh	Yahweh
today	today
against the anointed one of	because you are the one whom … has appointed to be the king
Yahweh	Yahweh

1 Samuel 26:24

ULT	UST
And behold, just as your life was great in my eyes this day, so may my life be great in the eyes of Yahweh, and may he deliver me from all distress.”	*Just as I considered your life to be valuable {and spared it} today, I hope that Yahweh will consider my life to be valuable and rescue me from every danger.”*

ULT **your life was great in my eyes … may my life be great in the eyes of Yahweh**
UST I considered your life to be valuable {and spared it} … I hope that Yahweh will consider my life to be valuable
(גָּדְלָה נַפְשְׁךָ & בְּעֵינָי & תִּגְדַּל נַפְשִׁי בְּעֵינֵי יְהוָה)

See how you translated the similar expression in 8:6. Alternate translation: [I considered your life important … may Yahweh consider my life important]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	today
Yahweh	Yahweh
and may he deliver me	and rescue me
distress	danger

1 Samuel 26:25

ULT	UST
And Saul said to David, "Blessed be you, my son David! Both doing, you will do, and also being able, you will be able." And David went to his way, and Saul returned to his place.	*Then Saul said to David, "My son David, I want Yahweh to do good things for you. I know that you will do great things very successfully." Then David left that place, and Saul went back home.*

ULT **Blessed be you**
UST I want Yahweh to do good things for you
(בָּרוּךְ אַתָּה)

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 you]

Support Reference: Active or Passive

ULT **Both doing, you will do, and also being able, you will be able**
UST I know that you will do great things very successfully
(גַּם עָשֹׂה תַּעֲשֶׂה וְגַם יָכֹל תּוּכָל)

Saul is repeating forms of the verbs "do" and "be able" in order to intensify his expression of the ideas that they convey. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [You will certainly do, and you will certainly be able]

Support Reference: Reduplication

ULT **and also being able, you will be able**
UST very successfully
(וְגַם יָכֹל תּוּכָל)

By **being able, you will be able**, Saul could mean: (1) that the verb **be able** has the same sense as in 17:9. Alternate translation: [and you will certainly prevail] or [and you will certainly become king instead of me]; (2) that Saul is using two verbs together to convey a single idea. Alternate translation: [and you will certainly be able to do many things]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul

ULT	UST
David	David
Blessed be	I want Yahweh to do good things for
David	David
And David	David
and Saul	and Saul

1 Samuel 27

1 Samuel 27 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how David fled for a second time to the Philistine city of Gath for safety. This time Achish, the king of Gath, agreed to let David live there and serve him. David and his men went on raids against other people groups in the area but told Achish that they had attacked Israelite communities. This made Achish think that David would not be able to go back to Israel and so David would always serve him.

Religious and Cultural Concepts in This Chapter

Why did David leave Israel even after Saul promised not to kill him?

Even though Saul promised in 26:21 that he would never kill David, nevertheless David fled to Philistia for safety immediately afterwards. It seems that David did not trust Saul to keep his promise. David had good reason not to trust Saul. In 19:6, Saul swore an oath by Yahweh that he would not kill David, but shortly afterwards, when Saul learned of David's great military success against the Philistines, he became jealous and tried to kill David again. So David had learned that Saul was someone whose promises could not be trusted.

Why did Achish give David the town of Ziklag to live in?

In 27:5, David asks King Achish to allow him and his men to live away from the royal city of Gath, in one of the smaller settlements within its territory. Achish agrees and gives David and his men the town of Ziklag. David had told Achish there was no need for him and his men to live with the king. This suggests that for as long as they were in the royal city, they were the king's guests and lived at his expense. David was courteously offering to do without this support, and Achish accepted his offer. But this also gave David much more freedom of movement, since he was no longer where the

officials of Achish could watch him and report on his actions. This allowed him to pretend that he was attacking Israelite settlements when he really was not.

1 Samuel 27:1

ULT	UST
And David said to his heart, "Now I will be swept away one day by the hand of Saul. {There is} no good for me except escaping, I should escape to the land of the Philistines. And Saul will despair of me to seek me again in all of the border of Israel, and I will escape from his hand."	*But David thought, "Some day Saul will capture me and kill me {if I stay here in Israel}. So the best thing that I can do is certainly to flee to the region of Philistia. If I do that, Saul will stop searching for me here in Israel, and I will be safe from him."*

ULT **to his heart**
UST But … thought
(אֶל־לִבּוֹ)

David is using one part of himself, his **heart**, representing his thoughts, to mean all of him in the act of thinking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to himself]

Support Reference: Synecdoche

ULT **I will be swept away one day by the hand of Saul**
UST Some day Saul will capture me and kill me
(אֶסָּפֶה יוֹם־אֶחָד בְּיַד־שָׁאוּל)

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 hand of Saul will sweep me away one day]

Support Reference: Active or Passive

ULT **I will be swept away one day by the hand of Saul**
UST Some day Saul will capture me and kill me
(אֶסָּפֶה יוֹם־אֶחָד בְּיַד־שָׁאוּל)

David is speaking as if he were an object that could be **swept away**. See how you translated the similar phrase in 26:10. Alternate translation: [I will be destroyed by the hand of Saul] or [the hand of Saul will destroy me one day]

Support Reference: Metaphor

ULT **I will be swept away one day by the hand of Saul**
UST Some day Saul will capture me and kill me
(אֶסָּפֶה יוֹם־אֶחָד בְּיַד־שָׁאוּל)

David is using one part of Saul, his **hand**, to mean all of him in the act of attacking him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will be destroyed one day by Saul] or [Saul will destroy me one day]

Support Reference: Synecdoche

ULT **{There is} no good for me except escaping, I should escape**
UST So the best thing that I can do is certainly to flee
(אֵין־לִי טוֹב כִּי הִמָּלֵט אִמָּלֵט)

If it would appear in your language that David was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [The only good thing for me is that escaping, I should escape]

Support Reference: Connect — Exception Clauses

ULT **good**
UST So the best thing that I can do
(טוֹב)

David is using the adjective **good** as a noun to mean a certain kind of thing. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [good thing]

Support Reference: Nominal Adjectives

ULT **escaping, I should escape**
UST is certainly to flee
(הִמָּלֵט אִמָּלֵט)

David is repeating forms of the verb “escape” in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [I should definitely escape]

Support Reference: Reduplication

ULT **the border of Israel**
UST here in Israel
(גְּבוּל יִשְׂרָאֵל)

David is using the term **border** to represent the territory within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory of Israel]

Support Reference: Metonymy

ULT **from his hand**
UST from him
(מִיָּדוֹ)

David is using the term **hand** to represent Saul's power or control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
I will be swept away	and kill me
day	day
Saul	Saul
good	So the best thing that I can do
the land of	the region of
the Philistines	Philistia
Saul	Saul
to seek me	searching
Israel	Israel

1 Samuel 27:2

ULT	UST
And David arose and passed over, he and 600 men who {were} with him, to Achish. The son of Maoch, the king of Gath.	*So David and his 600 men left Israel and went to the city of Gath {in the region of Philistia}. Achish son of Maoch was the king of that city.*

ULT **And David arose**
UST So David … left Israel
(וַיָּקָם דָּוִד)

By **arose**, the author means that David took action based on his decision. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [So David took action]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
king of	was the king of
Gath	the city of Gath {in the region of Philistia} … that city

1 Samuel 27:3

ULT	UST
And David dwelled with Achish in Gath, he and his men, a man and his house, David and the two of his wives, Ahinoam the Jezreelitess and Abigail the Carmelitess, the wife of Nabal.	*Achish agreed that David and his men could live in Gath. So all of the men brought their families there. David brought his two wives with him, Ahinoam from Jezreel and Abigail, Nabal's widow, from Carmel.*

ULT **a man and his house**
UST So all of the men brought their families there
(אִ֥ישׁ וּבֵיתֽוֹ)

The author is speaking as if each man's family were his **house**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [each man with his family]

Support Reference: Metaphor

ULT **the wife of Nabal**
UST Nabal's widow
(אֵ֖שֶׁת־נָבָֽל)

Your language may have its own term or expression for this relationship, since Nabal was now dead and Abigail was no longer his legal **wife**. Alternate translation: [who had been the wife of Nabal] or [the widow of Nabal]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
in Gath	in Gath
and his house	brought their families there
David	David
the Jezreelitess	from Jezreel
the Carmelitess	from Carmel

1 Samuel 27:4

ULT	UST
And it was declared to Saul that David had fled {to} Gath, and he did not add to seek him more.	*When Saul learned that David had gone to live in Gath, he stopped pursuing him.*

ULT And it was declared to Saul
UST When Saul learned
(וַיֻּגַּד לְשָׁאוּל)

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 Saul]

Support Reference: Active or Passive

ULT and he did not add to seek him more
UST he stopped pursuing him
(וְלֹא־יוסף עוֹד לְבַקְשׁוֹ)

The author is using a common expression of this culture to mean that Saul stopped doing something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so he did not continue to seek him further]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And it was declared	When … learned
to Saul	Saul
David	David
{to} Gath	to live in Gath
to seek him	pursuing him

1 Samuel 27:5

ULT	UST
And David said to Achish, "Please, if I have found favor in your eyes, may they give to me a place in one of the cities of the field, and let me dwell there. For why should your servant dwell in the city of the kingship with you?"	*One day David said to Achish, "If you are pleased with us, give us a place to live in one of the small villages in the countryside. We do not have to live here in the royal city with you."*

ULT **I have found favor in your eyes**
UST you are pleased with us
(מָצָאתִי חֵן בְּעֵינֶיךָ)

See how you translated the similar phrase in 1:18. Alternate translation: [you regard me favorably]

Support Reference: Idiom

ULT **may they give to me**
UST give us
(יִתְּנוּ־לִי)

The author is not using the pronoun **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [may you give to me] or [may I be given]

Support Reference: Pronouns — When to Use Them

ULT **to me … and let me dwell**
UST us … to live
(לִי & וְאֵשְׁבָה)

David is using himself as a representative of his entire group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to us … and let us dwell]

Support Reference: Synecdoche

ULT **in one of the cities of the field**
UST in one of the small villages in the countryside
(בְּאַחַת עָרֵי הַשָּׂדֶה)

David is using the term **field** to represent a rural area. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in a city in a more rural area]

Support Reference: Metonymy

ULT **For why should your servant dwell in the city of the kingship with you**
UST We do not have to live here in the royal city with you
(וְלָמָּה יֵשֵׁב עַבְדְּךָ בְּעִיר הַמַּמְלָכָה עִמָּךְ)

David 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 no need for your servant to dwell in the city of the kingship with you.]

Support Reference: Rhetorical Question

ULT **your servant**
UST We
(עַבְדְּךָ)

David is speaking about himself humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, your servant]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
favor	you are pleased with us
your servant	We
the kingship	royal

1 Samuel 27:6

ULT	UST
So on that day Achish gave to him Ziklag. (Therefore Ziklag is to the kings of Judah to this day.)	*Achish {agreed and} gave David the town of Ziklag at that time. (As a result, Ziklag has belonged to the kings of Judah ever since.)*

ULT **on that day**
UST at that time
(בַּיּוֹם הַהוּא)

The author is using the term **day** to represent a specific 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 **Therefore Ziklag is to the kings of Judah to this day**
UST As a result, Ziklag has belonged to the kings of Judah ever since
(לָכֵן הָיְתָה צִקְלַג לְמַלְכֵי יְהוּדָה עַד הַיּוֹם הַזֶּה)

The author is providing background information to help readers understand why the city of Ziklag, formerly a Philistine possession, belonged to the kings of Judah in their own time. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **to this day**
UST ever since
(עַד הַיּוֹם הַזֶּה)

By **up to this day**, the author means the time when he was writing. In your translation, make clear that the phrase refers to a time that is now in the past. Avoid giving the impression the phrase means “to the present day.” Alternate translation: [right up to the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	at … time
to the kings of	to the kings of
Judah	Judah

ULT	UST
day	ever since

1 Samuel 27:7

ULT	UST
And the number of the days that David dwelled in the field of the Philistines was days and four months.	*David and his men lived in the region of Philistia for a total of 16 months.*

ULT **And the number of the days**
UST for a total of
(וַיְהִי֙ מִסְפַּ֣ר הַיָּמִ֔ים)

The author is using the term **the number of the days** to represent a certain length of time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the length of time … was]

Support Reference: Metonymy

ULT **in the field of the Philistines**
UST in the region of Philistia
(בִּשְׂדֵ֥ה פְלִשְׁתִּ֖ים)

The author is using the term **field** to represent a territory or region in which there were fields. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the territory of the Philistines]

Support Reference: Metonymy

ULT **was days**
UST 16
(יָמִֽים)

In Hebrew, the plural form **days** can mean a year. That is the meaning in this context. Alternate translation: [one year]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	for a total of
David	David and his men
of the Philistines	Philistia
was days	16
months	months

1 Samuel 27:8

ULT	UST
And David and his men went up and raided against the Geshurite and the Girzite and the Amalekite (for they were dwelling in the land, that from ancient times) in your going to Shur and to the land of Egypt.	*While they were living there, David and his men attacked communities of the Geshurites, Girzites, and Amalekites. To do that, they went as far south as the region of Shur near the border of Egypt. The people in those communities had lived in that area for a very long time.*

ULT **And David and his men went up**
UST While they were living there, David and his men
(וַיַּעַל דָּוִד וַאֲנָשָׁיו)

See how you translated the similar phrase in 1:3, where the author, in keeping with the conventions of his culture, marks travel for change in elevation. The Philistine territory was on the coastland, and David and his men had to go **up** in elevation to reach the other places the author describes. Alternate translation: [And David and his men went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the Geshurite and the Girzite and the Amalekite**
UST communities of the Geshurites, Girzites, and Amalekites
(הַגְּשׁוּרִי והגרזי וְהָעֲמָלֵקִי)

The author is not referring to a specific **Geshurite**, **Girzite**, or **Amalekite**. He means the members of these people groups in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Geshurites and the Girzites and the Amalekites]

Support Reference: Generic Noun Phrases

ULT **for they were dwelling in the land, that from ancient times**
UST The people in those communities had lived in that area for a very long time
(כִּי הֵנָּה יֹשְׁבוֹת הָאָרֶץ אֲשֶׁר מֵעוֹלָם)

The author is providing background information to help readers understand who these people groups were. In your translation, introduce this information in a way that would be natural in your own language and culture. Alternate translation: [(for they had lived in that area since ancient times)]

Support Reference: Background Information

ULT in your going to Shur and to the land of Egypt
UST To do that, they went as far south as the region of Shur near the border of Egypt
(בּוֹאֲךָ שׁוּרָה וְעַד־אֶרֶץ מִצְרָיִם)

The author is using a common expression of his culture to mean the area extending as far as Shur and the border of Egypt. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as far as Shur and up to the border of Egypt]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the Geshurite	communities of the Geshurites
and the Amalekite	and Amalekites
in the land	in that area
from ancient times	for a very long time
to the land of	the border of
Egypt	Egypt

1 Samuel 27:9

ULT	UST
And David struck the land and did not let a man or a woman live. And he took sheep and cattle and donkeys and camels and garments. And he returned and came to Achish.	*Whenever David's men attacked these communities, they killed all of the people who lived in them. Then they took their sheep and cattle and donkeys and camels and clothes. They brought those things back home with them, and David would go to talk with Achish.*

ULT **And David struck the land and did not let a man or a woman live**
UST Whenever David's men attacked these communities, they killed all of the people who lived in them
(וְהִכָּה דָוִד אֶת־הָאָרֶץ וְלֹא יְחַיֶּה אִישׁ וְאִשָּׁה)

The author is using the term **land** to represent 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: [And David struck the people who lived there and did not let a man or a woman live]

Support Reference: Metonymy

ULT **And David struck the land and did not let a man or a woman live**
UST Whenever David's men attacked these communities, they killed all of the people who lived in them
(וְהִכָּה דָוִד אֶת־הָאָרֶץ וְלֹא יְחַיֶּה אִישׁ וְאִשָּׁה)

Here the context shows that the term **struck** means "killed," as it often does elsewhere in the book. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And David killed the people and did not let a man or a woman live]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And David struck the land and did not let a man or a woman live**
UST Whenever David's men attacked these communities, they killed all of the people who lived in them
(וְהִכָּה דָוִד אֶת־הָאָרֶץ וְלֹא יְחַיֶּה אִישׁ וְאִשָּׁה)

The author is speaking of two basic types of people, **man** and **woman**, in order to mean all people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And David struck the land and did not let anyone live]

Support Reference: Merism

ULT **And David struck the land and did not let a man or a woman live**
UST Whenever David's men attacked these communities, they killed all of the people who lived in them
(וְהִכָּה דָוִד אֶת־הָאָרֶץ וְלֹא יְחַיֶּה אִישׁ וְאִשָּׁה)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [And David killed every one of the people]

Support Reference: Parallelism

ULT **and did not let a man or a woman live**
UST they killed all of the people who lived in them
(וְלֹא יְחַיֶּה אִישׁ וְאִשָּׁה)

Since the author indicates in 27:11 the reason why David killed all the people, you do not need to explain that reason here.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David's men
the land	these communities
sheep	their sheep
and cattle	and cattle
and donkeys	and donkeys
and camels	and camels

1 Samuel 27:10

ULT	UST
And Achish said, “Have you not raided today?” And David said, “Against the Negeb of Judah” or “against the Negeb of the Jerahmeelite” or “against the Negeb of the Kenite.”	*Each time Achish would ask David, “Where did you go raiding today?” David would {lie to him and} sometimes say that he and his men had attacked the people who lived in the Negeb within the territory of Judah. Other times, he would say that they had attacked the Jerahmeelites who lived in the Negeb. And at other times, he would say that they had attacked the Kenites who lived in the Negeb.*

> ULT **Have you not raided today**
> UST Where did you go raiding today
> (אַל־פְּשַׁטְתֶּם הַיּוֹם)

Achish is using the question form for emphasis. (David probably brought him a share of the spoils from his raids, which is what would have prompted this response.) If a speaker of your language would not use the question form for emphasis, you could translate this as a statement or as an exclamation. Alternate translation: [You must have raided today!]

Support Reference: Rhetorical Question

> ULT **Have you not raided today**
> UST Where did you go raiding today
> (אַל־פְּשַׁטְתֶּם הַיּוֹם)

The word **you** is plural here because Achish is speaking of David and his men, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of ‘You’ — Singular

ULT **And David said, “Against the Negeb of Judah” or “against the Negeb of the Jerahmeelite” or “against the Negeb of the Kenite**
UST David would {lie to him and} sometimes say that he and his men had attacked the people who lived in the Negeb within the territory of Judah. Other times, he would say that they had attacked the Jerahmeelites who lived in the Negeb. And at other times, he would say that they had attacked the Kenites who lived in the Negeb
(וַיֹּאמֶר דָּוִד עַל־נֶגֶב יְהוּדָה וְעַל־נֶגֶב הַיַּרְחְמְאֵלִי וְאֶל־נֶגֶב הַקֵּינִי)

David 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 David would say, “We raided against the Negev of Judah” or “We raided against the Negev of the Jerahmeelite” or “We raided against the Negev of the Kenite.”]

Support Reference: Ellipsis

ULT **the Negeb of Judah … the Negeb of the Jerahmeelite … the Negeb of the Kenite**
UST the people who lived in the Negeb within the territory of Judah … the Jerahmeelites who lived in the Negeb … the Kenites who lived in the Negeb
(נֶגֶב יְהוּדָה & נֶגֶב הַיַּרְחְמְאֵלִי & נֶגֶב הַקֵּינִי)

The author is using the term **Negev** to represent the people who lived in that region. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people who live in the part of the Negev that belongs to Judah … the people who live in the part of the Negev that belongs to the Jehrameelite … the people who live in the part of the Negev that belongs to the Kenite]

Support Reference: Metonymy

ULT **the Jerahmeelite … the Kenite**
UST the Jerahmeelites … the Kenites
(הַיַּרְחְמְאֵלִי & הַקֵּינִי)

The author is not referring to specific individuals but to people groups. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Jehrameelites … the Kenites]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
today	today
David	David

ULT	UST
the Negeb of	the people who lived in the Negeb
Judah	within the territory of Judah
the Negeb of	who lived in the Negeb
the Negeb of	who lived in the Negeb

1 Samuel 27:11

ULT	UST
Now David did not let a man or a woman live to bring {to} Gath, saying, "Lest they declare about us, saying, 'Thus did David do.'" And this {was} his custom all of the days that he dwelled in the field of the Philistines.	*David's men never brought anyone alive back to Gath. David thought, "If we do not kill everyone, some of them will tell Achish the truth about what we really did." David did that the whole time that he and his men lived in the region of Philistia.*

ULT Now David did not let a man or a woman live to bring {to} Gath
UST David's men never brought anyone alive back to Gath
(וְאִישׁ וְאִשָּׁה לֹא־יְחַיֶּה דָּוִד לְהָבִיא גַּת)

The author is providing background information to help readers understand why David killed all the people in the places he raided. 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 David did not let a man or a woman live
UST David's men never … anyone alive
(וְאִישׁ וְאִשָּׁה לֹא־יְחַיֶּה דָּוִד)

The author is speaking of two basic types of people, **man** and **woman**, in order to mean all people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Now David did not let anyone live]

Support Reference: Merism

ULT Lest they declare about us, saying, 'Thus did David do
UST If we do not kill everyone, some of them will tell Achish the truth about what we really did
(פֶּן־יַגִּדוּ עָלֵינוּ לֵאמֹר כֹּה־עָשְׂתָה דָוִד)

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 declare about us and tell what I actually did]

Support Reference: Quotes within Quotes

ULT **in the field of the Philistines**
UST in the region of Philistia
(בִּשְׂדֵ֥ה פְלִשְׁתִּֽים)

The author is using the term **field** to represent a territory or region in which there were fields. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the territory of the Philistines]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David’s men
{to} Gath	to Gath
they declare	some of them will tell Achish
David	we
{was} his custom	David did
days	the … time
the Philistines	Philistia

1 Samuel 27:12

ULT	UST
And Achish trusted in David, saying, "Stinking, he stinks among his people in Israel, so he will be to me for a servant forever."	*Achish believed what David told him, and he thought, "Because of what David has done, his own people, the Israelites, must now hate him very much. So he will always have to stay here and serve me."*

ULT in David
UST David
(בְּדָוִד)

The author is using the term **David** to represent what David told Achish. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in what David told him]

Support Reference: Metonymy

ULT Stinking, he stinks among his people in Israel
UST Because of what David has done, his own people, the Israelites, must now hate him very much
(הַבָּאֵשׁ הִבְאִישׁ בְּעַמּוֹ בְיִשְׂרָאֵל)

Achish is repeating forms of the verb "stink" in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [He must certainly stink among his people in Israel]

Support Reference: Reduplication

ULT Stinking, he stinks among his people in Israel
UST Because of what David has done, his own people, the Israelites, must now hate him very much
(הַבָּאֵשׁ הִבְאִישׁ בְּעַמּוֹ בְיִשְׂרָאֵל)

Achish is speaking as if David were giving off a bad odor that would make people avoid him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [He has certainly made himself odious to his people in Israel] or [His fellow Israelites must now consider him to be a terrible person]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … trusted	believed what … told him
in David	David
in Israel	the Israelites
for a servant	So he will … have to stay here and serve
forever	always

1 Samuel 28

1 Samuel 28 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how, because of Saul's disobedience, Yahweh would no longer guide him about how to fight against the Philistines. It tells how Saul instead asked a woman to contact the spirit of Samuel for him so that Samuel could provide guidance. But Samuel only told Saul that what he had prophesied was about to come true. Saul and his sons would be killed in battle against the Philistines the next day.

Religious and Cultural Concepts in This Chapter

What were "ritual pits" and "familiar spirits" (28:3)?

A "ritual pit" was a hole that some people in this culture dug in the ground in order to use it in ceremonies in which they tried to contact the spirits of dead people. Some versions of the Bible translate this term as "medium," referring to a person who tries to contact such spirits. However, the most recent biblical scholarship suggests that the term refers to the pit rather than to the person who uses it. A "familiar spirit" was a supernatural being that people in this culture believed could help them gain secret knowledge. Some versions of the Bible translate this term as "wizard," "spiritist," or "soothsayer," once again referring to the person who uses the means rather than the means itself. But current scholarship suggests in this case as well that it refers to the spirit rather than the person who uses it. The law of Moses forbade such practices, and that was why Saul at first had banned them from Israel. The fact that he now turned to a woman who owned a ritual pit shows how he was no longer obeying God.

How did the woman know her visitor was Saul once she had seen Samuel?

In 28:12, the author says that when the woman with the ritual pit saw Samuel, she "cried out with a loud voice" and then said to her visitor, "Why have you deceived me? For you are Saul!" While the author does not state this explicitly, this suggests that the woman

was not expecting to see anyone or anything like Samuel when he appeared. The overall teaching of the Bible is that it is not possible to contact the spirits of people who have died and that it is not possible for those spirits to return to earth. So Yahweh apparently did something very exceptional in this case. This surprised and frightened the woman. She also apparently concluded that this would only have happened for someone as important as Saul, and that was how she realized who her visitor was. Readers of the Bible are not meant to take any encouragement from this episode to try to contact the spirits of people who have died. Samuel announced that Yahweh had judged Saul for his disobedience and that he was going to punish him with death before another day went by. Trying to contact the spirit of a dead person was further disobedience, and it only resulted in a definitive pronouncement of judgment and punishment.

Where were Shunem and Gilboa?

The author says in 28:4 that Philistines assembled their troops and marched into Israel and set up their tents near the city of Shunem. That city was in the north of Israel, within the Valley of Jezreel. While the Israelites lived in hilly territory that became more mountainous the farther it got from the coast, the Philistines were able to use that valley to march well into Israel. The author also says in 28:4 that Saul gathered the Israelite army and they set up their tents at Gilboa. That was a mountain range on one side of the Valley of Jezreel. So as in the case of the battle in which Goliath challenged the Israelites (17:3), the Israelites took up defensive positions on a height overlooking a potential field of battle.

1 Samuel 28:1

ULT	UST
And it happened in those days that the Philistines gathered their camps for war, to fight with Israel. And Achish said to David, "Knowing, you know that you shall go out with me into the camp, you and your men."	*During the time when David was living near Gath, the people of Philistia gathered their army to attack the Israelites. King Achish told David, "You must understand that you and your men have to join my men to attack the Israelites."*

ULT **And it happened**
UST During the time when David was living near Gath
(וַיְהִי)

The author is introducing a new event, an invasion of Israel by the Philistine army. Use a word, phrase, or other method here that is natural in your language for introducing a new event.

Support Reference: Introduction of a New Event

ULT **And Achish said to David, "Knowing, you know that you shall go out with me into the camp, you and your men**
UST King Achish told David, "You must understand that you and your men have to join my men to attack the Israelites
(וַיֹּאמֶר אָכִישׁ אֶל־דָּוִד יָדֹעַ תֵּדַע כִּי אִתִּי תֵּצֵא בַמַּחֲנֶה אַתָּה וַאֲנָשֶׁיךָ)

Here and in the next verse, the author is introducing an episode within the event of the Philistine invasion, King Achish of Gath requiring David and his men to join him in fighting against Israel. The author will resume his account of this episode in 29:1 after relating a different episode in this chapter. Use a word, phrase, or other method here that is natural in your language for introducing an episode within an event.

Support Reference: Introduction of a New Event

ULT **in those days**
UST During the time when David was living near Gath
(בַּיָּמִים הָהֵם)

The author is using the term **days** to represent a certain 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 **their camps**
UST their army
(אֶת־מַחֲנֵיהֶם)

The author is using the term **camps** to represent the soldiers who stayed in those camps. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their soldiers]

Support Reference: Metonymy

ULT **Knowing, you know**
UST You must understand
(יָדֹעַ תֵּדָע)

Achish is repeating forms of the verb “know” in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [You must certainly know]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … days	During the time when David was living near Gath
the Philistines	the people of Philistia
that … gathered	gathered
with Israel	the Israelites
David	David
you know	You … understand

1 Samuel 28:2

ULT	UST
And David said to Achish, "Therefore you yourself will know what your servant will do." And Achish said to David, "Therefore I am appointing you the keeper of my head all of the days."	*David replied, "We will go with you, and then you will see for yourself how well we will fight for you!" Achish told him, "Very well, I will make you my personal bodyguard from now on."*

ULT Therefore you yourself will know
UST We will go with you, and then you will see for yourself
(לָכֵן אַתָּה תֵּדַע)

David is using the word **Therefore** to acknowledge that what Achish has just said is true and to describe something that is also true as a result. Alternate translation: [That being the case, you yourself will know]

Support Reference: Connect — Reason-and-Result Relationship

ULT you yourself will know
UST you will see for yourself
(אַתָּה תֵּדַע)

David is using the term **know** to represent seeing or experiencing something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [you yourself will see]

Support Reference: Metonymy

ULT your servant
UST we
(עַבְדֶּךָ)

David 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: [I, your servant]

Support Reference: First, Second or Third Person

ULT **Therefore I am appointing you**
UST Very well, I will make you
(לָכֵן אֲשִׂימְךָ)

Achish is using the word **Therefore** in the same sense that David uses it earlier in this verse. Alternate translation: [That being the case, I am appointing you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the keeper of my head**
UST my personal bodyguard
(שֹׁמֵר לְרֹאשִׁי)

Achish is using one part of himself, his **head**, to mean all of him in the act of protection. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [my personal bodyguard]

Support Reference: Synecdoche

ULT **all of the days**
UST from now on
(כָּל־הַיָּמִים)

Achish is using the term **days** to represent time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of the time] or [permanently]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
you … will know	will see for yourself
your servant	we
David	him
I am appointing you	I will make you
the keeper	my … bodyguard
the days	from now on

1 Samuel 28:3

ULT	UST
Now Samuel had died, and all of Israel had mourned for him, and they had buried him in Ramah, even in his city. And Saul had removed the ritual pits and the familiar spirits from the land.	*By this time, Samuel had died, and the Israelite people had mourned for him. Then they had buried him in Ramah, his hometown. Also, before this, Saul had forbidden anyone in Israel to try to contact people who had died or to try to talk to spirits that could tell them things that people otherwise could not know.*

ULT **Now Samuel had died … And Saul had removed the ritual pits and the familiar spirits from the land**
UST By this time, Samuel had died … Also, before this, Saul had forbidden anyone in Israel to try to contact people who had died or to try to talk to spirits that could tell them things that people otherwise could not know
(וּשְׁמוּאֵל֙ מֵת & וְשָׁא֔וּל הֵסִ֥יר הָאֹבֹ֖ת וְאֶת־הַיִּדְּעֹנִ֑ים מִן־הָאָֽרֶץ)

The author is providing background information to help readers understand what happens in the episode that he relates in this chapter. 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 they had buried him**
UST Then they had buried him
(וַיִּקְבְּרֻ֥הוּ)

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

Support Reference: Pronouns — When to Use Them

ULT **And Saul had removed the ritual pits and the familiar spirits from the land**
UST Also, before this, Saul had forbidden anyone in Israel to try to contact people who had died or to try to talk to spirits that could tell them things that people otherwise could not know
(וְשָׁא֔וּל הֵסִ֥יר הָאֹבֹ֖ת וְאֶת־הַיִּדְּעֹנִ֑ים מִן־הָאָֽרֶץ)

The author means that Saul had forbidden these practices. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Saul had forbidden people to use ritual pits or consult familiar spirits in the land]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ritual pits and the familiar spirits**
UST to try to contact people who had died or to try to talk to spirits that could tell them things that people otherwise could not know
(הָאֹבוֹת וְאֶת־הַיִּדְּעֹנִים)

The author is using the terms **ritual pits and familiar spirits** to represent the people who used these things. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people who used ritual pits to contact the dead and the people who consulted familiar spirits to obtain secret knowledge]

Support Reference: Metonymy

ULT **the ritual pits**
UST to try to contact people who had died
(הָאֹבוֹת)

A **ritual pit** was a hole in the ground that was used in ceremonies to contact the spirits of dead people. If your readers would not be familiar with what a ritual pit was, 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: [the places that people used to try to contact the dead]

Support Reference: Translate Unknowns

ULT **the familiar spirits**
UST to try to talk to spirits that could tell them things that people otherwise could not know
(הַיִּדְּעֹנִים)

A **familiar spirit** was a supernatural being that people in this culture believed could help them gain secret knowledge. If your readers would not be familiar with this, 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: [the spirits that people believed could give them secret knowledge]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Samuel	By this time, Samuel
Israel	Israelite
and … had mourned	and … had mourned
and they had buried him	Then they had buried him
in Ramah	in Ramah
And Saul	Also, before this, Saul

ULT	UST
the ritual pits	to try to contact people who had died
the familiar spirits	to try to talk to spirits that could tell them things that people otherwise could not know
from the land	anyone in Israel

1 Samuel 28:4

ULT	UST
And the Philistines gathered and came and camped at Shunem. And Saul gathered all of Israel, and they camped at Gilboa.	*The Philistines assembled their troops and marched into Israel and set up their tents near the city of Shunem. Saul gathered the Israelite army, and they set up their tents at Gilboa.*

ULT all of Israel
UST the Israelite army
(אֶת־כָּל־יִשְׂרָאֵל)

The author is using the term **Israel** to represent the Israelite army. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the whole Israelite army]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	The Philistines
And … gathered	assembled their troops
Saul	Saul
And … gathered	gathered
Israel	Israelite

1 Samuel 28:5

ULT	UST
And Saul saw the camp of the Philistines. And he was afraid, and his heart trembled greatly.	*When Saul saw how many Philistine soldiers had come to attack the Israelites, he became so afraid that his heart pounded.*

ULT the camp of the Philistines
UST how many Philistine soldiers had come to attack the Israelites
(אֶת־מַחֲנֵה פְלִשְׁתִּים)

The author is using the term **camp** to represent the soldiers in the camp. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the army of the Philistines]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
the Philistines	Philistine
And he was afraid	he became … afraid
and … trembled	that … pounded

1 Samuel 28:6

ULT	UST
And Saul inquired of Yahweh, but Yahweh did not answer him, either by dreams or by the Urim or by prophets.	*Saul asked Yahweh to help him know how he should fight against the Philistines, but Yahweh did not answer him. He did not give Saul any special dream. The priest got no answer for him by drawing a stone from his sacred pouch. Yahweh did not give any prophet a message for Saul.*

> ULT **by the Urim**
> UST The priest got no answer for him by drawing a stone from his sacred pouch
> (בָּאוּרִֽים)

The author is using one of two objects that were used to obtain guidance, the **Urim**, to represent both parts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by the Urim and Thummim]

Support Reference: Synecdoche

> ULT **by the Urim**
> UST The priest got no answer for him by drawing a stone from his sacred pouch
> (בָּאוּרִֽים)

The **Urim** was one of two objects (along with the Thummim) that the high priest used to determine God's will. If your readers would not be familiar with what the Urim was, 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: [by the sacred lots]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
And … inquired	asked … to help him know how he should fight against the Philistines
of Yahweh	Yahweh
Yahweh	Yahweh
by dreams	He did not give Saul any special dream
by prophets	Yahweh did not give any prophet a message for Saul

1 Samuel 28:7

ULT	UST
So Saul said to his servants, "Seek for me a woman of a mistress of a ritual pit so I may go to her and inquire of her." And his servants said to him, "Behold, a woman of a mistress of a ritual pit {is} in Endor."	*Then Saul told his officials, "Find for me a woman who owns a pit that she uses to contact people who have died. That way I can go to her and ask her to contact a dead person who can give me advice." One of his officials replied, "There is a woman in the town of Endor who owns that kind of pit."*

ULT a woman of a mistress of … a woman of a mistress
UST a woman who owns … a woman … who owns
(אֵשֶׁת בַּעֲלַת & אֵשֶׁת בַּעֲלַת)

Saul and the servants are using this possessive form to mean that this woman is the mistress or owner of the pit. It may be helpful to clarify this for your readers. Alternate translation: [a woman who is the owner of … a woman who is the owner of]

Support Reference: Possession

ULT Behold
UST There is
(הִנֵּה)

The servants are speaking as if they were showing Saul something that he could see. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Listen] or [Pay attention to what I am about to tell you]

Support Reference: Metaphor

ULT a woman of a mistress of a ritual pit {is} in Endor
UST a woman in the town of Endor who owns that kind of pit
(אֵשֶׁת בַּעֲלַת־אוֹב בְּעֵין דּוֹר)

The author is quoting what Saul's servants said in order to introduce this woman as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [there is a certain woman in Endor who owns a ritual pit]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul

ULT	UST
to his servants	his officials
Seek	Find
a ritual pit	a pit that she uses to contact people who have died
and inquire	and ask … to contact a dead person who can give me advice
his servants	One of his officials
of a ritual pit	that kind of pit

1 Samuel 28:8

ULT	UST
And Saul disguised himself and put on other garments, and he went, he and two of the men with him. And they came to the woman {at} night. And he said, "Please divine for me with the ritual pit and bring up for me whom I say to you."	*So that the woman would not know he was the king, Saul took off his royal robes and put on ordinary clothes. Then he and two of his men went during the night to speak with that woman. Saul told her, "I will tell you the name of a dead person. I want you to use your pit to cause that person's spirit to appear so that I can speak with him."*

ULT **And Saul disguised himself and put on other garments**
UST So that the woman would not know he was the king, Saul took off his royal robes and put on ordinary clothes
(וַיִּתְחַפֵּשׂ שָׁאוּל וַיִּלְבַּשׁ בְּגָדִים אֲחֵרִים)

This expression conveys a single idea by using two words connected with and. The words **put on other garments** tells in what way Saul **disguised himself**. Alternate translation: [And Saul disguised himself by putting on other garments]

Support Reference: Hendiadys

ULT **and bring up**
UST to cause that person's spirit to appear
(וְהַעֲלִי)

Saul is using the term **bring up** to represent to summon a spirit from the realm of the dead. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and summon]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
divine	to use
with the ritual pit	your pit

1 Samuel 28:9

ULT	UST
But the woman said to him, "Behold, you yourself know what Saul has done, that he has cut off the ritual pits and the familiar spirits from the land. So why are you setting a trap against my life, to cause me to die?"	*But the woman replied, "Certainly you know what Saul has done. He has forbidden anyone in Israel to try to contact people who have died or to try to talk to spirits that can tell them things that people otherwise cannot know. You should not be putting me in danger by asking me to do this. People would execute me if they found out that I had done it."*

ULT **that he has cut off**
UST He has forbidden
(אֲשֶׁר הִכְרִית)

The woman is speaking as if these **pits** and **spirits** as if they were something that Saul had **cut off** from a larger thing of which they were a part. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [that he has banned]

Support Reference: Metaphor

ULT **the ritual pits and the familiar spirits**
UST to try to contact people who have died or to try to talk to spirits that can tell them things that people otherwise cannot know
(אֶת־הָאֹבוֹת וְאֶת־הַיִּדְּעֹנִי)

The woman is using the terms **ritual pits** and **familiar spirits** to represent the people who used those things. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [people who use ritual pits to contact the dead and people who consult familiar spirits to obtain secret knowledge]

Support Reference: Metonymy

ULT **So why are you setting a trap against my life, to cause me to die**
UST You should not be putting me in danger by asking me to do this. People would execute me if they found out that I had done it
(וְלָמָּה אַתָּה מְתַנֵּקֵשׁ בְּנַפְשִׁי לַהֲמִיתֵנִי)

The woman 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 you should not be setting a trap against my life, to cause me to die!]

Support Reference: Rhetorical Question

ULT **setting a trap against my life**
UST putting me in danger by asking me to do this
(מְתַנֵּקֵשׁ בְּנַפְשִׁי)

The woman is speaking as if her visitor were setting a physical **trap** to catch her. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [asking me to do something that would put my life in danger]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you … know	know
Saul	Saul
the ritual pits	to try to contact people who have died
the familiar spirits	to try to talk to spirits that can tell them things that people otherwise cannot know
the land	Israel
setting a trap	putting … in danger by asking me to do this

1 Samuel 28:10

ULT	UST
But Saul swore to her by Yahweh, saying, "The life of Yahweh, if punishment shall meet you for this thing!"	*In response, Saul made her a sacred promise. He said, "I swear by Yahweh, if you do what I ask, no one will punish you."*

ULT The life of Yahweh, if punishment shall meet you for this thing
UST I swear by Yahweh, if you do what I ask, no one will punish you
(חַי־יְהוָה אִם־יִקָּרֶךָ עָוֹן בַּדָּבָר הַזֶּה)

Following the custom of his culture, Saul is swearing an oath by guaranteeing it by something he holds sacred. What he states as a condition is what he means will not happen. Use a natural way in your language to express an oath. Alternate translation: [I swear by Yahweh that no punishment shall meet you for this thing]

Support Reference: Oath Formulas

ULT if punishment shall meet you for this thing
UST if you do what I ask, no one will punish you
(אִם־יִקָּרֶךָ עָוֹן בַּדָּבָר הַזֶּה)

Saul is speaking of **punishment** as if it were a person who could **meet** someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [no one will punish you for this thing]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
But … swore	In response … made … a … promise
by Yahweh	sacred
Yahweh	I swear by Yahweh
punishment	will punish you

1 Samuel 28:11

ULT	UST
So the woman said, "Whom shall I bring up for you?" And he said, "Bring up Samuel for me."	*So the woman asked, "Whom do you want me to make appear?" Saul replied, "Make Samuel appear."*

ULT shall I bring up … Bring up
UST to make appear … Make … appear
(אַעֲלֶה & הַעֲלִי)

The woman and Saul are using the expression **bring up** to represent to summon someone from the realm of the dead. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [shall I summon … Summon]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel

1 Samuel 28:12

ULT	UST
And the woman saw Samuel, and she cried out with a loud voice. And the woman spoke to Saul, saying, "Why have you deceived me? For you are Saul!"	*{So she did that. But} when the woman saw Samuel, she screamed. She said, "You have tricked me! You are Saul! {You will execute me for doing this!}"*

ULT and she cried out with a loud voice … For you are Saul
UST she screamed … You are Saul
(וַתִּזְעַק בְּקוֹל גָּדוֹל & וְאַתָּה שָׁאוּל)

See the discussion in the Introduction to this chapter of why the woman **cried out** and how she knew that her visitor was **Saul**.

Support Reference: Assumed Knowledge and Implicit Information

ULT For you are Saul
UST You are Saul
(וְאַתָּה שָׁאוּל)

Here the word **For** introduces the woman's explanation of why she said that her visitor had **deceived** her. Alternate translation: [In fact, you are Saul]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
and she cried out	she screamed
Saul	said
have you deceived me	You have tricked me … You will execute me for doing this
Saul	are Saul

1 Samuel 28:13

ULT	UST
And the king said to her, "Do not fear. But what have you seen?" And the woman said to Saul, "I have seen a god coming up from the earth."	*Saul said to her, "Do not be afraid{, I am not going to execute you}. But tell me what you see." The woman said, "I see a spirit being coming up out of the ground."*

ULT **a god**
UST a spirit being
(אֱלֹהִים)

The word translated as **god** can refer in some contexts to a being that is considered divine, but in this context it refers simply to a being that is a spirit, that is, a being that does not have a body. Express this in a way that would be natural in your language and culture.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Saul
Do … fear	Do … be afraid
Saul	said
a god	a spirit being
the earth	the ground

1 Samuel 28:14

ULT	UST
And he said to her, "What {is} his appearance?" And she said, "An old man is coming up, and he is wearing a robe." And Saul knew that it {was} Samuel, and he bowed, nostrils to the ground, and he prostrated himself.	*Saul said, "What does he look like?" The woman replied, "An old man wearing a robe is appearing." Then Saul knew that it was Samuel. To honor him, Saul humbly bowed down with his face touching the ground.*

ULT **and he bowed, nostrils to the ground, and he prostrated himself**

UST To honor him, Saul humbly bowed down with his face touching the ground

(וַיִּקֹּד אַפַּיִם אַרְצָה וַיִּשְׁתָּחוּ)

This was a symbolic action that showed respect and submission. See how you translated the similar expression in 20:41. Alternate translation: [and he knelt down and pressed his face to the ground, stretching himself out completely, to show great honor to Samuel]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
old	old
a robe	a robe
Saul	Saul
And … knew	Then … knew
{was} Samuel	was Samuel
and he bowed	To honor him, Saul humbly bowed down
to the ground	touching the ground
and he prostrated himself	To honor him, Saul humbly bowed down

1 Samuel 28:15

ULT	UST
And Samuel said to Saul, "Why have you disturbed me to bring me up?" And Saul said, "It is very narrow to me, for the Philistines are fighting with me. And God has turned aside from with me, and he does not answer me anymore, either by the hand of prophets or by dreams, so I have called to you to let me know what I should do."	*Samuel said to Saul, "Why have you bothered me by bringing me back to earth from the place where dead people go?" Saul said, "I am in great danger. The Philistine army is about to attack my army, but God is no longer helping me. He no longer tells me what I should do by giving a message for me to any prophet or by giving me a dream. That is why wanted to speak with you. I want you tell me what I should do!"*

ULT **It is very narrow to me, for the Philistines are fighting with me**
UST I am in great danger. The Philistine army is about to attack my army
(צַר־לִי מְאֹד וּפְלִשְׁתִּים ׀ נִלְחָמִים בִּי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [The Philistines are fighting with me, so it is very narrow for me]

Support Reference: Connect — Reason-and-Result Relationship

ULT **It is very narrow to me**
UST I am in great danger
(צַר־לִי מְאֹד)

Saul is using **it is very narrow to me** as a common expression of his culture to mean "I am in a very dangerous situation." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. See how you translated the similar expression in 13:6. Alternate translation: [I am in a tight situation] or [I am in very dangerous circumstances]

Support Reference: Idiom

ULT **And God has turned aside from with me**
UST but God is no longer helping me
(וֵאלֹהִים סָר מֵעָלָי)

Saul is speaking as if God had physically **turned aside** and moved away from him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And God has abandoned me] or [And God is no longer helping me]

Support Reference: Metaphor

ULT **by the hand of prophets**
UST by giving a message for me to any prophet
(בְּיַד־הַנְּבִיאִם)

Saul is using the term **hand** to represent action or agency. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [through the agency of prophets]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
Saul	Saul
have you disturbed me	have you bothered me
Saul	Saul
for the Philistines	The Philistine army
And God	but God
prophets	by giving a message for me to any prophet
by dreams	by giving me a dream
so I have called	That is why wanted to speak
to let me know	I want you tell me

1 Samuel 28:16

ULT	UST
And Samuel said, "And why do you ask me, since Yahweh has turned aside from with you and has become your enemy?	*Samuel said, "Since Yahweh himself is no longer helping you and has become your enemy, you should not ask me what you should do!*

ULT **And why do you ask me, since Yahweh has turned aside from with you and has become your enemy**
UST Since Yahweh himself is no longer helping you and has become your enemy, you should not ask me what you should do
(וְלָמָּה תִּשְׁאָלֵנִי וַיהוָה סָר מֵעָלֶיךָ וַיְהִי עָרֶךָ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since Yahweh has turned aside from with you and has become your enemy, why do you ask me?]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And why do you ask me, since Yahweh has turned aside from with you and has become your enemy**
UST Since Yahweh himself is no longer helping you and has become your enemy, you should not ask me what you should do
(וְלָמָּה תִּשְׁאָלֵנִי וַיהוָה סָר מֵעָלֶיךָ וַיְהִי עָרֶךָ)

Samuel 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 ask me, since Yahweh has turned aside from with you and has become your enemy!] or [Since Yahweh has turned aside from with you and has become your enemy, you should not ask me!]

Support Reference: Rhetorical Question

ULT **since Yahweh has turned aside from with you**
UST Since Yahweh himself is no longer helping you
(וַיהוָה סָר מֵעָלֶיךָ)

Samuel is speaking as if Yahweh had physically **turned aside** and moved away from Saul. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [since Yahweh is no longer helping you] or [since Yahweh has abandoned you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Samuel	Samuel
since Yahweh	Since Yahweh himself
your enemy	your enemy

1 Samuel 28:17

ULT	UST
Now Yahweh has done for himself just as he spoke by my hand. For Yahweh has torn the kingdom from your hand and has given it to your fellow, to David.	*He had me prophesy earlier about what he would do, and now Yahweh is doing just what I said. He has decided that you will no longer be the king of Israel. Another Israelite will be the king instead of you—David.*

ULT by my hand
UST He had me prophesy earlier about what he would do
(בְּיָדִי)

Samuel is using the term **hand** to represent his action or agency. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [through my agency]

Support Reference: Metonymy

ULT For Yahweh has torn the kingdom from your hand
UST He has decided that you will no longer be the king of Israel
(וַיִּקְרַע יְהוָה אֶת־הַמַּמְלָכָה מִיָּדֶךָ)

Here the word **For** introduces Samuel's explanation of what he meant by saying that Yahweh had done what he spoke. Alternate translation: [Specifically, Yahweh has torn the kingdom from your hand]

Support Reference: Connecting Words and Phrases

ULT For Yahweh has torn the kingdom from your hand
UST He has decided that you will no longer be the king of Israel
(וַיִּקְרַע יְהוָה אֶת־הַמַּמְלָכָה מִיָּדֶךָ)

Samuel is using one part of Saul, his **hand**, to mean all of him in the act of ruling. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [For Yahweh has torn the kingdom from you]

Support Reference: Synecdoche

ULT **For Yahweh has torn the kingdom from your hand**
UST He has decided that you will no longer be the king of Israel
(וַיִּקְרַע יְהוָה אֶת־הַמַּמְלָכָה מִיָּדֶךָ)

Samuel is speaking as if the **kingdom** were a physical object that Yahweh had **torn** away from Saul. See how you translated the similar expression in 15:28. Alternate translation: [Yahweh has taken the kingdom away from you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Yahweh	He
the kingdom	will no longer be the king of Israel
to your fellow	Another Israelite
to David	David

1 Samuel 28:18

ULT	UST
Because you did not listen to the voice of Yahweh and you did not do the burning of his nose against Amalek, therefore Yahweh has done this thing to you this day.	*The Amalekites made Yahweh very angry. He told you to punish them for him by destroying them completely. But you did not obey him. That is why he is now not telling you how to fight against the Philistines.*

ULT **you did not listen to the voice of Yahweh**
UST He told you to punish them for him by destroying them completely. But you did not obey him
(לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה)

Samuel is using the term **voice** to represent what Yahweh said by using his voice. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [you did not listen to what Yahweh told you]

Support Reference: Metonymy

ULT **you did not listen to the voice of Yahweh**
UST He told you to punish them for him by destroying them completely. But you did not obey him
(לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה)

By **you did not listen**, Samuel means that Saul did not obey. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [you did not obey what Yahweh told you to do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you did not do the burning of his nose against Amalek**
UST The Amalekites made Yahweh very angry … But you did not obey him
(וְלֹא־עָשִׂיתָ חֲרוֹן־אַפּוֹ בַּעֲמָלֵק)

Samuel is using the expression **the burning of his nose** to represent Yahweh's anger. See how you translated the similar expression in 11:16. Alternate translation: [and you did not do his great anger against Amalek] or [and you did not execute his great wrath against Amalek]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	He
against Amalek	The Amalekites

ULT	UST
Yahweh	he
day	now

1 Samuel 28:19

ULT	UST
And Yahweh will also give Israel with you into the hand of the Philistines, and tomorrow you and your sons {will be} with me. Yahweh will also give the camp of Israel into the hand of the Philistines."	*Yahweh will also enable the Philistine army to defeat you and all the other Israelite soldiers. By tomorrow you and your sons will be with me in the place where dead people go. Yes, Yahweh will enable the Philistine army to defeat the entire Israelite army."*

ULT **into the hand of the Philistines**
UST the Philistine army to defeat
(בְּיַד־פְּלִשְׁתִּים)

Samuel is using the term **hand** to represent power or control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into the power of the Philistines]

Support Reference: Metonymy

ULT **{will be} with me**
UST will be with me in the place where dead people go
(עִמִּי)

By **with me**, Samuel means in the realm of the dead. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [with me in the realm of the dead]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the camp of Israel**
UST the entire Israelite army
(אֶת־מַחֲנֵה יִשְׂרָאֵל)

Samuel is using the term **camp** to represent the army that is staying in the camp. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the army of Israel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Israel	and all the other Israelite soldiers
the Philistines	the Philistine army

ULT	UST
Yahweh	Yahweh
Israel	Israelite
the Philistines	the Philistine army

1 Samuel 28:20

ULT	UST
And Saul hurried and fell, the fullness of his height to the ground, for he feared greatly from the words of Samuel. Also strength was not in him, for he had not eaten bread all of the day and all of the night.	*{After Samuel said that, he disappeared.} Saul had been standing up, but he immediately fell flat on the ground. He was very afraid because of what Samuel had told him. He was also very weak because he had not eaten anything all that day and night.*

ULT **And Saul hurried and fell, the fullness of his height to the ground, for he feared greatly from the words of Samuel**
UST {After Samuel said that, he disappeared.} Saul had been standing up, but he immediately fell flat on the ground. He was very afraid because of what Samuel had told him
(וַיְמַהֵר שָׁאוּל וַיִּפֹּל מְלֹא־קוֹמָתוֹ אַרְצָה וַיִּרָא מְאֹד מִדִּבְרֵי שְׁמוּאֵל)

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 Saul feared greatly from the words of Samuel, he hurried and fell, the fullness of his height to the ground]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And Saul hurried and fell**
UST {After Samuel said that, he disappeared.} Saul … but he immediately fell flat
(וַיְמַהֵר שָׁאוּל וַיִּפֹּל)

This expression conveys a single idea by using two words connected with **and**. The word **hurried** tells in what way Saul **fell**. Alternate translation: [And Saul hurriedly fell] or [And Saul immediately fell down]

Support Reference: Hendiadys

ULT **from the words of Samuel**
UST because of what Samuel had told him
(מִדִּבְרֵי שְׁמוּאֵל)

The author is using the term **words** to represent the message that Samuel delivered by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [because of what Samuel had said]

Support Reference: Metonymy

ULT **Also strength was not in him, for he had not eaten bread all of the day and all of the night**

UST He was also very weak because he had not eaten anything all that day and night
(גַּם־כֹּחַ֙ לֹא־הָיָ֣ה בּ֔וֹ כִּ֣י לֹ֤א אָכַל֙ לֶ֔חֶם כָּל־הַיּ֖וֹם וְכָל־הַלָּֽיְלָה)

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: [Also, because he had not eaten bread all of the day and all of the night, strength was not in him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **bread**

UST anything
(לֶ֔חֶם)

The author 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: [food]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
for he feared	He was … afraid
Samuel	Samuel
in him	He was … very weak
bread	anything
the day	that day

1 Samuel 28:21

ULT	UST
And the woman came to Saul, and she saw that he was very frightened, And she said to him, "Behold, your maidservant has listened to your voice, and I have put my life in my palm, for I heard the words that you spoke to me.	*The woman came over to Saul and saw how very scared he was. She said to him, "Listen to me! I have done what you asked me to do. Because I did that, you could tell someone to execute me.*

ULT **he was very frightened**
UST very scared he was
(נִבְהַל מְאֹד)

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: [this had frightened him greatly]

Support Reference: Active or Passive

ULT **your maidservant has listened**
UST I have done
(שָׁמְעָה שִׁפְחָתְךָ)

The woman is speaking about herself humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, your maidservant, have listened]

Support Reference: First, Second or Third Person

ULT **has listened to your voice**
UST have done what you asked me to do
(שָׁמְעָה & בְּקוֹלֶךָ)

The woman is using the term **voice** to represent what Saul said by using his voice. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [has listened to what you said]

Support Reference: Metonymy

ULT **has listened to your voice**
UST have done what you asked me to do
(שָׁמְעָה & בְּקוֹלֵךְ)

By **has listened to your voice**, the woman means that she has done what Saul requested. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [has done what you requested]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and I have put my life in my palm, for I heard the words that you spoke to me**
UST Because I did that, you could tell someone to execute me
(וָאָשִׂים נַפְשִׁי בְכַפִּי וָאֶשְׁמַע אֶת־דְּבָרֶיךָ אֲשֶׁר דִּבַּרְתָּ אֵלָי)

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 I heard the words that you spoke to me, I have put my life in my palm]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and I have put my life in my palm**
UST you could tell someone to execute me
(וָאָשִׂים נַפְשִׁי בְכַפִּי)

The woman is using a common expression of her culture to mean that she has risked her life. Your language may have a comparable expression that you can use in your translation. You could also use plain language. See how you translated the similar expression in 19:5. Alternate translation: [And I have taken my life into my own hands] or [And I have put myself in danger of being killed]

Support Reference: Idiom

ULT **for I heard the words that you spoke to me**
UST Because I did that
(וָאֶשְׁמַע אֶת־דְּבָרֶיךָ אֲשֶׁר דִּבַּרְתָּ אֵלָי)

The woman is using the term **words** to represent what Saul said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for I heard what you said to me]

Support Reference: Metonymy

ULT **for I heard the words that you spoke to me**
UST Because I did that
(וָאֶשְׁמַע֙ אֶת־דְּבָרֶ֔יךָ אֲשֶׁ֥ר דִּבַּ֖רְתָּ אֵלָֽי׃)

By **I heard the words**, the woman means that she obeyed what Saul told her to do. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [for I obeyed what you told me to do]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
he was … frightened	scared he was
your maidservant	I

1 Samuel 28:22

ULT	UST
And now, please listen, even you, to the voice of your maidservant, and let me set to your face a piece of bread, and eat. And strength will be in you when you go in the way."	*Since I did what you asked, please now do what I ask. Please let me serve you some food to eat. That way you will get enough strength back to return to your army."*

ULT **And now**
UST Since I did what you asked
(וְעַתָּה)

And now was a common expression that speakers in this culture used to introduce their main topic. See how you translated this expression in 6:7. Alternate translation: [So this is what I would like you to do]

Support Reference: Connecting Words and Phrases

ULT **listen**
UST do
(שְׁמַע)

See how you translated this same verb in the previous verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the voice of your maidservant**
UST what I ask
(בְּקוֹל שִׁפְחָתֶךָ)

The woman is speaking about herself humbly in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [to my voice]

Support Reference: First, Second or Third Person

ULT **to the voice of your maidservant**
UST what I ask
(בְּקוֹל שִׁפְחָתֶךָ)

The woman is using the term **voice** to represent what she is saying by using her voice. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to what I am telling you]

Support Reference: Metonymy

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

The woman is using the term **face** to represent the area in front of Saul. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before you]

Support Reference: Metonymy

> ULT **a piece of bread**
> UST some food
> (פַּת־לֶחֶם)

The woman is using the courteous hospitality language of her culture and understating what she is offering to Saul. Use a comparable way of speaking from your own language and culture. Alternate translation: [a simple meal]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
please	please
your maidservant	I
bread	food

1 Samuel 28:23

ULT	UST
But he refused and said, "I will not eat." But his servants urged him, and also the woman, and he listened to their voice. And he arose from the ground and sat on the bed.	*But Saul refused. He said, "No, I will not eat anything." But the men who had come with Saul urged him to eat something, and the woman did too, and finally he agreed. He got up from the ground and sat on a couch against the wall.*

ULT **and he listened to their voice**
UST and finally he agreed
(וַיִּשְׁמַע לְקוֹלָם)

The author is using the term **voice** to represent what the servants and the woman said by using their voices. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and he listened to what they said]

Support Reference: Metonymy

ULT **and he listened to their voice**
UST and finally he agreed
(וַיִּשְׁמַע לְקוֹלָם)

By **he listened to their voice**, the author means that Saul agreed to do what they said. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he agreed to do what they said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the bed**
UST a couch against the wall
(הַמִּטָּה)

In this context, the word translated as **bed** described a couch or divan in a common room on which household members and guests could sit to visit and eat. Your language may have a term for such a piece of furniture that you can use in your translation.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servants	But the men who had come with Saul

1 Samuel 28:24

ULT	UST
Now to the woman {was} a calf of the stall in the house, and she hurried and slaughtered it. And she took flour and kneaded and baked it {as} unleavened bread.	*The woman kept a calf in a stall near her house. She quickly slaughtered it and cooked it. She also took some flour and mixed it with olive oil and baked it, without adding any leaven, to make a flat loaf of bread.*

ULT {was} a calf of the stall
UST a calf in a stall
(עֶגֶל־מַרְבֵּק)

A **calf of the stall** was a young cow that people in this culture kept in a pen and fed well to make it fat so that its meat would be juicy and tasty when it was served on a special occasion or to important guests. If your readers would not be familiar with what this 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: [was a young cow that she had been fattening]

Support Reference: Translate Unknowns

ULT and she hurried and slaughtered it
UST She quickly slaughtered it and cooked it
(וַתְּמַהֵר וַתִּזְבְּחֶהָ)

This expression conveys a single idea by using two words connected with **and**. The word **hurried** tells in what way the woman **slaughtered** the calf. Alternate translation: [and she hurriedly slaughtered it]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} a calf of	a calf
in the house	near her house
and slaughtered it	She … slaughtered it and cooked it
{as} unleavened bread	without adding any leaven, to make a flat loaf of bread

1 Samuel 28:25

ULT	UST
And she brought it to the face of Saul and to the face of his servants, and they ate. And they arose and went in that night.	*She served the food to Saul and his men, and they ate it. Then, that same night, they got up and left.*

ULT **And she brought it to the face of Saul and to the face of his servants**
UST She served the food to Saul and his men
(וַתַּגֶּשׁ לִפְנֵי־שָׁאוּל וְלִפְנֵי עֲבָדָיו)

The author is using the term **face** to represent the area in front of these people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And she set it in front of Saul and his servants]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
his servants	his men

1 Samuel 29

1 Samuel 29 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how the Philistine lords refused to have David and his men accompany them into battle against the Israelites.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetic song in 29:5.

Translation Issues in This Chapter

Did David want to fight in the Philistine army against the Israelites?

It is unclear whether David wanted to go into battle with the Philistines against the Israelites. He would have been fighting against Saul, an enemy who was determined to kill him. But he also would have been fighting against the soldiers of his own people group, and they were not his enemies. Some scholars believe that David planned to turn against the Philistines during the battle, as the Philistine lords were afraid he would do. But the author does not say that specifically. As David speaks with Achish in 29:6–10, he insists that he wants to fight in his army (as he also does in 28:1–2). However, David may have said that for his own protection while he was among the Philistines and not really meant it. Since David's wishes are unclear, we recommend that you not suggest anything about them in the text of your translation or in a footnote.

1 Samuel 29:1

ULT	UST
Now the Philistines had gathered all of their camp {at} Aphek, and Israel was camping at the spring that {is} in Jezreel.	*The Philistine army assembled at a place that people called Aphek. The Israelites set up their tents {nearby} around a spring in the city of Jezreel.*

ULT **Now the Philistines had gathered all of their camp {at} Aphek, and Israel was camping at the spring that {is} in Jezreel**

UST The Philistine army assembled at a place that people called Aphek. The Israelites set up their tents {nearby} around a spring in the city of Jezreel

(וַיְקַבְּצוּ פְלִשְׁתִּים אֶת־כָּל־מַחֲנֵיהֶם אֲפֵקָה וְיִשְׂרָאֵל חֹנִים בַּעַיִן אֲשֶׁר בְּיִזְרְעֶאל)

The author is reminding readers of the Philistine invasion, after relating in the previous chapter the episode of Saul seeking guidance from the woman who had a ritual pit. This is a restatement of where the action left off at 28:4–5, with the Israelites and Philistines in battle positions facing each other across a valley. Use a word, phrase, or other method here that is natural in your language for reminding readers where a story has left off.

Support Reference: Introduction of a New Event

ULT **their camp**

UST The … army

(מַחֲנֵיהֶם)

The author is using the term **camp** to represent the army that was staying in the camp. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their army]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	Philistine
Now … had gathered	assembled
and Israel	The Israelites
at the spring	{nearby} around a spring
{is} in Jezreel	in the city of Jezreel

1 Samuel 29:2

ULT	UST
Now the lords of the Philistines were passing over by hundreds and by thousands, and David and his men were passing over in the rear with Achish.	*To get to Aphek, the Philistine soldiers marched in groups of 100 soldiers that were parts of larger groups of 1,000 soldiers. The rulers of the Philistines commanded the entire army. David and his men marched at the end of the army with King Achish.*

ULT **Now the lords of the Philistines were passing over by hundreds and by thousands, and David and his men were passing over in the rear with Achish**

UST To get to Aphek, the Philistine soldiers marched in groups of 100 soldiers that were parts of larger groups of 1,000 soldiers. The rulers of the Philistines commanded the entire army. David and his men marched at the end of the army with King Achish

(וְסַרְנֵי פְלִשְׁתִּים עֹבְרִים לְמֵאוֹת וְלַאֲלָפִים וְדָוִד וַאֲנָשָׁיו עֹבְרִים בָּאַחֲרֹנָה עִם־אָכִישׁ)

The author is returning to an earlier point in the story in order to provide background information about what happened to David before the battle between the Philistines and Israelites. In this chapter, the author will describe what happened to keep David from fighting in that battle, and in the next chapter, he will relate further information about David. Finally, in chapter 31, he will describe the battle itself. In your translation, introduce 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
Now the lords of	The rulers of the Philistines commanded the entire army
the Philistines	the Philistine soldiers
and David	David

1 Samuel 29:3

ULT	UST
And the lords of the Philistines said, "What {are} these Hebrews?" And Achish said to the lords of the Philistines, "{Is} this not David, the servant of Saul the king of Israel, who has been with me these days, or these years? And I have not found anything in him from the day of his falling to this day."	*But {on the way to the battlefield} the Philistine rulers asked, "These Hebrews should not be here, marching with us to battle!" Achish replied, "Their leader is David. He previously served King Saul of Israel, but now he has been living near me for more than a year. During all the time since he left Saul, he has been completely loyal to me."*

ULT **What {are} these Hebrews**
UST These Hebrews should not be here, marching with us to battle
(מָה הָעִבְרִים הָאֵלֶּה)

The Philistine lords are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [These Hebrews should not be marching with our army!]

Support Reference: Rhetorical Question

ULT **are … Hebrews**
UST Hebrews
(הָעִבְרִים)

See how you decided to translate the name "Hebrews" in 13:3.

Support Reference: How to Translate Names

ULT **{Is} this not David, the servant of Saul the king of Israel, who has been with me these days, or these years**
UST Their leader is David. He previously served King Saul of Israel, but now he has been living near me for more than a year
(הֲלוֹא־זֶה דָוִד עֶבֶד ׀ שָׁאוּל מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר הָיָה אִתִּי זֶה יָמִים אוֹ־זֶה שָׁנִים)

Achish 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 David, the former servant of Saul the king of Israel, and he has been with me these days, or these years!]

Support Reference: Rhetorical Question

> ULT **these days, or these years**
> UST for more than a year
> (זֶה יָמִים אוֹ־זֶה שָׁנִים)

Achish is using the terms **days** and **years** to represent periods of time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for many days, in fact, for years] or [for quite a long time]

Support Reference: Metonymy

> ULT **And I have not found anything in him**
> UST he has been completely loyal to me
> (וְלֹא־מָצָאתִי בוֹ מְאוּמָה)

Achish means that he has not **found anything** wrong in David's character or behavior. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And I have not found anything wrong in him]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **And I have not found anything in him**
> UST he has been completely loyal to me
> (וְלֹא־מָצָאתִי בוֹ מְאוּמָה)

See how you translated the term **found** in 9:8. Alternate translation: [And he has done nothing wrong]

Support Reference: Idiom

> ULT **from the day of his falling**
> UST During all the time since he left Saul
> (מִיּוֹם נָפְלוֹ)

Achish is using a common expression of this culture that describes deserting and going over to an opponent. Compare the similar usage in Jeremiah 37:13 and Jeremiah 38:19. Alternate translation: [from the time he deserted to me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of	the … rulers
the Philistines	Philistine
are … Hebrews	Hebrews
the lords of	replied

ULT	UST
the Philistines	replied
David	is David
the servant of	He previously served
Saul	Saul
the king of	King … of
Israel	Israel
days	for more than a year
years	for more than a year
from the day of	During all the time
day	During all the time

1 Samuel 29:4

ULT	UST
But the lords of the Philistines were angry with him. And the lords of the Philistines said to him, "Make the man return, that he may return to his place that you assigned him there. For he shall not go down with us into the battle, so he does not become an adversary for us in the battle. For by what shall this {one} make himself acceptable to his master? {Is it} not by the heads of these men?	*But the Philistine rulers became angry with Achish. They said to him, "You must send David and his men back to the city that you gave him! We do not want him to go with us into the battle. If he goes with us, we will have an enemy within our own army! He would make Saul happy with him again by killing our own soldiers!*

ULT **to his place that you assigned him there**
UST to the city that you gave him
(אֶל־מְקוֹמוֹ אֲשֶׁר הִפְקַדְתּוֹ שָׁם)

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: [to his place that you assigned him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **For he shall not go down**
UST We do not want him to go
(וְלֹא־יֵרֵד)

By saying **go down**, the Philistine lords are marking travel for elevation, as was customary in this culture. Express this in a way that would be natural in your language. See how you translated the similar expression in 1:3. Alternate translation: [For he shall not go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **with us**
UST with us
(עִמָּנוּ)

The Philistine lords are using the pronoun **us** to refer to themselves and to Achish, whom they are addressing, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **For by what shall this {one} make himself acceptable to his master? {Is it} not by the heads of these men**
UST He would make Saul happy with him again by killing our own soldiers
(וּבַמָּה יִתְרַצֶּה זֶה אֶל־אֲדֹנָיו הֲלוֹא בְּרָאשֵׁי הָאֲנָשִׁים הָהֵם)

The Philistine lords 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: [For this one would make himself acceptable to his master by the heads of these men!]

Support Reference: Rhetorical Question

ULT **For he shall not go down**
UST We do not want him to go
(וְלֹא־יֵרֵד)

Here the word **For** introduces not a reason but a further explanation. Alternate translation: [After all, he shall not go down]

Support Reference: Connecting Words and Phrases

ULT **by the heads of these men**
UST by killing our own soldiers
(בְּרָאשֵׁי הָאֲנָשִׁים הָהֵם)

The Philistine lords are using one part of these men, their **heads**, to mean all of them in the act of potentially being killed by David and his men. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by killing these men]

Support Reference: Synecdoche

ULT **by the heads of these men**
UST by killing our own soldiers
(בְּרָאשֵׁי הָאֲנָשִׁים הָהֵם)

The Philistine lords could also be suggesting that David and his men would cut off the heads of Philistine soldiers and bring them to Saul. That would be a symbolic action proving loyalty to Saul and providing him with war trophies, just as David took Goliath's head as a war trophy in 17:54. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [by killing these men and presenting their heads to him as war trophies]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lords of	the … rulers
the Philistines	Philistine
the lords of	They
the Philistines	They
you assigned him	you gave him
an adversary	an enemy
his master	Saul

1 Samuel 29:5

ULT	UST
{Is} this not David, of whom they sing in the dances, saying, 'Saul has struck his thousands, and David his myriads'?"	*Do not forget that David is the one about whom the Israelite women sing as they dance. They sing, 'Saul has killed thousands of our enemies, but David has killed tens of thousands of them!'"*

ULT { … Is} this not David, of whom they sing in the dances, saying, Saul has struck his thousands, and David his myriads

UST Do not forget that David is the one about whom the Israelite women sing as they dance. They sing, Saul has killed thousands of our enemies, but David has killed tens of thousands of them

(הֲלוֹא־זֶה דָּוִד אֲשֶׁר יַעֲנוּ־לוֹ בַּמְּחֹלוֹת לֵאמֹר הִכָּה שָׁאוּל בַּאֲלָפָיו וְדָוִד ברבבתו)

The Philistine lords 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: [This is David, of whom they sing in the dances, saying, 'Saul has struck his thousands, and David his myriads'!]

Support Reference: Rhetorical Question

ULT they sing

UST the Israelite women sing

(יַעֲנוּ)

The author is not using the pronoun **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [people sing] or [is sung]

Support Reference: Pronouns — When to Use Them

ULT saying, Saul has struck his thousands, and David his myriads

UST They sing, Saul has killed thousands of our enemies, but David has killed tens of thousands of them

(לֵאמֹר הִכָּה שָׁאוּל בַּאֲלָפָיו וְדָוִד ברבבתו)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that Saul has struck his thousands, and David his myriads]

Support Reference: Quotes within Quotes

ULT Saul has struck his thousands
UST Saul has killed thousands of our enemies
(הִכָּה שָׁאוּל בַּאֲלָפָיו)

By **struck**, the singers mean killed in battle. See how you translated that term in 4:2. Alternate translation: [Saul has killed his thousands]

Support Reference: Assumed Knowledge and Implicit Information

ULT and David his myriads
UST but David has killed tens of thousands of them
(וְדָוִד בִּרְבָבתָו)

The singers 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 David has struck his myriads] or [and David has killed his myriads]

Support Reference: Ellipsis

ULT his myriads
UST has killed tens of thousands of them
(בִּרְבָבתָו)

See how you translated this number in 18:7. Alternate translation: [his ten thousands]

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Saul	Saul
and David	but David

1 Samuel 29:6

ULT	UST
So Achish called to David and said to him, "The life of Yahweh, that you {are} upright, and your going out and your coming in with me in the camp {is} good in my eyes, for I have not found evil in you from the day of your coming to me to this day. But in the eyes of the lords you {are} not good.	*So Achish summoned David, and said to him, "I swear by Yahweh that I know I can trust you. I would like very much for you to fight with me in the army. Since the day that you came to me, you have been completely loyal to me. But the other rulers do not trust you.*

ULT **The life of Yahweh, that**
UST I swear by Yahweh that
(חַי־יְהוָה כִּי)

Following the custom of his culture, Achish is swearing an oath by guaranteeing it by something he knows that David holds sacred. Use a natural way in your language to express an oath.

Support Reference: Oath Formulas

ULT **and your going out and your coming in with me in the camp {is} good in my eyes, for I have not found evil in you from the day of your coming to me to this day**
UST I would like very much for you to fight with me in the army. Since the day that you came to me, you have been completely loyal to me
(וְטוֹב בְּעֵינַי צֵאתְךָ וּבֹאֲךָ אִתִּי בַּמַּחֲנֶה כִּי לֹא־מָצָאתִי בְךָ רָעָה מִיּוֹם בֹּאֲךָ אֵלַי עַד־הַיּוֹם הַזֶּה)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [and since I have not found evil in you from the day of your coming to me until this day, your going out and your coming in with me in the camp is good in my eyes]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your going out and your coming in with me in the camp**
UST for you to fight with me in the army
(צֵאתְךָ וּבֹאֲךָ אִתִּי בַּמַּחֲנֶה)

Achish is using the term **camp** to represent the army that was staying in the camp. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [your going out and your coming in with me in the army]

Support Reference: Metonymy

ULT **your going out and your coming in with me in the camp**
UST for you to fight with me in the army
(צֵאתְךָ֥ וּבֹאֲךָ֖ אִתִּ֥י בַּמַּחֲנֶ֑ה)

Achish is speaking of the first and last actions of a military campaign, **going out** and **coming in**, in order to mean military activities as a whole. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [your marching and fighting with me in the army]

Support Reference: Merism

ULT **and … {is} good in my eyes … But in the eyes of the lords you {are} not good**
UST I would like very much … But the other rulers do not trust you
(וְטֽוֹב־בְּעֵינַי֙ & וּבְעֵינֵ֣י הַסְּרָנִ֔ים לֹא־טֽוֹב אָ֖תָּה)

See how you translated the similar expression in 1:18. Alternate translation: [and … is acceptable to me … But you are not acceptable to the lords]

Support Reference: Idiom

ULT **I have not found evil in you**
UST you have been completely loyal to me
(לֹא־מָצָ֥אתִי בְךָ֖ רָעָ֑ה)

See how you translated the similar expressions in 29:3. Alternate translation: [you have done nothing wrong]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
So … called	So … summoned
David	David
Yahweh	I swear by Yahweh
upright	I know I can trust
and … {is} good	I would like very much
evil	you have been completely loyal to me
from the day of	Since the day
day	Since the day
the lords	the other rulers
are … good	But … do … trust

1 Samuel 29:7

ULT	UST
And now, return and go in peace, so you do not do evil in the eyes of the lords of the Philistines."	*So you and your men must go back home. I am not sending you away as an enemy, but as a friend. But the other rulers of the Philistines do not want you to remain with the army."*

ULT **And now**
UST So
(וְעַתָּה)

Achish is using a common expression of his culture to introduce his main topic. See how you translated this expression in 6:7. Alternate translation: [So this is what I would like you to do]

Support Reference: Idiom

ULT **return and go in peace, so you do not do evil in the eyes of the lords of the Philistines**
UST you and your men must go back home. I am not sending you away as an enemy, but as a friend. But the other rulers of the Philistines do not want you to remain with the army
(שׁוּב וְלֵךְ בְּשָׁלוֹם וְלֹא־תַעֲשֶׂה רָ֫ע בְּעֵינֵי סַרְנֵי פְלִשְׁתִּים)

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 that you do not do evil in the eyes of the lords of the Philistines, return and go in peace]

Support Reference: Connect — Reason-and-Result Relationship

ULT **return and go in peace**
UST you and your men must go back home. I am not sending you away as an enemy, but as a friend
(שׁוּב וְלֵךְ בְּשָׁלוֹם)

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: [go in peace and return]

Support Reference: Order of Events

ULT in peace
UST I am not sending you away as an enemy, but as a friend
(בְּשָׁלֹום)

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

Support Reference: Abstract Nouns

ULT evil in the eyes of the lords of the Philistines
UST But the other rulers of the Philistines do not want you to remain with the army
(רַע בְּעֵינֵי סַרְנֵי פְלִשְׁתִּים)

See how you translated the similar expressions in the previous verse. Alternate translation: [anything that the lords of the Philistines consider to be wrong]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in peace	I am not sending you away as an enemy, but as a friend
evil	do not want you to remain with the army
the lords of	But the other rulers of the
the Philistines	Philistines

1 Samuel 29:8

ULT	UST
And David said to Achish, "But what have I done? And what have you found in your servant from the day when I was to your face to this day, that I may not come and fight with the enemies of my lord the king?"	*David replied, "But I have not done anything wrong! Since the time I first came to you until now, I have always been completely loyal to you. So you should allow me to come with you and fight against your enemies!"*

ULT **But what have I done? And what have you found in your servant from the day when I was to your face to this day, that I may not come and fight with the enemies of my lord the king**

UST But I have not done anything wrong! Since the time I first came to you until now, I have always been completely loyal to you. So you should allow me to come with you and fight against your enemies

(כִּי מֶה עָשִׂיתִי֙ וּמַה־מָּצָ֣אתָ בְעַבְדְּךָ֔ מִיּ֥וֹם אֲשֶׁר־הָיִ֖יתִי לְפָנֶ֑יךָ עַד֙ הַיּ֣וֹם הַזֶּ֔ה כִּ֚י לֹ֣א אָב֔וֹא וְנִלְחַמְתִּ֖י בְּאֹיְבֵ֥י אֲדֹנִ֖י הַמָּלֶֽךְ׃)

David 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 I have done nothing wrong! And you have found nothing in your servant from the day when I was to your face up to this day, that I may not come and fight with the enemies of my master the king!]

Support Reference: Rhetorical Question

ULT **in your servant … my lord the king**

UST I have always been completely loyal to you … your

(בְעַבְדְּךָ֔ & אֲדֹנִ֖י הַמָּלֶֽךְ׃)

David is speaking about himself humbly in the third person and to Achish respectfully in the third person. If it would be helpful in your language, you could translate these expressions in the first and second persons. Alternate translation: [in me, your servant … you, my master, the king]

Support Reference: First, Second or Third Person

ULT **I was to your face**
UST I first came to you
(הָיִיתִי לְפָנֶיךָ)

David is using the term **face** to represent Achish's presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I came into your presence] or [I became your servant]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
in your servant	I have always been completely loyal to you
from the day	Since the time
day	now
with the enemies of	against … enemies
my lord	your
the king	your

1 Samuel 29:9

ULT	UST
And Achish answered and said to David, "I know that you {are} good in my eyes like an angel of God. Nevertheless, the lords of the Philistines have said, 'He shall not go up with us into the battle.'	*Achish replied, "I know I can trust you as much as I would trust an angel from God. But the Philistine commanders have said, 'We will not allow David and his men to go with us into the battle.'*

ULT **And Achish answered and said to David**
UST Achish replied
(וַיַּעַן אָכִישׁ וַיֹּאמֶר אֶל־דָּוִד)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly. Alternate translation: [And Achish replied to David]

Support Reference: Quotations and Quote Margins

ULT **you {are} good in my eyes**
UST I can trust you
(טוֹב אַתָּה בְּעֵינַי)

See how you translated the similar expressions in 29:6 and 29:7. Alternate translation: [you are acceptable to me]

Support Reference: Idiom

ULT **like an angel of God**
UST as much as I would trust an angel from God
(כְּמַלְאַךְ אֱלֹהִים)

The point of this comparison is that just as an angel of God is completely innocent and trustworthy, so David has been completely innocent and trustworthy. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like an innocent, trustworthy angel of God]

Support Reference: Simile

ULT **have said, ‘He shall not go up with us into the battle**
UST have said, ‘We will not allow David and his men to go with us into the battle
(אָמְרוּ֙ לֹא־יַעֲלֶ֣ה עִמָּ֔נוּ בַּמִּלְחָמָ֑ה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [have said that you must not go up with us into the battle]

Support Reference: Quotes within Quotes

ULT **He shall not go up with us into the battle**
UST We will not allow David and his men to go with us into the battle
(לֹא־יַעֲלֶ֣ה עִמָּ֔נוּ בַּמִּלְחָמָ֑ה)

By saying **go up**, the Philistine lords are marking travel for change in elevation. In this instance, they are referring to marching up from the coastal plain into Israel. In 29:4, they were envisioning going down into the valley to fight. Express this in a way that would be natural in your language. Alternate translation: [He shall not go with us into the battle]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	replied
I know	I know
{are} good	I can trust you
like an angel of	as much as I would trust an angel
God	from God
the lords of	the … commanders
the Philistines	Philistine

1 Samuel 29:10

ULT	UST
And now, arise early in the morning with the servants of your master who came with you. And you shall arise early in the morning, when light {is} to you, and go."	*So you and the other Israelite men who came to me with you must leave early tomorrow morning. Get up as soon as it becomes light and leave."*

ULT **with the servants of your master who came with you**
UST you and the other Israelite men who came to me with you
(וַעַבְדֵי אֲדֹנֶיךָ אֲשֶׁר־בָּאוּ אִתָּךְ)

By **the servants of your master**, Achish means the other men who formerly served Saul but who came with David to serve Achish. The other Philistine lords were suspicious of the loyalty of all such men. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [with the other men who formerly served Saul but who came with you to serve me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with the servants of	you and the other Israelite men
your master	you and the other Israelite men

1 Samuel 29:11

ULT	UST
So David arose early, he and his men, to go in the morning to return to the land of the Philistines. And the Philistines went up {to} Jezreel.	*So David and his men got up early the following morning and returned to the area where the Philistine people lived. But the Philistine army marched on towards the city of Jezreel.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the land of	the area where … lived
the Philistines	the Philistine people
And the Philistines	But the Philistine army
{to} Jezreel	towards the city of Jezreel

1 Samuel 30

1 Samuel 30 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). It describes how David and his men discovered that the Amalekites had attacked their town of Ziklag while they were away. The Amalekites had captured their families and animals and burned down all the buildings in the town. David received guidance from Yahweh that he would be able to pursue and defeat the Amalekites and recover the family members and animals. Yahweh made it possible for him to do that and also to capture a great amount of further plunder from the Amalekites.

Religious and Cultural Concepts in This Chapter

How did Yahweh guide David to pursue the Amalekites?

When David wanted to find out whether he should pursue the Amalekites to try to recover the family members and animals they had captured, he asked Abiathar the priest to bring the ephod to him (30:7). This suggests that David wanted Abiathar to use the Urim and Thummim to answer yes-and-no questions that he would ask Yahweh. The author says that David asked Yahweh, “Shall I pursue after this band? Will I overtake it?” He says that Yahweh replied, “Pursue, for overtaking, you will overtake, and delivering, you will deliver.” But this might be a summary of a series of questions and answers. David may have first asked Yahweh, “Shall I pursue after this band?” Abiathar would then have drawn out whichever stone, the Urim or the Thummim, that they had asked Yahweh to use to indicate “yes.” David would then have asked Yahweh, “Will I overtake it?” The answer once again would have been “yes.” Finally, David would have asked, “Will I deliver the captured people and animals?” And Yahweh would have said “yes.” Represent this in your translation in a way that would be clear and natural in your language.

1 Samuel 30:1

ULT	UST
And it happened, when David and his men came {to} Ziklag on the third day, that the Amalekite had raided against the Negev and against Ziklag, and they had struck Ziklag and burned it with fire.	*David and his men got back to Ziklag after marching for two whole days and part of another day. When they arrived, they discovered that the Amalekites, who had been raiding towns in the southern Judean wilderness, had also raided Ziklag. When the Amalekites had attacked Ziklag, they had burned down all the buildings.*

ULT **And it happened**
UST When they arrived
(וַיְהִי)

The author is introducing a new development in the story. Use a word, phrase, or other method here that is natural in your language for introducing a new development.

Support Reference: Introduction of a New Event

ULT **on the third day**
UST after marching for two whole days and part of another day
(בַּיּוֹם הַשְּׁלִישִׁי)

The author is describing a particular time according to the conventions of his culture. See how you translated this in 4:7. Alternate translation: [on the second day after they left the Philistine army]

Support Reference: Idiom

ULT **that the Amalekite**
UST they discovered that the Amalekites
(וַעֲמָלֵקִי)

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

Support Reference: Generic Noun Phrases

> **ULT and they had struck**
> **UST** When the Amalekites had attacked
> (וַיַּכּוּ)

By **struck**, the author means that they had attacked. See how you translated that term in 23:2. Alternate translation: [and they had attacked]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT and burned it with fire**
> **UST** they had burned down all the buildings
> (וַיִּשְׂרְפוּ אֹתָהּ בָּאֵשׁ)

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 burned it down] or [and set it on fire]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
on the … day	after marching for two whole days and part of another day
that the Amalekite	they discovered that the Amalekites
the Negev	towns in the southern Judean wilderness

1 Samuel 30:2

ULT	UST
And they had taken captive the women who {were} in it, from small and to great. They had not caused a man to die, but they had led {them} away and gone to their way.	*But they had not killed anyone. Instead, they had captured all the wives and children of David's men. They had taken them with them when they left.*

ULT **from small and to great**
UST all … and children
(מִקָּטֹן וְעַד־גָּדוֹל)

The author is not using this phrase to describe the **women** of the city. He is using it to describe the other dependent family members, including children and older adults, whom David's men had left behind when they marched out with the Philistine army. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and all the other people, from small and to great]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from small and to great**
UST all … and children
(מִקָּטֹן וְעַד־גָּדוֹל)

Here the terms **small** and **great** refer to people's ages. The author is speaking of two extremes in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and all the other people of all ages]

Support Reference: Merism

ULT **a man**
UST anyone
(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, as in the UST.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they had taken captive	Instead, they had captured

1 Samuel 30:3

ULT	UST
And David and his men came to the city, and behold, it was burned with fire! And their wives and their sons and their daughters had been taken captive.	*When David and his men arrived at Ziklag, they saw that the Amalekites had burned down the city and that they had captured and taken away their wives and children.*

ULT **and behold**
UST they saw that
(וְהִנֵּה)

The author is using the term **behold** to focus readers' attention on what he is about to say. See how you translated the same term in 2:31. Alternate translation: [and this was the situation]

Support Reference: Metaphor

ULT **it was burned with fire**
UST the Amalekites had burned down the city
(שְׂרוּפָה בָּאֵשׁ)

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 Amalekites had burned it with fire]

Support Reference: Active or Passive

ULT **it was burned with fire**
UST the Amalekites had burned down the city
(שְׂרוּפָה בָּאֵשׁ)

See how you translated this expression in 30:1. Alternate translation: [it was burned down]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **And their wives and their sons and their daughters had been taken captive**
UST and that they had captured and taken away their wives and children
(וּנְשֵׁיהֶם וּבְנֵיהֶם וּבְנֹתֵיהֶם נִשְׁבּוּ)

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 Amalekites had taken their wives and their sons and their daughters captive]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
had been taken captive	and that they had captured and taken away

1 Samuel 30:4

ULT	UST
And David and the people who {were} with him lifted up their voices and wept until that no strength {was} in them to weep.	*David and his men cried very loudly until they became so weak that they could not cry any more.*

ULT **and the people**
UST and his men
(וְהָעָם)

By **the people**, the author means the fighting men who accompanied David. See how you translated this in 13:2. Alternate translation: [and the fighting men]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And … lifted up their voices and wept**
UST cried very loudly
(וַיִּשְׂא קוֹלָם וַיִּבְכּוּ)

The author is speaking as if the people had physically **lifted** their **voices** upward. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And … increased the volume of their voices and wept]

Support Reference: Metaphor

ULT **And … lifted up their voices and wept**
UST cried very loudly
(וַיִּשְׂא קוֹלָם וַיִּבְכּוּ)

This expression conveys a single idea by using two words connected with **and**. The words **lifted up their voices** tell in what way the people **wept**. Alternate translation: [And … wept very loudly]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
and wept	cried
to weep	that they could not cry any more

1 Samuel 30:5

ULT	UST
And the two wives of David had been taken captive, Ahinoam the Jezreelitess and Abigail the Carmelitess, the wife of Nabal.	*David's two wives were among the women whom the Amalekites had captured. They were Ahinoam from Jezreel and Abigail, Nabal's widow, from Carmel.*

ULT And the two wives of David had been taken captive
UST David's two wives were among the women whom the Amalekites had captured
(וּשְׁתֵּי נְשֵׁי־דָוִד נִשְׁבּוּ)

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 Amalekites had taken David's two wives captive]

Support Reference: Active or Passive

ULT the wife of Nabal
UST Nabal's widow
(אֵשֶׁת נָבָל)

Your language may have its own term or expression for this relationship. See how you translated this in 27:3. Alternate translation: [the widow of Nabal]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David's
had been taken captive	were among the women whom the Amalekites had captured
the Jezreelitess	from Jezreel
the Carmelitess	from Carmel

1 Samuel 30:6

ULT	UST
And it was very narrow to David, for the people said to stone him, for the soul of all of the people {was} bitter, a man for his sons and for his daughters. But David strengthened himself in Yahweh his God.	*David's men were very angry that the Amalekites had taken away their {wives and} children. They were talking about killing David by throwing stones at him. So David was in great danger. But he asked Yahweh his God to help him, and Yahweh made him strong.*

ULT **And it was very narrow to David, for the people said to stone him, for the soul of all of the people {was} bitter, a man for his sons and for his daughters**
UST David's men were very angry that the Amalekites had taken away their {wives and} children. They were talking about killing David by throwing stones at him. So David was in great danger
(וַתֵּצַר לְדָוִד מְאֹד כִּי־אָמְרוּ הָעָם לְסָקְלוֹ כִּי־מָרָה נֶפֶשׁ כָּל־הָעָם אִישׁ עַל־בנו וְעַל־בְּנֹתָיו)

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 soul of all of the people {was} bitter, a man for his sons and for his daughters, so the people said to stone David, so it was very narrow to him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And it was very narrow to David**
UST So David was in great danger
(וַתֵּצַר לְדָוִד מְאֹד)

The author is using **it was narrow to David** as a common expression of his culture to mean "David was in a dangerous situation." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. See how you translated the similar expression in 13:6. Alternate translation: [And David was in a tight situation] or [And David was in very dangerous circumstances]

Support Reference: Idiom

> ULT **the people said to stone him**
> UST They were talking about killing David by throwing stones at him
> (אָמְרִ֥ו הָעָ֖ם לְסָקְלֽוֹ)

It may be more natural in your language to have a direct quotation here. Alternate translation: [the people said, “Stone him!”]

Support Reference: Direct and Indirect Quotations

> ULT **the soul of all of the people {was} bitter**
> UST David’s men were very angry
> (מָ֣רָה נֶ֤פֶשׁ כָּל־הָעָם֙)

The author is using one part of the people, their **soul**, to mean all of them in the act of being bitter. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all of the people were bitter]

Support Reference: Synecdoche

> ULT **for his sons and for his daughters**
> UST that the Amalekites had taken away their {wives and} children
> (עַל־בנו וְעַל־בְּנֹתָ֔יו)

The author is speaking of two extremes, **sons** and **daughters**, in order to mean all family members. See 30:22, which shows that this included their wives. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for his family]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to David	David
to stone him	killing David by throwing stones at him
the soul of	David’s men
But David	he
in Yahweh	Yahweh … Yahweh
his God	his God

1 Samuel 30:7

ULT	UST
And David said to Abiathar the priest, the son of Ahimelech, "Please bring the ephod near to me." So Abiathar brought the ephod near to David.	*Then David {asked Yahweh to guide him. He} told Abiathar the priest, "Please bring the sacred apron over here." So Abiathar brought it over to David.*

ULT Abiathar the priest, the son of Ahimelech
UST Abiathar the priest
(אֶבְיָתָר הַכֹּהֵן בֶּן־אֲחִימֶלֶךְ)

Here the author is reintroducing **Abiathar** as a participant in the story. Your language may have its own way of reintroducing participants that you can use in your translation.

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Abiathar	Abiathar
the priest	the priest
the ephod	the sacred apron … over
Abiathar	Abiathar
the ephod	it
David	David

1 Samuel 30:8

ULT	UST
And David inquired of Yahweh, saying, "Shall I pursue after this band? Will I overtake it?" And he said to him, "Pursue, for overtaking, you will overtake, and delivering, you will deliver."	*Then David asked Yahweh, "Should I and my men pursue the men who took our families? Will we be able to catch up with them?" Yahweh answered David {by means of the stones in the sacred apron}: "Yes, pursue them. Yes, you will catch up with them. Yes, you will be able to rescue your families."*

ULT **Pursue, for overtaking, you will overtake, and delivering, you will deliver**
UST Yes, pursue them. Yes, you will catch up with them. Yes, you will be able to rescue your families
(רָדֹף כִּי־הַשֵּׂג תַּשִּׂיג וְהַצֵּל תַּצִּיל)

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 overtaking, you will overtake, and delivering, you will deliver, pursue]

Support Reference: Connect — Reason-and-Result Relationship

ULT **overtaking, you will overtake, and delivering, you will deliver**
UST you will catch up with them. Yes, you will be able to rescue your families
(הַשֵּׂג תַּשִּׂיג וְהַצֵּל תַּצִּיל)

Yahweh is repeating forms of the verbs **overtake** and **deliver** in order to intensify his expression of the ideas that they convey. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [you will certainly overtake, and you will certainly deliver]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … inquired	Then … asked
of Yahweh	Yahweh
Will I overtake it	Will we be able to catch up with them
overtaking	you will catch up with them
you will overtake	you will catch up with them
and delivering	Yes, you will be able to rescue your families

ULT	UST
you will deliver	Yes, you will be able to rescue your families

1 Samuel 30:9

ULT	UST
So David went, he and the 600 men who {were} with him, and they came to the wadi of Besor. And the ones left behind stayed.	*So David and the 600 men who were with him set out from Ziklag {in pursuit of the Amalekites}. When they came to the Besor Ravine, some of men stayed there {with their supplies}.*

ULT **And the ones left behind stayed**
UST some of men stayed there {with their supplies}
(וְהַנּוֹתָרִים עָמְדוּ)

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: [And some stayed and were left behind]

Support Reference: Order of Events

ULT **And the ones left behind stayed**
UST some of men stayed there {with their supplies}
(וְהַנּוֹתָרִים עָמְדוּ)

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 some stayed, so the others left them behind]

Support Reference: Active or Passive

ULT **stayed**
UST stayed there {with their supplies}
(עָמְדוּ)

Since the story indicates in the next verse that these men stayed behind because they were too exhausted to continue, you do not need to explain that reason here.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the wadi of	the … Ravine

1 Samuel 30:10

ULT	UST
So David pursued, he and 400 men, but 200 men stayed who were too exhausted to pass over the wadi of Besor.	*There were 200 of those men. They stayed there at the ravine because they were too tired to cross it. But David and the other 400 men continued to pursue {the Amalekites who had captured their families}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	But David
the wadi of	there at the ravine … it

1 Samuel 30:11

ULT	UST
And they found a man, an Egyptian, in the field, and they took him to David. And they gave bread to him, and he ate, and they had him drink water.	*Some of David's men happened to find an Egyptian man who was lying in a field. They picked him up and carried him to David. They gave the man some water to drink and some food to eat.*

ULT **And they found**
UST Some of David's men happened to find
(וַיִּמְצְאוּ)

The pronoun **they** refers to some of David's men. It may be helpful to clarify this for your readers. Alternate translation: [And some of David's men found]

Support Reference: Pronouns — When to Use Them

ULT **And they found**
UST Some of David's men happened to find
(וַיִּמְצְאוּ)

The author does not mean that David and his men were looking for people out in the **field** and that they **found** this man. He means that they met or encountered him. You could indicate this explicitly in your translation if that would be helpful to your readers. See how you translated the similar expression in 9:11. Alternate translation: [And they encountered]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a man, an Egyptian**
UST an Egyptian man
(אִישׁ־מִצְרִי)

Here the author is introducing an Egyptian man as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [a certain Egyptian man]

Support Reference: Introduction of New and Old Participants

ULT **And they gave bread to him, and he ate, and they had him drink water**
UST They gave the man some water to drink and some food to eat
(וַיִּתְּנוּ־לוֹ לֶחֶם וַיֹּאכַל וַיַּשְׁקֻהוּ מָיִם)

Since it is likely that the man could not have eaten the **bread** before he had drunk the **water**, it seems that 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: [And they had him drink water, and they gave bread to him, and he ate]

Support Reference: Order of Events

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an Egyptian	Egyptian
David	David
bread	and some food

1 Samuel 30:12

ULT	UST
And they gave to him a piece of a fig cake and two raisin clusters, and he ate, and his spirit returned to him. For he had not eaten bread and had not drunk water three days and three nights.	*They also gave him part of a fig cake and two packs of raisins. The man had not had anything to eat or drink since two days before, but after he ate and drank, he felt refreshed.*

ULT **and his spirit returned to him**
UST he felt refreshed
(וַתָּשָׁב רוּחוֹ אֵלָיו)

The author is speaking as if the man's **spirit** had left him and then **returned**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and he regained his strength]

Support Reference: Metaphor

ULT **For**
(כִּי)

Here the word **For** introduces not a reason but a further explanation. Alternate translation: [He had been so weak because]

Support Reference: Connecting Words and Phrases

ULT **he had not eaten bread and had not drunk water three days and three nights**
UST The man had not had anything to eat or drink since two days before
(לֹא־אָכַל לֶחֶם וְלֹא־שָׁתָה מַיִם שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לֵילוֹת)

The author is using a common expression of his culture to describe a period of time. See how you translated the similar expression in 4:7. Alternate translation: [this was the first time since two days earlier that he had eaten any bread or drunk any water]

Support Reference: Idiom

ULT **bread**
UST anything
(לֶחֶם)

Since he refers to a **fig cake** and **raisin clusters** earlier in the verse, here the author 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: [food]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a fig cake	a fig cake
his spirit	he felt refreshed
bread	anything
had … drunk	drink
days	since two days before

1 Samuel 30:13

ULT	UST
And David said to him, "To whom {are} you? And where from this {are} you?" And he said, "I {am} an Egyptian young man, the slave of a man of the Amalekite. But my master abandoned me the third day because I became sick.	*David asked him, "Who is your master? And where do you come from?" He replied, "I am a youth from Egypt. I am a slave of an Amalekite man. But I became sick{, and it was difficult for me to keep traveling with the raiding band}. So the day before yesterday, my master left me here.*

ULT **And where from this {are} you**
UST And where do you come from
(וְאַי מִזֶּה אָתָּה)

The author is using a common expression of his culture to ask about someone's origin. See how you translated the similar expression in 25:11. Alternate translation: [And where are you from]

Support Reference: Idiom

ULT **the Amalekite**
UST Amalekite
(עֲמָלֵקִי)

The Egyptian man is not referring to a specific **Amalekite**. He means Amalekites in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Amalekites]

Support Reference: Generic Noun Phrases

ULT **But my master abandoned me the third day because I became sick**
UST But I became sick{, and it was difficult for me to keep traveling with the raiding band}. So the day before yesterday, my master left me here
(וַיַּעַזְבֵנִי אֲדֹנִי כִּי חָלִיתִי הַיּוֹם שְׁלִשָׁה)

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 because I became sick, my master abandoned me the third day]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the third day**
UST the day before yesterday
(הַיּוֹם שְׁלִשֶׁה)

The author is using a common expression of his culture to mark time. See how you translated this in the previous verse. Alternate translation: [the day before yesterday]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Egyptian	from Egypt
an … young man	am a youth
the slave of	am a slave
the Amalekite	Amalekite
my master	my master
day	the day before yesterday

1 Samuel 30:14

ULT	UST
We raided the Negev of the Kerethite and against what {is} to Judah and against the Negev of Caleb. And Ziklag, we burned with fire."	*We had raided the southern Judean wilderness where the Kerethites live. We also raided some other towns in Judah and the southern Judean wilderness where the descendants of Caleb live. We also {attacked the city of} Ziklag and burned it down."*

ULT **the Kerethite**
UST the Kerethites
(הַכְּרֵתִי)

The author is not referring to a specific **Kerethite**. He means Kerethites in general. It may be more natural in your language to express this meaning by using a plural form as in the UST.

Support Reference: Generic Noun Phrases

ULT **Caleb**
UST the descendants of Caleb
(כָּלֵב)

The author is using the name of the ancestor **Caleb** to refer to his descendants. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Calebites]

Support Reference: Metonymy

ULT **we burned with fire**
UST and burned it down
(שָׂרַפְנוּ בָאֵשׁ)

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. See how you translated the similar expression in 30:3. Alternate translation: [we burned down] or [we set on fire]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Negev of	the southern Judean wilderness where … live
the Kerethite	the Kerethites
{is} to Judah	some other towns in Judah
the Negev of	the southern Judean wilderness where … live

ULT	UST
Caleb	the descendants of Caleb

1 Samuel 30:15

ULT	UST
And David said to him, "Will you bring me down to this band?" And he said, "Swear to me by God, if you will cause me to die and if you will enclose me in the hand of my master, and I will bring you down to this band."	*David asked him, "Can you lead us to this group of raiders?" He replied, "Swear to me by God that you will not kill me or give me back to my master. If you promise that, I will take you to them."*

ULT **Swear to me by God, if you will cause me to die and if you will enclose me in the hand of my master**

UST Swear to me by God that you will not kill me or give me back to my master
(הִשָּׁבְעָה לִּי בֵאלֹהִים אִם־תְּמִיתֵנִי וְאִם־תַּסְגִּרֵנִי בְּיַד־אֲדֹנִי)

It may be more natural in your language to have a direct quotation here. Alternate translation: [Swear to me by God, "If I cause you to die, or if I deliver you into the hand of your master!"]

Support Reference: Direct and Indirect Quotations

ULT **Swear to me by God, if you will cause me to die and if you will enclose me in the hand of my master**

UST Swear to me by God that you will not kill me or give me back to my master
(הִשָּׁבְעָה לִּי בֵאלֹהִים אִם־תְּמִיתֵנִי וְאִם־תַּסְגִּרֵנִי בְּיַד־אֲדֹנִי)

Following the custom of his culture, the Egyptian man is asking David to swear an oath by stating the first part of a condition ("if") but not the second part ("then"). If it would be helpful to your readers, you could explicitly state the second part of this condition. You could also state the basic meaning of the oath. Alternate translation: [Swear to me by God, "If I cause you to die, or if I deliver you into the hand of your master, then may God punish me severely!"] or [Swear to me by God that you will not cause me to die and that you will not deliver me into the hand of my master]

Support Reference: Oath Formulas

ULT **and if you will enclose me in the hand of my master**
UST or give me back to my master
(וְאִם־תַּסְגִּרֵנִי֙ בְּיַד־אֲדֹנִ֔י)

The man is speaking as if he were an object that could be enclosed in his master's hand. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in 17:46. Alternate translation: [and if you will give you into my master's power] or [and if will enable my master to overpower me]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Swear	Swear
by God	by God
my master	my master

1 Samuel 30:16

ULT	UST
And he brought him down, and behold, they were spread out over the face of all of the land, eating and drinking and celebrating for all of the great plunder that they had taken from the land of the Philistines and from the land of Judah.	*{David agreed, so} the Egyptian man led David and his men to where the Amalekites were. Those men had captured many things from the regions of Philistia and Judah, and they had spread out around their camp eating and drinking and celebrating.*

ULT **And he brought him down**
UST {David agreed, so} the Egyptian man led David and his men to where the Amalekites were
(וַיֹּרְדֵֽהוּ)

The pronoun **he** refers to the Egyptian man, while the pronoun **him** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [And the Egyptian man brought David down]

Support Reference: Pronouns — When to Use Them

ULT **And he brought him down**
UST {David agreed, so} the Egyptian man led David and his men to where the Amalekites were
(וַיֹּרְדֵֽהוּ)

The author is using one part of David's group, David himself, to mean David and his men. You could indicate this by using a plural pronoun. Alternate translation: [And he brought them down]

Support Reference: Synecdoche

ULT **over the face of all of the land**
UST around their camp
(עַל־פְּנֵ֥י כָל־הָאָ֖רֶץ)

See how you translated the similar expression in 14:25. Alternate translation: [over the surface of all of the land]

Support Reference: Idiom

ULT **over the face of all of the land**
UST around their camp
(עַל־פְּנֵי כָל־הָאָרֶץ)

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: [in widely scattered groups]

Support Reference: Hyperbole

ULT **eating and drinking and celebrating for all of the great plunder that they had taken from the land of the Philistines and from the land of Judah**
UST Those men had captured many things from the regions of Philistia and Judah … eating and drinking and celebrating
(אֹכְלִים וְשֹׁתִים וְחֹגְגִים בְּכֹל ׀ הַשָּׁלָל הַגָּדוֹל אֲשֶׁר לָקְחוּ מֵאֶרֶץ פְּלִשְׁתִּים וּמֵאֶרֶץ יְהוּדָה)

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. It may be helpful to begin a new sentence here. Alternate translation: [Because of all of the great plunder that they had taken from the land of the Philistines and from the land of Judah, they were eating and drinking and celebrating]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	around their camp
and celebrating	and celebrating
the … plunder	Those men had captured
from the land of	from the regions of
the Philistines	Philistia
and from the land of	and
Judah	Judah

1 Samuel 30:17

ULT	UST
And David struck them from twilight and until the evening of the next day of them. And a man did not escape from them except 400 men, young men who rode on camels and fled.	*David and his men slaughtered them from sunset that day until the evening of the next day. There were 400 young men who rode away on camels in order to escape, but none of the other Amalekites escaped.*

ULT **And David struck them**
UST David and his men slaughtered them
(וַיַּכֵּם דָּוִד)

The author is using one part of David's group, David himself, to mean him and his men. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And David and his men struck them]

Support Reference: Synecdoche

ULT **And David struck them**
UST David and his men slaughtered them
(וַיַּכֵּם דָּוִד)

In this context, by **struck**, the author means that they killed them. See how you translated this in 4:10. Alternate translation: [And David and his men killed them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from twilight and until the evening of the next day of them**
UST from sunset that day until the evening of the next day
(מֵהַנֶּשֶׁף וְעַד־הָעֶרֶב לְמָחֳרָתָם)

Here the author is describing a period of time according to the conventions of his culture. Since the term **twilight** could describe either dawn or dusk, to be clear that he does not mean from dawn until evening on the day after David discovered the Amalekites, he says **the next day of them**, meaning the next or second of the two days on which David first discovered the Amalekites and then finished slaughtering them. If it would be helpful to your readers, you could indicate that explicitly in your translation. Alternate translation: [from the time it got dark that day until the evening of the following day]

Support Reference: Idiom

ULT **And a man did not escape from them except 400 men**
UST There were 400 young men … but none of the other Amalekites escaped
(וְלֹא־נִמְלַט מֵהֶם אִישׁ כִּי אִם־אַרְבַּע מֵאוֹת אִישׁ)

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [And the only ones who escaped from them were 400 men]

Support Reference: Connect — Exception Clauses

ULT **who rode on camels and fled**
UST who rode away on camels in order to escape
(אֲשֶׁר־רָכְבוּ עַל־הַגְּמַלִּים וַיָּנֻסוּ)

This expression conveys a single idea by using two phrases connected with **and**. The phrase **rode on camels** tells in what way the men **fled**. Alternate translation: [who fled by riding on camels]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David and his men
the next day of them	the next
camels	camels

1 Samuel 30:18

ULT	UST
And David rescued all that Amalek had taken, and David rescued the two of his wives.	*David and his men were able to recover everything that the Amalekites had taken, including David's two wives.*

ULT Amalek
UST the Amalekites
(עֲמָלֵק)

The author is using the name of the ancestor **Amalek** to refer to his descendants. 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
David	David and his men
And … rescued	were able to recover
Amalek	the Amalekites
David	David's
rescued	were able to recover

1 Samuel 30:19

ULT	UST
And nothing was missing to them from small and to great and to sons and daughters and from plunder and to all that they had taken for themselves. David brought back everything.	*They did not lose anything. They were able to rescue all of their family members. They also recovered all the things that the Amalekites had taken. David and his men brought all of this back to Ziklag.*

ULT And nothing was missing to them
UST They did not lose
(וְלֹא נֶעְדַּר־לָהֶם)

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 were not missing anything]

Support Reference: Active or Passive

ULT from small and to great and to sons and daughters
UST anything. They were able to rescue all of their family members
(מִן־הַקָּטֹן וְעַד־הַגָּדֹול וְעַד־בָּנִים וּבָנוֹת)

The author is speaking of two pairs extremes in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [including all of the captives of every age and sex]

Support Reference: Merism

ULT and from plunder and to all that they had taken for themselves
UST They also recovered all the things that the Amalekites had taken
(וּמִשָּׁלָל וְעַד כָּל־אֲשֶׁר לָקְחוּ לָהֶם)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [and including all of their plundered possessions]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and from plunder	the Amalekites had taken
David	David and his men
brought back	brought … back to Ziklag

1 Samuel 30:20

ULT	UST
And David took all of the sheep and the cattle. They drove to the face of that livestock and said, "This {is} the plunder of David."	*They also took all of the sheep and cattle that the Amalekites had captured from other places. David's men drove those animals ahead of their own animals. They announced, "These are animals that we captured in battle. They belong to David!"*

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

The author is using the term **face** to represent the front of something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of]

Support Reference: Metonymy

ULT **that livestock**
UST their own animals
(הַמִּקְנָה הַהִוא)

By **that livestock**, the author means their own recaptured livestock. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [their own recaptured livestock]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	They
the sheep	the sheep
and the cattle	and cattle that the Amalekites had captured from other places
livestock	animals
{is} the plunder	that we captured in battle
of David	They belong to David

1 Samuel 30:21

ULT	UST
And David came to the 200 men who had been too exhausted to go behind David, and they had had them stay at the wadi of Besor. And they came out to meet David and to meet the people who {were} with him. And David approached the people and asked them about peace.	*David and his men got back to where the other 200 men were waiting. Those were the men who had not gone with David because they were so exhausted. They had stayed at the Besor Ravine. {When they saw} David and his men {coming}, they went out to greet them. And David greeted them in return.*

ULT behind David
UST with David
(אַחֲרֵי דָוִד)

Since the author has already mentioned David by name earlier in the sentence, it may be natural in your language to refer to him by a pronoun here. Alternate translation: [behind him]

Support Reference: Pronouns — When to Use Them

ULT about peace
UST And … greeted … in return
(לְשָׁלוֹם)

See how you translated this expression in 17:18. Alternate translation: [how they were doing] or [if they were well]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David and his men
David	David
at the wadi of	at the … Ravine
David	David
David	David
about peace	And … greeted … in return

1 Samuel 30:22

ULT	UST
But all of the evil and wicked men from the men who had gone with David answered and said, "Because they did not go with us, we will not give to them from the plunder that we have rescued except a man, his wife and his sons, that they may lead away and go."	*But some of the men who had gone with David were bad men and troublemakers. They said, "These 200 men did not go with us. So we will not give them any of the things that we recovered. We will just allow each of them to take his wife and children and go back to his home."*

ULT **the evil and wicked men**
UST the men … were bad men and troublemakers
(אִישׁ־רָ֣ע וּבְלִיַּ֔עַל)

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

Support Reference: Doublet

ULT **and said**
UST They said
(וַיֹּאמְר֗וּ)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this expression explicitly.

Support Reference: Quotations and Quote Margins

ULT **we will not give to them from the plunder that we have rescued except a man, his wife and his sons**
UST we will not give them any of the things that we recovered. We will just allow each of them … his wife and children
(לֹֽא־נִתֵּ֨ן לָהֶ֜ם מֵהַשָּׁלָ֗ל אֲשֶׁ֤ר הִצַּלְנוּ֙ כִּֽי־אִ֣ם־אִ֔ישׁ אֶת־אִשְׁתּ֖וֹ וְאֶת־בָּנָ֑יו)

If it would appear in your language that the men were making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [the only thing we will give to them from the plunder that we have rescued is a man, his wife and his sons]

Support Reference: Connect — Exception Clauses

> ULT **a man, his wife and his sons**
> UST each of them … his wife and children
> (אִישׁ אֶת־אִשְׁתּוֹ וְאֶת־בָּנָיו)

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: [that a man may take his wife and his sons]

Support Reference: Ellipsis

> ULT **and his sons**
> UST and children
> (וְאֶת־בָּנָיו)

Here the masculine term **sons** has a generic sense that includes both sons and daughters. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both male and female children. Alternate translation: [and his children]

Support Reference: When Masculine Words Include Women

> ULT **that they may lead away**
> UST to take
> (וְיִנְהָגוּ)

Since this refers back to **a man**, it may be more natural in your language to use a singular pronoun here. Alternate translation: [that he may lead away]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	were bad men
and wicked	and troublemakers
David	David
from the plunder	any of the things
we have rescued	we recovered

1 Samuel 30:23

ULT	UST
But David said, "You shall not do thus, my brothers, with what Yahweh has given to us. For he has kept us and given the band having come against us into our hand.	*David replied, "No, my friends, that would not be right. Yahweh protected us and enabled us to defeat the enemies who attacked our city. So what we captured from them was really something that Yahweh gave to us{, and we do not have a right to keep it to ourselves}.*

ULT **my brothers**
UST my friends
(אֲחַי)

Although David is the leader of this group of men, he is not using his authority to insist that they do as he says. Instead, he addresses the men who do not want to share the plunder as his **brothers**. In this context, the term means more than that they are fellow Israelites. David is using it to mean men who have just fought together ("brothers in arms"), as he describes in the next sentence. Your language may have a comparable term that you can use here in your translation.

Support Reference: Politeness

ULT **For he has kept**
UST Yahweh protected
(וַיִּשְׁמֹר)

Here the word **For** introduces not a reason but a further explanation. Alternate translation: [After all he has kept]

Support Reference: Connecting Words and Phrases

ULT **into our hand**
UST to defeat
(בְּיָדֵנוּ)

David is using the term **hand** to represent power and control. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into our power]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David

ULT	UST
Yahweh	Yahweh
For he has kept	Yahweh protected

1 Samuel 30:24

ULT	UST
Now who will listen to you regarding this matter? For as {is} the portion of the one having gone down into battle, so {shall be} the portion of the one having stayed with the equipment. They shall take portions together."	*None of the rest of us will agree with you about this. Here is what I have decided. The men who stayed here with our supplies will get the same amount as the men who fought in the battle. They will all receive the same amount."*

ULT **Now who will listen to you regarding this matter**
UST None of the rest of us will agree with you about this
(וּמִי יִשְׁמַע לָכֶם לַדָּבָר הַזֶּה)

David 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: [Now no one will listen to you regarding this matter!]

Support Reference: Rhetorical Question

1 Samuel 30:25

ULT	UST
And it happened, from that day and beyond, that he set it for a statute and for an ordinance for Israel to this day.	*David made that a rule for the Israelite people, and they still follow that rule now.*

ULT from that day and beyond, that he set it for a statute and for an ordinance for Israel
UST David made that a rule for the Israelite people, and they still follow that rule now
(מֵהַיּוֹם הַהוּא וָמָעְלָה וַיְשִׂמֵהוּ לְחֹק וּלְמִשְׁפָּט לְיִשְׂרָאֵל)

It may be more natural in your language to put the information about David establishing this statute and ordinance before the information about when it began. Alternate translation: [that he set it for a statute and for an ordinance for Israel from that day and beyond]

Support Reference: Information Structure

ULT for a statute and for an ordinance for Israel
UST a rule for the Israelite people
(לְחֹק וּלְמִשְׁפָּט לְיִשְׂרָאֵל)

The terms **statute** and **ordinance** 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: [for a practice for the Israelites to observe]

Support Reference: Doublet

ULT to this day
UST and they still follow that rule now
(עַד הַיּוֹם הַזֶּה)

The author is using this phrase to refer to the time when he was writing. In your translation, make clear that the phrase refers to a time that is now in the past. Avoid giving the impression the phrase means “to the present day.” Alternate translation: [and the Israelites still share plunder in this way at the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from … day	and they still follow that rule now
for a statute	a rule
and for an ordinance	a rule
for Israel	for the Israelite people

ULT	UST
day	and they still follow that rule now

1 Samuel 30:26

ULT	UST
And David came to Ziklag, and he sent from the plunder to the elders of Judah, to his friends, saying, "Behold, a blessing for you from the plunder of the enemies of Yahweh,"	*Then David and his men and their families returned safely to Ziklag. The leaders of some of the cities and towns in Judah {had helped David. They} were his friends. David sent them some of the things that he and his men had captured from the Amalekites. He sent messengers with those things to say, "Here is a present for you. These are things that we took from Yahweh's enemies."*

ULT a blessing
UST a present
(בְּרָכָה)

The author is using the term **blessing** to represent a gift. See how you translated this in 25:27.

Alternate translation: [a gift]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David and his men and their families
from the plunder	some of the things that he and his men had captured from the Amalekites
to the elders of	The leaders of some of the cities and towns in
Judah	Judah
to his friends	{had helped David. They} were his friends
a blessing	a present
from the plunder of	These are things that we took from
the enemies of	enemies
Yahweh	Yahweh's

1 Samuel 30:27

ULT	UST
to who {was} in Bethel and to who {was} in Ramoth of the South and to who {was} in Jattir	*Here is a list of the cities and towns to whose leaders David sent gifts: Bethel, the city that people call Ramoth that is in the southern part of Judah, Jattir,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} in Bethel	Bethel
{was} in Ramoth	the city that people call Ramoth

1 Samuel 30:28

ULT	UST
and to who {was} in Aroer and to who {was} in Siphmoth and to who {was} in Eshtemoa	*Aroer, Siphmoth, Eshtemoa,*

(There are no notes for this verse)

1 Samuel 30:29

ULT	UST
and to who {was} in Racal and to who {was} in the cities of the Jerahmeelite and to who {was} in the cities of the Kenite	*Racal, the cities where the Jehrameelites live, the cities where the Kenites live,*

ULT the Jerahmeelite … the Kenite
UST the Jehrameelites … the Kenites
(הַיְרַחְמְאֵלִי & הַקֵּינִי)

The author is not referring to specific **Jerahmeelite** or **Kenite**. He means Jerahmeelites and Kenites in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [the Jerahmeelites … the Kenites]

Support Reference: Generic Noun Phrases

1 Samuel 30:30

ULT	UST
and to who {was} in Hormah and to who {was} in Bor Ashan and to who {was} in Athach	*Hormah, Bor Ashan, Athach,*

(There are no notes for this verse)

1 Samuel 30:31

ULT	UST
and to who {was} in Hebron and to all of the places where David had walked about there, he and his men.	*Hebron, and all the other places where David and his men had often gone.*

ULT where David had walked about there
UST where David … had often gone
(אֲשֶׁר־הִתְהַלֶּךְ־שָׁם דָּוִד)

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: [where David had walked about]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} in Hebron	Hebron
David	David

1 Samuel 31

1 Samuel 31 Chapter Introduction

Structure and Formatting

This chapter continues the part of the book that describes how David became king (chapters 16–31). The details of how he ultimately became king are told in the book of 2 Samuel. But this chapter is the end of the part of that story that involves Saul. It describes how Saul and his sons were killed in battle with the Philistines.

Religious and Cultural Concepts in This Chapter

Why did the men of Jabesh Gilead get Saul's body from Beth Shan?

After the Philistines killed Saul and his sons on Mount Gilboa, the Israelites who lived in that area fled across the Jordan River for safety. The Philistines occupied their cities and towns all the way to Beth Shan, a few miles from the Jordan. They hung the bodies of Saul and his sons on the wall of Beth Shan as a way of celebrating their victory, claiming that territory, and warning the Israelites against any further opposition. However, they were also disgracing and dishonoring Saul's body by not burying it. The people of Jabesh Gilead were still grateful to Saul for rescuing them years before from the Ammonite king Nahash (11:1–11). To honor him, their soldiers marched all night to Beth Shan and, at great risk to themselves from the Philistines, took down his body and the bodies of his sons and brought them back to Jabesh Gilead for a proper and honorable burial.

1 Samuel 31:1

ULT	UST
Now the Philistines were fighting with Israel, and the men of Israel fled from the face of the Philistines, and they fell pierced on Mount Gilboa.	*Meanwhile, the Philistine army attacked the Israelite army. The Israelites ran away from them to Mount Gilboa. But the Philistines killed many of them there.*

ULT Now the Philistines were fighting with Israel
UST Meanwhile, the Philistine army attacked the Israelite army
(וּפְלִשְׁתִּים נִלְחָמִים בְּיִשְׂרָאֵל)

The author is resuming the story of the Philistine attack against Israel after relating in the previous two chapters the episode of David and his men leaving the Philistine army and rescuing their families and possessions from the Amalekites. The author is resuming the action from where it left off at 29:1, where the Israelites and Philistines were facing each other in battle positions. Use a word, phrase, or other method here that is natural in your language for resuming a story after relating another episode.

Support Reference: Introduction of a New Event

ULT from the face of the Philistines
UST from them
(מִפְּנֵי פְלִשְׁתִּים)

The author is using one part of the Philistines, their **face**, to mean all of them in the act of attacking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from the attacking Philistines]

Support Reference: Synecdoche

ULT pierced
UST But the Philistines killed many of them there
(חֲלָלִים)

The author is using the term **pierced** to represent those who died from being pierced by swords or other weapons. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [dead]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the Philistines	Meanwhile, the Philistine army

ULT	UST
with Israel	the Israelite army
Israel	The Israelites
the Philistines	them

1 Samuel 31:2

ULT	UST
And the Philistines overtook Saul and his sons. And the Philistines struck Jonathan and Abinadab and Malchi Shua, the sons of Saul.	*The Philistines caught up with Saul and the three of his sons who were fighting with him. They killed all three of them, Jonathan and Abinadab and Malchi Shua.*

ULT And the Philistines struck
UST They killed
(וַיַּכּוּ פְלִשְׁתִּים)

By **struck**, the author means that the Philistine soldiers killed these men. See how you translated the term in 4:2. Alternate translation: [And the Philistines killed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	The Philistines
Saul	Saul
the Philistines	They
Jonathan	Jonathan
Saul	all three of them

1 Samuel 31:3

ULT	UST
And the battle was heavy against Saul. And the shooters, the men with the bow, found him. And he writhed greatly from the shooters.	*The fighting became very fierce around Saul. The Philistine archers realized that he was the king of Israel, so they aimed many arrows at him and wounded him badly.*

ULT And the battle was heavy against Saul
UST The fighting became very fierce around Saul
(וַתִּכְבַּד הַמִּלְחָמָה אֶל־שָׁאוּל)

The author is speaking of the battle as if it were a **heavy** physical weight pressing down on Saul. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And the Philistines fought fiercely against Saul]

Support Reference: Metaphor

ULT And the shooters, the men with the bow, found him … from the shooters
UST The Philistine archers realized that he was the king of Israel, so they aimed many arrows at him
(וַיִּמְצָאֻהוּ הַמּוֹרִים אֲנָשִׁים בַּקָּשֶׁת & מֵהַמּוֹרִים)

Since the term **shooters** could describe either soldiers throwing javelins or soldiers launching arrows, the author adds the phrase **the men with the bow** to clarify his meaning. Your language may have a single term that you can use in your translation. Alternate translation: [And the archers found him … from the archers]

Support Reference: Assumed Knowledge and Implicit Information

ULT And he writhed greatly from the shooters
UST so they aimed many arrows at him and wounded him badly
(וַיָּחֶל מְאֹד מֵהַמּוֹרִים)

By this phrase, the author means that Saul was in great pain because the archers had wounded him with arrows. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And he writhed greatly in pain because the archers had wounded him with arrows]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul

ULT	UST
the shooters	The Philistine archers
with the bow	The Philistine archers
from the shooters	so they aimed many arrows at him

1 Samuel 31:4

ULT	UST
And Saul said to the carrier of his equipment, “Draw your sword and stab me with it, lest these uncircumcised {ones} come and stab me and abuse me.” But the carrier of his equipment was not willing, for he feared greatly. So Saul took the sword and fell on it.	*Saul told the man who was carrying his weapons, “Take out your sword and kill me with it! That way these pagan Philistines will not come and kill me slowly with many small wounds and make fun of me while I am dying.” But the man who was carrying Saul’s weapons was too afraid to do that. So Saul took out his own sword and threw himself on it. {The sword went deep into his body and killed him.}*

ULT **Draw your sword and stab me with it, lest these uncircumcised {ones} come and stab me and abuse me**

UST Take out your sword and kill me with it! That way these pagan Philistines will not come and kill me slowly with many small wounds and make fun of me while I am dying

(שְׁלֹף חַרְבְּךָ ׀ וְדָקְרֵנִי בָּהּ פֶּן־יָבֹואוּ הָעֲרֵלִים הָאֵלֶּה וּדְקָרֻנִי וְהִתְעַלְּלוּ־בִי)

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 that these uncircumcised ones do not come and stab me and abuse me, draw your sword and stab me with it]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and stab me**

UST and kill me

(וְדָקְרֵנִי)

Saul is using the first part of killing someone with a sword, to **stab** that person, to mean the entire act of killing. If it would be helpful in your language, you could state the meaning plainly as in the UST.

Support Reference: Synecdoche

ULT **these uncircumcised {ones}**

UST these pagan Philistines

(הָעֲרֵלִים הָאֵלֶּה)

Saul is using the adjective **uncircumcised** as a noun to mean a certain kind of person. See how you translated this in 14:6. Alternate translation: [these uncircumcised Philistines]

Support Reference: Nominal Adjectives

ULT **these uncircumcised {ones}**
UST these pagan Philistines
(הָעֲרֵלִ֖ים הָאֵ֑לֶּה)

Saul is using this expression as a term of derision. See how you translated it in 14:6. Alternate translation: [these heathen]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and abuse me**
UST and make fun of me while I am dying
(וְהִתְעַלְּלוּ־בִ֔י)

By **abuse**, Saul means that the Philistines would taunt and torture him. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and taunt and torture me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But the carrier of his equipment was not willing, for he feared greatly**
UST But the man who was carrying Saul's weapons was too afraid to do that. So
(וְלֹ֥א אָבָ֖ה נֹשֵׂ֣א כֵלָ֑יו כִּ֥י יָרֵ֖א מְאֹ֑ד)

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 since the carrier of his equipment feared greatly, he was not willing]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the sword**
UST his own sword
(אֶת־הַחֶ֔רֶב)

By **the sword**, the author means Saul's own sword. You could indicate this explicitly in your translation, as in the UST, if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	told
to the carrier of	the man who was carrying
your sword	your sword
uncircumcised {ones}	pagan Philistines
the carrier of	But the man who was carrying

ULT	UST
he feared	was … afraid
Saul	Saul
the sword	his own sword

1 Samuel 31:5

ULT	UST
And the carrier of his equipment saw that Saul had died, so he fell, he also, on his sword, and he died with him.	*When the man carrying his weapons saw that Saul had died, he also threw himself on his own sword. He died next to Saul.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the carrier of	the man carrying
Saul	Saul
his sword	his own sword

1 Samuel 31:6

ULT	UST
So Saul and three of his sons and the carrier of his equipment, even all of his men, died together on that day.	*So Saul, three of his sons, and the soldier who carried Saul's weapons all died on that same day. So did all of the other Israelite soldiers who fought around Saul and protected him.*

ULT even all of his men

UST So did all of the other Israelite soldiers who fought around Saul and protected him (גַּם כָּל־אֲנָשָׁיו)

By **all of his men**, the author means the rest of Saul's bodyguard, not his entire army. (The later narrative makes clear that many of them, including his general Abner, survived.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the rest of his bodyguard]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
and the carrier of	and the soldier who carried
on … day	on … day

1 Samuel 31:7

ULT	UST
And the men of Israel who {were} on the other side of the valley and who {were} on the other side of the Jordan saw that the men of Israel had fled and that Saul and his sons had died. And they abandoned their cities and fled. And the Philistines came and dwelled in them.	*The Israelite people who lived in the area north of the Valley of Jezreel and west of the Jordan River learned that the Israelite army had run away and that Saul and his sons had died. {They knew that no one would now defend them from the Philistines, so} they left their homes and ran away. Then the Philistines came and occupied the cities and towns that area.*

ULT **who {were} on the other side of the valley and who {were} on the other side of the Jordan**

UST who lived in the area north of the Valley of Jezreel and west of the Jordan River
(אֲשֶׁר־בְּעֵבֶר הָעֵמֶק וַאֲשֶׁר ׀ בְּעֵבֶר הַיַּרְדֵּן)

By these phrases, the author means the Israelites who lived in the territory north of the Valley of Jezreel and west of the Jordan River. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [who lived in the territory north of the Valley of Jezreel and west of the Jordan River]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
the Jordan	the Jordan River
Israel	Israelite
Saul	Saul
the Philistines	the Philistines

1 Samuel 31:8

ULT	UST
And it happened on the next day that the Philistines came to strip the pierced. And they found Saul and the three of his sons fallen on Mount Gilboa.	*The day after the battle, the Philistine soldiers returned to take the weapons, armor, and clothing from the Israelite soldiers whom they had killed. They found the bodies of Saul and his three sons on Mount Gilboa.*

ULT **And it happened**
UST The day after the battle
(וַיְהִ֗י)

The author is introducing a new development in the story. Use a word, phrase, or other method here that is natural in your language for introducing a new development.

Support Reference: Introduction of a New Event

ULT **the pierced**
UST from the Israelite soldiers whom they had killed
(אֶת־הַחֲלָלִ֔ים)

The author is using the adjective **pierced** 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: [those whom they had pierced]

Support Reference: Nominal Adjectives

ULT **the pierced**
UST from the Israelite soldiers whom they had killed
(אֶת־הַחֲלָלִ֔ים)

The author is using the term **pierced** to represent those who died from being pierced. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the dead]

Support Reference: Metonymy

ULT **fallen**
UST the bodies of
(נֹפְלִים)

The author is using the term **fallen** to represent those who had died in battle, since soldiers fall down when they die. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [dead]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the next day	The day after the battle
the Philistines	the Philistine soldiers
Saul	Saul

1 Samuel 31:9

ULT	UST
And they cut off his head and stripped off his equipment. And they sent into the land of the Philistines all around to announce {to} the house of their idols and {to} the people.	*They cut off Saul's head and took his weapons. Then they sent messengers throughout their land to proclaim the news of their victory in the temples where they worshiped their idols and publicly among the people.*

ULT {to} the house of their idols
UST in the temples where they worshiped their idols
(בֵּית עַצַּבֵּיהֶם)

The author is speaking of the temple in which the Philistines worshiped their idols as if it were a **house** in which that idol lived. If it would be clearer in your language, you could state the meaning plainly. (Since the narrative has already shown that the Philistines had multiple idol temples, you may wish to use a plural form.) Alternate translation: [to the temples of their idols]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
into the land of	throughout … land
the Philistines	their
to announce	to proclaim the news of their victory
{to} the house of	in the temples
their idols	where they worshiped their idols

1 Samuel 31:10

ULT	UST
And they put his equipment in the house of the Ashtoreths, and they fastened his corpse on the wall of Beth Shan.	*They put Saul's weapons in the temple of their goddess Asherah. They also fastened the bodies of Saul and his sons to the wall that surrounded the city of Beth Shan.*

> ULT **And they put his equipment in the house of the Ashtoreths**
> UST They put Saul's weapons in the temple of their goddess Asherah
> (וַיָּשִׂמוּ אֶת־כֵּלָיו בֵּית עַשְׁתָּרוֹת)

By this phrase, the author means that they put both Saul's equipment and his head in their temple. The parallel account in 1 Chronicles 10:10 states that explicitly. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [And they put his equipment and his head in the house of the Ashtoreths]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **And they put his equipment in the house of the Ashtoreths**
> UST They put Saul's weapons in the temple of their goddess Asherah
> (וַיָּשִׂמוּ אֶת־כֵּלָיו בֵּית עַשְׁתָּרוֹת)

Putting the armor (and, apparently in this case, the head) of a defeated enemy leader in a temple or sanctuary was a symbolic action that attributed the victory over this enemy to the help of the deity whom people worshiped in that temple or sanctuary. This is what David did with Goliath's sword and head, as the author describes in 17:54. See how you described the similar action there. Alternate translation: [And they put his equipment and head in the house of the Ashtoreths as trophies of war]

Support Reference: Symbolic Action

ULT **and they fastened his corpse on the wall of Beth Shan**
UST They also fastened the bodies of Saul and his sons to the wall that surrounded the city of Beth Shan
(וְאֶת־גְּוִיָּתוֹ תָּקְעוּ בְּחוֹמַת בֵּית שָׁן)

The city of **Beth Shan** was a few miles west of the Jordan River. The narrative suggests in 31:7 that the Philistines had occupied this city. By hanging on the city wall the body of the Israelite king they had killed, they were asserting that they had conquered Israelite territory extending this far. (This act was probably also intended to terrify the surrounding Israelite population into non-resistance.) If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and they fastened his corpse on the wall of Beth Shan to assert that they had conquered the territory extending that far]

Support Reference: Symbolic Action

ULT **his corpse**
UST the bodies of Saul and his sons
(גְּוִיָּתוֹ)

The author is using the body of one person that the Philistines fastened to the wall, Saul's **corpse**, to represent the bodies of Saul and his sons. The author indicates in 31:12 that the Philistines also fastened his sons' bodies to the wall. Alternate translation: [his corpse and the corpses of his sons]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the house of	in the temple of
the Ashtoreths	their goddess Asherah

1 Samuel 31:11

ULT	UST
And the dwellers of Jabesh Gilead heard about it, what the Philistines had done to Saul.	*The people who lived in the city of Jabesh in the region of Gilead learned what the Philistines had done to Saul's corpse.*

ULT about it, what the Philistines had done
UST what the Philistines had done
(אֵלָיו & אֵת אֲשֶׁר־עָשׂוּ פְּלִשְׁתִּים)

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: [about what the Philistines had done]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gilead	in the region of Gilead
the Philistines	the Philistines
to Saul	to Saul's corpse

1 Samuel 31:12

ULT	UST
And all of the men of valor arose and went all of the night and took the corpse of Saul and the corpses of his sons from the wall of Beth Shan. And they came {to} Jabesh, and they burned them there.	*All their bravest soldiers marched all night to Beth Shan. They took the bodies of Saul and his sons down from the city wall. They brought their bodies back to Jabesh and burned them there.*

ULT **And all of the men of valor arose**
UST All their bravest soldiers marched
(וַיָּקֻומוּ כָּל־אִישׁ חַיִל)

By this phrase, the author means that these men took action. See how you translated the term **arose** in 1:9. Alternate translation: [And all of the men of valor took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the men of valor**
UST their bravest soldiers
(אִישׁ חַיִל)

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: [the valiant men]

Support Reference: Abstract Nouns

ULT **and they burned them there**
UST and burned them there
(וַיִּשְׂרְפוּ אֹתָם שָׁם)

The Israelites probably **burned** the bodies in this instance, even though that was not their usual practice, in order to prevent any further desecration of them by the Philistines. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and they burned them there to prevent the Philistines from desecrating them any further]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul

1 Samuel 31:13

ULT	UST
And they took their bones and buried {them} under the tamarisk tree in Jabesh. And they fasted seven days.	*Then they took the bones and buried them under a big tamarisk tree in Jabesh {like the one Saul would sit under when he was with his royal court}. Then, to show how sad they were, they ate very little food for seven days.*

ULT **under the tamarisk tree**
UST under a big tamarisk tree … like the one Saul would sit under when he was with his royal court
(תַּחַת־הָאֶשֶׁל)

Sitting under a **tamarisk tree** was symbolic of royal status, as the story indicates in 22:6. By burying Saul under that kind of tree, the people of Jabesh Gilead were giving him royal honors in his death. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [under the tamarisk tree in Jabesh to honor Saul's royal status]

Support Reference: Symbolic Action

ULT **And they fasted seven days**
UST Then, to show how sad they were, they ate very little food for seven days
(וַיָּצֻמוּ שִׁבְעַת יָמִים)

The people of Jabesh Gilead **fasted seven days** to show respect to Saul and to express their grief over his death. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And they fasted seven days as a sign of mourning and respect]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and buried {them}	and buried them
And they fasted	Then, to show how sad they were, they ate very little food
days	for … days

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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**.

1 Samuel References:

1:17; 1:23; 2:1; 2:3; 2:8; 6:18; 7:14; 10:4; 11:9; 11:13; 11:14; 12:7; 12:11; 12:19; 12:24; 14:48; 15:6; 16:4; 17:28; 18:6; 18:22; 19:5; 20:7; 20:8; 20:12; 20:13; 20:14; 20:21; 20:30; 20:42; 22:2; 22:23; 24:4; 24:9; 24:13; 24:17; 25:5; 25:6; 25:21; 25:25; 25:28; 25:30; 25:33; 25:35; 26:18; 26:23; 29:7; 31:12

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.

1 Samuel References:

1:13; 1:22; 1:22; 1:28; 2:3; 2:4; 2:9; 2:10; 2:18; 2:35; 3:1; 3:7; 3:20; 4:2; 4:11; 4:17; 4:18; 4:19; 4:21; 4:22; 5:4; 6:3; 7:10; 7:13; 9:6; 9:8; 9:9; 9:13; 9:20; 9:24; 9:24; 10:2; 10:16; 10:20; 10:21; 10:21; 11:11; 11:13; 12:7; 12:25; 13:4; 13:6; 13:15; 13:16; 14:20; 14:24; 14:41; 14:42; 15:12; 15:13; 15:27; 17:1; 17:2; 17:5; 17:11; 17:26; 17:27; 18:19; 18:23; 18:25; 19:6; 19:11; 19:19; 20:3; 20:18; 20:31; 20:32; 20:34; 21:3; 21:5; 21:6; 21:6; 21:7; 21:8; 21:9; 22:6; 22:14; 23:7; 23:13; 23:23; 24:2; 24:6; 25:7; 25:18; 25:21; 25:27; 25:28; 25:32; 25:33; 25:34; 25:39; 26:2; 26:4; 26:7; 26:9; 26:10; 26:11; 26:16; 26:19; 26:23; 26:25; 27:1; 27:4; 28:21; 30:3; 30:3; 30:5; 30:9; 30:19

Alternative Readings

Description

In some places in the traditional Hebrew text of the Bible as we have it today, there are words or phrases that some scribes or translators have thought to be incorrect or unacceptable in some way. Their proposals for what the text was originally can be put into three groups.

1. Corrections of the scribes

Sometimes it seems that the earlier scribe made an error while copying the text, and so a later scribe recommended a correction. In other cases, a later scribe wanted to update the spelling, grammar, or vocabulary, or he wanted to replace objectionable words with something more acceptable. In many cases, the later scribes put notes in the margin that tell people who are reading the Scriptures out loud to say something different from what is in the written text. Scribes developed this system both to preserve wording that they thought might be original and to encourage readers to speak a more acceptable or understandable word or phrase.

1. Readings from ancient translations

Sometimes there are words or phrases in the Hebrew text that do not seem to make sense or it seems that there are words missing. In these cases, we can look to ancient translations of the Hebrew that may have been made before the problem entered the Hebrew text, such as the ancient Greek and Syriac translations. It may be that these translations preserve the original reading in these places.

1. Proposals of modern scholars

Some of the words or phrases that do not seem to make sense in the Hebrew text as we have it today are equally problematic in the ancient translations. This may mean that the problem entered the Hebrew text before the ancient translation was made. In some of these cases, scholars have proposed that the scribe mistook one word for a different word that has a very similar spelling. Also, the original Hebrew text contained only the consonants of the words and the vowels were added hundreds of years later. In some cases, it seems that the later scribe divided the consonants incorrectly or added the vowels of the wrong word. In these cases, scholars have proposed that a simple correction would be to group the consonants differently or to change the vowels.

Reasons This Is a Translation Issue

In order to make the best translation possible, translators need to know what is the best source text for their translation. Wherever there may be errors or problems in the source text, they need to know what both ancient scribes and modern scholars consider to be the most likely solution to that problem that best represents what the original text said.

Examples from the Bible

> **when** they spoke to him day after day, he did not listen to them. (Esther 3:4 text)

In the margin of the Hebrew text, a scribe has suggested a different word:

> **as** they spoke to him day after day, he did not listen to them. (Esther 3:4 margin)

In the following examples of the Hebrew text from Ruth, Naomi is speaking to Ruth about visiting Boaz at the threshing floor. In the Hebrew text, Naomi speaks as though she were doing these actions herself. This may be because the child that will be born to Ruth and Boaz will be considered to belong to Naomi (Ruth 4:16-17). But to avoid confusion, a scribe made a note in the margin to read the text as instructions to Ruth:

> **I will go down** to the threshing floor (Ruth 3:3 text)

> **go down** to the threshing floor (Ruth 3:3 margin)

> Then go and uncover his feet **and I will lie down** (Ruth 3:4 text)

> Then go and uncover his feet **and lie down** (Ruth 3:4 margin)

In the following examples, it seems that the Hebrew scribe skipped over the numbers. They can be supplied, however, from some manuscripts of the ancient Greek translation:

> Saul {was} a son of **a year** in his becoming king, and he reigned over Israel **two years**. (1 Sam 13:1 ULT)

> Saul {was} a son of **thirty years** in his becoming king, and he reigned over Israel **forty-two years**. (ancient Greek translation)

In Psalm 103:5, the word “ornaments” does not seem to make any sense. It seems that the scribe mistook it for a similar word that means “existence.” Modern scholars propose using that other word instead:

> The one satisfying your **ornaments** with good; (Psalm 103:5 ULT)

> The one satisfying your **existence** with good; (proposed alternate reading)

Translation Strategies

• Decide which reading to follow: Discuss as a team whether you will translate the written text or translate the reading that marginal notes or modern scholars suggest. It may be best to decide this on a case-by-case basis. If a translation of the Bible already exists in your region and the readers of your translation will be familiar with it, consider using the readings that it translates.

• Use footnotes for significant differences: If the written text and the marginal or suggested text have different meanings or implications that could affect readers' understanding of the text, provide a footnote to explain both readings.

• Consider how your translation will sound when read aloud: Even if you decide generally to translate the written text, you may wish to follow the marginal instructions and substitute different language when the written text uses words that might not be appropriate for public reading. You can put the reading of the written text in a footnote.

• Consult church communities and leaders for difficult cases: For readings that may be controversial or theologically sensitive, discuss options with church communities and leaders as part of the translation-checking process.

Examples of Translation Strategies Applied

(Ruth 3:4) Then go and uncover his feet and lie down^1^

^1^From the marginal reading. The Hebrew says, "…and I will lie down."

(1 Samuel 13:1) Saul {was} a son of thirty years in his becoming king, and he reigned over Israel forty-two years.^2^

^2^From the ancient Greek translation. The Hebrew says, "Saul {was} a son of a year in his becoming king, and he reigned over Israel two years."

(Psalm 103:5) The one satisfying your ornaments with good;^3^

^3^The original reading may have been, "The one satisfying your existence with good;"

This page answers the question:

Why does the ULT have some different readings from other Bible translations?

In order to understand this topic, it would be good to read:

• Textual Variants (How to handle differences between manuscripts)

• Create Accurate Translations (Ensuring the meaning is faithfully communicated)

• Create Church-Approved Translations (Involving church networks in the translation process)

Next we recommend you learn about:

• Create Authoritative Translations

1 Samuel References:

13:8

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**.

1 Samuel References:

2:3

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.

1 Samuel References:

front:intro; 1:6; 1:7; 1:9; 1:9; 1:9; 1:18; 1:21; 1:23; 1:24; 1:25; 2:1; 2:4; 2:5; 2:10; 2:11; 2:13; 2:13; 2:14; 2:17; 2:22; 2:23; 2:25; 2:28; 2:33; 2:35; 3:3; 3:3; 3:7; 3:9; 3:15; 3:15; 3:15; 3:20; 4:2; 4:2; 4:3; 4:4; 4:7; 4:8; 4:10; 4:10; 4:15; 4:20; 4:20; 5:2; 5:3; 5:4; 5:5; 5:6; 5:6; 5:9; 5:10; 5:12; 6:3; 6:3; 6:5; 6:7; 6:10; 6:10; 6:12; 6:13; 6:16; 6:18; 6:18; 6:18; 6:20; 7:1; 7:3; 7:5; 7:11; 8:7; 8:9; 8:18; 8:22; 8:22; 8:22; 9:1; 9:1; 9:3; 9:5; 9:6; 9:11; 9:13; 9:16; 9:17; 9:21; 9:24; 9:25; 9:26; 10:2; 10:3; 10:3; 10:17; 10:18; 10:20; 10:22; 11:2; 11:8; 11:11; 12:1; 12:4; 12:5; 12:7; 12:7; 12:14; 12:17; 12:17; 12:20; 12:21; 13:2; 13:3; 13:4; 13:7; 13:9; 13:10; 13:10; 13:13; 13:15; 13:23; 14:1; 14:2; 14:8; 14:12; 14:13; 14:14; 14:15; 14:18; 14:27; 14:27; 14:27; 14:28; 14:29; 14:30; 14:31; 14:32; 14:33; 14:34; 14:36; 14:40; 14:46; 14:47; 15:3; 15:3; 15:4; 15:4; 15:5; 15:6; 15:7; 15:8; 15:9; 15:9; 15:9; 15:21; 15:25; 15:32; 16:1; 16:2; 16:4; 16:7; 16:10; 16:11; 16:12; 16:12; 16:14; 16:14; 16:18; 16:19; 16:22; 17:6; 17:8; 17:8; 17:9; 17:10; 17:14; 17:18; 17:18; 17:22; 17:25; 17:26; 17:27; 17:28; 17:35; 17:36; 17:36; 17:38; 17:38; 17:41; 17:44; 17:44; 17:45; 17:46; 17:50; 17:54; 18:2; 18:4; 18:6; 18:7; 18:10; 18:10; 18:13; 18:15; 18:17; 18:23; 18:23; 18:26; 18:27; 18:30; 19:4; 19:5; 19:5; 19:6; 19:9; 19:12; 19:13; 19:15; 19:24; 19:24; 20:8; 20:13; 20:14; 20:14; 20:19; 20:22; 20:23; 20:25; 20:26; 20:33; 20:38; 20:39; 20:41; 20:42; 20:42; 21:1; 21:9; 21:10; 21:11; 21:11; 21:13; 22:7; 22:17; 22:23; 23:2; 23:4; 23:13; 23:15; 23:18; 23:25; 24:2; 24:4; 24:7; 24:7; 24:7; 24:9; 24:19; 24:22; 25:1; 25:11; 25:13; 25:14; 25:15; 25:20; 25:20; 25:26; 25:26; 25:27; 25:29; 25:34; 25:38; 25:41; 25:42; 25:43; 25:43; 26:2; 26:5; 26:6; 26:8; 26:10; 26:14; 26:15; 26:15; 26:16; 26:19; 26:25; 27:2; 27:6; 27:9; 28:3; 28:12; 28:13; 28:18; 28:19; 28:21; 28:21; 28:22; 28:23; 29:3; 29:5; 29:10; 30:1; 30:2; 30:4; 30:11; 30:17; 30:20; 30:21; 30:25; 31:2; 31:3; 31:3; 31:4; 31:4; 31:4; 31:6; 31:7; 31:10; 31:12; 31:12

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."

1 Samuel References:

1:9; 1:13; 1:24; 2:13; 3:1; 3:2; 3:7; 3:13; 4:19; 4:22; 5:1; 5:5; 6:13; 6:14; 9:3; 9:9; 9:15; 9:22; 11:1; 13:16; 13:19; 13:23; 14:2; 14:47; 15:8; 17:50; 18:25; 20:39; 21:7; 22:9; 23:6; 23:15; 24:3; 25:7; 27:6; 27:8; 27:11; 28:3; 29:2

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

1 Samuel References:

17:4

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**.

1 Samuel References:

1:24; 17:17; 25:18

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.

1 Samuel References:

13:21; 17:5; 17:7

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.

1 Samuel References:

2:3; 2:4; 2:10; 2:20; 2:36; 5:10; 5:11; 6:6; 7:3; 7:14; 10:4; 11:4; 13:17; 13:22; 14:15; 14:51; 15:21; 18:6; 22:17

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.

1 Samuel References:

14:30; 20:8; 20:13

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.

1 Samuel References:

18:25; 21:6; 21:9; 27:1; 30:17; 30:22

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?"

1 Samuel References:

15:17; 24:6; 25:29

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> “… if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may bewise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)

> "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **so that we can take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

1 Samuel References:

9:26

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;

1 Samuel References:

6:3; 20:14

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.

1 Samuel References:

2:1; 2:24; 2:25; 2:30; 2:33; 3:5; 3:7; 3:9; 3:10; 3:13; 4:7; 4:9; 4:18; 4:19; 4:20; 4:20; 5:7; 5:11; 6:4; 6:19; 6:19; 7:12; 7:17; 9:12; 9:13; 9:14; 9:16; 9:20; 9:24; 10:7; 11:13; 12:19; 12:21; 12:22; 12:24; 13:6; 13:14; 13:19; 14:10; 14:24; 14:29; 15:6; 15:11; 15:15; 15:17; 15:24; 15:26; 15:30; 16:1; 16:1; 16:7; 16:11; 16:12; 16:22; 17:33; 17:36; 17:39; 17:42; 18:3; 18:12; 18:14; 18:16; 18:21; 19:4; 20:6; 20:8; 20:17; 20:18; 20:21; 20:22; 20:29; 20:31; 20:34; 20:42; 21:6; 21:8; 21:9; 22:15; 22:17; 22:23; 23:4; 23:7; 23:17; 23:21; 23:22; 23:27; 24:5; 24:6; 24:10; 24:17; 25:8; 25:17; 25:21; 25:28; 25:31; 26:9; 26:12; 26:18; 26:19; 26:21; 28:2; 28:2; 28:15; 28:16; 28:20; 28:20; 28:21; 29:6; 29:7; 30:6; 30:8; 30:13; 30:16; 31:4; 31:4

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

1 Samuel References:

7:10; 14:24; 15:20; 17:23

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.

1 Samuel References:

2:8; 2:9; 3:21; 6:7; 8:7; 10:24; 12:7; 12:15; 13:13; 14:6; 14:39; 15:23; 15:29; 16:7; 17:26; 17:28; 17:47; 20:29; 20:31; 21:8; 22:8; 24:11; 25:2; 25:25; 25:28; 26:15; 26:20; 28:12; 28:17; 28:22; 29:4; 30:12; 30:23

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”

1 Samuel References:

1:intro

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.

1 Samuel References:

1:20; 4:22; 7:6; 8:22; 9:24; 9:27; 10:19; 13:19; 17:19; 18:21; 18:24; 20:12; 24:4; 24:10; 24:21; 25:5; 30:6; 30:15

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
    - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
    - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> … for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

> > **Becauseidols are worthless**, I hate those who serve them.
>
> … for your **righteous** judgments are good. (Psalm 119:39b ULT)
>
> > … for your judgments are good **because they are righteous**.
>
> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)
>
> > Can Sarah bear a son **even whenshe is 90 years old**?
>
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)
>
> > You are my Son. **I love you** and I am pleased with you.

> > **Receiving my love**, you are my Son. I am pleased with you.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to your brother **who is needy and poor** in your land.

1 Samuel References:

14:45; 16:19

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.

- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means “in order to be fruitful.”

> A prophet is **not without** honor (Mark 6:4 ULT)

This means “a prophet is honored.”

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means “I want you to be knowledgeable.”

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > “For we have a high priest who can feel sympathy for our weaknesses.”

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

> > "… so that they may be fruitful."

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing** (John 15:5)

> > Without me, you can do **nothing**.
>
> or:
> Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> …ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> …iota one or one serif **not not** may pass away from the law

> …**not even** one iota or one serif may pass away from the law
>
> or:
> …**certainly no** iota or serif may pass away from the law

1 Samuel References:

3:17; 7:8; 14:6

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!"

1 Samuel References:

1:11; 2:35; 4:9; 10:19; 14:38; 15:6; 17:42; 18:28; 25:26; 25:31; 30:22; 30:25

Ellipsis

Description

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

1. A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

2. An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> He makes Lebanon skip like a calf and **he makes**
> Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand in the assembly** of the righteous.
>
> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)
>
> > Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said,

> > “Lord, **I want you to heal me** that I might receive my sight.”
>
> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)
>
> > He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

1 Samuel References:

1:18; 1:20; 1:22; 2:5; 2:6; 2:7; 2:9; 2:16; 2:21; 2:24; 2:30; 3:18; 4:21; 5:4; 5:5; 5:8; 5:9; 6:4; 6:7; 6:9; 6:16; 8:2; 8:12; 9:4; 9:5; 10:9; 10:14; 11:2; 11:7; 11:10; 12:3; 12:5; 12:6; 12:21; 13:2; 13:3; 13:5; 13:15; 14:5; 14:7; 14:20; 14:30; 14:32; 14:33; 14:34; 14:45; 15:17; 15:22; 15:22; 15:23; 16:5; 16:7; 16:9; 16:22; 17:8; 17:9; 17:12; 17:20; 17:33; 17:58; 18:5; 18:7; 18:8; 18:10; 18:11; 19:3; 19:10; 20:16; 20:28; 20:31; 20:41; 21:4; 22:3; 22:8; 23:3; 23:12; 24:5; 24:6; 24:10; 24:14; 25:17; 25:19; 26:5; 26:17; 26:19; 27:10; 29:5; 30:22

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a conclusion about what the story means or what is important about it

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

- To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, “My soul magnifies the Lord, and my spirit rejoiced in God my savior.” **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

- To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

- To tell what happens after the story as a result of the events that happened in the story itself

> “Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those

> who are entering." **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

1 Samuel References:

2:11; 3:19; 4:1; 4:18; 6:17; 7:13; 14:46; 17:50; 17:54; 23:14

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."

1 Samuel References:

1:19; 2:22; 24:3

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!"

1 Samuel References:

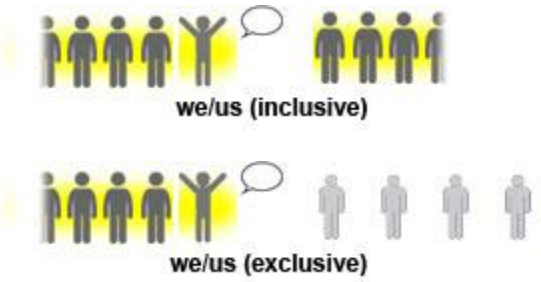
4:7; 25:6

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.

1 Samuel References:

8:5; 12:12; 17:10; 25:7; 25:8; 25:14; 29:4

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.

1 Samuel References:

1:11; 1:11; 1:16; 1:18; 2:intro; 2:1; 2:32; 3:9; 6:4; 10:18; 11:7; 12:6; 12:10; 12:11; 12:15; 12:19; 14:24; 14:38; 16:16; 17:32; 17:34; 17:36; 18:18; 19:4; 20:7; 20:8; 20:12; 20:13; 20:15; 20:29; 22:14; 22:15; 23:10; 23:11; 23:20; 24:14; 25:8; 25:24; 25:24; 25:25; 25:39; 25:41; 25:41; 26:18; 26:19; 27:5; 28:2; 28:21; 28:22; 29:8

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.

1 Samuel References:

11:7

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.

1 Samuel References:

2:29; 8:11; 8:22; 9:19; 10:18; 15:6; 15:7; 17:47; 23:21; 25:13; 25:41; 27:10

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.”

1 Samuel References:

2:33; 6:18; 7:3; 7:14; 8:3; 8:11; 8:12; 8:22; 9:4; 10:21; 13:6; 13:19; 13:20; 13:21; 15:6; 15:15; 17:36; 17:44; 17:46; 17:46; 21:5; 22:7; 24:9; 24:13; 27:8; 27:10; 30:1; 30:13; 30:14; 30:29

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?

1 Samuel References:

10:13; 10:14; 11:3; 11:10; 13:5; 15:32; 23:7; 23:27; 25:9

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**.

1 Samuel References:

1:12; 2:20; 2:26; 2:29; 4:9; 4:14; 6:7; 9:2; 10:3; 10:24; 11:4; 12:17; 14:19; 15:9; 15:23; 17:41; 17:48; 17:52; 18:6; 18:29; 19:10; 19:12; 19:18; 19:21; 19:23; 20:17; 23:4; 23:27; 24:16; 25:18; 25:23; 25:29; 25:34; 25:42; 26:14; 26:21; 28:8; 28:20; 28:24; 30:4; 30:17

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.

1 Samuel References:

front:intro; 1:1; 1:20; 4:21; 5:2; 6:14; 7:12; 7:12; 10:5; 11:4; 14:50; 14:51; 15:4; 17:23; 19:18; 20:19; 20:27; 21:9; 22:10; 22:20; 23:1; 23:28; 25:25; 26:6; 29:3

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.

1 Samuel References:

1:21; 2:22; 2:28; 3:17; 4:8; 4:13; 5:12; 7:2; 9:2; 11:11; 17:28; 17:46; 18:6; 18:16; 22:2; 25:1; 25:41; 30:16

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**

1 Samuel References:

front:intro; 1:8; 1:10; 1:11; 1:16; 1:18; 1:20; 1:22; 1:23; 2:3; 2:12; 2:16; 2:21; 2:26; 2:29; 2:30; 2:30; 2:35; 3:10; 3:17; 3:18; 3:19; 4:7; 4:10; 4:15; 4:19; 6:7; 6:13; 7:16; 8:6; 8:9; 9:2; 9:8; 9:9; 9:13; 9:13; 9:15; 9:20; 9:20; 9:22; 9:27; 10:7; 10:11; 10:11; 10:23; 10:24; 10:26; 10:27; 11:1; 11:6; 11:6; 11:7; 11:10; 12:17; 12:17; 12:23; 12:24; 13:1; 13:2; 13:6; 13:15; 13:19; 13:22; 14:4; 14:7; 14:7; 14:9; 14:12; 14:13; 14:15; 14:16; 14:21; 14:25; 14:32; 14:34; 14:35; 14:36; 14:40; 14:41; 14:42; 14:45; 14:52; 15:1; 15:2; 15:7; 15:8; 15:10; 15:11; 15:17; 15:19; 16:16; 16:18; 16:20; 16:21; 16:22; 16:22; 16:23; 17:3; 17:4; 17:23; 17:23; 17:25; 17:27; 17:30; 17:30; 17:37; 17:48; 17:52; 18:3; 18:5; 18:8; 18:10; 18:12; 18:13; 18:14; 18:16; 18:17; 18:20; 18:21; 18:22; 18:23; 18:24; 18:26; 18:26; 18:27; 18:28; 19:2; 19:5; 19:7; 20:2; 20:2; 20:2; 20:3; 20:5; 20:7; 20:9; 20:9; 20:12; 20:12; 20:13; 20:13; 20:15; 20:16; 20:16; 20:19; 20:21; 20:22; 20:25; 20:29; 20:31; 20:33; 20:37; 20:41; 20:41; 21:3; 21:3; 21:4; 21:5; 21:8; 21:12; 21:13; 22:8; 22:15; 22:15; 22:17; 22:17; 22:19; 23:8; 23:18; 23:19; 24:2; 24:4; 24:4; 24:6; 24:6; 24:10; 25:7; 25:8; 25:8; 25:11; 25:17; 25:17; 25:17; 25:21; 25:22; 25:25; 25:28; 26:9; 26:11; 26:11; 26:16; 26:16; 26:21; 26:23; 26:24; 27:4; 27:5; 27:8; 28:15; 28:21; 29:3; 29:3; 29:6; 29:6; 29:7; 29:7; 29:9; 30:1; 30:6; 30:12; 30:13; 30:13; 30:16; 30:17

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."

1 Samuel References:

3:9; 14:41; 20:11; 21:9; 25:8

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!

1 Samuel References:

2:30; 4:19; 4:21; 8:14; 8:16; 12:12; 13:17; 18:4; 18:6; 18:27; 19:9; 22:9; 23:15; 26:10; 30:25

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**.

1 Samuel References:

front:intro; 1:12; 3:2; 4:5; 5:9; 7:2; 8:1; 9:26; 10:9; 11:5; 11:11; 13:2; 14:1; 14:6; 16:6; 16:14; 17:1; 17:48; 17:50; 18:1; 20:27; 20:35; 24:1; 24:5; 25:37; 26:1; 28:1; 28:1; 29:1; 30:1; 31:1; 31:8

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.

1 Samuel References:

1:1; 2:intro; 2:12; 9:1; 13:1; 13:2; 13:16; 17:12; 21:7; 25:2; 25:3; 25:14; 28:7; 30:7; 30:11

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,

1 Samuel References:

14:10; 17:13; 17:41; 25:26

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.

1 Samuel References:

9:20; 14:3; 14:49; 14:50; 16:13; 17:17; 18:18; 18:19; 18:20; 20:29; 22:14; 22:15; 24:16; 26:17; 27:3; 30:5

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

> For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> But you, Bethlehem, in the land of Judah,
> are **not the least** among the leaders of Judah,
> for from you will come a ruler
> who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

> For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)
>
> > “For you yourselves know, brothers, our visit to you
> > **did much good**.”

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)
>
> > “Now when it became day, there was **great excitement** among the soldiers, regarding what had

> happened to Peter."
>
> or:
> "Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

1 Samuel References:

2:24

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.

1 Samuel References:

front:intro; 1:3; 1:20; 1:27; 2:19; 3:3; 4:6; 4:8; 4:14; 5:4; 5:8; 6:9; 6:13; 6:17; 7:7; 7:12; 9:3; 9:10; 9:18; 10:3; 10:5; 10:8; 10:10; 11:1; 11:15; 12:1; 12:17; 13:5; 13:13; 14:11; 14:36; 14:49; 16:7; 16:16; 16:23; 17:18; 18:10; 19:3; 19:9; 19:15; 20:8; 20:19; 22:1; 23:4; 23:23; 25:1; 26:2; 26:5; 27:8; 29:4; 29:4; 29:9; 30:1; 30:3; 30:14; 30:31; 31:11

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**.

1 Samuel References:

2:10; 3:12; 3:20; 5:9; 6:12; 12:2; 15:3; 15:3; 20:2; 22:15; 22:19; 25:16; 25:36; 27:9; 27:11; 29:6; 30:2; 30:6; 30:19

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**.

1 Samuel References:

front:intro; 1:6; 1:11; 1:13; 1:15; 1:16; 1:19; 1:23; 1:24; 2:intro; 2:1; 2:2; 2:3; 2:4; 2:5; 2:6; 2:7; 2:8; 2:8; 2:10; 2:20; 2:27; 2:28; 2:31; 2:31; 2:33; 2:35; 2:35; 3:1; 3:11; 3:12; 3:14; 3:17; 3:19; 4:8; 4:13; 4:13; 4:20; 5:2; 5:3; 5:5; 6:6; 7:2; 7:3; 7:3; 7:3; 7:4; 8:3; 8:3; 8:3; 8:5; 8:5; 8:17; 9:6; 9:17; 10:1; 10:2; 10:6; 10:9; 10:11; 10:18; 11:4; 11:7; 11:8; 12:1; 12:2; 12:3; 12:6; 12:7; 12:8; 12:9; 12:9; 12:12; 12:13; 12:14; 12:19; 12:20; 12:20; 12:21; 12:23; 12:24; 12:24; 12:25; 13:4; 13:4; 13:7; 13:10; 13:14; 14:5; 14:7; 14:7; 14:8; 14:16; 14:32; 14:36; 14:38; 14:45; 14:47; 15:6; 15:11; 15:11; 15:13; 15:18; 15:19; 15:23; 15:24; 15:25; 15:28; 15:32; 16:7; 16:11; 16:14;

16:16; 16:23; 17:23; 17:26; 17:28; 17:32; 17:46; 17:53; 18:1; 18:12; 18:14; 18:17; 18:21; 18:22; 18:23; 19:16; 19:20; 20:2; 20:3; 20:7; 20:9; 20:15; 20:15; 20:15; 20:16; 20:42; 21:9; 22:2; 22:8; 22:14; 22:17; 22:18; 22:22; 23:1; 23:11; 23:20; 24:1; 24:5; 24:14; 24:14; 24:16; 24:18; 24:21; 24:21; 25:6; 25:16; 25:17; 25:24; 25:26; 25:28; 25:28; 25:29; 25:29; 25:31; 25:33; 25:35; 25:36; 25:37; 25:37; 25:39; 26:7; 26:10; 26:12; 26:13; 26:19; 26:20; 26:21; 26:21; 26:23; 27:1; 27:3; 27:12; 28:7; 28:9; 28:9; 28:15; 28:16; 28:17; 30:3; 30:4; 30:12; 31:3; 31:9

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** 🔗.

1 Samuel References:

front:intro; 1:4; 1:5; 1:6; 1:11; 1:12; 1:17; 1:21; 1:22; 1:23; 1:28; 2:intro; 2:1; 2:5; 2:9; 2:9; 2:10; 2:10; 2:11; 2:14; 2:20; 2:21; 2:25; 2:28; 2:31; 2:32; 2:32; 2:33; 2:35; 2:36; 3:1; 3:1; 3:1; 3:2; 3:2; 3:3; 3:7; 3:11; 3:12; 3:12; 3:13; 3:17; 3:17; 3:18; 3:19; 3:20; 3:21; 4:1; 4:1; 4:2; 4:3; 4:8; 4:9; 4:10; 4:13; 4:20; 5:3; 5:6; 5:6; 5:7; 5:9; 5:11; 5:12; 6:1; 6:3; 6:5; 6:5; 6:9; 6:9; 6:13; 6:19; 6:20; 6:20; 7:2; 7:3; 7:6; 7:8; 7:9; 7:13; 7:13; 7:13; 7:14; 8:7; 8:8; 8:10; 8:11; 8:18; 8:18; 8:19; 8:20; 8:21; 8:21; 9:6; 9:8; 9:10; 9:12; 9:16; 9:16; 9:21; 9:24; 9:26; 9:27; 10:2; 10:5; 10:8; 10:16; 10:18; 10:19; 10:25; 11:3; 11:4; 11:5; 11:7; 11:7; 11:9; 11:11; 11:15; 12:5; 12:7; 12:8; 12:10; 12:11; 12:14; 12:14; 12:15; 12:17; 12:22; 13:18; 13:22; 13:22; 14:10; 14:12; 14:13; 14:18; 14:19; 14:21; 14:25; 14:26; 14:27; 14:29; 14:37; 14:48; 14:48; 14:52; 15:1; 15:1; 15:3; 15:4; 15:9; 15:12; 15:14; 15:15; 15:17; 15:18; 15:19; 15:20; 15:22; 15:22; 15:23; 15:24; 15:24; 15:26; 15:29; 15:30; 15:33; 16:6; 16:7; 16:8; 16:13; 16:18; 17:1; 17:3; 17:7; 17:7; 17:7; 17:10; 17:11; 17:12; 17:16; 17:20; 17:22; 17:28; 17:29; 17:31; 17:35; 17:35; 17:37; 17:41; 17:45; 17:46; 17:46; 17:47; 17:50; 17:52; 17:57; 17:57; 18:8; 18:9; 18:13; 18:16; 18:23; 18:23; 18:25; 18:25; 18:26; 18:29; 18:30; 19:3; 19:6; 19:7; 19:7; 19:13; 19:24; 20:1; 20:5; 20:13; 20:18; 20:18; 20:23; 20:24; 20:25; 20:27; 20:27; 20:29; 20:30; 20:30; 20:31; 20:34; 20:34; 20:41; 20:42; 21:6; 21:10; 21:12; 21:13; 22:8; 22:13; 22:15; 22:18; 23:3; 23:3; 23:4; 23:7; 23:7; 23:14; 23:14; 23:15; 23:16; 23:18; 23:21; 23:23; 24:4; 24:7; 24:9; 24:10; 24:15; 24:16; 24:16; 24:19; 24:20; 24:21; 25:4; 25:5; 25:7; 25:8; 25:9; 25:12; 25:13; 25:15; 25:16; 25:19; 25:22; 25:24; 25:26; 25:27; 25:27; 25:28; 25:31; 25:31; 25:34; 25:35; 25:35; 25:37; 25:39; 25:42; 26:1; 26:3; 26:5; 26:8; 26:10; 26:12; 26:17; 26:19; 26:19; 26:19; 26:20; 26:20; 26:23; 27:1; 27:1; 27:5; 27:6; 27:7; 27:7; 27:9; 27:10; 27:11; 27:12; 28:1; 28:1; 28:2; 28:2; 28:3; 28:4; 28:5; 28:8; 28:9; 28:11; 28:15; 28:17; 28:18; 28:18; 28:19; 28:19; 28:20; 28:21; 28:21; 28:22; 28:22; 28:23; 28:25; 29:1; 29:3; 29:6; 29:8; 30:14; 30:15; 30:18; 30:20; 30:23; 30:26; 31:1; 31:8; 31:8

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**.

1 Samuel References:

2:3; 2:3; 2:4; 2:5; 2:5; 2:8; 3:8; 3:18; 10:26; 12:3; 12:5; 14:6; 14:6; 14:41; 15:9; 15:15; 15:19; 17:52; 18:7; 18:21; 21:6; 24:13; 24:13; 25:13; 27:1; 31:4; 31:8

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)

1 Samuel References:

10:19; 18:7; 23:23; 29:5

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!

1 Samuel References:

1:26; 3:14; 3:17; 14:39; 14:44; 14:45; 17:55; 19:6; 20:3; 20:12; 20:13; 20:16; 20:21; 24:21; 25:26; 25:34; 25:34; 26:16; 28:10; 29:6; 30:15

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.

1 Samuel References:

1:16; 9:19; 12:13; 14:46; 15:18; 16:5; 17:24; 17:51; 18:11; 18:17; 19:2; 23:5; 23:11; 23:22; 24:7; 24:11; 24:17; 25:26; 29:7; 30:9; 30:11

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.

1 Samuel References:

1:2; 3:8; 8:2; 20:27; 20:34; 23:17

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.

1 Samuel References:

2:intro; 2:1; 3:2; 3:18; 4:16; 12:2; 12:14; 12:15; 15:11; 15:20; 15:22; 17:9; 20:1; 20:31; 21:1; 24:14; 24:21; 25:10; 25:24; 26:18; 27:9; 30:19

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.

1 Samuel References:

2:34; 3:14; 4:6; 5:8; 6:3; 7:14; 9:16; 10:7; 10:9; 10:25; 13:14; 13:18; 14:20; 14:23; 14:52; 15:3; 15:33; 25:25; 28:10

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.

1 Samuel References:

1:6; 1:11; 1:17; 1:21; 2:13; 2:19; 4:5; 6:15; 6:19; 8:12; 10:8; 11:15; 14:14; 17:25; 18:23; 19:8; 23:5; 24:15; 25:11; 25:39

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.

1 Samuel References:

1:15; 1:26; 3:4; 3:6; 3:16; 4:16; 12:3; 14:7; 14:43; 15:13; 18:25; 18:28; 22:12; 24:8; 24:11; 25:8; 25:22; 25:41; 28:22; 30:23

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**.

1 Samuel References:

2:27; 9:12; 14:4; 15:32; 16:18; 20:8; 20:14; 28:7

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.”

1 Samuel References:

1:28; 3:11; 3:13; 15:28; 16:6

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.

1 Samuel References:

1:7; 1:28; 2:15; 2:20; 2:30; 3:18; 4:2; 4:18; 5:9; 5:10; 5:10; 6:6; 6:8; 6:9; 6:18; 9:6; 9:24; 9:25; 10:1; 10:10; 10:14; 11:5; 11:9; 12:9; 12:20; 13:11; 14:13; 14:22; 14:33; 14:37; 15:6; 15:15; 15:16; 15:21; 15:27; 15:30; 16:6; 16:8; 16:12; 16:21; 17:30; 17:31; 17:31; 17:39; 18:1; 18:5; 18:6; 18:20; 18:27; 19:10; 19:14; 19:20; 19:21; 19:22; 19:22; 20:2; 20:17; 20:36; 20:42; 22:10; 23:1; 23:17; 23:22; 23:25; 23:28; 24:1; 24:10; 25:1; 26:6; 26:18; 27:5; 28:3; 29:5; 30:11; 30:16; 30:21; 30:22

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.

1 Samuel References:

10:12; 19:24

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**.

1 Samuel References:

front:intro; 1:15; 1:17; 2:1; 4:17; 4:21; 5:10; 9:19; 9:21; 9:26; 10:2; 10:12; 13:4; 14:12; 14:24; 14:28; 14:43; 15:10; 16:18; 18:7; 19:22; 20:16; 20:21; 20:32; 22:9; 22:14; 25:10; 26:6; 26:14; 29:9; 30:22

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.”””

1 Samuel References:

2:27; 2:30; 2:36

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.’”

1 Samuel References:

2:intro; 2:27; 10:2; 10:18; 11:9; 11:12; 12:10; 12:12; 13:12; 14:9; 14:10; 14:34; 15:2; 15:3; 15:18; 16:2; 16:16; 18:22; 18:25; 19:17; 20:3; 20:6; 20:7; 20:21; 20:21; 20:29; 20:42; 21:2; 21:11; 23:22; 24:4; 24:9; 24:10; 24:13; 25:6; 25:7; 25:8; 26:19; 27:11; 29:5; 29:9

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!

1 Samuel References:

1:10; 1:11; 2:3; 2:16; 2:27; 2:30; 6:3; 8:9; 9:6; 9:13; 10:16; 12:25; 14:19; 14:22; 14:28; 14:30; 14:39; 14:43; 14:44; 19:23; 19:23; 20:3; 20:5; 20:6; 20:6; 20:7; 20:9; 20:21; 20:26; 20:28; 22:16; 22:22; 23:10; 23:22; 24:11; 24:20; 25:28; 26:25; 27:1; 27:12; 28:1; 30:8

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

To emphasize a person or thing in the sentence

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was alone

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like "alone."
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**The one who** took our sickness and bore our diseases **was Jesus**."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

> “He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it’s own place**.”

1 Samuel References:

3:13; 22:5; 26:11

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?

1 Samuel References:

1:8; 1:14; 2:23; 2:25; 2:27; 2:29; 4:8; 6:6; 6:20; 9:20; 9:21; 10:1; 10:11; 10:12; 10:24; 10:27; 11:12; 12:17; 13:11; 14:45; 15:14; 15:17; 15:19; 15:22; 16:1; 16:2; 17:8; 17:25; 17:26; 17:28; 17:29; 17:43; 18:18; 18:23; 19:5; 19:17; 20:1; 20:2; 20:8; 20:9; 20:12; 20:30; 20:32; 20:37; 21:11; 21:14; 21:15; 22:7; 22:13; 22:14; 22:15; 23:19; 23:22; 24:9; 24:14; 24:16; 24:19; 25:10; 25:11; 26:1; 26:9; 26:14; 26:15; 26:16; 26:17; 26:18; 27:5; 27:10; 28:9; 28:16; 29:3; 29:3; 29:4; 29:5; 29:8; 30:24

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!

1 Samuel References:

10:27; 13:5; 17:7; 25:36; 26:20; 29:9

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.

1 Samuel References:

12:5

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.

1 Samuel References:

1:9; 1:11; 1:18; 2:8; 2:18; 2:36; 4:12; 5:2; 5:3; 5:4; 5:4; 6:7; 6:15; 7:1; 7:6; 7:6; 7:9; 7:12; 8:11; 9:7; 9:8; 9:22; 9:23; 10:1; 10:1; 10:27; 11:2; 11:15; 13:3; 14:2; 14:35; 16:20; 17:18; 17:23; 17:54; 18:4; 18:10; 18:25; 19:24; 20:25; 20:41; 20:41; 22:6; 24:4; 24:8; 25:5; 25:23; 25:24; 25:41; 25:44; 26:7; 26:11; 28:14; 29:4; 31:10; 31:10; 31:13; 31:13

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

1 Samuel References:

front:intro; 1:3; 1:5; 1:15; 1:26; 2:1; 2:8; 2:9; 2:10; 2:11; 2:16; 2:17; 2:18; 2:27; 2:33; 2:36; 2:36; 3:1; 3:15; 4:13; 7:7; 7:10; 8:20; 9:4; 9:7; 10:4; 10:9; 10:20; 10:25; 11:1; 11:1; 11:7; 11:10; 12:3; 12:4; 12:16; 13:3; 13:3; 13:4; 13:12; 13:12; 13:14; 14:24; 14:28; 14:34; 14:45;

15:5; 15:8; 15:33; 16:2; 16:19; 16:20; 17:31; 17:44; 17:46; 17:55; 18:1; 18:11; 18:12; 18:17; 18:21; 18:27; 18:29; 18:30; 19:5; 19:8; 19:8; 19:10; 20:1; 20:1; 20:3; 20:4; 20:17; 21:3; 21:5; 21:8; 21:12; 22:4; 22:17; 22:22; 23:6; 23:15; 23:17; 23:20; 23:22; 23:24; 23:26; 24:2; 24:10; 24:10; 24:11; 24:11; 24:12; 25:10; 25:11; 25:21; 25:24; 25:26; 25:26; 25:33; 25:35; 25:39; 26:18; 27:1; 27:1; 27:5; 28:2; 28:6; 28:17; 28:20; 29:4; 30:6; 30:12; 30:16; 30:17; 31:1; 31:4; 31:10

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.

1 Samuel References:

6:19; 14:18

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**

1 Samuel References:

2:13; 2:14; 2:22; 8:13; 11:11; 13:20; 13:21; 14:1; 14:14; 15:23; 16:21; 17:5; 17:6; 17:7; 17:40; 18:6; 18:6; 19:13; 19:13; 19:16; 26:20; 28:3; 28:3; 28:6; 28:23; 28:24

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**

1 Samuel References:

1:3; 1:21; 2:19; 4:7; 4:8; 10:2; 14:4; 20:6; 27:7

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)

1 Samuel References:

6:15; 9:9

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.”

1 Samuel References:

2:9; 2:13; 2:25; 5:7; 5:9; 5:12; 26:19; 30:2; 30:22

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

Examples From the Bible

> From the eater came forth food;
> and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

> Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.” They reasoned among themselves saying, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

> "How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

1 Samuel References:

27:9; 30:9

unfoldingWord® Translation Words - 1 Samuel

v91

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

1 Samuel References:

12:6; 12:8

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

1 Samuel References:

6:18

Abiathar

Definition:

Abiathar was a high priest for the nation of Israel during the time of King David.

- When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
- Abiathar and another high priest named Zadok served David faithfully throughout his reign.
- After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
- Because of this, King Solomon removed Abiathar from the priesthood.

(See also: Zadok, Saul (OT), David, Solomon, Adonijah)

Bible References:

- 1 Chronicles 27:32-34
- 1 Kings 1:7
- 1 Kings 2:22-23
- 2 Samuel 17:15
- Mark 2:25-26

Word Data:

- Strong's: H0054, G00080

1 Samuel References:

22:20; 22:21; 22:22; 23:6; 23:9; 30:7

Abijah

Definition:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

(Translation suggestions: Translate Names)

Bible References:

- 1 Kings 15:3
- 1 Samuel 8:1-3
- 2 Chronicles 13:2
- 2 Chronicles 13:19
- Luke 1:5

Word Data:

- Strong's: H0029, G00070

1 Samuel References:

8:2

Abner

Definition:

Abner was a cousin of King Saul in the Old Testament.

- Abner was the chief commander of Saul's army, and introduced young David to Saul after David killed Goliath the giant.
- After King Saul's death, Abner appointed Saul's son Ishbosheth as king in Israel, while David was appointed king in Judah.
- Later, Abner was treacherously killed by David's chief commander, Joab.

(Translation suggestions: How to Translate Names)

Bible References:

- 1 Chronicles 26:26-28
- 1 Kings 2:5-6
- 1 Kings 2:32
- 1 Samuel 17:55-56
- 2 Samuel 3:22

Word Data:

- Strong's: H0074

1 Samuel References:

14:50; 14:51; 17:55; 17:57; 20:25; 26:5; 26:7; 26:14; 26:15

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

1 Samuel References:

1:6; 2:1; 4:3; 12:10; 12:11; 14:24; 14:30; 14:47; 18:25; 19:17; 20:15; 20:16; 24:4; 24:19; 25:22; 25:26; 25:29; 26:8; 28:16; 29:4; 29:8; 30:26

afflict, affliction, distress

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: **leprosy**, plague, **suffer**)

Bible References:

- **2 Thessalonians 1:6**
- **Amos 5:12**
- **Colossians 1:24**
- **Exodus 22:22-24**
- **Genesis 12:17-20**
- **Genesis 15:12-13**

- Genesis 29:32

Word Data:

- Strong's: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

1 Samuel References:

1:11; 14:24; 22:2

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

1 Samuel References:

2:22; 2:31; 2:32; 4:18; 8:1; 8:5; 12:2; 17:12; 28:14

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

1 Samuel References:

3:8; 4:20; 9:16; 9:24; 13:8; 13:11; 18:19; 18:21; 19:21; 20:12; 20:25; 26:8; 27:8

Ahijah

Definition:

Ahijah was the name of several different men in the Old Testament. The following are some of these men:

- Ahijah was the name of a priest in the time of Saul.
- A man named Ahijah was a secretary during the reign of King Solomon.
- Ahijah was the name of a prophet from Shiloh who predicted that the nation of Israel would be divided into two kingdoms.
- The father of King Baasha of Israel was also named Ahijah.

(Translation suggestions: Translate Names)

(See also: **Baasha**, Shiloh)

Bible References:

- **1 Kings 15:27-28**
- **1 Kings 21:21-22**
- 1 Samuel 14:19
- **2 Chronicles 10:15**

Word Data:

- Strong's: H0281

1 Samuel References:

14:3; 14:18

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

1 Samuel References:

7:3

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

1 Samuel References:

2:28; 2:33; 7:17; 14:35

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

1 Samuel References:

14:48; 15:2; 15:3; 15:5; 15:6; 15:7; 15:8; 15:15; 15:18; 15:20; 15:32; 27:8; 28:18; 30:1; 30:13; 30:18

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

1 Samuel References:

11:1; 11:2; 11:11; 12:12; 14:47

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

1 Samuel References:

7:14

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

1 Samuel References:

29:9

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

1 Samuel References:

front:intro; 2:10; 2:35; 9:16; 10:1; 12:3; 12:5; 15:1; 15:17; 16:3; 16:6; 16:12; 16:13; 24:6; 24:10; 26:9; 26:11; 26:16; 26:23

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- **Acts 3:20**
- **Acts 6:2**
- **Acts 13:48**
- **Genesis 41:33-34**
- **Numbers 3:9-10**

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

1 Samuel References:

8:1; 8:5; 8:11; 8:12; 13:8; 13:11; 20:35; 25:30; 28:2

Arabah

Definition:

The Old Testament term “Arabah” often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The “Sea of the Arabah” could also be translated as “sea located in the Arabah desert region.” This sea is often referred to as the “Salt Sea” or the “Dead Sea.”
- The term “arabah” can also be a general reference to any desert region.

(Translation suggestions: Translate Names)

(See also: desert, Sea of Reeds, Jordan River, Canaan, Salt Sea, Egypt)

Bible References:

- 1 Samuel 23:24-25
- 2 Kings 25:4-5
- 2 Samuel 2:29
- Jeremiah 2:4-6
- Job 24:5-7
- Zechariah 14:10

Word Data:

- Strong’s: H1026, H6160

1 Samuel References:

23:24

archer

Definition:

The term “archer” refers to a man who is skilled at using a bow and arrow as a weapon.

- In the Bible, an archer is usually a soldier who uses a bow and arrow to fight in an army.
- Archers were an important part of the Assyrian military force.
- Some languages might have a term for this, such as “bow-man.”

(See also: **Assyria**)

Bible References:

- 1 Samuel 31:1-3
- **2 Chronicles 35:23-24**
- **Genesis 21:20**
- **Isaiah 21:16-17**
- **Job 16:13**
- **Proverbs 26:9-10**

Word Data:

- Strong’s: H1167, H1869, H2671, H3384, H7198, H7199, H7228

1 Samuel References:

31:3

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

1 Samuel References:

3:3; 4:3; 4:4; 4:5; 4:6; 4:11; 4:13; 4:17; 4:18; 4:19; 4:21; 4:22; 5:1; 5:2; 5:3; 5:4; 5:7; 5:8; 5:10; 5:11; 6:1; 6:2; 6:3; 6:8; 6:11; 6:13; 6:15; 6:18; 6:19; 6:21; 7:1; 7:2; 14:18

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

1 Samuel References:

17:5

arrogant, presumptuous

Definition:

The term “arrogant” means proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- Being arrogant usually includes thinking that other people are not as important or talented as oneself.
- People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.

(See also: **acknowledge**, **boast**, **proud**)

Bible References:

- **1 Corinthians 4:18**
- **2 Peter 2:18**
- **Ezekiel 16:49**
- **Proverbs 16:5**
- **Psalm 56:1-2**

Word Data:

- Strong’s: H1346, H1347, H2102, H2103, H6277, G02120, G54500

1 Samuel References:

2:3

Ashdod, Azotus

Definition:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- The Greek name for this city was Azotus. It was one of the cities where the evangelist Philip preached the gospel.

(Translation suggestions: How to Translate Names)

(See also: Ekron, Gath, Gaza, **Joppa**, **Philip**, Philistines)

Bible References:

- 1 Samuel 5:1-3
- **Acts 8:40**
- **Amos 1:8**
- **Joshua 15:45-47**
- **Zechariah 9:6**

Word Data:

- Strong's: H0795, G01080

1 Samuel References:

5:1; 5:3; 5:5; 5:6; 5:7; 6:17

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

1 Samuel References:

7:3; 7:4; 12:10; 31:10

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

1 Samuel References:

6:17

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

1 Samuel References:

5:8; 5:11; 7:5; 7:6; 7:7; 8:4; 13:5; 13:11; 14:52; 17:1; 17:2; 17:47; 22:2; 25:1; 28:1; 28:4; 29:1

assign, assigned, assignment, reassign

Definition:

The term “assign” or “assigned” refers to appointing someone to do a specific task or designating something to be provided to one or more people.

- The prophet Samuel foretold that King Saul would “assign” the best young men of Israel to serve in the military.
- Moses “assigned” to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, “assign” could be translated as “give” or “appoint” or “choose for the task of.”
- The term “assigned” could be translated as “appointed” or “given the task.”

(Translation suggestions: Translate Names)

(See also: appoint, Samuel, Saul (OT))

Bible References:

- 1 Chronicles 6:48
- Daniel 12:13
- Jeremiah 43:11
- Joshua 18:2
- Numbers 4:27-28
- Psalms 78:55

Word Data:

- Strong’s: H2506, H3335, H4487, H4941, H5157, H5307, H5414, H5596, H5975, H6485, H7760, G33070

1 Samuel References:

2:36; 29:4

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

1 Samuel References:

14:24; 18:25; 24:12

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

1 Samuel References:

13:20; 13:21

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

1 Samuel References:

7:4; 12:10

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

1 Samuel References:

2:5

bear

Definition:

A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

- These animals live in forests and mountain areas; they eat fish, insects, and plants.
- In the Old Testament, the bear is used as a symbol of strength.
- While tending sheep, the shepherd David fought a bear and defeated it.
- Two bears came out of the forest and attacked a group of youths who had mocked the prophet Elisha.

(See also: David, Elisha)

Bible References:

Word Data:

- Strong's: H1677, G07150

1 Samuel References:

17:34; 17:36; 17:37

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

1 Samuel References:

1:20; 2:5; 2:21; 4:19; 4:20

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

1 Samuel References:

10:3; 14:1; 14:6; 14:12; 14:13; 14:14; 14:17; 17:20; 17:41; 31:4; 31:5; 31:6

beast

Definition:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: **authority**, **Daniel**, livestock, nation, **power**, **reveal**, **Beelzebul**)

Bible References:

- **1 Corinthians 15:32**
- 1 Samuel 17:44
- **2 Chronicles 25:18**
- **Jeremiah 16:1-4**
- **Leviticus 7:21**
- **Psalms 49:12-13**

Word Data:

- Strong’s: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

1 Samuel References:

17:44

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

1 Samuel References:

3:20; 8:2

Benjamin, Benjaminite

Definition:

Benjamin was Jacob's twelfth son. He was Rachel's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Benjamin" or "Benjamin" or the "Benjaminites."
- In Hebrew, the name Benjamin means "son of my right hand."
- The tribe of Benjamin settled just northwest of the Dead Sea, north of Jerusalem.
- King Saul was from the tribe of Benjamin.
- The apostle Paul was from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Rachel)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 2:8
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:4
- Genesis 42:35-36
- Philippians 3:4-5

Word Data:

- Strong's: H1144, G09580

1 Samuel References:

4:12; 9:1; 9:4; 9:16; 9:21; 10:2; 10:20; 10:21; 13:2; 13:15; 13:16; 14:16; 22:7

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

1 Samuel References:

6:9; 6:12; 6:13; 6:14; 6:15; 6:18; 6:19; 6:20

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

1 Samuel References:

7:16; 10:3; 13:2; 30:27

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

1 Samuel References:

16:1; 16:4; 16:18; 17:12; 17:15; 17:58; 20:6; 20:28

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

1 Samuel References:

18:1; 25:29

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

1 Samuel References:

2:20; 9:13; 13:10; 15:13; 23:21; 25:14; 25:27; 25:32; 25:33; 25:39; 26:25; 30:26

bloodshed

Definition:

The term “bloodshed” refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means “shedding of blood,” which refers to when blood comes out of a person’s body from an open wound.
- The term “bloodshed” is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.

Translation Suggestions:

- “The bloodshed” could be translated as “the killing of people” or “the many people who were killed.”
- “Through bloodshed” could also be translated as “by killing people.”
- “Innocent bloodshed” could be translated as “killing innocent people.”
- “Bloodshed follows bloodshed” could be translated as “they keep killing people” or “the killing of people goes on and on” or “they have killed many people and continue to do that” or “people keep killing other people.”
- Another figurative use, “bloodshed will pursue you,” could be translated as “your people will continue to experience bloodshed” or “your people will keep being killed” or “your people will continue to be at war with other nations and people will keep dying.”

(See also: blood; slaughter)

Bible References:

- 1 Chronicles 22:6-8
- Genesis 9:5-7
- Hebrews 9:21-22
- Isaiah 26:21
- Matthew 23:29-31

Word Data:

- Strong’s: H1818

1 Samuel References:

25:26; 25:33

bow and arrow, a bow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine. When not in use the bow string would not be attached to both ends of the bow so that the bow was not under the pressure of being bent all the time. When preparing to fight a warrior would bend the bow and attach the string to both ends.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

- Genesis 21:16
- Habakkuk 3:9-10
- Job 29:20-22
- Lamentations 2:4
- Psalms 58:6-8

Word Data:

- Strong's: H2671, H7198, G51150

1 Samuel References:

2:4; 18:4; 31:3

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

1 Samuel References:

2:36; 24:8; 25:41; 28:14

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

1 Samuel References:

2:5; 2:36; 9:7; 10:3; 10:4; 14:24; 14:28; 16:20; 17:17; 20:24; 20:27; 20:34; 21:3; 21:4; 21:6; 22:13; 25:11; 25:18; 28:20; 28:22; 30:11; 30:12

bribe, bribery, payoff, payoffs

Definition:

To “bribe” means to give someone something of value, such as money, to influence that person to do something dishonest.

- The soldiers who guarded Jesus’ empty tomb were bribed with money to lie about what happened.
- Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
- The Bible forbids giving or taking bribes.
- The term, “bribe” could be translated as “dishonest payment” or “payment for lying” or “price for breaking the rules.”
- To “bribe” could be translated with a word or phrase that means, to “pay to influence (someone)” or to “pay to have a dishonest favor done” or to “pay for a favor.”

Bible References:

- 1 Samuel 8:1-3
- **Ecclesiastes 7:7**
- **Isaiah 1:23**
- **Micah 3:9-11**
- **Proverbs 15:27-28**

Word Data:

- Strong’s: H3724, H4979, H7809, H7810, H7936, H7966, H8021, H8641, G52600

1 Samuel References:

8:3; 12:3

bride, bridal

Definition:

A bride is the woman in a marriage ceremony who will marry the bridegroom (the **man**).

Translation Suggestions:

You could use the term that your language uses to refer to the woman who is getting married in a marriage ceremony or if you do not have a term for this in your language you could use a descriptive phrase to describe what a bride is. Depending on the context you could translate the term “bride” with descriptive phrases such as “a woman getting married” or “a woman who is being married” or “the woman getting married.”

(See also: **bridegroom**, **marriage**)

Bible References:

- **Exodus 22:16**
- **Isaiah 62:5**
- **Joel 2:16**

Word Data:

- Strong’s: H3618, G35650

1 Samuel References:

18:25

bronze

Definition:

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See also: How to Translate Unknowns)

(See also: armor, tabernacle, temple)

Bible References:

- 1 Kings 7:16
- 1 Samuel 17:37-38
- Daniel 2:44-45
- Exodus 25:3-7
- Revelation 1:15

Word Data:

- Strong’s: H5153, H5154, H5174, H5178, G54700, G54740, G54750

1 Samuel References:

17:5; 17:6; 17:38

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

1 Samuel References:

6:14; 6:15; 7:9; 7:10; 10:8; 13:9; 13:10; 13:12; 15:22

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

1 Samuel References:

25:1; 28:3; 31:13

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

1 Samuel References:

25:3; 30:14

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

1 Samuel References:

1:20; 4:21; 7:12; 9:9; 23:28

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

1 Samuel References:

3:4; 3:5; 3:6; 3:8; 3:9; 3:10; 3:16; 6:2; 12:17; 12:18; 14:20; 16:8; 19:7; 22:11; 28:15; 29:6

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

1 Samuel References:

9:26; 17:8; 20:37; 20:38; 24:8; 26:14

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

1 Samuel References:

15:3; 27:9; 30:17

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

1 Samuel References:

30:2; 30:3; 30:5

Carmel, Mount Carmel

Definition:

"Mount Carmel" refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called "Carmel" located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel, where David and his men helped guard Nabal's sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this was not just a single mountain, "Mount Carmel" could be translated as "mountain on the Carmel mountain range" or "Carmel mountain range."

(Translation suggestions: How to Translate Names)

(See also: Baal, Elijah, Judah, Salt Sea)

Bible References:

- 1 Kings 18:18-19
- 1 Samuel 15:12
- Jeremiah 46:18
- Micah 7:14-15

Word Data:

- Strong's: H3760, H3761, H3762

1 Samuel References:

15:12; 25:2; 25:5; 25:7; 25:40; 27:3; 30:5

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

1 Samuel References:

8:11; 8:12; 13:5

Cherethites

Definition:

The Cherethites were a people group who were probably part of the Philistines. Some versions write this name as “Kerethites.”

- The “Cherethites and Pelethites” were a special group of soldiers from King David’s army who were especially devoted to him as his bodyguards.
- Benaiah, son of Jehoiada, a member of David’s administrative corps, was the leader of the Cherethites and Pelethites.
- The Cherethites remained with David when he had to flee Jerusalem because of Absalom’s revolt.

(Translation suggestions: Translate Names)

(See also: **Absalom**, **Benaiah**, David, Philistines)

Bible References:

- **Zephaniah 2:5**

Word Data:

- Strong’s: H3774

1 Samuel References:

30:14

cherub, cherubim

Definition:

The term “cherub,” and its plural form “cherubim,” refer to a special type of heavenly being that God created. The Bible describes cherubim as having wings and flames.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- In some passages, these creatures are also described as having four faces: of a man, a lion, an ox, and an eagle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

Translation Suggestions:

- The term “cherubim” could be translated as “creatures with wings” or “guardians with wings” or “winged spiritual guardians” or “holy, winged guardians.”
- A “cherub” should be translated as the singular of cherubim, as in, “creature with wings” or “winged spiritual guardian,” for example.
- Make sure that the translation of this term is different from the translation of “angel.”
- Also consider how this term is translated or written in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: angel)

Bible References:

- 1 Chronicles 13:6
- 1 Kings 6:23-26
- Exodus 25:15-18
- Ezekiel 9:3
- Genesis 3:22-24

Word Data:

- Strong's: H3742, G55020

1 Samuel References:

4:4

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

1 Samuel References:

21:7

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

1 Samuel References:

8:18; 10:24; 12:13; 16:8; 16:9; 16:10; 17:8; 20:30; 24:2; 26:2

Christ, Messiah

Definition:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: How to Translate Unknowns)
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: How to Translate Names)

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 5:1-3
- Acts 2:35
- Acts 5:40-42

- John 1:40-42
- John 3:27-28
- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- 17:7 The **Messiah** was God's Chosen One who would save the people of the world from sin.
- 17:8 As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- 21:1 From the very beginning, God planned to send the **Messiah**.
- 21:4 God promised King David that the **Messiah** would be one of David's own descendants.
- 21:5 The **Messiah** would start the New Covenant.
- 21:6 God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- 21:9 The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- 43:7 "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- 43:9 "But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- 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."
- 46:6 Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

1 Samuel References:

front:intro

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

1 Samuel References:

14:6; 17:26; 17:36; 31:4

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

1 Samuel References:

9:21; 10:21; 18:18; 20:6; 20:29

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

1 Samuel References:

2:8; 14:5

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

1 Samuel References:

8:12; 12:9; 14:50; 17:18; 17:55; 18:13; 18:30; 22:2; 22:7; 22:14; 26:5

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

1 Samuel References:

14:20; 15:28; 20:41; 28:17; 30:26

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

1 Samuel References:

15:3; 15:9; 15:15; 23:21; 24:10

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

1 Samuel References:

1:20; 2:21

confirm, confirmation

Definition:

The term “confirm” refers to verifying that something is true or legally certifying that a transaction has occurred.

- When a king is “confirmed” it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to verify that what was written is true.
- The “confirmation” of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath “as confirmation” means to solemnly state or swear that something is true or trustworthy.
- Ways to translate “confirm” could include, “state as true” or “prove to be trustworthy” or “agree with” or “assure” or “promise,” depending on the context.

(See also: covenant, oath, trust)

Bible References:

- 1 Chronicles 16:15-18
- 2 Corinthians 1:21
- 2 Kings 23:3
- Hebrews 6:16-18

Word Data:

- Strong’s: H0559, H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G09500, G09510, G33150, G49720

1 Samuel References:

23:22; 23:23; 26:4

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

1 Samuel References:

7:1; 16:5

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

1 Samuel References:

14:38

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

1 Samuel References:

11:1; 18:3; 20:8; 23:18

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

1 Samuel References:

20:8; 20:14; 20:15

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

1 Samuel References:

1:24; 1:25; 6:7; 6:10; 6:12; 6:14; 11:5; 11:7; 12:3; 14:32; 14:34; 15:3; 15:9; 15:14; 15:15; 15:21; 16:2; 22:19; 27:9; 28:24; 30:20

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

1 Samuel References:

4:13; 4:14; 5:10; 5:12; 7:8; 7:9; 8:18; 9:16; 12:8; 12:10; 15:11; 28:12

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

1 Samuel References:

3:13; 14:24; 14:28; 17:43; 26:19

Dan

Definition:

Dan was Jacob's fifth son. He was Bilhah's first son. His descendants became one of the tribes of Israel.

- His name sounds similar to the Hebrew word for "judge."
- The tribe of Dan settled in the northern part of Canaan. When used as the name of a region of land, the term "Dan" refers to the land given to the tribe of Dan.
- "Dan" was also the name an Israelite city located about 60 miles north of Jerusalem. In the Old Testament times, the city of Dan served as a landmark for the northern boundary of the country of Israel, opposite the city of Beersheba as a landmark for the southern boundary.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Bilhah)

Bible References:

- 1 Chronicles 12:35
- 1 Kings 4:25
- Exodus 1:1-5
- Genesis 14:14
- Genesis 30:6

Word Data:

- Strong's: H1835, H1839, H2051

1 Samuel References:

3:20

David

Definition:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- 17:2 God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. … **David** was a humble and righteous man who trusted and obeyed God.

- 17:3 **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- 17:4 Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- 17:5 God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- 17:6 **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- 17:9 **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 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. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

1 Samuel References:

16:13; 16:19; 16:20; 16:21; 16:22; 16:23; 17:12; 17:14; 17:15; 17:17; 17:20; 17:22; 17:23; 17:26; 17:28; 17:29; 17:31; 17:32; 17:33; 17:34; 17:37; 17:38; 17:39; 17:41; 17:42; 17:43; 17:44; 17:45; 17:48; 17:49; 17:50; 17:51; 17:54; 17:55; 17:57; 17:58; 18:1; 18:3; 18:4; 18:5; 18:6; 18:7; 18:8; 18:9; 18:10; 18:11; 18:12; 18:14; 18:16; 18:17; 18:18; 18:19; 18:20; 18:21; 18:22; 18:23; 18:24; 18:25; 18:26; 18:27; 18:28; 18:29; 18:30; 19:1; 19:2; 19:4; 19:5; 19:7; 19:8; 19:9; 19:10; 19:11; 19:12; 19:14; 19:15; 19:18; 19:19; 19:20; 19:22; 20:1; 20:3; 20:4; 20:5; 20:6; 20:10; 20:11; 20:12; 20:15; 20:16; 20:17; 20:24; 20:25; 20:27; 20:28; 20:33; 20:34; 20:35; 20:39; 20:41; 20:42; 21:1; 21:2; 21:4; 21:5; 21:8; 21:9; 21:10; 21:11; 21:12; 22:1; 22:3; 22:4; 22:5; 22:6; 22:14; 22:17; 22:20; 22:21; 22:22; 23:1; 23:2; 23:3; 23:4; 23:5; 23:6; 23:7; 23:8; 23:9; 23:10; 23:12; 23:13; 23:14; 23:15; 23:16; 23:18; 23:19; 23:24; 23:25; 23:26; 23:28; 23:29; 24:1; 24:2; 24:3; 24:4; 24:5; 24:7; 24:8; 24:9; 24:16; 24:17; 24:22; 25:1; 25:4; 25:5; 25:8; 25:9; 25:10; 25:12; 25:13; 25:14; 25:20; 25:21; 25:22; 25:23; 25:32; 25:35; 25:39; 25:40; 25:42; 25:43; 25:44; 26:1; 26:2; 26:3; 26:4; 26:5; 26:6; 26:7; 26:8; 26:9; 26:10; 26:12; 26:13; 26:14; 26:15; 26:17; 26:21; 26:22; 26:25; 27:1; 27:2; 27:3; 27:4; 27:5; 27:7; 27:8; 27:9; 27:10; 27:11; 27:12; 28:1; 28:2; 28:17; 29:2; 29:3; 29:5; 29:6; 29:8; 29:9; 29:11; 30:1; 30:3; 30:4; 30:5; 30:6; 30:7; 30:8; 30:9; 30:10; 30:11; 30:13; 30:15; 30:17; 30:18; 30:19; 30:20; 30:21; 30:22; 30:23; 30:26; 30:31

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

1 Samuel References:

1:3; 1:4; 1:11; 1:20; 1:21; 1:28; 2:16; 2:19; 2:31; 2:32; 2:34; 2:35; 3:1; 3:2; 3:12; 4:3; 4:7; 4:12; 4:16; 5:3; 5:4; 5:5; 6:15; 6:16; 6:18; 7:2; 7:6; 7:10; 7:13; 7:15; 8:8; 8:18; 9:9; 9:12; 9:13; 9:15; 9:19; 9:20; 9:24; 10:2; 10:8; 10:9; 10:11; 10:19; 11:3; 11:11; 11:13; 12:2; 12:5; 12:17; 12:18; 13:8; 13:11; 13:22; 14:1; 14:18; 14:21; 14:23; 14:24; 14:28; 14:30; 14:31; 14:33; 14:37; 14:38; 14:45; 14:52; 15:28; 15:35; 16:13; 17:10; 17:12; 17:16; 17:46; 18:2; 18:9; 18:10; 18:21; 18:26; 18:29; 19:7; 19:24; 20:6; 20:12; 20:19; 20:26; 20:27; 20:31; 20:34; 21:5; 21:6; 21:7; 21:10; 22:4; 22:8; 22:13; 22:15; 22:18; 22:22; 23:14; 24:4; 24:10; 24:18; 24:19; 25:7; 25:8; 25:10; 25:15; 25:16; 25:28; 25:32; 25:33; 25:38; 26:8; 26:10; 26:19; 26:21; 26:23; 26:24; 27:1; 27:6; 27:7; 27:10; 27:11; 28:1; 28:2; 28:18; 28:20; 29:3; 29:6; 29:8; 30:1; 30:12; 30:13; 30:17; 30:25; 31:6; 31:8; 31:13

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

1 Samuel References:

15:29; 19:17; 25:21; 28:12

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

1 Samuel References:

2:30; 3:13; 8:9; 9:6; 9:8; 9:18; 9:19; 10:15; 10:16; 11:9; 14:1; 14:43; 15:12; 15:16; 17:31; 18:20; 18:24; 18:26; 19:2; 19:3; 19:7; 19:11; 19:18; 19:19; 19:21; 20:9; 20:10; 22:22; 23:1; 23:7; 23:11; 23:13; 23:25; 24:1; 24:18; 25:8; 25:12; 25:14; 25:19; 25:36; 25:37; 27:4; 27:11; 31:9

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

1 Samuel References:

2:35; 3:20; 13:13; 15:8; 15:9; 15:15; 15:20; 15:21; 20:31; 25:28

delight

Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

1 Samuel References:

15:22; 18:22; 19:1

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

1 Samuel References:

4:8; 7:3; 7:14; 10:18; 11:3; 11:9; 11:13; 12:10; 12:11; 12:21; 14:45; 14:48; 17:35; 17:37; 23:7; 26:8; 26:24; 30:8; 30:18; 30:22

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

1 Samuel References:

4:8; 13:18; 17:28; 23:14; 23:15; 23:24; 23:25; 24:1; 25:1; 25:4; 25:14; 25:21; 26:2; 26:3

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

1 Samuel References:

6:5; 13:17; 14:15; 23:10; 24:21; 26:9; 26:15

devastate, devastation

Definition:

The term “devastated” or “devastation” refers to having one’s property or land ruined or destroyed. It also often includes destroying or capturing the people living on that land.

- This refers to a very severe and complete destruction.
- For example, the city of Sodom was devastated by God as punishment for the sins of the people living there.
- The term “devastation” can also include causing great emotional grief resulting from the punishment or destruction.

Translation Suggestions

- The term “devastate” could be translated as “completely destroy” or “completely ruin.”
- Depending on the context, “devastation” could be translated as “complete destruction” or “total ruin” or “disaster.”

(See also: ruin)

Bible References:

- Daniel 8:24-25
- Jeremiah 4:13
- Numbers 21:30
- Zephaniah 1:13

Word Data:

- Strong’s: H1110, H1238, H2721, H1826, H3615, H3772, H4875, H7701, H7703, H7722, H7843, H8074, H8077

1 Samuel References:

5:6

discern, discernment, distinguish

Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as “understanding” or “ability to distinguish good and evil.”

(See also: judge, wise)

Bible References:

- 1 Kings 3:7-9
- Genesis 41:33-34
- Proverbs 1:5
- Psalms 19:12

Word Data:

- Strong’s: H0995, H2940, H4209, H5234, H8085, G03500, G12520, G12530, G29240

1 Samuel References:

16:18; 25:33

dishonor, dishonored, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as to “not honor” or to “treat with no respect.”
- The noun “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful.”

(See also: honor)

Bible References:

- 1 Corinthians 4:10
- 1 Samuel 20:34
- 2 Corinthians 6:8-10
- Ezekiel 22:7
- John 8:48
- Leviticus 18:8

Word Data:

- Strong’s: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6172, H6173, H7034, H7043, G08180, G08190, G08200, G26170

1 Samuel References:

20:34

disperse, dispersion, scatter, distributed

Definition:

The terms “disperse” and “dispersion” refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about “dispersing” people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term “dispersion” is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase “the dispersion” could be translated as “believers in many different places” or “the people who moved away to live in different nations.”
- The term “disperse” could be translated as “send away into many different places” or “scatter abroad” or “cause to move away to live in different countries.”

(See also: believe, persecute, captive, exile)

Bible References:

- 1 Peter 1:1
- Ezekiel 12:15
- Ezekiel 30:23
- Psalms 18:14

Word Data:

- Strong’s: H2219, H5310, H6327, H6340, H6504, H8600, G12870, G12900, G46500

1 Samuel References:

11:11; 13:8; 13:11; 14:34; 24:7

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

1 Samuel References:

6:2; 15:23; 28:8

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

1 Samuel References:

8:16; 9:3; 9:5; 9:20; 10:2; 10:14; 10:16; 12:3; 15:3; 16:20; 22:19; 25:18; 25:20; 25:23; 25:42; 27:9

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

1 Samuel References:

1:9

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

1 Samuel References:

28:6; 28:15

drunk, drunkard

Definition:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine)

Bible References:

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

1 Samuel References:

1:13; 1:14; 1:15; 25:36; 30:12

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

1 Samuel References:

2:8; 2:10; 4:5; 4:12; 6:5; 9:4; 9:5; 9:16; 12:6; 13:3; 13:7; 13:17; 13:19; 14:15; 14:25; 14:29; 14:32; 14:45; 17:46; 17:49; 20:31; 20:41; 21:11; 22:5; 23:23; 23:27; 24:8; 25:23; 25:41; 26:7; 26:8; 26:20; 27:1; 27:8; 27:9; 28:3; 28:9; 28:13; 28:14; 29:11; 30:16; 31:9

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

1 Samuel References:

14:47; 21:7; 22:9; 22:18; 22:22

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

1 Samuel References:

2:27; 4:8; 6:6; 8:8; 10:18; 12:6; 12:8; 15:2; 15:6; 15:7; 27:8; 30:11; 30:13

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

1 Samuel References:

5:10; 6:16; 6:17; 7:14; 17:52

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

1 Samuel References:

4:3; 8:4; 11:3; 15:30; 16:4; 30:26

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

1 Samuel References:

7:1

En Gedi

Definition:

En Gedi was the name of a city in the wilderness of Judah southeast of Jerusalem.

- En Gedi was located on the western bank of the Salt Sea.
- Part of its name means “fountain,” referring to a spring which watered the city.
- En Gedi was known for having beautiful vineyards and other fertile land, probably due to the continual watering by the spring of water.
- There were strongholds in En Gedi which David fled to when he was being chased by King Saul.

(See also: David, desert, fountain, Judah, rest, Salt Sea, Saul (OT), stronghold, vineyard)

Bible References:

- 2 Chronicles 20:2
- Song of Songs 1:12-14

Word Data:

- Strong’s: H5872

1 Samuel References:

23:29; 24:1

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

1 Samuel References:

15:32; 30:13

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

1 Samuel References:

2:18; 2:28; 14:3; 21:9; 22:18; 23:6; 23:9; 30:7

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

1 Samuel References:

1:1; 9:4; 14:22

Ephrath, Ephrathah

Definition:

The name “Ephrathah” refers to a clan of Judah as well as to the territory that they occupied, which was centered around the town of Bethlehem. Sometimes the name is shortened to “Ephrath.”

- The clan of Ephrathah was probably named after a woman named “Ephrathah,” who was a wife of Caleb and the grandmother of the founders of the towns of Kiriath Jearim, Bethlehem, and Beth Gader (1 Chron 2:50-51).
- The towns of Bethlehem (Gen 35:19;48:7) and Kirjath Jearim (Psalm 132:6) are both sometimes referred to as “Ephrathah.”
- Rachel died on the way to a town called “Ephrathah.”
- It is possible that there was a different town called “Ephrathah” further north near Ramah, and that Rachel was buried near there (1 Sam 10:2; Jer 31:15).

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Boaz, Caleb, David, Israel)

Bible References:

Word Data:

- Strong’s: H0672, H0673

1 Samuel References:

17:12

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

1 Samuel References:

1:22; 2:30; 3:13; 3:14; 13:13; 20:15; 20:23; 20:42; 27:12

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

1 Samuel References:

2:9; 2:23; 8:6; 12:17; 12:19; 12:20; 12:25; 15:19; 16:14; 16:15; 16:16; 16:23; 17:28; 18:8; 18:10; 19:9; 24:11; 24:13; 24:17; 25:3; 25:21; 25:25; 25:28; 25:39; 26:18; 29:6; 29:7; 30:22

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

1 Samuel References:

14:34; 15:3; 15:9; 15:21; 15:22; 17:28; 17:34; 22:19; 24:3; 25:2; 25:4; 25:16; 25:18; 27:9; 30:20

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: praise, worship, glory, boast, proud)

Bible References:

- 1 Peter 5:5-7
- 2 Samuel 22:47
- Acts 5:31
- Philippians 2:9-11
- Psalms 18:46

Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

1 Samuel References:

2:1

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: **believe**, **faith**, **believe**)

Bible References:

- **Genesis 24:49**
- **Leviticus 26:40**
- **Numbers 12:7**
- **Joshua 2:14**
- **Judges 2:16-17**
- 1 Samuel 2:9
- **Psalm 12:1**
- **Proverbs 11:12-13**
- **Isaiah 1:26**
- **Jeremiah 9:7-9**
- **Hosea 5:7**
- **Luke 12:46**

- **Luke 16:10**
- **Colossians 1:7**
- **1 Thessalonians 5:24**
- **3 John 1:5**

Examples from the Bible stories:

- **8:5** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **14:12** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **15:13** The people promised to remain **faithful** to God and follow his laws.
- **17:9** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **35:12** "The older son said to his father, 'All these years I have worked **faithfully** for you!'"
- **49:17** But God is **faithful** and says that if you confess your sins, he will forgive you.
- **50:4** "If you remain **faithful** to me to the end, then God will save you."

Word Data:

- Strong's: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

1 Samuel References:

2:9; 2:35; 12:24; 22:14; 26:23

faithless, unfaithful, unfaithfulness

Definition:

The term “faithless” means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

The term “unfaithful” describes people who do not do what God has commanded them to do.

The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions

- Depending on the context, the term “faithless” could be translated as “unfaithful” or “unbelieving” or “disobedient to God” or “not believing.”
- The term “faithlessness” could be translated as “unbelief” or “unfaithfulness” or “rebellion against God.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: How to Translate Names)

(See also: **believe**, faithful, **disobey**, **adultery**)

Bible References:

- **Ezekiel 43:6-8**
- **Ezra 9:1-2**
- **Jeremiah 2:19**

- **Proverbs 2:22**
- **Revelation 21:7-8**

Word Data:

- Strong's: G05710

1 Samuel References:

14:33

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

1 Samuel References:

7:6; 31:13

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

1 Samuel References:

1:18; 16:22; 20:3; 20:29; 25:8; 27:5

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

1 Samuel References:

3:15; 4:7; 4:13; 4:20; 7:7; 11:7; 12:14; 12:18; 12:20; 12:24; 14:26; 15:24; 17:11; 17:24; 18:12; 18:29; 21:12; 22:23; 23:3; 23:17; 28:5; 28:13; 28:20; 28:21; 31:4

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

1 Samuel References:

25:36

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

1 Samuel References:

18:7; 30:16

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

1 Samuel References:

25:18; 30:12

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

1 Samuel References:

8:2; 14:49; 17:13

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

1 Samuel References:

8:17; 14:32; 15:14; 15:15; 16:11; 16:19; 17:15; 17:20; 17:34

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

1 Samuel References:

10:5

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong's: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

1 Samuel References:

13:13; 25:25; 26:21

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

1 Samuel References:

8:8; 12:10; 12:22; 14:36

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

1 Samuel References:

29:1

free, freed, freedom, freeman, freewill, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage.

Another word for “freedom” is “liberty.”

- The expression to “set someone free” or to “free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression to “set free” could be translated as to “cause to be free” or to “rescue from slavery” or to “release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250,

G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

1 Samuel References:

17:25

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: prophet, Christ, **minister** 🔗, **call** 🔗)

Bible References:

- **1 Kings 2:27** 🔗
- **Acts 3:17-18** 🔗
- **Leviticus 22:17-19** 🔗
- **Luke 4:21** 🔗
- **Matthew 1:22-23** 🔗
- **Matthew 5:17** 🔗
- **Psalms 116:12-15** 🔗

Examples from the Bible stories:

- **24:4** 🔗 John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** 🔗 The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”

- 42:7 Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- 43:5 “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- 43:7 “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- 44:5 “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

1 Samuel References:

18:27

Gad

Definition:

Gad was Jacob's seventh son. He was Zilpah's first son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Gad" or "Gad" or "Gad."
- The name Gad is similar to the Hebrew word for "good fortune."
- The tribe of Gad settled on the eastern side of the Jordan River between the Sea of Galilee and the Dead Sea. This was to the north of Reuben and south of half of the tribe of Manasseh. When used as the name of a region of land, the term "Gad" refers to the land given to the tribe of Gad.
- Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Zilpah)

Bible References:

- 1 Chronicles 5:18
- Exodus 1:1-5
- Genesis 30:11
- Joshua 1:12
- Joshua 21:38

Word Data:

- Strong's: H1410, H1425, G10450

1 Samuel References:

13:7; 22:5

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

1 Samuel References:

4:18; 9:18; 17:52; 21:13

Gath, Gittite

Definition:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.

(Translation suggestions: Translate Names)

(See also: Ashdod, Ashkelon, Ekron, Gaza, Goliath, Philistines)

Bible References:

- 1 Kings 2:39
- 1 Samuel 5:8-9
- 2 Chronicles 26:6-8
- Joshua 11:21-22

Word Data:

- Strong's: H1661, H1663

1 Samuel References:

5:8; 6:17; 7:14; 17:4; 17:23; 17:52; 21:10; 21:12; 27:2; 27:3; 27:4; 27:11

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

1 Samuel References:

6:17

Geshur, Geshurites

Definition:

During the time of King David, Geshur was a small kingdom located on the east side of the Sea of Galilee between the countries of Israel and Aram.

- King David married Maacah, the daughter of Geshur's king, and she bore him a son, Absalom.
- After murdering his half-brother Amnon, Absalom fled northeast from Jerusalem to Geshur, a distance of about 140 kilometers. He stayed there three years.

(See also: **Absalom**, **Amnon**, **Aram**, **Sea of Galilee**)

Bible References:

- **1 Chronicles 2:23**
- **2 Samuel 3:2-3**
- **Deuteronomy 3:14**
- **Joshua 12:3-5**

Word Data:

- Strong's: H1650

1 Samuel References:

27:8

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

1 Samuel References:

10:5; 10:10; 10:26; 11:4; 13:2; 13:15; 14:2; 14:16; 15:34; 22:6; 23:19; 26:1

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

1 Samuel References:

11:1; 11:9; 13:7; 31:11

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

1 Samuel References:

7:16; 10:8; 11:14; 11:15; 13:4; 13:7; 13:8; 13:12; 13:15; 15:12; 15:21; 15:33

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

1 Samuel References:

2:4; 2:18; 18:4; 25:13

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

1 Samuel References:

4:21; 4:22; 6:5; 15:29

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

1 Samuel References:

10:3; 16:20; 19:13; 19:16; 24:2; 25:2

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

1 Samuel References:

1:17; 2:2; 2:3; 2:25; 2:30; 3:3; 3:17; 5:10; 5:11; 6:5; 6:20; 7:8; 9:6; 9:9; 10:3; 10:5; 10:7; 10:9; 10:18; 10:19; 10:26; 12:9; 12:12; 12:14; 12:19; 13:13; 14:15; 14:36; 14:37; 14:41; 14:44; 14:45; 15:15; 15:21; 15:30; 16:15; 16:16; 16:23; 17:26; 17:36; 17:45; 17:46; 18:10; 20:12; 22:3; 22:13; 22:15; 23:7; 23:10; 23:11; 23:14; 23:16; 25:22; 25:29; 25:32; 25:34; 26:8; 28:15; 29:9; 30:6; 30:15

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

1 Samuel References:

4:7; 4:8; 5:7; 6:5; 7:3; 8:8; 17:43; 26:19; 28:13; 31:9

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

1 Samuel References:

6:4; 6:8; 6:11; 6:15; 6:17; 6:18

Goliath

Definition:

Goliath was a very tall and very large soldier in the army of the Philistines who was killed by David.

- Goliath was between two and three meters tall. He is often referred to as a giant because of his great size.
- Although Goliath had better weapons and was much bigger than David, God gave David the strength and ability to defeat Goliath.
- The Israelites were declared victorious over the Philistines as a result of David's victory over Goliath.

(Translation suggestions: How to Translate Names)

(See also: David, Philistines)

Bible References:

- 1 Chronicles 20:4-5
- 1 Samuel 17:4-5
- 1 Samuel 21:8-9
- 1 Samuel 22:9-10

Word Data:

- Strong's: H1555

1 Samuel References:

17:4; 17:23; 21:9; 22:10

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

1 Samuel References:

1:8; 1:23; 2:24; 2:26; 2:32; 3:18; 8:14; 8:16; 9:2; 9:10; 11:10; 12:23; 14:36; 14:40; 15:9; 15:15; 15:22; 15:28; 16:12; 16:16; 16:17; 16:23; 18:5; 18:20; 18:26; 19:4; 20:7; 20:12; 20:13; 24:4; 24:17; 24:18; 24:19; 25:3; 25:8; 25:15; 25:21; 25:30; 25:31; 25:36; 26:16; 27:1; 29:6; 29:9

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

1 Samuel References:

17:17; 25:18

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

1 Samuel References:

10:2

guilt offering

Definition:

A guilt offering was an offering or sacrifice that God required an Israelite to make if he had accidentally done something wrong such as disrespect God or damage another person's property.

- This offering involved the sacrifice of an animal and the payment of a fine, with silver or gold money.
- In addition, the person at fault was responsible to pay for any damage that was done.

(See also: burnt offering, grain offering, sacrifice, sin offering)

Bible References:

- 1 Samuel 6:3
- 2 Kings 12:16
- Leviticus 5:5-6
- Numbers 6:12

Word Data:

- Strong's: H0817

1 Samuel References:

6:3; 6:4; 6:8; 6:17

Hades, Sheol

Definition:

The terms “Hades” (in Greek) and “Sheol” (in Hebrew) are proper names for the place where the spirits of dead people would go after they had died.

- In these ancient cultures, people thought of this as an underground dwelling place where the spirits of dead people existed in a shadowy, semi-conscious form.
- Although these terms are place names, in the Bible they often mean the same thing as “death” or “the grave.”
- Throughout most of biblical history, “Sheol” and “Hades” refer to a neutral place where all of the dead go to await judgment, both the righteous and the unrighteous. In the New Testament, however, “Hades” begins to be seen as a place for only the unrighteous, in contrast with “Abraham’s side” (Luke 16:22) or “paradise” (Luke 23:43), which describe the place for the righteous.

Translation Suggestions

- Both “Sheol” and “Hades” can be translated in various ways, depending on the context. Some possibilities include: “place of the dead,” “place for dead spirits,” “the underworld,” “the pit,” “the grave,” or “death.”
- Some translations keep the proper names “Sheol” and “Hades,” spelling them to fit the sound patterns of the language of translation. (See: How to Translate Unknowns).
- A phrase could also be added to each term to explain it. Examples of doing this are, “Sheol, place where dead people are” and “Hades, place of death.”

(Translation suggestions: How to Translate Unknowns)

(See also: death, heaven, hell, tomb)

Bible References:

- Acts 2:31
- Genesis 44:29
- Jonah 2:2
- Luke 10:15
- Luke 16:23
- Matthew 11:23

- **Matthew 16:18**
- **Revelation 1:18**

Word Data:

- Strong's: H7585, G00860

1 Samuel References:

2:6

Hannah

Definition:

Hannah was the mother of the prophet Samuel. She was one of two wives of Elkanah.

- Hannah was not able to conceive a child, which was a great grief to her.
- At the temple, Hannah earnestly prayed for God to give her a son, promising to dedicate him to serving God.
- God granted her request and when the boy Samuel was old enough, she brought him to serve at the temple.
- God also gave Hannah other children after that.

(Translation suggestions: How to Translate Names)

(See also: conceive, Samuel)

Bible References:

- 1 Samuel 1:1-2
- 1 Samuel 2:1

Word Data:

- Strong's: H2584

1 Samuel References:

1:2; 1:5; 1:8; 1:9; 1:13; 1:15; 1:19; 1:20; 1:22; 2:1; 2:21

harp, harpist

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.

(See also: David, fir, psalm, Saul (OT))

Bible References:

- 1 Chronicles 15:16-18
- Amos 5:23-24
- Daniel 3:5
- Psalm 33:1-3
- Revelation 5:8

Word Data:

- Strong's: H3658, H5035, H5059, H7030, G27880, G27890, G27900

1 Samuel References:

10:5

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

1 Samuel References:

6:13; 8:12; 12:17

haughty, lofty

Definition:

The term “haughty” means to be prideful or arrogant. Someone who is “haughty” thinks too highly of himself.

- Often this term describes a proud person who persists in sinning against God.
- Usually a person who is haughty boasts about himself.
- A haughty person is foolish, not wise.
- This term could also be translated as “proud” or “arrogant” or “self-centered.”
- The figurative expression “haughty eyes” could also be translated as “proud way of looking” or “looking at others as less important” or “proud person who looks down on others.”

(See also: **boast**, **proud**)

Bible References:

- **2 Timothy 3:1-4**
- **Isaiah 2:17**
- **Proverbs 16:18**
- **Proverbs 21:24**
- **Psalm 131:1**

Word Data:

- Strong’s: H1361, H1363, H1364, H3093, H7312

1 Samuel References:

2:3

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

1 Samuel References:

2:10; 5:12; 17:44; 17:46

Hebrew

Definition:

The term “Hebrew” refers in a very general sense to the people group descended from Abraham through the line of Isaac and Jacob.

- The specific word “Hebrew” can refer either to a individual person in the people group or to the language spoken by that people group.
- The vast majority of the Old Testament was written in the language called “Hebrew.” However, in most cases in the New Testament, the specific term “Hebrew” probably refers to the Aramaic language rather than the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Israelites” or “Jews.” When translating, it is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: How to Translate Names)

(See also: Israel, **Jew**, **Jewish leaders**)

Bible References:

- **Acts 26:12-14**
- **Genesis 39:13-15**
- **Genesis 40:15**
- **Genesis 41:12-13**
- **John 5:1-4**
- **John 19:13**
- **Jonah 1:8-10**
- **Philippians 3:5**

Word Data:

- Strong’s: H5680, G14440, G14450, G14460, G14470

1 Samuel References:

4:6; 4:9; 13:3; 13:7; 13:19; 14:11; 14:21; 29:3

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

1 Samuel References:

30:31

high place

Definition:

The term “high places” refers to the altars and shrines that were used for worshiping idols.

They were usually built on higher ground, such as on a hill or mountainside.

- Many of the kings of Israel sinned against God by building altars to false gods on these high places. This led the people to become deeply involved in worshiping idols.
- It often happened that when a God-fearing king started ruling in Israel or Judah, often he would remove the high places or altars in order to stop the worship of these idols.
- However, some of these good kings were careless and did not remove the high places, which resulted in the entire nation of Israel would continue to worship idols.

Translation Suggestions:

- Other ways to translate this term could include “elevated places for idol worship” or “hilltop idol shrines” or “idol altar mounds.”
- Make sure it is clear that this term refers to the idol altars, not just to the high place where those altars were located.

(See also: altar, false god, worship)

Bible References:

- 1 Samuel 9:12-13
- **2 Kings 16:4**
- **Amos 4:13**
- **Deuteronomy 33:29**
- **Ezekiel 6:1-3**
- **Habakkuk 3:19**

Word Data:

- Strong’s: H1116, H1181, H1354, H2073, H4791, H7311, H7413

1 Samuel References:

9:12; 9:13; 9:14; 9:19; 9:25; 10:5; 10:13

high priest, chief priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus’ main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: Annas, Caiaphas, priest, temple)

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20

- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- 13:8 No one could enter the room behind the curtain except the **high priest**, because God lived there.
- 21:7 The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- 38:3 The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- 39:1 The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- 39:3 Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- 44:7 The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- 45:2 So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- 46:1 The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- 48:6 Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong’s: H7218, H1419, H3548, G07480, G07490

1 Samuel References:

22:intro

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

1 Samuel References:

26:6

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

1 Samuel References:

10:6; 10:10; 11:6; 16:13; 16:14; 19:20; 19:23

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, consecrate, **sanctify**, **set apart**)

Bible References:

- **Genesis 28:22**
- **2 Kings 3:2**
- **Lamentations 4:1**
- **Ezekiel 20:18-20**
- **Matthew 7:6**
- **Mark 8:38**
- **Acts 7:33**
- **Acts 11:8**
- **Romans 1:2**
- **2 Corinthians 12:3-5**
- **Colossians 1:22**
- **1 Thessalonians 3:13**
- **1 Thessalonians 4:7**
- **2 Timothy 3:15**

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** “You are standing on **holy** ground.”

- 13:2 “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- 13:5 “Always be sure to keep the Sabbath day **holy**.”
- 22:5 “So the baby will be **holy**, the Son of God.”
- 50:2 As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong’s: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

1 Samuel References:

2:2; 6:20; 21:4; 21:5; 21:6

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

1 Samuel References:

14:25; 14:26; 14:27; 14:29; 14:43

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

1 Samuel References:

2:8; 2:29; 2:30; 9:6; 15:30; 22:14

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

1 Samuel References:

2:1; 2:10; 13:3; 16:1; 16:13

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

1 Samuel References:

1:19; 2:11; 6:7; 6:10; 7:1; 7:17; 9:18; 10:25; 10:26; 15:34; 18:10; 19:9; 19:11; 23:18; 24:22; 25:1; 25:35; 25:36; 28:24

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

1 Samuel References:

1:7; 1:24; 3:15

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:

1 Samuel References:

2:27; 2:28; 2:30; 2:31; 2:32; 2:33; 2:35; 2:36; 3:12; 3:13; 3:14; 7:2; 7:3; 9:20; 17:25; 20:15; 20:16; 22:1; 22:11; 22:15; 22:16; 22:22; 24:21; 25:28

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

1 Samuel References:

1:21; 18:2; 22:14; 25:6; 25:17; 27:3

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

1 Samuel References:

6:5; 6:11; 15:23; 19:13; 19:16

in Christ, in Jesus, in the Lord, in him

Definition:

The phrase “in Christ” and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include “in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ.”
- Possible meanings for the term “in Christ” could include “because you belong to Christ” or “through the relationship you have with Christ” or “based on your faith in Christ.”
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word “in” belongs with the verb. For example, “share in Christ” means to “share in” the benefits that come from knowing Christ. To “glory in” Christ means to be glad and give praise to God for who Jesus is and what he has done. To “believe in” Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate “in Christ” and “in the Lord” (and related phrases) could include:
  - “who belong to Christ”
  - “because you believe in Christ”
  - “because Christ has saved us”
  - “in service to the Lord”
  - “relying on the Lord”
  - “because of what the Lord has done.”
- People who “believe in” Christ or who “have faith in” Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like “believe in” or “share in” or “trust in.”

(See also: Christ, Lord, **Jesus**, **believe**, **faith**)

Bible References:

- 1 John 2:5
- 2 Corinthians 2:17
- 2 Timothy 1:1
- Galatians 1:22
- Galatians 2:17
- Philemon 1:6
- Revelation 1:10
- Romans 9:1

Word Data:

- Strong's: G15190, G29620, G55470

1 Samuel References:

28:20

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: **altar of incense**, burnt offering, **frankincense**)

Bible References:

- **1 Kings 3:1-3**
- **2 Chronicles 13:10-11**
- **2 Kings 14:4**
- **Exodus 25:3-7**
- **Luke 1:10**

Word Data:

- Strong’s: H2553, H3828, H4196, H4289, H5208, H6988, H6999, H7002, H7004, H7381, G23680, G23690, G23700, G23790, G30310

1 Samuel References:

2:28

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

1 Samuel References:

2:8; 10:1; 26:19

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, transgress, trespass)

Bible References:

- Daniel 9:13
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16
- Habakkuk 2:12
- Matthew 13:41
- Matthew 23:27-28
- Micah 3:10

Word Data:

- Strong’s: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

1 Samuel References:

3:13; 3:14; 15:23; 20:1; 20:8; 25:24

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: guilt)

Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

Examples from the Bible stories:

- 8:6 After two years, Joseph was still in prison, even though he was **innocent**.

- 40:4 One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”
- 40:8 When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

Word Data:

- Strong’s: H2136, H2600, H2643, H5352, H5355, H5356, G01210

1 Samuel References:

19:5; 26:9

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

1 Samuel References:

14:37; 22:10; 22:13; 22:15; 23:2; 23:4; 28:6; 28:7; 30:8

instruct, instruction, instructor

Definition:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: **command**, **decree**, **teach**)

Bible References:

- **Exodus 14:4**
- **Genesis 26:5**
- **Hebrews 11:22**
- **Matthew 10:5**
- **Matthew 11:1**
- **Proverbs 1:30**

Word Data:

- Strong’s: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

1 Samuel References:

12:23

intercede, intercession

Definition:

The terms “intercede” and “intercession” refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions “make intercession for” and “intercede for” mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate “intercede” could include “plead for” or “urge (someone) to do something (for someone else).”
- The noun “intercessions” could be translated as “appeals” or “requests” or “urgent prayers.”
- The phrase “make intercession for” could be translated as “make requests for the benefit of” or “make an appeal on behalf of” or “ask God to help” or “appeal to God to bless (someone).”

(See also: pray)

Bible References:

- Hebrews 7:25-26
- Isaiah 53:12
- Jeremiah 29:6-7
- Romans 8:26-27
- Romans 8:33-34

Word Data:

- Strong’s: H6293, G17830, G17930, G52410

1 Samuel References:

2:25

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

1 Samuel References:

17:7

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

1 Samuel References:

1:17; 2:14; 2:22; 2:28; 2:29; 2:30; 2:32; 3:11; 3:20; 4:1; 4:2; 4:3; 4:5; 4:10; 4:17; 4:18; 4:21; 4:22; 5:7; 5:8; 5:10; 5:11; 6:3; 6:5; 7:4; 7:5; 7:6; 7:7; 7:8; 7:9; 7:10; 7:11; 7:13; 7:14; 7:15; 7:16; 7:17; 8:1; 8:4; 8:22; 9:2; 9:9; 9:16; 9:20; 9:21; 10:18; 10:20; 11:2; 11:3; 11:7; 11:8; 11:13; 11:15; 12:1; 13:1; 13:2; 13:4; 13:5; 13:6; 13:13; 13:19; 13:20; 14:12; 14:18; 14:21; 14:22; 14:23; 14:24; 14:37; 14:39; 14:40; 14:41; 14:45; 14:47; 14:48; 15:1; 15:2; 15:6; 15:17; 15:26; 15:29; 15:30; 15:35; 16:1; 17:2; 17:3; 17:8; 17:10; 17:11; 17:19; 17:21; 17:24; 17:25; 17:26; 17:45; 17:46; 17:52; 17:53; 18:6; 18:16; 18:18; 19:5; 20:12; 23:10; 23:11; 23:17; 24:2; 24:14; 25:1; 25:30; 25:32; 25:34; 26:2; 26:15; 26:20; 27:1; 27:12; 28:1; 28:3; 28:4; 28:19; 29:1; 29:3; 30:25; 31:1; 31:7

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

1 Samuel References:

12:8

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

1 Samuel References:

12:11

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: **Babylon**, Christ, David, **Jebusites**, **Jesus**, **Solomon**, temple, **Zion**)

Bible References:

- **Galatians 4:26-27**
- **John 2:13**
- **Luke 4:9-11**
- **Luke 13:5**
- **Mark 3:7-8**
- **Mark 3:20-22**
- **Matthew 3:6**
- **Matthew 4:23-25**
- **Matthew 20:17**

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.

- 18:2 In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- 20:7 They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- 20:12 So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- 38:1 About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- 38:2 After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- 42:11 Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

1 Samuel References:

17:54

Jesse

Definition:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an "Ephrathite," which means he was from the region of Ephrathah. The town of Bethlehem was located in the region of Ephrathah.
- The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, **Boaz**, **descendant**, **Jesus**, king, prophet, **Ruth**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 2:12**
- **1 Kings 12:16**
- 1 Samuel 16:1
- **Luke 3:32**
- **Matthew 1:4-6**

Word Data:

- Strong's: H3448, G24210

1 Samuel References:

16:1; 16:3; 16:5; 16:8; 16:9; 16:10; 16:11; 16:18; 16:19; 16:20; 16:22; 17:12; 17:13; 17:17; 17:20; 17:58; 20:27; 20:30; 20:31; 22:7; 22:8; 22:9; 22:13; 25:10

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

1 Samuel References:

25:43; 27:3; 29:1; 29:11; 30:5

Joab

Definition:

Joab was an important military leader for King David throughout David's entire reign.

- Before David became king, Joab had already been one of his loyal followers.
- Later, during David's reign as king over Israel, Joab became the commander of King David's army.
- Joab was also King David's nephew, since his mother was one of David's sisters.
- When David's son Absalom betrayed him by trying to take over his kingship, Joab killed Absalom in order to protect the king.
- Joab was a very aggressive fighter and killed many people who were enemies of Israel.

(See also: **Absalom**, David)

Bible References:

- **1 Chronicles 2:16-17**
- **1 Kings 1:7**
- 1 Samuel 26:6-8
- **2 Samuel 2:18**
- **Nehemiah 7:11**

Word Data:

- Strong's: H3097

1 Samuel References:

26:6

Joel

Definition:

Joel was a prophet who probably lived during the reign of King Joash of Judah. There were also several other men in the Old Testament named Joel.

- The book of Joel is one of twelve short prophetic books in the last section of the Old Testament.
- The only personal information we have about the prophet Joel is that his father's name was Pethuel.
- In his sermon at Pentecost, the apostle Peter quoted from the book of Joel.

(Translation suggestions: How to Translate Names)

(See also: **Joash**, Judah, **Pentecost**)

Bible References:

- **1 Chronicles 6:33-35**
- 1 Samuel 8:1-3
- **Acts 2:16**
- **Ezra 10:43**
- **Joel 1:2**

Word Data:

- Strong's: H3100, G24930

1 Samuel References:

8:2

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

1 Samuel References:

13:2; 13:3; 13:16; 13:22; 14:1; 14:3; 14:4; 14:6; 14:8; 14:12; 14:13; 14:14; 14:17; 14:21; 14:27; 14:29; 14:39; 14:40; 14:41; 14:42; 14:43; 14:44; 14:45; 14:49; 18:1; 18:3; 18:4; 19:1; 19:2; 19:4; 19:6; 19:7; 20:1; 20:3; 20:4; 20:5; 20:9; 20:10; 20:11; 20:12; 20:13; 20:16; 20:17; 20:18; 20:25; 20:27; 20:28; 20:30; 20:32; 20:33; 20:34; 20:35; 20:37; 20:38; 20:39; 20:40; 20:42; 23:16; 23:18; 31:2

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

1 Samuel References:

13:7; 31:7

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

1 Samuel References:

6:14; 6:18

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

1 Samuel References:

2:1; 6:13; 11:9; 11:15; 18:6; 19:5

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

1 Samuel References:

17:1; 18:16; 22:5; 23:3; 23:23; 27:10; 30:14; 30:16; 30:26

Judah, kingdom of Judah

Definition:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: Judah, Salt Sea)

Bible References:

- 1 Samuel 30:26-28
- 2 Samuel 12:8
- Hosea 5:14
- Jeremiah 7:33
- Judges 1:16-17

Examples from the Bible stories:

- 18:7 Only two tribes remained faithful to him (Rehoboam). These two tribes became the **kingdom of Judah**.
- 18:10 The **kingdoms of Judah** and Israel became enemies and often fought against each other.
- 18:13 The **kings of Judah** were descendants of David. Some of these kings were good men who ruled justly and worshiped God. But most of **Judah's** kings were evil, corrupt, and they worshiped idols.
- 20:1 The **kingdoms of Israel and Judah** both sinned against God.
- 20:5 The people in the **kingdom of Judah** saw how God had punished the people of the kingdom of Israel for not believing and obeying him. But they still worshiped idols, including the gods of the Canaanites.

- 20:6 About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the Babylonians, to attack the **kingdom of Judah**.
- 20:9 Nebuchadnezzar and his army took almost all of the people of **the kingdom of Judah** to Babylon, leaving only the poorest people behind to plant the fields.

Word Data:

- Strong's: H4438, H3063

1 Samuel References:

27:6

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

1 Samuel References:

11:8; 15:4; 17:12; 17:52

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

1 Samuel References:

8:1; 8:2; 24:15

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

1 Samuel References:

2:10; 3:13; 4:18; 7:6; 7:15; 7:16; 7:17; 8:5; 8:6; 8:20; 12:7; 24:12; 24:15

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

1 Samuel References:

8:3

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

1 Samuel References:

2:10; 8:5; 8:6; 8:9; 8:10; 8:11; 8:18; 8:19; 8:20; 8:22; 10:16; 10:19; 10:24; 10:25; 11:14; 12:1; 12:2; 12:9; 12:12; 12:13; 12:14; 12:17; 12:19; 12:25; 13:1; 14:47; 15:1; 15:8; 15:11; 15:17; 15:20; 15:23; 15:26; 15:32; 16:1; 17:25; 17:55; 17:56; 18:6; 18:8; 18:18; 18:22; 18:23; 18:25; 18:26; 18:27; 19:4; 20:5; 20:24; 20:25; 20:29; 21:2; 21:8; 21:10; 21:11; 21:12; 22:3; 22:4; 22:11; 22:14; 22:15; 22:16; 22:17; 22:18; 23:20; 24:8; 24:14; 25:36; 26:14; 26:15; 26:16; 26:17; 26:19; 26:20; 26:22; 27:2; 27:5; 27:6; 28:13; 29:3; 29:8

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: **authority**, king, **kingdom of God**, kingdom of Israel, Judah, Judah, priest)

Bible References:

- **1 Thessalonians 2:12**
- **2 Timothy 4:17-18**
- **Colossians 1:13-14**

- John 18:36
- Mark 3:24
- Matthew 4:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 1:9

Examples from the Bible stories:

- 13:2 God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- 18:4 God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.
- 18:7 Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- 18:8 The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- 21:8 A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong’s: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

1 Samuel References:

10:18; 13:13; 13:14; 20:31; 28:17

kingdom of Israel

Definition:

What had been the northern part of the nation of Israel became the kingdom of Israel when the twelve tribes of Israel were divided into two kingdoms after Solomon died.

- The kingdom of Israel in the north had ten tribes, and the kingdom of Judah in the south had two tribes.
- The capital city of the kingdom of Israel was Samaria. It was about 50 kilometers from Jerusalem, the capital city of the kingdom of Judah.
- All the kings of the kingdom of Israel were evil. They influenced the people to to serve idols and false gods.
- God sent the Assyrians to attack the kingdom of Israel. Many Israelites were captured and taken away to live in Assyria.
- The Assyrians brought foreigners to live among the remaining people of the kingdom of Israel. These foreigners intermarried with the Israelites, and their descendants became the Samaritan people.

(See also: Assyria, Israel, Judah, Jerusalem, kingdom, Samaria)

Bible References:

- 2 Chronicles 35:18
- Jeremiah 5:11
- Jeremiah 9:26

Examples from the Bible stories:

- 18:8 The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their kingdom in the northern part of the land and were called the **kingdom of Israel**.
- 18:10 The **kingdoms of Judah and Israel** became enemies and often fought against each other.
- 18:11 In the new **kingdom of Israel**, all the kings were evil.
- 20:1 The **kingdoms of Israel** and Judah both sinned against God.
- 20:2 The **kingdom of Israel** was destroyed by the Assyrian Empire, a powerful, cruel nation. The Assyrians killed many people in the **kingdom of Israel**, took away everything of value, and burned much of the country.

- 20:4 Then the Assyrians brought foreigners to live in the land where the **kingdom of Israel** had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called Samaritans.

Word Data:

- Strong's: H3478, H4410, H4467, H4468

1 Samuel References:

15:28; 24:20

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

1 Samuel References:

10:1; 20:41

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

1 Samuel References:

2:3; 3:13; 3:20; 4:6; 6:2; 6:3; 6:9; 10:8; 12:17; 14:3; 14:12; 14:38; 16:3; 16:16; 16:18; 17:28; 17:46; 17:47; 17:55; 18:28; 20:3; 20:7; 20:9; 20:30; 20:33; 20:39; 21:2; 22:3; 22:6; 22:15; 22:17; 22:22; 23:9; 23:17; 23:22; 23:23; 24:11; 24:20; 25:11; 25:17; 26:4; 26:12; 28:1; 28:2; 28:9; 28:14; 28:15

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:

1 Samuel References:

1:19; 2:12; 3:7; 10:11; 29:9

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

1 Samuel References:

8:16; 25:2

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: How to Translate Unknowns)

(See also: sheep, shepherd)

Bible References:

- 2 Samuel 12:3
- Ezra 8:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 1:29
- John 1:36

- Leviticus 14:21-23
- Leviticus 17:1-4
- Luke 10:3
- Revelation 15:3-4

Examples from the Bible stories:

- 5:7 As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- 11:2 God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- 24:6 The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- 45:8 He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.”
- 48:8 When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- 48:9 When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong’s: H7716, G07210, G23160

1 Samuel References:

7:9; 15:9

lament, lamentation

Definition:

The terms “lament” and “lamentation” refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term to “lament” could be translated as to “deeply mourn” or to “wail in grief” or to “be sorrowful.”
- A “lamentation” (or a “lament”) could be translated as “loud wailing and weeping” or “deep sorrow” or “sorrowful sobbing” or “mournful moaning.”

Bible References:

- Amos 8:9-10
- Ezekiel 32:1-2
- Jeremiah 22:18
- Job 27:15-17
- Lamentations 2:5
- Lamentations 2:8
- Micah 2:4
- Psalm 102:1-2
- Zechariah 11:2

Word Data:

- Strong’s: H0056, H0421, H0578, H0592, H1058, H4553, H5091, H5092, H5594, H6088, H6969, H7015, H8567, G23540, G23550, G28700, G28750

1 Samuel References:

7:2

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: **lampstand**, **life**, **light**)

Bible References:

- **1 Kings 11:36**
- **Exodus 25:3-7**
- **Luke 8:16-18**
- **Matthew 5:15**
- **Matthew 6:22**
- **Matthew 25:3**

Word Data:

- Strong’s: H3940, H3974, H4501, H5215, H5216, G29850, G30880

1 Samuel References:

3:3

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

1 Samuel References:

6:15

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

1 Samuel References:

17:34; 17:36; 17:37

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

1 Samuel References:

17:46; 23:5; 30:20

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

1 Samuel References:

1:15; 1:26; 5:8; 5:11; 6:4; 6:12; 6:16; 7:7; 16:16; 20:38; 22:12; 23:11; 23:12; 24:6; 24:8; 24:10; 25:10; 25:14; 25:17; 25:24; 25:25; 25:26; 25:27; 25:28; 25:29; 25:30; 25:31; 25:41; 26:15; 26:16; 26:17; 26:18; 26:19; 29:2; 29:3; 29:4; 29:6; 29:7; 29:8; 29:9; 29:10; 30:13; 30:15

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

1 Samuel References:

1:5; 16:21; 18:1; 18:3; 18:16; 18:20; 18:22; 18:28; 20:17

lust, lustful, passion, desire

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: adultery, false god)

Bible References:

- 1 John 2:16
- 2 Timothy 2:22
- Galatians 5:16
- Galatians 5:19-21
- Genesis 39:7-9
- Matthew 5:28

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

1 Samuel References:

2:16; 23:20

lute, lyre

Definition:

A lute and a lyre are small, stringed, musical instruments that were used by the Israelites to worship God.

- A lyre looks like a small harp, having strings strung across an open frame.
- A lute is very similar to a modern day acoustic guitar, having a wooden sound box and an extended neck on which strings are strung.
- In playing a lute or a lyre, certain strings are held down with the fingers of one hand while these and other strings are plucked or strummed with the other hand.
- The lute, lyre, and harp are all played by strumming or plucking the strings.
- The number of strings varied, but the Old Testament specifically mentions instruments that had ten strings.

(See also: harp)

Bible References:

- 1 Kings 10:11-12
- 1 Samuel 10:5-6
- 2 Chronicles 5:11-12

Word Data:

- Strong's: H3658, H5035, H5443

1 Samuel References:

10:5; 16:16; 16:23

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

1 Samuel References:

2:27; 9:6; 9:7; 9:8; 9:10

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

1 Samuel References:

6:21; 11:3; 11:4; 11:7; 11:9; 16:19; 19:11; 19:14; 19:15; 19:16; 19:20; 19:21; 23:27; 25:14; 25:42

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

1 Samuel References:

2:4; 4:8; 9:1; 10:26; 16:18

mind, mindful, remind, reminder, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: **believe**, **heart**, soul)

Bible References:

- **Luke 10:27**
- **Mark 6:51-52**
- **Matthew 21:29**
- **Matthew 22:37**
- **James 4:8**

Word Data:

- Strong's: H3629, H3820, H3824, H5162, H7725, G12710, G13740, G33280, G35250, G35400, G35630, G49930, G55900

1 Samuel References:

15:29

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

1 Samuel References:

7:5; 7:6; 7:7; 7:11; 7:12; 7:16; 10:17; 22:3

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

1 Samuel References:

12:9; 14:47; 22:3; 22:4

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

1 Samuel References:

6:1; 27:7

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

1 Samuel References:

12:6; 12:8

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

1 Samuel References:

1:7; 1:8; 1:10; 2:33; 6:19; 11:5; 15:35; 16:1; 25:1; 28:3; 30:4

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

1 Samuel References:

2:3

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

1 Samuel References:

8:5; 8:20

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

1 Samuel References:

27:10; 30:1; 30:14

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, **parable**, **people group**, **Samaria**)

Bible References:

- **Acts 7:26-28**
- **Ephesians 4:25-27**
- **Galatians 5:14**
- **James 2:8**
- **John 9:8-9**
- **Luke 1:58**
- **Matthew 5:43**
- **Matthew 19:19**
- **Matthew 22:39**

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

1 Samuel References:

10:11

new moon

Definition:

The term “new moon” refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth at sunset. It also refers to the first day a new moon should be visible after the moon has been dark for a few days.

- In ancient times, new moons marked the beginnings of certain time periods, such as months.
- The Israelites celebrated a new moon festival that was marked by the blowing of a ram’s horn.
- The Bible also refers to this time as the “beginning of the month.”

(See also: month, earth, festival, horn, sheep)

Bible References:

- 1 Chronicles 23:31
- 1 Samuel 20:5
- 2 Kings 4:23-24
- Ezekiel 45:16-17
- Isaiah 1:12-13

Word Data:

- Strong’s: H2320, G33760, G35610

1 Samuel References:

20:5; 20:18; 20:24; 20:27; 20:34

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

1 Samuel References:

2:8

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

1 Samuel References:

10:3

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

1 Samuel References:

1:11; 1:21; 3:14; 14:24; 14:26; 14:27; 14:28; 19:6; 20:3; 20:17; 20:42; 24:21; 24:22; 28:10; 30:15

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

1 Samuel References:

10:1; 16:1; 16:13

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

1 Samuel References:

8:14

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

1 Samuel References:

2:13; 8:9; 8:11; 10:25; 27:11; 30:25

oversee, overseer, keeper

Definition:

The term “overseer” refers to a person who is in charge of the work and welfare of other people. In the Bible, often the term “keeper” means “overseer.”

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, this term is used to describe leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his “flock.”
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms “overseers,” “elders,” and “shepherds/pastors” are different ways of referring to the same spiritual leaders.

Translation Suggestions

- Other ways to translate this term could be “supervisor” or “caretaker” or “manager.”
- When referring to a leader of a local group of God’s people, this term could be translated with a word or phrase that means “spiritual supervisor” or “someone who takes care of the spiritual needs of a group of believers” or “person who oversees the spiritual needs of the Church.”

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 3:2
- Acts 20:28
- Genesis 41:33-34
- Philippians 1:1

Word Data:

- Strong’s: H5329, H6485, H6496, H7860, H8104, G19830, G19840, G19850

1 Samuel References:

17:20; 17:22; 28:2

overtake

Definition:

The term “overtake” and “overtook” refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

- When military troops “overtake” an enemy, it means they defeat that enemy in battle.
- When a predator overtakes its prey, it means that it pursues and catches its prey.
- If a curse “overtakes” someone, it means that whatever was said in that curse happens to the person
- If blessings “overtake” people, it means that those people experience those blessings.
- Depending on the context, “overtake” could be translated as “conquer” or “capture” or “defeat” or “catch up to” or “completely affect.”
- The past action “overtook” can be translated as “caught up to” or “came alongside of” or “conquered” or “defeated” or “caused harm to.”
- When used in a warning that darkness or punishment or terrors will overtake people because of their sin, it means that those people will experience these negative things if they do not repent.
- The phrase “My words have overtaken your fathers” means that the teachings that Yahweh gave to their ancestors will now cause the ancestors to receive punishment because they failed to obey those teachings.

(See also: bless, curse, prey, punish)

Bible References:

- 2 Kings 25:4-5
- John 12:35

Word Data:

- Strong’s: H0579, H0935, H1692, H4672, H5066, H5381, G26380, G29830

1 Samuel References:

30:8

palace, house

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 5:5-6
- Matthew 26:3-5
- Psalms 45:8

Word Data:

- Strong’s: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

1 Samuel References:

2:27; 21:15

Paran

Definition:

Paran was a desert or wilderness area east of Egypt and south of the land of Canaan. There was also a Mount Paran, which may have been another name for Mount Sinai.

- The slave Hagar and her son Ishmael went to live in the wilderness of Paran after Sarah ordered Abraham to send them away.
- When Moses led the Israelites out of Egypt, they passed through the wilderness of Paran.
- It was from Kadesh-Barnea in the wilderness of Paran that Moses sent twelve men to spy out the land of Canaan and bring back a report.
- The wilderness of Zin was north of Paran and the wilderness of Sin was south of Paran.

(Translation suggestions: How to Translate Names)

(See also: **Canaan**, desert, Egypt, **Kadesh**, **Sinai**)

Bible References:

- **1 Kings 11:18**
- 1 Samuel 25:1
- **Genesis 21:19-21**
- **Numbers 10:11-13**
- **Numbers 13:3-4**

Word Data:

- Strong's: H0364, H6290

1 Samuel References:

25:1

peace offering

Definition:

A “peace offering” was one of several sacrificial offerings that God commanded the Israelites to make. It is sometimes called the “thanksgiving offering” or “fellowship offering.”

- This offering involved sacrificing an animal that had no defects, sprinkling the animal’s blood on the altar, and burning the animal’s fat, as well as the rest of the animal separately.
- Added to this sacrifice was an offering of both unleavened and leavened bread, which was burned on top of the burnt offering.
- The priest and one who offered the sacrifice were permitted to share in eating the food that was offered.
- This offering symbolizes the fellowship of God with his people.

(See also: burnt offering, **fellowship**, **fellowship offering**, **grain offering**, priest, sacrifice, unleavened bread)

Bible References:

- 1 Samuel 13:8-10
- **Ezekiel 45:16-17**
- **Joshua 8:30-32**
- **Leviticus 9:3-5**
- **Proverbs 7:13-15**

Word Data:

- Strong’s: H8002

1 Samuel References:

10:8; 11:15; 13:9

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

1 Samuel References:

1:17; 7:14; 10:4; 16:4; 16:5; 17:18; 17:22; 20:7; 20:13; 20:21; 20:42; 25:5; 25:6; 25:35; 29:7; 30:21

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

1 Samuel References:

front:intro

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: **blemish**)

Bible References:

- **Hebrews 12:2**
- **James 3:2**
- **Matthew 5:46-48**
- **Psalms 19:7-8**

Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

1 Samuel References:

14:41

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “Perverse speech” could be translated as “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “Perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 8:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:2
- Psalms 101:4-6

Word Data:

- Strong’s: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

1 Samuel References:

8:3; 20:30

Pharaoh, king of Egypt

Definition:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as “Pharaoh.”

(Translation suggestions: How to Translate Names)

(See also: egypt, king)

Bible References:

- Acts 7:9-10
- Acts 7:13
- Acts 7:21
- Genesis 12:15
- Genesis 40:7
- Genesis 41:25

Examples from the Bible stories:

- 8:6 One night, the **Pharaoh**, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- 8:8 **Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- 9:2 So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- 9:13 “I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt.”
- 10:2 Through these plagues, God showed __Pharaoh __ that he is more powerful than **Pharaoh** and all of Egypt’s gods.

Word Data:

- Strong's: H4428, H4714, H6547, G53280

1 Samuel References:

2:27; 6:6

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

1 Samuel References:

4:1; 4:2; 4:3; 4:6; 4:7; 4:9; 4:10; 4:17; 5:1; 5:2; 5:8; 5:11; 6:1; 6:2; 6:4; 6:12; 6:16; 6:17; 6:18; 6:21; 7:3; 7:7; 7:8; 7:10; 7:11; 7:13; 7:14; 9:16; 10:5; 12:9; 13:3; 13:4; 13:5; 13:11; 13:12; 13:16; 13:17; 13:19; 13:20; 13:23; 14:1; 14:4; 14:11; 14:19; 14:21; 14:22; 14:30; 14:31; 14:36; 14:37; 14:46; 14:47; 14:52; 17:1; 17:2; 17:3; 17:4; 17:8; 17:10; 17:11; 17:16; 17:19; 17:21; 17:23; 17:26; 17:32; 17:33; 17:36; 17:37; 17:40; 17:41; 17:42; 17:43; 17:44; 17:45; 17:46;

17:48; 17:49; 17:50; 17:51; 17:52; 17:53; 17:54; 17:55; 17:57; 18:6; 18:17; 18:21; 18:25; 18:27; 18:30; 19:5; 19:8; 21:9; 22:10; 23:1; 23:2; 23:3; 23:4; 23:5; 23:27; 23:28; 24:1; 27:1; 27:7; 27:11; 28:1; 28:4; 28:5; 28:15; 28:19; 29:1; 29:2; 29:3; 29:4; 29:7; 29:9; 29:11; 30:16; 31:1; 31:2; 31:7; 31:8; 31:9; 31:11

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

1 Samuel References:

1:3; 2:34; 4:4; 4:11; 4:17; 4:19; 14:3

pit, pitfall, trench, cistern

Definition:

A pit is a deep hole that has been dug in the ground.

- A “cistern” was a hole dug in order to hold water.
- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: **abyss**, **hell**, **prison**)

Bible References:

- **Genesis 37:21-22**
- **Job 33:18**
- **Luke 6:39**
- **Proverbs 1:12**

Word Data:

- Strong’s: H0875, H0953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G00120, G09990, G54210

1 Samuel References:

13:6; 19:22; 28:3; 28:7; 28:8; 28:9

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as “widespread disasters” or “widespread disease,” depending on the context.

(See also: **hail**, Israel, Moses, Pharaoh)

Bible References:

- **2 Samuel 24:13-14**
- **Exodus 9:14**
- **Genesis 12:17-20**
- **Luke 21:11**
- **Revelation 9:18**

Word Data:

- Strong’s: H1698, H4046, H4194, H4347, H5061, H5062, H5063, G30610, G41270

1 Samuel References:

4:8; 6:4

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

1 Samuel References:

3:17; 9:6; 14:17; 14:29; 15:25; 15:30; 16:15; 16:16; 19:2; 20:29; 20:36; 23:11; 23:22; 25:8; 25:24; 25:25; 25:28; 26:8; 26:11; 26:19; 28:22

pledge

Definition:

The term “pledge” refers to formally and solemnly promising to do something or give something.

- In the Old Testament the officials of Israel pledged to be loyal to King David.
- To “pledge” could be translate as to “formally commit to” or to “strongly promise.”
- The term “pledge” can also refer to an object given as a guarantee or promise that a debt will be paid.
- The object given as a pledge would be returned to its owner when the promise was fulfilled.
- Ways to translate “a pledge” could include “a solemn promise” or “a formal commitment” or “a guarantee” or “a formal assurance,” depending on the context.

(See also: promise, oath, vow)

Bible References:

- 2 Corinthians 5:4-5
- Exodus 22:26
- Genesis 38:17-18
- Nehemiah 10:28-29

Word Data:

- Strong’s: H0781, H2254, H2258, H5667, H5671, H6148, H6161, H6162

1 Samuel References:

17:18

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

1 Samuel References:

8:12; 13:20; 13:21

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

1 Samuel References:

14:30; 14:32; 14:36; 14:48; 15:19; 15:21; 17:53; 23:1; 30:16; 30:19; 30:20; 30:22; 30:26

pomegranate

Definition:

A pomegranate is a kind of fruit that has a thick, tough skin filled with many seeds that are covered with edible red pulp.

- The outer rind is reddish in color and the pulp surrounding the seeds is shiny and red.
- Pomegranates are very commonly grown in countries with a hot, dry climate, such as Egypt and Israel.
- Yahweh promised the Israelites that Canaan was a land with abundant water and fertile soil so that food was plentiful there, including pomegranates.
- The construction of Solomon's temple included bronze decorations in the shape of pomegranates.

(See also: bronze, Canaan, Egypt, Solomon, temple)

Bible References:

- 2 Kings 25:16-17
- Deuteronomy 8:7-8
- Jeremiah 52:22-23
- Numbers 13:23-24
- Numbers 20:5

Word Data:

- Strong's: H7416

1 Samuel References:

14:2

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

1 Samuel References:

1:10; 1:12; 1:26; 1:27; 2:1; 7:5; 8:6; 12:19; 12:23

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

1 Samuel References:

1:3; 1:9; 2:11; 2:13; 2:14; 2:15; 2:28; 2:35; 2:36; 5:5; 6:2; 14:3; 14:19; 14:36; 21:1; 21:2; 21:4; 21:5; 21:6; 21:9; 22:11; 22:17; 22:18; 22:19; 22:21; 23:9; 30:7

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."
- God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
- Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: **defile**, holy, **clean**)

Bible References:

- **2 Timothy 2:16-18**
- **Ezekiel 20:9**
- **Malachi 1:10-12**
- **Matthew 12:5**
- **Numbers 18:30-32**

Word Data:

- Strong's: H2455, H2490, H2491, H5234, H8610, G09520, G09530

1 Samuel References:

12:23; 14:45; 22:15; 26:11

profit, profits, profited, profitable

Definition:

Used in this sense, the terms “profit” and “profitable” refer to gaining some material thing through doing certain actions or behaviors. Something is “profitable” to someone if it enables them to earn or attain good material things.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they cause material things to be gained for people.

(See also: worthy,profit-spiritual)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- Depending on context, the term “profits” could be translated as “earnings” when referring to wages earned by working.
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- The term “profited” could be translated as “gained.”
- To “profit from” something could be translated as “benefit from” or “gain money from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

Word Data:

- Strong’s: H1215, H3276, H4195, G12810, G20390, G27700, G27710, G36850, G37860, G48510, G48525, G55390, G56220, G56230, G56240

1 Samuel References:

12:21

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

1 Samuel References:

3:20; 9:9; 9:11; 9:18; 9:19; 10:5; 10:6; 10:10; 10:11; 10:12; 10:13; 18:10; 19:20; 19:21; 19:23; 19:24; 22:5; 28:6; 28:15

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

1 Samuel References:

20:41; 24:8; 25:23; 28:14

prostrate, bow down, worship

Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: bow, fear, sacrifice, **praise**, honor)

Bible References:

- **Colossians 2:18-19**
- **Deuteronomy 29:18**
- **Exodus 3:11-12**
- **Luke 4:7**
- **Matthew 2:2**
- **Matthew 2:8**

Examples from the Bible stories:

- **13:4** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- **14:2** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.

- 17:6 David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- 18:12 All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’”
- 26:2 On the Sabbath, he (Jesus) went to the place of **worship**.
- 47:1 There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- 49:18 God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

1 Samuel References:

1:3; 1:19; 1:28; 15:25; 15:30; 15:31

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include “wise saying” or “true word.”

(See also: **Solomon**, **true**, **wise**)

Bible References:

- **1 Kings 4:32-34**
- 1 Samuel 24:12-13
- **2 Peter 2:22**
- **Luke 4:24**
- **Proverbs 1:1-3**

Word Data:

- Strong’s: H2420, H4911, H4912, G38500, G39420

1 Samuel References:

10:12; 24:13

provoke, provoked, provocation

Definition:

The term “provoke” means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to “cause to become angry” or to “anger.”
- When used in a phrase such as, “do not provoke him,” this could be translated as “do not anger him” or “do not cause him to be angry” or “do not make him angry with you.”

Bible References:

- Ezekiel 20:27-29

Word Data:

- Strong’s: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G20420, G38630, G39470, G39490, G42920

1 Samuel References:

1:6; 1:7; 1:16

punish, punished, punishment, unpunished

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: just, repent, righteous, sin)

Bible References:

- 1 John 4:18
- 2 Thessalonians 1:9
- Acts 4:21
- Acts 7:59-60
- Genesis 4:15
- Luke 23:16
- Matthew 25:46

Examples from the Bible stories:

- 13:7 God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.

- 16:2 Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- 48:6 Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- 48:10 When anyone believes in Jesus, the blood of Jesus takes away that person's sin, and God's **punishment** passes over him.
- 49:9 But God loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever.
- 49:11 Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8011, H8199, G13490, G15560, G15570, G28490, G38110, G50970

1 Samuel References:

14:47; 28:10

Rachel

Definition:

Rachel was one of Jacob's wives. She was the mother of Joseph and Benjamin, whose descendants became three of the twelve tribes of Israel.

- Rachel and her sister Leah were the daughters of Laban, Jacob's uncle.
- For many years, Rachel was not able to have any children. Then God enabled her to give birth to Joseph.
- Years later, Rachel died as she gave birth to Benjamin. Jacob buried her near Bethlehem.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Jacob, Laban, Leah, Joseph (OT), twelve tribes of Israel)

Bible References:

- Genesis 29:6
- Genesis 29:19-20
- Genesis 29:30
- Genesis 31:6
- Genesis 33:1-3
- Matthew 2:18

Word Data:

- Strong's: H7354, G44780

1 Samuel References:

10:2

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

1 Samuel References:

1:19; 2:11; 7:17; 8:4; 15:34; 16:13; 19:18; 19:19; 19:22; 19:23; 20:1; 25:1; 28:3

Ramoth

Definition:

Ramoth was an important city in the mountains of Gilead near the Jordan River. It was also called Ramoth Gilead.

- Ramoth belonged to the Israelite tribe of Gad and was designated as a city of refuge.
- King Ahab of Israel and King Jehoshaphat of Judah waged war against the king of Aram at Ramoth. Ahab was killed in that battle.
- Sometime later, King Ahaziah and King Joram tried to take the city of Ramoth from the king of Aram.
- Ramoth Gilead was where Jehu was anointed king over Israel.

(Translation suggestions: Translate Names)

(See also: **Ahab**, **Ahaziah**, **Aram**, Gad, **Jehoshaphat**, **Jehu**, **Joram**, Jordan River, Judah, **refuge**)

Bible References:

- **1 Chronicles 6:73**
- **1 Kings 22:3**
- **2 Chronicles 18:3**
- **2 Kings 8:28-29**

Word Data:

- Strong's: H7216, H7418, H7433

1 Samuel References:

30:27

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

1 Samuel References:

12:14; 12:15; 15:23; 20:30

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

1 Samuel References:

14:45

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

1 Samuel References:

8:7; 8:9; 8:11; 8:22; 11:12; 11:15; 12:1; 12:12; 12:14; 13:1; 15:11; 15:35; 23:17; 24:20

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: **command**, **disobey**, **obey**, **stiff-necked**)

Bible References:

- **Galatians 4:12-14**
- **Hosea 4:6-7**
- **Isaiah 41:9**
- **John 12:48-50**
- **Mark 7:9**

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

1 Samuel References:

8:7; 10:19; 15:23; 15:26; 16:1; 16:7

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

1 Samuel References:

2:24; 3:15; 3:18; 4:13; 4:14; 4:19; 14:33; 14:43; 22:21

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong's: H7725, H7999, H8421, G06000, G26750

1 Samuel References:

7:3; 12:3; 30:19

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

1 Samuel References:

24:19

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

1 Samuel References:

12:7; 24:17; 26:23; 29:6

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

1 Samuel References:

2:19; 15:27; 18:4; 24:4; 24:11; 28:14

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

1 Samuel References:

6:18; 8:15; 9:16; 10:1; 13:14; 25:30

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

1 Samuel References:

1:3; 1:4; 1:21; 2:13; 2:15; 2:17; 2:19; 2:29; 3:14; 6:15; 7:10; 9:12; 9:13; 10:8; 11:15; 13:10; 15:15; 15:21; 15:22; 16:2; 16:3; 16:5; 20:6; 20:29; 26:19

Samuel

Definition:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

- Samuel was born to Elkanah and Hannah in the town of Ramah.
- Hannah had been barren, so she had prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if, in answer to her desperate prayer that God would give her a male child, her request was granted, she would dedicate her son to Yahweh.
- To fulfill her promise to God, when Samuel was a young boy, Hannah sent him to live with and help Eli the priest in the temple.
- God raised up Samuel to be a great prophet.

(Translation suggestions: How to Translate Names)

(See also: Hannah, judge, prophet, Yahweh)

Bible References:

- 1 Samuel 1:19
- 1 Samuel 9:24
- 1 Samuel 12:17
- **Acts 3:24**
- **Acts 13:20**
- **Hebrews 11:32-34**

Word Data:

- Strong's: H8050, G45450

1 Samuel References:

1:20; 2:18; 2:21; 2:26; 3:1; 3:3; 3:4; 3:6; 3:7; 3:8; 3:9; 3:10; 3:11; 3:15; 3:16; 3:18; 3:19; 3:20; 3:21; 4:1; 7:3; 7:5; 7:6; 7:8; 7:9; 7:10; 7:12; 7:13; 7:15; 8:1; 8:4; 8:6; 8:7; 8:10; 8:19; 8:21; 8:22; 9:14; 9:15; 9:17; 9:18; 9:19; 9:22; 9:23; 9:24; 9:26; 9:27; 10:1; 10:9; 10:14; 10:15; 10:16; 10:17; 10:20; 10:24; 10:25; 11:7; 11:12; 11:14; 12:1; 12:6; 12:11; 12:18; 12:19; 12:20; 13:8; 13:10; 13:11; 13:13; 13:15; 15:1; 15:10; 15:11; 15:12; 15:13; 15:14; 15:16; 15:17; 15:20;

15:22; 15:24; 15:26; 15:27; 15:28; 15:31; 15:32; 15:33; 15:34; 15:35; 16:1; 16:2; 16:4; 16:7; 16:8; 16:10; 16:11; 16:13; 19:18; 19:20; 19:22; 19:24; 25:1; 28:3; 28:11; 28:12; 28:14; 28:15; 28:16; 28:20

Saul (OT)

Definition:

Saul was an Israelite man whom God chose to become the first king of Israel.

- Saul was tall and handsome, and a powerful soldier. He was the kind of man that the Israelites wanted to be their king.
- Although he served God at first, Saul later became proud and disobeyed God. As a result, God appointed David to take Saul's place as king and allowed Saul to be killed in battle.
- In the New Testament, there was a Jew named Saul who was also known as Paul and who became an apostle of Jesus Christ.

(Translation suggestions: How to Translate Names)

(See also: king)

Bible References:

- 1 Chronicles 10:1-3
- 1 Samuel 9:1
- 2 Samuel 1:1-2
- Acts 13:22
- Psalm 18:1

Examples from the Bible stories:

- 17:1 **Saul** was the first king of Israel. He was tall and handsome, just like the people wanted. **Saul** was a good king for the first few years that he ruled over Israel. But then he became a wicked man who did not obey God, so God chose a different man who would one day be king in his place.
- 17:4 **Saul** became jealous of the people's love for David. **Saul** tried many times to kill him, so David hid from **Saul**.
- 17:5 Eventually, **Saul** died in battle, and David became king of Israel.

Word Data:

- Strong's: H7586, G45490

1 Samuel References:

9:2; 9:3; 9:5; 9:7; 9:8; 9:10; 9:15; 9:17; 9:18; 9:19; 9:21; 9:22; 9:24; 9:25; 9:26; 9:27; 10:11; 10:12; 10:14; 10:15; 10:16; 10:21; 10:26; 11:4; 11:5; 11:6; 11:7; 11:11; 11:12; 11:13; 11:15; 13:1; 13:2; 13:3; 13:4; 13:7; 13:9; 13:10; 13:11; 13:13; 13:15; 13:16; 13:22; 14:1; 14:2; 14:16; 14:17; 14:18; 14:19; 14:20; 14:21; 14:24; 14:33; 14:34; 14:35; 14:36; 14:37; 14:38; 14:40; 14:41; 14:42; 14:43; 14:44; 14:45; 14:46; 14:47; 14:49; 14:50; 14:51; 14:52; 15:1; 15:4; 15:5; 15:6; 15:7; 15:9; 15:11; 15:12; 15:13; 15:15; 15:16; 15:20; 15:24; 15:26; 15:31; 15:34; 15:35; 16:1; 16:2; 16:14; 16:15; 16:17; 16:19; 16:20; 16:21; 16:22; 16:23; 17:2; 17:8; 17:11; 17:12; 17:13; 17:14; 17:15; 17:19; 17:31; 17:32; 17:33; 17:34; 17:37; 17:38; 17:39; 17:55; 17:57; 17:58; 18:1; 18:2; 18:5; 18:6; 18:7; 18:8; 18:9; 18:10; 18:11; 18:12; 18:13; 18:15; 18:17; 18:18; 18:19; 18:20; 18:21; 18:22; 18:23; 18:24; 18:25; 18:27; 18:28; 18:29; 18:30; 19:1; 19:2; 19:4; 19:6; 19:7; 19:9; 19:10; 19:11; 19:14; 19:15; 19:17; 19:18; 19:19; 19:20; 19:21; 19:24; 20:25; 20:26; 20:27; 20:28; 20:30; 20:32; 20:33; 21:7; 21:10; 21:11; 22:6; 22:7; 22:9; 22:12; 22:13; 22:21; 22:22; 23:7; 23:8; 23:9; 23:10; 23:11; 23:12; 23:13; 23:14; 23:15; 23:16; 23:17; 23:19; 23:21; 23:24; 23:25; 23:26; 23:27; 23:28; 24:1; 24:2; 24:3; 24:4; 24:5; 24:7; 24:8; 24:9; 24:16; 24:22; 25:44; 26:1; 26:2; 26:3; 26:4; 26:5; 26:6; 26:7; 26:12; 26:17; 26:21; 26:25; 27:1; 27:4; 28:3; 28:4; 28:5; 28:6; 28:7; 28:8; 28:9; 28:10; 28:12; 28:13; 28:14; 28:15; 28:20; 28:21; 28:25; 29:3; 29:5; 31:2; 31:3; 31:4; 31:5; 31:6; 31:7; 31:8; 31:11; 31:12

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

1 Samuel References:

2:1; 4:3; 7:8; 9:16; 10:19; 10:27; 14:6; 14:23; 14:39; 17:47; 19:5; 19:11; 23:2; 23:5; 25:26; 25:31; 25:33

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: **children**, **descendant**)

Bible References:

- **1 Kings 18:32**
- **Genesis 1:11**
- **Jeremiah 2:21**
- **Matthew 13:8**

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

1 Samuel References:

1:11; 2:20; 8:15; 20:42; 24:21

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

1 Samuel References:

9:3; 9:9; 10:2; 10:14; 10:21; 13:14; 14:4; 16:16; 16:17; 19:2; 19:10; 20:1; 20:16; 22:23; 23:10; 23:14; 23:15; 23:23; 23:25; 24:2; 24:9; 25:26; 25:29; 26:2; 26:20; 27:1; 27:4; 28:7

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

1 Samuel References:

4:22; 5:1; 15:8; 15:27; 17:35; 23:26

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

1 Samuel References:

1:11; 1:16; 1:18; 2:11; 2:13; 2:15; 2:18; 2:22; 3:1; 3:9; 3:10; 4:9; 7:3; 7:4; 8:8; 8:14; 8:15; 8:16; 8:17; 9:3; 9:5; 9:7; 9:8; 9:10; 9:22; 9:27; 10:14; 11:1; 12:10; 12:14; 12:19; 12:20; 12:24; 14:1; 14:6; 16:15; 16:16; 16:17; 16:18; 17:8; 17:9; 17:32; 17:34; 17:36; 17:58; 18:5; 18:22; 18:23; 18:24; 18:26; 18:30; 19:1; 19:4; 20:7; 20:8; 21:7; 21:11; 21:14; 22:6; 22:7; 22:8; 22:9; 22:14; 22:15; 22:17; 23:10; 23:11; 25:8; 25:10; 25:14; 25:19; 25:24; 25:25; 25:27; 25:28; 25:31; 25:39; 25:40; 25:41; 25:42; 26:18; 26:19; 27:5; 27:12; 28:2; 28:7; 28:21; 28:22; 28:23; 28:25; 29:3; 29:8; 29:10

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

1 Samuel References:

11:2; 17:26; 20:30; 25:39

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: sheep, livestock, pastor)

Bible References:

- Genesis 13:7

- Genesis 49:24
- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- 9:11 Moses became a **shepherd** in the wilderness far away from Egypt.to
- 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.
- 23:6 That night, there were some **shepherds** in a nearby field guarding their flocks.
- 23:8 The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- 30:3 To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

1 Samuel References:

17:40; 21:7; 25:7

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

1 Samuel References:

17:7; 17:41

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

1 Samuel References:

1:3; 1:9; 1:24; 2:14; 3:21; 4:3; 4:4; 4:12; 14:3

siege, besiege, besieged, siegework, siegeworks

Definition:

A “siege” occurs when an attacking army surrounds a city and keeps it from receiving any supplies of food and water. To “besiege” a city or to put it “under siege” means to attack it by means of a siege.

- When the Babylonians came to attack Israel, they used the tactic of a siege against Jerusalem to weaken the people inside the city.
- Often during a siege, ramps of dirt are gradually constructed to enable the attacking army to cross over the city walls and invade the city.
- To “besiege” a city can also be expressed as to “lay siege” to it or to “perform a siege” on it.
- The term “besieged” has the same meaning as the expression “under siege.” Both these expressions describe a city that an enemy army is surrounding and besieging.

Bible References:

- 1 Chronicles 20:1
- 1 Kings 20:1-3
- 1 Samuel 11:1-2
- Jeremiah 33:4

Word Data:

- Strong’s: H4692, H4693, H5341, H5437, H5564, H6693, H6696, H6887

1 Samuel References:

23:8

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

1 Samuel References:

2:34; 10:7; 10:9; 14:10

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

1 Samuel References:

2:36; 9:8

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

1 Samuel References:

2:17; 2:25; 7:6; 12:10; 12:19; 12:23; 14:33; 14:34; 14:38; 15:18; 15:23; 15:24; 15:25; 15:30; 19:4; 19:5; 20:1; 24:11; 26:21

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

1 Samuel References:

1:25; 4:17; 14:32; 14:34; 25:11; 28:24

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

1 Samuel References:

5:10; 5:11; 14:13; 15:3; 16:2; 17:35; 17:50; 17:51; 19:1; 19:2; 19:5; 19:6; 19:11; 19:15; 19:17; 20:8; 20:32; 20:33; 22:17; 22:18; 22:21; 24:10; 24:11; 24:18

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

1 Samuel References:

18:21; 28:9

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

1 Samuel References:

4:10; 14:52; 17:51

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

1 Samuel References:

1:10; 1:15; 1:26; 2:16; 2:33; 2:35; 17:55; 18:1; 18:3; 20:3; 20:4; 20:17; 22:2; 22:22; 23:20; 25:26; 30:6

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

1 Samuel References:

13:19; 13:22; 17:7; 17:45; 17:47; 18:10; 18:11; 19:9; 19:10; 20:33; 21:8; 22:6; 26:7; 26:8; 26:11; 26:12; 26:16; 26:22

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

1 Samuel References:

1:15; 16:14; 16:15; 16:16; 16:23; 18:10; 19:9; 28:3; 28:9; 30:12

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

1 Samuel References:

14:27; 14:43; 17:40; 17:43

statute

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” and “command” and “law” and “decree.” All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: command, decree, law, ordinance, Yahweh)

Bible References:

- 1 Kings 11:11-13
- Deuteronomy 6:20-23
- Ezekiel 33:15
- Numbers 19:2

Word Data:

- Strong’s: H2706, H2708, H7010, G13450

1 Samuel References:

30:25

stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: **adultery**, **commit**, **crime**, **death**, **Lystra**, testimony)

Bible References:

- **Acts 7:57-58**
- **Acts 7:59-60**
- **Acts 14:5**
- **Acts 14:19-20**
- **John 8:4-6**
- **Luke 13:34**
- **Luke 20:6**
- **Matthew 23:37-39**

Word Data:

- Strong’s: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

1 Samuel References:

6:14; 6:15; 7:12; 14:33; 17:40; 17:49; 17:50; 20:19; 25:37; 30:6

strong drink

Definition:

The term “strong drink” refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone fermentation.
- Kinds of “strong drink” include grape wine, palm wine, beer, and apple cider. In the Bible, grape wine was the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the “Nazirite vow” were not permitted to drink fermented drinks.
- This term could also be translated as “fermented drink” or “alcoholic drink.”

(See also: **grape**, **Nazirite**, **vow**, wine)

Bible References:

- **Isaiah 5:11-12**
- **Leviticus 10:9**
- **Luke 1:14-15**
- **Numbers 6:3**

Word Data:

- Strong’s: H5435, H7941, G46080

1 Samuel References:

1:15

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

1 Samuel References:

6:18; 22:4; 22:5; 23:14; 23:19; 23:29; 24:22

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: **believe**, **persecute**, sin, **stumbling block**)

Bible References:

- **1 Peter 2:8**
- **Hosea 4:5**
- **Isaiah 31:3**
- **Matthew 11:4-6**
- **Matthew 18:8**

Word Data:

- Strong’s: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

1 Samuel References:

2:4; 25:31

sweep

Definition:

To “sweep” usually means to remove dirt by making broad, quick movements with a broom or brush. “Swept” is the past tense of “sweep.” These words are also used figuratively.

- The term “sweep” is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would “sweep through” the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term “sweep” can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
- When overwhelming, difficult things are happening to a person, it can be said that they are “sweeping over” him.

(See also: Assyria, Isaiah, Judah, prophet)

Bible References:

- 1 Kings 16:3
- Daniel 11:40-41
- Genesis 18:24
- Proverbs 21:7-8
- Psalms 90:5

Word Data:

- Strong’s: H0622, H0857, H1640, H2498, H2894, H3261, H5500, H5595, H7857, G42160, G45630, G49510

1 Samuel References:

26:10; 27:1

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

1 Samuel References:

13:19; 13:22; 14:20; 15:8; 15:33; 17:6; 17:39; 17:45; 17:47; 17:50; 17:51; 18:4; 21:8; 21:9; 22:10; 22:13; 22:19; 25:13; 31:4; 31:5

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

1 Samuel References:

1:9; 3:3; 5:2; 5:5; 31:9; 31:10

tent of meeting

Definition:

The term “tent of meeting” refers to a tent which was a temporary place where God met with Moses before the tabernacle was built.

- The tent of meeting was set up outside the camp of the Israelites.
- When Moses went into the tent of meeting to meet with God, a pillar of cloud would stand at the entrance to the tent as a sign of God’s presence there.
- After the Israelites built the tabernacle, the temporary tent was no longer needed and the term “tent of meeting” was sometimes used to refer to the tabernacle.

(See also: Israel, Moses, pillar, tabernacle, tent)

Bible References:

- 1 Kings 2:28-29
- Joshua 19:51
- Leviticus 1:2
- Numbers 4:31-32

Examples from the Bible stories:

- 13:8 God gave the Israelites a detailed description of a tent he wanted them to make. It was called the **Tent of Meeting**, and it had two rooms, separated by a large curtain.
- 13:9 Anyone who disobeyed God’s law could bring an animal to the altar in front of the **Tent of Meeting** as a sacrifice to God.
- 14:8 God was very angry and came to the **Tent of Meeting**.
- 18:2 Instead of at the **Tent of Meeting**, people now worshiped God and offered sacrifices to him at the Temple.

Word Data:

- Strong’s: H0168, H4150

1 Samuel References:

2:22

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

1 Samuel References:

4:10; 13:2; 17:54

tenth, tithe

Definition:

The terms “tenth” and “tithe” refer to “ten percent” or “one-out-of-ten portion” of one’s money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as “one-tenth” or “one out of ten.”

(See also: **believe**, Israel, Levite, livestock, **Melchizedek**, **minister**, sacrifice, **tabernacle**, temple)

Bible References:

- **Genesis 14:19-20**
- **Genesis 28:20-22**
- **Hebrews 7:4-6**
- **Isaiah 6:13**
- **Luke 11:42**
- **Luke 18:11-12**
- **Matthew 23:23-24**

Word Data:

- Strong’s: H4643, H6237, H6241, G05860, G11810, G11830

1 Samuel References:

8:15; 8:17

terror, terrorize, terrify, dread, panic

Definition:

The term “terror” refers to a feeling of extreme or intense fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 2:25
- Exodus 14:10
- Luke 21:9
- Mark 6:48-50

Word Data:

- Strong’s: H0367, H0926, H0928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, G16290, G16300, G22580, G44220, G44260, G54010

1 Samuel References:

16:15; 18:15

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

1 Samuel References:

17:39

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”

- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: ark of the covenant, **guilt**, judge, prophet, **true**)

Bible References:

- **Deuteronomy 31:28**
- **Micah 6:3**
- **Matthew 26:60**
- **Mark 1:44**

- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- 39:2 Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- 39:4 The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- 42:8 “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- 43:7 “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

1 Samuel References:

12:3; 12:5

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

1 Samuel References:

23:1

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

1 Samuel References:

5:4; 5:5

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

1 Samuel References:

24:11; 25:28

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

1 Samuel References:

13:7; 14:15; 16:4; 21:1; 28:5

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

1 Samuel References:

2:28; 9:21; 10:19; 10:20; 10:21; 15:17

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

1 Samuel References:

10:19

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

1 Samuel References:

2:32; 10:19; 13:6; 14:29; 26:24; 28:15

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

1 Samuel References:

23:intro; 27:12

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: **believe**, know, **wise**)

Bible References:

- **Job 34:16-17**
- **Luke 2:47**
- **Luke 8:10**
- **Matthew 13:12**
- **Matthew 13:14**
- **Proverbs 3:5**

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

1 Samuel References:

3:8

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

1 Samuel References:

28:24

veil, veiled, unveiled

Definition:

The term “veil” usually refers to a thin piece of cloth that is used as a head covering, to fully or partially cover the head or face.

- Moses covered his face with a veil after he had been in the presence of Yahweh, so that the brightness of his face would be hidden from the people.
- In the Bible, women wore a veil to cover their head, and often their face as well, when they were in public or in the presence of men.
- The veils that women in the Bible wore over their face may have been made of thin material which could be partly seen through and may have only covered part of the face so that the women’s eyes were not covered.
- The verb to “veil” means to cover something with a veil.
- In some English versions, the word “veil” is used to refer to the thick curtain that covered the entrance into the most holy place. But “curtain” is a better term in that context, since it refers to a heavy, thick piece of cloth.

Translation Suggestions

- The term “veil” could also be translated as “thin cloth covering” or “cloth covering” or “head covering” or “head covering.”
- In some cultures, there may already be a term for a veil for women. It may be necessary to find a different word when it is used for Moses.

(See also: Moses)

Bible References:

- 2 Corinthians 3:12-13
- 2 Corinthians 3:16
- Ezekiel 13:18
- Isaiah 47:1-2
- Song of Songs 4:3

Word Data:

- Strong’s: H4304, H4533, H4555, H6777, H6809, H7196, H7479, G03430, G25710, G25720

1 Samuel References:

12:3

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

1 Samuel References:

8:14; 8:15; 22:7

vision, envision

Definition:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: dream)

Bible References:

- Acts 9:10-12
- Acts 10:3-6
- Acts 10:11
- Acts 12:9-10
- Luke 1:22
- Luke 24:23
- Matthew 17:9-10

Word Data:

- Strong’s: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G37010, G37050, G37060

1 Samuel References:

3:1; 3:15

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

1 Samuel References:

15:5; 17:40; 30:9; 30:10; 30:21

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

1 Samuel References:

11:11

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

1 Samuel References:

1:12; 2:9; 4:13; 7:1; 13:14; 19:2; 19:11; 25:21; 26:15; 26:16; 30:23

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

1 Samuel References:

6:13; 12:17

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to “will” means to “determine” or to “desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- 1 John 2:15-17
- 1 Thessalonians 4:3-6
- Colossians 4:12-14
- Ephesians 1:1-2
- John 5:30-32
- Mark 3:33-35
- Matthew 6:8-10
- Psalms 103:21

Word Data:

- Strong’s: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

1 Samuel References:

2:25

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

1 Samuel References:

1:14; 1:15; 1:24; 10:3; 16:20; 25:18; 25:37

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 2:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 1:9-11
- Luke 6:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong's: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

1 Samuel References:

4:7; 4:8

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

1 Samuel References:

1:5; 1:6

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

- The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could still read it.
- The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word).
- In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

The term "word of truth" is another way of referring to "God's word," which is his message or teaching. It does not refer to just one word.

- God's word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "the message of Yahweh" or "God's message" or "the teachings from God."
- It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."
- The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people. This could be translated as "Yahweh spoke this message" or "Yahweh spoke these words."

- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, Yahweh)

Bible References:

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2
- 2 Corinthians 6:7
- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

Examples from the Bible stories:

- 25:7 In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- 33:6 So Jesus explained, "The seed is the **word of God**."
- 42:3 Then Jesus explained to them what **God's word** says about the Messiah.
- 42:7 Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- 45:10 Philip also used other **scriptures** to tell him the good news of Jesus.
- 48:12 But Jesus is the greatest prophet of all. He is the **Word of God**.
- 49:18 God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

1 Samuel References:

3:1; 3:7; 3:21; 8:10; 9:27; 15:1; 15:10; 15:13; 15:23; 15:26

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went…”
- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 2:15

- 1 John 4:5
- 1 John 5:5
- John 1:29
- Matthew 13:36-39

Word Data:

- Strong's: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

1 Samuel References:

2:8

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

1 Samuel References:

20:7; 20:9; 20:13; 23:9; 24:9; 25:7; 25:15; 25:17; 25:26; 25:34; 26:21

Yahweh of hosts, Yahweh of armies, God of armies, God of hosts, host of heaven, host of the heavens, Lord of hosts

Definition:

The terms “Yahweh of hosts” and “God of hosts” are titles that express God’s authority over the thousands of angels who obey him.

- The term “host” or “hosts” is a word that refers to a large number of something, such as an army of people or the massive number of stars. It can also refer to all the many spirit beings, including evil spirits. The context makes it clear what is being referred to.
- Phrases similar to “host of the heavens” refer to all the stars, planets and other heavenly bodies.
- In the New Testament, the phrase, “Lord of hosts” means the same as “Yahweh of hosts” but it cannot be translated that way since the Hebrew word “Yahweh” is not used in the New Testament.

Translation Suggestions:

- Ways to translate “Yahweh of hosts” could include, “Yahweh, who rules all the angels” or “Yahweh, the ruler over armies of angels” or “Yahweh, the ruler of all creation.”
- The phrase “of hosts” in the terms “God of hosts” and “Lord of hosts” would be translated the same way as in the phrase “Yahweh of hosts” above.
- Certain churches do not accept the literal term “Yahweh” and prefer to use the capitalized word, “LORD” instead, following the tradition of many Bible versions. For these churches, a translation of the term “LORD of hosts” would be used in the Old Testament for “Yahweh of hosts.”

(See also: angel, authority, God, lord, Lord, Lord Yahweh, Yahweh)

Bible References:

- Zechariah 13:2

Word Data:

- Strong’s: H0430, H3068, H6635, G29620, G45190

1 Samuel References:

1:3; 1:11; 4:4; 15:2; 17:45

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

1 Samuel References:

1:3; 1:5; 1:6; 1:9; 1:10; 1:11; 1:12; 1:15; 1:19; 1:20; 1:21; 1:22; 1:23; 1:26; 1:27; 1:28; 2:1; 2:2; 2:3; 2:6; 2:7; 2:8; 2:10; 2:11; 2:12; 2:17; 2:18; 2:20; 2:21; 2:24; 2:25; 2:26; 2:27; 2:30; 3:1; 3:3; 3:4; 3:6; 3:7; 3:8; 3:9; 3:10; 3:11; 3:18; 3:19; 3:20; 3:21; 4:3; 5:6; 5:9; 6:14; 6:15; 6:17; 6:19; 6:20; 7:2; 7:3; 7:4; 7:5; 7:6; 7:8; 7:9; 7:10; 7:12; 7:13; 7:17; 8:6; 8:7; 8:18; 8:21; 8:22; 9:15; 9:17; 10:1; 10:17; 10:18; 10:19; 10:22; 10:24; 10:25; 11:7; 11:13; 11:15; 12:3; 12:5; 12:6; 12:7; 12:8; 12:9; 12:10; 12:11; 12:12; 12:13; 12:14; 12:15; 12:16; 12:17; 12:18; 12:19; 12:20; 12:22; 12:23; 12:24; 13:12; 13:13; 13:14; 14:3; 14:6; 14:10; 14:12; 14:23; 14:33; 14:34; 14:35; 14:39; 14:41; 14:45; 15:1; 15:11; 15:13; 15:15; 15:16; 15:17; 15:18; 15:19; 15:20; 15:21; 15:22; 15:24; 15:25; 15:26; 15:28; 15:30; 15:31; 15:33; 15:35; 16:1; 16:2; 16:4; 16:5; 16:6; 16:7; 16:8; 16:9; 16:10; 16:12; 16:13; 16:14; 16:18; 17:37; 17:46; 17:47; 18:12; 18:14; 18:17; 18:28; 19:5; 19:6; 19:9; 20:3; 20:8; 20:12; 20:13; 20:14; 20:15; 20:16; 20:21; 20:22; 20:23; 20:42; 21:6; 21:7; 22:10; 22:17; 22:21; 23:2; 23:4; 23:10; 23:11; 23:12; 23:18; 23:21; 24:4; 24:6; 24:10; 24:12; 24:15; 24:18; 24:19; 24:21; 25:26; 25:28; 25:29; 25:30; 25:31; 25:32; 25:34; 25:38; 25:39; 26:9; 26:10; 26:11; 26:12; 26:16; 26:19; 26:20; 26:23; 26:24; 28:6; 28:10; 28:16; 28:17; 28:18; 28:19; 29:6; 30:6; 30:8; 30:23; 30:26

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

1 Samuel References:

1:7; 4:15; 4:18; 7:2; 7:16; 13:1; 29:3

yoke, yoked, tied

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: bind, **burden**, **oppress**, **persecute**, servant)

Bible References:

- **Acts 15:10**
- **Galatians 5:1**
- **Genesis 27:40**
- **Isaiah 9:4**
- **Jeremiah 27:4**
- **Matthew 11:30**
- **Philippians 4:3**

Word Data:

- Strong’s: H3627, H4132, H4133, H5674, H5923, H6776, G20860, G22180

1 Samuel References:

6:7