unfoldingWord® Translation Notes

v91

2 Samuel

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Negev 1878
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peace, peaceful, peacemaker 1888
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plague 1897
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Rapha, Raphaites, the Valley of the Raphaites 1914
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redeem, redeemer, redemption 1918
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reign, rule 1922
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report, reported, tell, reputation 1924
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reward, prize, deserve 1927
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Rimmon 1933
robe, robed 1934
rod 1935
rule, reign, ruler, prefect, official, leader 1936
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slander, slanderer, revile, insult 1976
slaughter, slaughtered 1977
slay, slain, slaughter, kill, murder 1978
snare, ensnare, entrap, trap, trapped, pitfall 1979
snow 1981
soldier, warrior 1982
Solomon 1983
soul, self 1985
sow, sower, plant, planted, replanted, transplanted 1987
spear, spearmen 1989
spirit, wind, breath 1990
splendor 1992
staff, clubs 1993
statute 1994
stone, stoning 1995
strife, disputes, quarrel, arguing, conflict 1997
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thorn, thorn bush, thistle 2010
thresh 2011
throne, enthroned 2012
tongue, language 2013
tremble, shake, shaken, quake 2015
tribe, tribal, tribesmen 2016
tribulation, distress, distresses, trouble 2017
tribute, contribution 2018
trouble, disturb, stir up, distress, hardship, calamity 2019
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understand, understanding, thinking 2023
Uriah 2024
virgin, virginity 2026
vision, envision 2027
wadi 2028
watch, guard, take heed, beware 2029
wheat 2030
wine, wineskin, new wine 2031
wise, wisdom 2033
word of God, word of Yahweh, word of the Lord, word of truth, scripture 2035
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unfoldingWord® Translation Notes - 2 Samuel

Introduction to 2 Samuel

Part 1: General Introduction

Outline of 2 Samuel

1. The early part of David's reign (1:1–10:19)
    A. David becomes king of Judah (1:1–2:7)
    B. David becomes king of all Israel (2:8–5:3)
    C. David defeats the Jebusites and Philistines and brings the Box to Jerusalem (5:4–6:23)
    D. Yahweh promises David a dynasty (7:1–7:29)
    E. David helps Mephibosheth and defeats surrounding enemies (8:1–10:19)
2. The later part of David's reign (15:1–24:25)
    A. David's sin with Bathsheba (11:1–12:31)
    B. Amnon and Tamar; Absalom kills Amnon (13:1–14:33)
    C. Absalom rebels and is killed (15:1–18:33)
    D. David's kingdom restored (19:1–20:26)
    E. Famine and warfare (21:1–14)
    F. David's song of praise (22:1–23:7)
    G. David's mighty men (23:8–39)

H. The census and the plague (24:1–25)

What is the book of 2 Samuel about?

This book is about David ruling as king over Israel. He first ruled over the tribe of Judah for seven and a half years. Then the other 11 tribes agreed to have him become their king. He ruled over all Israel for 33 years.

Throughout most of this time, David led his army to fight foreign enemies who attacked Israel. However, he struggled the most against someone in his own family. Absalom, his son, rebelled and fought against him.

The book of 2 Samuel also tells about when David sinned greatly. He made Bathsheba, the wife of Uriah the Hittite, have sexual relations with him. When she became pregnant, David arranged for Uriah to be killed in battle. David and all Israel suffered much because of David's sin. However, the writer also tells how Yahweh repeatedly showed David mercy after David repented of his sin.

What is the purpose of the book of 2 Samuel?

The book of 2 Samuel continues to tell the story of the Israelites once they had kings. It is part of a long history that also includes the preceding book of 1 Samuel and the following books of 1 Kings and 2 Kings. 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 2 Samuel?

The author or authors who wrote 2 Samuel do not identify themselves by name in the book. However, many interpreters believe that the prophets in Israel recorded the events in this book, as well as in the entire history of which it is a part, in order to demonstrate that the people had disobeyed Yahweh and to encourage them to obey Yahweh once more so that they could be restored to their land.

What title should translators use for this book?

Translators can use the traditional title 2 Samuel or Second Samuel. Translators may also consider a different title such as “The Book about King David’s Reign.”

Can I translate this book before 1 Samuel?

The book of 1 Samuel should be translated before 2 Samuel, since 2 Samuel continues from where 1 Samuel ends.

Part 2: Important Religious and Cultural Concepts

What covenant had its beginning in the book of 2 Samuel?

In 2 Samuel 7, Yahweh made a covenant with David. God promised to make a descendant of David rule forever over Israel. Christians believe that Jesus Christ fulfills this covenant. Jesus was a descendant of David. Jesus is the true “anointed one,” the person God chose to be king forever. (See: covenant)

Part 3: Translation Issues in This Book

“And it happened”

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

“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. For example, the author says “behold, a man came from the camp” in 1:2 in order to call the readers’ attention to this new development in the story. Characters may use the equivalent expression “look,” which similarly means “pay attention.” For example, David says “Look” to Nathan in 7:2 to mean “Listen.” (See: Metaphor)

“to this day”

In 2 Samuel 4:3, 6:8, and 7:6, and 18:18, the author uses the phrase “to this day.” By that phrase, he is referring to the time at which 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 “to this day” means the present day of the translation’s readers. 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 speak of something being good or bad “in the eyes of” someone. This means that that person considered this to be a good or bad thing to do. For example, the author says in 3:18 that Abner went to speak to David about “all that {had been} good in the eyes of Israel and in the eyes of all of the house of Benjamin.” He means that Abner went to tell David that all of the Israelite tribes, including Benjamin (Saul’s tribe) considered it right to make David the next king. (See: Idiom)

“to the face of”

The expression “to the face of” can have different shades of meaning, depending on the context.

- The author and characters often use the word “face” to represent the presence of a person or group, by association with the way people can see the face of someone who is present. For example, David tells Abner in 3:13, “You will not see my face unless you bring Michal,” meaning, “You will not come into my presence unless you bring Michal.”
- The focus may also be on something being in front of or before a person or thing, either in space or in time. For example, David says in 3:35 that he will not eat “to the face of the going of the sun.” He means that he will not eat before a certain time, sundown.
- Sometimes the idea of “in front of” has a further association. For example, the author says in 10:16 that when the Arameans gathered a large army, “Shobach, the commander of the army of Hadadezer, was to their faces.” By saying that Shobach was in front of these troops, he means that Shobach was commanding them.

- The focus may also be on the relationship or interaction between people or groups, as in 2:17, where the author says that "Abner and the men of Israel were struck to the face of the servants of David." He means that they were defeated in front of David's soldiers, that is, they were defeated as they opposed David's soldiers. In other words, David's soldiers defeated them in battle. (See: Metonymy)

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 2 Samuel 15:14, David tells his officials that they must all flee "from the face of Absalom." He is using one part of Absalom, 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" by association to represent power, capability, or control. For example, when Abner tells Ishbosheth in 3:8, "I have not delivered you into the hand of David," he means that he has not allowed David to overpower Ishbosheth and replace him as king.

The word "hand" may also represent possession or conveyance, as when the author says in 8:10 that a king sent an ambassador to David and "in his hand were vessels of silver and vessels of gold and vessels of bronze." The word "hand" may also represent agency, as when Abner remarks in 3:18 that Yahweh had said, "By the hand of David my servant, I will save my people Israel." Translation notes will help distinguish the difference between these shades of meaning when that may not be clear from the context. (See: Metonymy)

In other contexts, the author or a character may use the word "hand," describing part of a person, in order to represent the whole person. For example, in 2 Samuel 12:25, the author says that Yahweh "sent by the hand of Nathan the prophet." He is using one part of Nathan, his "hand," to mean all of him in the act of bringing a message from Yahweh, as if he were carrying that message in his hand. (See: Synecdoche)

"listen"

The author and characters often use the terms "listen" or "hear" to mean complying with what someone has said. For example, David's servants say in 12:18, "he did not listen to

our voice," meaning that David was not willing to do what they were urging him to do. (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 1:1, when the author says that "David returned from striking the Amalekites," he is using David, one person who was involved in this action, to represent everyone who accompanied him. The text makes clear that David's men returned with him. So the author means that David and his men returned together to Ziklag. (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 by association to represent its people or its army. For example, in 2:28, when the author says that Joab's soldiers "did not still pursue after Israel," he is using the name of the nation of Israel to refer by association to soldiers from the tribes of Israel other than Judah. When a nation has the same name as its ancestor, this is the same thing as using the name of the ancestor by association to mean 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 7:6 Yahweh 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)

“strike” and “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 8:1 that “David struck the Philistines, and he subdued them,” he means that David attacked them in order to keep them from being a continual threat to Israel. When he says in 2:17 that “Abner and the men of Israel were struck to the face of the servants of David,” he means that David’s soldiers defeated Abner and the Israelite soldiers. And when he says in 2:31 that “the servants of David had struck from Benjamin and among the men of Abner 360 men,” he means that they had killed those men. Consider carefully how to translate the term “struck” in each context where it does not actually mean “hit.” (See: Assumed Knowledge and Implicit Information)

travel descriptions marked for change in elevation (“went up,” “went down”)

In Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. For example, in 2:1 David asks Yahweh, “Shall I go up into one of the cities of Judah?” David says “go up” because he is in Ziklag, near the seacoast, so he would be going up in elevation if he went to a city in the hilly territory of Judah. 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)

2 Samuel 1

2 Samuel 1 Introduction

Structure and Formatting

This chapter continues the story from the last section of 1 Samuel about how David became king of Israel. It tells how he learned that Saul and Jonathan had died and how he composed a song to celebrate their lives and grieve their deaths.

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 1:19–27.

Religious and Cultural Concepts in This Chapter

Why is the young Amalekite's account of Saul's death different from the account in 1 Samuel 31?

In 1 Samuel 31:4, the author says that Saul died by falling on his own sword after Philistine archers wounded him badly. In this chapter, a young Amalekite man says that he killed Saul himself when Philistine chariots and horsemen, not archers, were threatening him. The reason for the difference in the accounts is that the young man is probably lying.

He is not an Israelite but an Amalekite living in Israel, as he says in 1:13. He may have been working for a soldier or group of soldiers in the Israelite military camp on Mount Gilboa, or he may have been someone who followed the army at a distance, hoping to get plunder after a battle. Either way, he would not have gone into the battle with the Israelite army. He probably hid as Philistines pursued the fleeing Israelites onto Mount Gilboa, and once the battle had moved on from there, he went out to take whatever valuables he could find from the bodies of dead soldiers. (The Philistines did not return to do that themselves until the next day, according to 1 Samuel 31:8.)

He recognized Saul's body from his royal crown and armband, and he took those things for himself. He believed that David considered Saul to be his enemy and that David would reward him if he had killed Saul. (David suggests in 2 Samuel 4:10 that this was

the young man's motive.) So rather than keeping the golden crown and armband for their value, he brought them to David as supposed proof that he had killed Saul. But his story is improbable. He certainly would not have been in the thick of the battle, as he claims. Moreover, Saul would not have been standing alone on the battlefield, leaning on his spear. The author says in 1 Samuel 31:6 that Saul's entire bodyguard died with him, reflecting the way that Israelite soldiers would have surrounded and defended Saul to the last man. If the Philistines had already killed his entire bodyguard, they would have killed Saul too. So the Amalekite has made up a story in the hopes that David will think he has killed Saul and reward him. As the story describes, however, this false claim only got the Amalekite himself killed. David had no way of knowing that his story was not true, and he had him executed for killing "the anointed one of Yahweh" (1:14).

Why was Saul's shield still on Mount Gilboa?

1 Samuel 31:10 says that when the Philistines found Saul dead on Mount Gilboa the day after their battle with the Israelites, they took Saul's equipment and put it in one of their idol temples as a trophy of victory. But David speaks in 2 Samuel 1:21 as if Saul's shield was still on Mount Gilboa. It is possible that the Philistines simply did not consider the shield something they should put in their temple along with Saul's armor and weapons.

However, David uses a strong word for how the shield was treated. He does not say that it was simply disregarded. He says that it was "loathed." Elsewhere in the Bible, this word describes people deliberately rejecting something or someone else with a feeling of strong antipathy. So it is possible that the Philistines intentionally left Saul's shield behind as an insult to him. This would have been a symbolic action suggesting that the shield was worthless, since it had not protected Saul from their weapons. This would be a way of asserting their military superiority over the Israelites. You may have a term in your language that you can use to translate "loathed" that would convey this meaning.

Translation Issues in This Chapter

Parallelism

In the song that David composed as a memorial tribute to Saul and Jonathan (1:19–27), in many cases, a phrase means basically the same thing as the phrase before it. The second phrase emphasizes the meaning of the first phrase by repeating the same idea

with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, 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 1:20, for "lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph," you might say, "otherwise, the daughters of the Philistines would rejoice, yes, the daughters of the uncircumcised would triumph." In 1:22, for "the bow of Jonathan did not turn back, and the sword of Saul did not return empty," you might say, "the bow of Jonathan did not turn back, no, the sword of Saul did not return empty."

David's love for Jonathan

David speaks in 1:26 of the love that he and Jonathan had for each other. If your language has more than one term for "love," be sure not to use a term that describes sexual desire. Biblical Hebrew has specific language for sexual desire, and David does not use that language here. David speaks of Jonathan as his "brother," meaning that he is his dear friend. When David says that this love "was more wonderful to me than the love of women," he means that a deep, abiding friendship is better than romance. 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. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 18:1.

2 Samuel 1:1

ULT	UST
And it happened after the death of Saul that David returned from striking Amalek. And David remained in Ziklag two days.	*After they defeated the Amalekites, David and the men who were with him returned to the city of Ziklag. By that time, the Philistines had already killed Saul. David and his men stayed there that day and the next one {without receiving any news of the battle between the Philistines and Israelites}.*

ULT **And it happened**
UST By that time
(וַיְהִי)

See the discussion of this phrase in the Introduction to 2 Samuel. The author is using it 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 **that David returned**
UST David and the men who were with him returned
(וְדָוִד שָׁב)

The author is using **David** to represent him and his men. See the discussion of this usage in the Introduction to 2 Samuel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that David and his men returned]

Support Reference: Synecdoche

ULT **Amalek**
UST the Amalekites … stayed
(אֶת־הָעֲמָלֵקִי)

Here the name of a person, **Amalek**, represents his descendants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Amalekites]

Support Reference: Metonymy

ULT **from striking Amalek**
UST After they defeated the Amalekites … stayed
(מֵהַכּוֹת אֶת־הָעֲמָלֵק)

See the discussion of the term “strike” in the Introduction to 2 Samuel. Alternate translation: [from slaughtering the Amalekites]

Support Reference: Assumed Knowledge and Implicit Information

ULT **two days**
UST that day and the next one {without receiving any news of the battle between the Philistines and Israelites}
(יָמִים שְׁנָיִם)

The author is expressing this in the way his culture reckoned time. He does not mean that David and his men arrived in Ziklag and stayed there for two subsequent days before something further happened. He is reckoning the day of their arrival as the first of these **two days**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that day and the next one]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
that David	David and the men who were with him
Amalek	the Amalekites … stayed
David	David and his men
days	that day and the next one {without receiving any news of the battle between the Philistines and Israelites}

2 Samuel 1:2

ULT	UST
And it happened on the third day that, behold, a man came from the camp, from with Saul, and his clothes were torn, and dirt {was} on his head. And it happened, when he came to David, that he fell to the ground and prostrated himself.	*But on the day after that, a young man unexpectedly arrived there who had been in the camp where Saul's soldiers had set up their tents. He had torn his clothes and put dust on his head to show that he was grieving. He came to David and knelt down and lay flat on the ground {to show respect for him}.*

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

In this case, 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 **on the third day**
UST on the day after that
(בַּיּוֹם הַשְּׁלִישִׁי)

In this culture, the current day was considered the first day, the next day was considered the second day, and the day after that was considered **the third day**. So this phrase is referring to the day after the day after David returned to Ziklag. Express this in terms that your language and culture would naturally use. Alternate translation: [on the next day]

Support Reference: Idiom

ULT **that, behold**
UST unexpectedly
(וְהִנֵּה)

See the discussion of the expression "behold" in the Introduction to 2 Samuel to decide how to represent it in your translation here and throughout the book.

Support Reference: Metaphor

ULT **and his clothes were torn, and dirt {was} on his head**
UST He had torn his clothes and put dust on his head to show that he was grieving
(וּבְגָדָיו קְרֻעִים וַאֲדָמָה עַל־רֹאשׁוֹ)

If your language does not use a passive form such as **were torn**, you could express the idea in active form or in another way that is natural in your language. You could also identify this man as the one responsible for the **dirt** being on his **head**. Alternate translation: [and he had torn his clothes and put dirt on his head]

Support Reference: Active or Passive

ULT **and his clothes were torn, and dirt {was} on his head**
UST He had torn his clothes and put dust on his head to show that he was grieving
(וּבְגָדָיו קְרֻעִים וַאֲדָמָה עַל־רֹאשׁוֹ)

This was a symbolic action that showed the man was in mourning. 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 dirt on his head to show that he was grieving]

Support Reference: Symbolic Action

ULT **that he fell to the ground and prostrated himself**
UST and knelt down and lay flat on the ground {to show respect for him}
(וַיִּפֹּל אַרְצָה וַיִּשְׁתָּחוּ)

Be sure it is clear in your translation that this man did not fall down accidentally. He knelt down in front of David as a gesture to honor him. He then **prostrated himself** or stretched out flat on the ground to show David great honor. Alternate translation: [and he knelt on the ground in front of David, stretching himself out flat, to honor him greatly]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	on the day
Saul	Saul’s soldiers
David	David
and prostrated himself	and lay flat

2 Samuel 1:3

ULT	UST
And David said to him, "Where from this are you coming?" And he said to him, "I have escaped from the camp of Israel."	*David asked him, "Where have you come from?" The man replied, "I have fled here from the camp where the Israelite soldiers set up their tents."*

> ULT **Where from this are you coming**
> UST Where have you come from
> (אַי מִזֶּה תָּבֹוא)

David is using a common expression of his culture. The expression combines a question and an anticipated answer: "**Where** are you coming **from**?" "I am coming from **this** place." It may be more natural in your language to translate this without reflecting the anticipated answer. Alternate translation: [Where are you coming from?]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Israel	the Israelite soldiers set up their tents

2 Samuel 1:4

ULT	UST
And David said to him, "How was the matter? Declare to me, please." And he said that the people had fled from the battle, and also many from the people had fallen and died, and also Saul and Jonathan his son had died.	*David asked him, "What happened? Please tell me about the battle!" The man replied, "The Philistines defeated our army so badly that our soldiers ran away. The Philistines killed many of them. They even killed King Saul and his son Jonathan."*

ULT **And he said that the people had fled from the battle, and also many from the people had fallen and died, and also Saul and Jonathan his son had died**
UST The man replied, "The Philistines defeated our army so badly that our soldiers ran away. The Philistines killed many of them. They even killed King Saul and his son Jonathan
(וַיֹּאמֶר אֲשֶׁר־נָס הָעָם מִן־הַמִּלְחָמָה וְגַם־הַרְבֵּה נָפַל מִן־הָעָם וַיָּמֵתוּ וְגַם שָׁאוּל וִיהוֹנָתָן בְּנוֹ מֵתוּ)

It may be more natural in your language to have a direct quotation here. Alternate translation: [And he said, "The people fled from the battle, and also many from the people fell and died, and even Saul and Jonathan his son died."]

Support Reference: Direct and Indirect Quotations

ULT **the people … from the people**
UST our soldiers … of them
(הָעָם & מִן־הָעָם)

By **the people**, the young man means the Israelite army. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the army … from the army]

Support Reference: Assumed Knowledge and Implicit Information

ULT **had fallen and died**
UST The Philistines killed
(נָפַל & וַיָּמֵתוּ)

The verbs **fallen** and **died** together also express a single idea. The verb **fallen** tells in what way these soldiers had **died**. Specifically, this was by being mortally wounded in battle, which caused them to fall to the ground. Alternate translation: [had died of their wounds] or [had died in battle]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Declare	tell … about the battle
please	Please
Saul	King Saul
and Jonathan	and … Jonathan

2 Samuel 1:5

ULT	UST
And David said to the young man, the one declaring to him, "How do you know that Saul and Jonathan his son died?"	*David asked the young man who told him this, "How do you know that the Philistines killed Saul and Jonathan?"*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the young man	the young man
declaring to him	him this
do you know	do you know
Saul	Saul
and Jonathan	and Jonathan

2 Samuel 1:6

ULT	UST
And the young man, the one declaring to him, said, "Happening to be, I happened to be on the mountain of Gilboa, and behold, Saul was leaning on his spear. And behold, the chariots and the masters of the horsemen had overtaken him.	*The young man replied, "As it happened, I was on Mount Gilboa {where the Israelites had fled from the Philistines}. I saw Saul. {He was wounded and} leaning on his spear {for support}. I noticed that the Philistine chariot drivers and the commanders of their soldiers on horseback {had seen him, and they all} were rushing toward him.*

ULT **And the young man, the one declaring to him, said**
UST The young man replied
(וַיֹּאמֶר הַנַּעַר ׀ הַמַּגִּיד לוֹ)

Since the author has already identified this **young man** in the previous verse, it might seem that identifying him again here in the same way would be extra information that would not be natural to express in your language. If so, you could leave it out. Alternate translation: [And the young man said]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Happening to be, I happened to be**
UST As it happened
(נִקְרֹא נִקְרֵיתִי)

The young man is repeating forms of the same verb 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 just happened to be]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the young man	The young man
declaring to him	The young man
Saul	Saul
his spear	his spear
the chariots	the Philistine chariot drivers
and the masters of	and the commanders of

ULT	UST
had overtaken him	{had seen him, and they all} were rushing toward him

2 Samuel 1:7

ULT	UST
And he turned behind him, and he saw me. And he called to me, and I said, 'Behold me.'	*Saul turned around and saw me, and he called out to me. I called back, 'What do you want me to do?'*

ULT and I said, 'Behold me
UST I called back, 'What do you want me to do
(וָאֹמַר הִנֵּנִי)

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 asked what I could do for him]

Support Reference: Quotes within Quotes

ULT Behold me
UST What do you want me to do
(הִנֵּנִי)

The young man says he responded to Saul 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. Alternate translation: [Yes, sir?]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he called	and he called out

2 Samuel 1:8

ULT	UST
And he said to me, 'Who {are} you?' And I said to him, 'I {am} an Amalekite.'	*He asked me, 'Who are you?' I replied, 'I am an Amalekite.'*

ULT **And he said to me, 'Who {are} you?' And I said to him, 'I {am} an Amalekite**
UST He asked me, 'Who are you?' I replied, 'I am an Amalekite
(וַיֹּאמֶר לִי מִי־אָתָּה ויאמר אֵלָיו עֲמָלֵקִי אָנֹכִי)

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 asked me who I was, and I told him that I was an Amalekite]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} an Amalekite	an Amalekite

2 Samuel 1:9

ULT	UST
And he said to me, 'Please stand over me and kill me, for agony has seized me, for my life {is} still whole in me.'	*Then he said to me, 'I can no longer fight, because I am in such pain from my many wounds. But those wounds will not kill me. So please use one of the weapons here to kill me yourself.'*

ULT **And he said to me, 'Please stand over me and kill me, for agony has seized me, for my life {is} still whole in me**

UST Then he said to me, 'I can no longer fight, because I am in such pain from my many wounds. But those wounds will not kill me. So please use one of the weapons here to kill me yourself

(וַיֹּאמֶר אֵלַי עָמְדָה־נָּא עָלַי וּמִתֵּנִי כִּי אֲחָזַנִי הַשָּׁבֶץ כִּי־כָל־עוֹד נַפְשִׁי בִּי)

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 asked me please to stand over him and kill him, for agony had seized him, for his life was still whole in him]

Support Reference: Quotes within Quotes

ULT **Please stand over me and kill me, for agony has seized me, for my life {is} still whole in me**

UST I can no longer fight, because I am in such pain from my many wounds. But those wounds will not kill me. So please use one of the weapons here to kill me yourself

(עָמְדָה־נָּא עָלַי וּמִתֵּנִי כִּי אֲחָזַנִי הַשָּׁבֶץ כִּי־כָל־עוֹד נַפְשִׁי 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: [Since my life is still whole in me, agony has seized me, so please stand over me and kill me]

Support Reference: Connect — Reason-and-Result Relationship

ULT **agony has seized me**
UST I can no longer fight, because I am in such pain from my many wounds
(אֲחָזַנִי הַשָּׁבֶץ)

The young man claims that Saul spoke of **agony** as if it were a living thing that could have **seized** him. If it would be helpful in your language, you could state the meaning plainly. This could mean: (1) that Saul is in such pain from his wounds that he is no longer capable of fighting. The **agony** would be restraining him in that sense, as if it had **seized** him and was holding him immobile. Alternate translation: [I am in too much pain to defend myself]; (2) that Saul has an overwhelming sense of pain. Alternate translation: [I am in very great agony]

Support Reference: Personification

ULT **stand over me and kill me**
UST use one of the weapons here to kill me yourself
(עֲמָד עָלַי וּמִתְתֵּנִי)

This could mean: (1) that Saul is using a common expression of his culture to mean that he wants this young man to use violence against him. In this context, the expression **stand over me** may be equivalent to the expression "rise up against" in 22:49. Alternate translation: [attack me and kill me]; (2) that Saul actually wants the young man to **stand over** him and use all of his weight to push a sword or spear into him and kill him. Alternate translation: [stab me with all your weight and kill me]

Support Reference: Idiom

ULT **my life {is} still whole in me**
UST those wounds will not kill me
(כָּל־עוֹד נַפְשִׁי בִּי)

By **my life {is} still whole in me**, Saul means that he is badly wounded, but not mortally wounded. He will not die imminently from the wounds he currently has. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [I am badly wounded, but not wounded mortally]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and kill me	to kill me yourself
has seized me	I can no longer fight

2 Samuel 1:10

ULT	UST
So I stood over him and killed him, for I knew that he would not live after his having fallen. And I took the crown that {was} on his head and the band that {was} on his arm, and I have brought them here to my lord."	*I knew that the Philistines would soon come and kill him, so he was not going to live anyway. So I used one of the weapons there to kill him. Then I took the crown he had been wearing and his armband. Here they are for you to see, sir."*

ULT **So I stood over him and killed him, for I knew that he would not live after his having fallen**

UST I knew that the Philistines would soon come and kill him, so he was not going to live anyway. So I used one of the weapons there to kill him

(וָאֶעֱמֹד עָלָיו וַאֲמִתְּתֵהוּ כִּי יָדַעְתִּי כִּי לֹא יִחְיֶה אַחֲרֵי נָפְלוֹ)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [So because I knew that he would not live after his having fallen, I stood over him and killed him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So I stood over him and killed him**

UST I used one of the weapons there to kill him

(וָאֶעֱמֹד עָלָיו וַאֲמִתְּתֵהוּ)

The young man is using a common expression of his culture, **I stood over him**, to mean that he attacked Saul. See how you translated the similar expression in the previous verse. Alternate translation: [So I attacked him and killed him] or [So I stabbed him with all my weight and killed him]

Support Reference: Idiom

ULT **he would not live after his having fallen**
UST the Philistines would soon come and kill him, so he was not going to live anyway
(לֹא יִחְיֶה אַחֲרֵי נָפְלוֹ)

The young man does not mean that Saul had actually **fallen** to the ground. He says in 1:6 that Saul was standing up, leaning on his spear. The young man is speaking of Saul being badly defeated by the Philistines as if Saul had fallen from a height. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the Philistines would surely kill him now that they had defeated his entire army]

Support Reference: Metaphor

ULT **the crown that {was} on his head and the band that {was} on his arm**
UST the crown he had been wearing and his armband
(הַנֵּזֶר ׀ אֲשֶׁר עַל־רֹאשׁוֹ וְאֶצְעָדָה אֲשֶׁר עַל־זְרֹעוֹ)

A **crown** is a decorative headpiece that shows that a person is a king. In this context, the term describes a narrow band of gold encircling Saul's helmet, not a large, ornamental headpiece with jewels. The **band on his arm** was probably a decorative item worn on the arm to show that the person was a king. If your readers would not be familiar with what these items are, in your translation you could use the name of similar things that your readers would recognize, or you could use a general expression. Alternate translation: [the royal headpiece that was on his head and the royal armband that was on his arm]

Support Reference: Translate Unknowns

ULT **to my lord**
UST they are for you to see, sir
(אֶל־אֲדֹנִי)

Even though the young man is addressing David directly, he is speaking of him in the third person as **my master** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [to you, my master]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and killed him	to kill him
I knew	I knew
the crown	the crown

ULT	UST
my lord	sir

2 Samuel 1:11

ULT	UST
And David seized his clothes and tore them, and also all of the men who {were} with him.	*Then David took hold of his clothing and ripped it {to show how sad he was} All the men who were with him ripped their clothes as well.*

ULT And David seized his clothes and tore them
UST Then David took hold of his clothing and ripped it {to show how sad he was}
(וַיַּחֲזֵק דָּוִד בבגדו וַיִּקָּרְעֵם)

This was a symbolic action that showed David was feeling shock and grief. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And David seized his clothes and tore them to show that he was shocked and grieving]

Support Reference: Symbolic Action

ULT and also all of the men who {were} with him
UST All the men who were with him ripped their clothes as well
(וְגַם כָּל־הָאֲנָשִׁים אֲשֶׁר אִתּוֹ)

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 all the men who were with him also seized their clothes and tore them]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … seized	Then … took hold of

2 Samuel 1:12

ULT	UST
And they mourned and wept and fasted until the evening for Saul and for Jonathan his son and for the people of Yahweh and for the house of Israel, because they had fallen by the sword.	*They felt very sad, and they cried. They did not eat anything for the rest of that day. This was to honor and remember Saul and his son Jonathan and all of the Israelite soldiers whom the Philistines had killed in the battle. They were also very sorry for all of the Israelite people{, who had lost their king and many of their men and much of their territory}.*

ULT **And they mourned and wept and fasted until the evening for Saul and for Jonathan his son and for the people of Yahweh and for the house of Israel, because they had fallen by the sword**

UST They felt very sad, and they cried. They did not eat anything for the rest of that day. This was to honor and remember Saul and his son Jonathan and all of the Israelite soldiers whom the Philistines had killed in the battle. They were also very sorry for all of the Israelite people{, who had lost their king and many of their men and much of their territory}

(וַיִּסְפְּדוּ וַיִּבְכּוּ וַיָּצֻמוּ עַד־הָעֶרֶב עַל־שָׁאוּל וְעַל־יְהוֹנָתָן בְּנוֹ וְעַל־עַם יְהוָה וְעַל־בֵּית יִשְׂרָאֵל כִּי נָפְלוּ בֶּחָרֶב)

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 and Jonathan his son and the people of Yahweh had fallen by the sword, they mourned and wept and fasted until the evening for them and for the house of Israel]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the people of Yahweh**

UST all of the Israelite soldiers

(עַם יְהוָה)

By **the people of Yahweh**, the author means the Israelite army. See how you translated the term “people” in 1:4. Alternate translation: [the army of Yahweh] or [the Israelite army]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the house of Israel**
UST all of the Israelite people{, who had lost their king and many of their men and much of their territory}
(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 man named Israel (who was also known as Jacob). If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the nation of Israel]

Support Reference: Metonymy

ULT **they had fallen**
UST the Philistines had killed
(נָפְלוּ)

The author is using the term **fallen** by association to mean that they had died, 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: [they had died]

Support Reference: Metonymy

ULT **by the sword**
UST in the battle
(בַּחֶרֶב)

The author is using the term **sword** by association to mean battle, since swords were used in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in battle]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they mourned	They felt very sad
and fasted	They did not eat anything
Saul	Saul
Jonathan	Jonathan
Yahweh	all of the Israelite soldiers
the house of Israel	all of the Israelite people{, who had lost their king and many of their men and much of their territory}

ULT	UST
by the sword	in the battle

2 Samuel 1:13

ULT	UST
And David said to the young man declaring to him, "Where from this {are} you?" And he said, "I {am} the son of a man, a foreigner, an Amalekite."	*But then David asked the young man who had told him about the battle, "Where do you come from?" He replied, "I come from an Amalekite family, but we are living here in Israel."*

ULT Where from this {are} you
UST Where do you come from
(אַי מִזֶּה אָתָּה)

David is using a common expression of his culture. See how you translated the similar expression in 1:3. Alternate translation: [Where are you from]

Support Reference: Idiom

ULT a man, a foreigner
UST come from an … family, but we are living here in Israel
(אִישׁ גֵּר)

The man is using this expression to introduce his father as a participant in his story. Your language may have its own way of introducing participants that you can use in your translation. Alternate translation: [a certain foreigner]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the young man	the young man
declaring	who had told
a foreigner	but we are living here in Israel
an Amalekite	Amalekite

2 Samuel 1:14

ULT	UST
And David said to him, "How did you not fear to stretch out your hand to destroy the anointed of Yahweh?"	*David told him, "You should have respected Saul as the man whom Yahweh chose to be the king of Israel and not dared to kill him!"*

ULT **How did you not fear to stretch out your hand to destroy the anointed of Yahweh**
UST You should have respected Saul as the man whom Yahweh chose to be the king of Israel and not dared to kill him
(אֵיךְ לֹא יָרֵאתָ לִשְׁלֹחַ יָדְךָ לְשַׁחֵת אֶת־מְשִׁיחַ יְהוָה)

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 should have feared to stretch out your hand to destroy the anointed of Yahweh!]

Support Reference: Rhetorical Question

ULT **to stretch out your hand to destroy**
UST to kill him
(לִשְׁלֹחַ יָדְךָ לְשַׁחֵת)

David is using a common expression of his culture, **stretch out your hand**, 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 destroy]

Support Reference: Idiom

ULT **the anointed of Yahweh**
UST as the man whom Yahweh chose to be the king of Israel
(אֶת־מְשִׁיחַ יְהוָה)

David is using the adjective **anointed** as a noun to mean a particular of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase, here and in verse 16. Alternate translation: [the anointed one of Yahweh] or [the one whom Yahweh anointed]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
did you … fear	respected Saul … dared

ULT	UST
to destroy	to kill him
the anointed	as the man whom … chose to be the king of Israel
of Yahweh	Yahweh

2 Samuel 1:15

ULT	UST
And David called to one of the young men, and he said, "Approach, attack him!" And he struck him, and he died.	*Then David summoned one of his soldiers and told him, "Come over here and kill this man!" So the soldier came over and killed him.*

ULT attack … And he struck him
UST and kill … So the soldier came over and killed him
(פְּגַע & וַיַּכֵּהוּ)

See how you translated the term "striking" in 1:1 in light of the discussion in the Introduction to 2 Samuel. Alternate translation: [attack … And he attacked him]

Support Reference: Assumed Knowledge and Implicit Information

ULT and he said
UST and told him
(וַיֹּאמֶר)

The phrase **and he 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 phrase explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … called	Then … summoned

2 Samuel 1:16

ULT	UST
And David said to him, "Your blood {is} on your head, for your mouth answered against you, saying, 'I myself killed the anointed of Yahweh.'"	*David said to the Amalekite, "You yourself said, 'I killed the man whom Yahweh appointed to be the king.' So you admitted that you were guilty and deserved to die!"*

ULT **And David said to him, "Your blood {is} on your head, for your mouth answered against you, saying, 'I myself killed the anointed of Yahweh**
UST David said to the Amalekite, "You yourself said, 'I killed the man whom Yahweh appointed to be the king.' So you admitted that you were guilty and deserved to die
(וַיֹּאמֶר אֵלָיו דָּוִד דמיך עַל־רֹאשֶׁךָ כִּי פִיךָ עָנָה בְךָ לֵאמֹר אָנֹכִי מֵתַתִּי אֶת־מְשִׁיחַ יְהוָה)

This could mean: (1) that David is speaking to the Amalekite even though he cannot hear him (since he is already dead) in order to show in a strong way how he feels about his claim that he killed Saul. He would actually be speaking to the people who can hear him, the men around him. If this would not be clear to your readers, you could translate David's words as if he were speaking directly to those who can hear him. Alternate translation: [And David said, "His blood is on his own head, for his mouth answered against him, saying, 'I myself killed the anointed of Yahweh]; (2) that the young man had not died yet and David was speaking to him directly. (The author's statement in the previous verse, "and he died," would be a description of what ultimately happened.) Alternate translation: [And David said to him as he was dying, "Your blood {is} on your head, for your mouth answered against you, saying, 'I myself killed the anointed of Yahweh]

Support Reference: Apostrophe

ULT **Your blood {is} on your head, for your mouth answered against you, saying, 'I myself killed the anointed of Yahweh**
UST You yourself said, 'I killed the man whom Yahweh appointed to be the king.' So you admitted that you were guilty and deserved to die
(דמיך עַל־רֹאשֶׁךָ כִּי פִיךָ עָנָה בְךָ לֵאמֹר אָנֹכִי מֵתַתִּי אֶת־מְשִׁיחַ 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 your mouth answered against you, saying, 'I myself killed the anointed of Yahweh,' your blood is on your head]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Your blood {is} on your head**
UST that you were guilty and deserved to die
(דמיך עַל־רֹאשֶׁךָ)

David is using the term **blood** by association to mean "death," since the young man he summoned shed the Amalekite's blood when he killed him. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Your death is on your head]

Support Reference: Metonymy

ULT **Your blood {is} on your head**
UST that you were guilty and deserved to die
(דמיך עַל־רֹאשֶׁךָ)

When David says **on your head**, he is using a common expression that means that someone is morally and legally responsible for something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You are responsible for your own death]

Support Reference: Idiom

ULT **your mouth answered against you**
UST you admitted
(פִּיךָ עָנָה בְךָ)

David is speaking of the young man's **mouth** as if it were a living thing that could testify against him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you testified against yourself]

Support Reference: Personification

ULT **I myself killed the anointed of Yahweh**
UST I killed the man whom Yahweh appointed to be the king
(אָנֹכִי מַמַתִּי אֶת־מְשִׁיחַ יְהוָה)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that you yourself killed the anointed of Yahweh]

Support Reference: Quotes within Quotes

ULT **saying**
UST You yourself said
(לֵאמֹֽר)

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

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
I … killed	killed
the anointed of	the man whom … appointed to be the king
Yahweh	Yahweh

2 Samuel 1:17

ULT	UST
Then David lamented this lamentation for Saul and for Jonathan his son.	*Then David composed a sad song about Saul and Jonathan.*

ULT Then David lamented this lamentation
UST Then David composed a sad song
(וַיְקֹנֵן דָּוִד אֶת־הַקִּינָה הַזֹּאת)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [Then David made this lamentation]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Then … lamented	Then … composed
lamentation	sad song
Saul	Saul
Jonathan	Jonathan

2 Samuel 1:18

ULT	UST
And he said to teach the sons of Judah “The Bow.” Behold, it is written in the Book of Jashar:	*He called this song “The Bow.” {When David became the king of Judah shortly afterward,} he told his officials to teach this song to the people of Judah. You can find the words in the Book of Jashar{. These are the words to the song}:*

ULT **the sons of Judah**
UST to the people of Judah
(בְּנֵי־יְהוּדָה)

See the discussion of the phrase **sons of** in the Introduction to 2 Samuel. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the people of Judah]

Support Reference: Metaphor

ULT **The Bow**
UST He called this song “The Bow … this song
(קֶשֶׁת)

The Bow is the name of a song. In your translation, use the appropriate conventions of your language to indicate this.

Support Reference: Quote Markings

ULT **it is written in the Book of Jashar**
UST the words in the Book of Jashar{. These are the words to the song}
(כְּתוּבָה עַל־סֵפֶר הַיָּשָׁר)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [one can read the words to this song in the Book of Jashar]

Support Reference: Active or Passive

> ULT **the Book of Jashar**
> UST the Book of Jashar{. These are the words to the song}
> (סֵפֶר הַיָּשָׁר)

This is the title of a book. In your translation, use the appropriate conventions of your language to indicate this. You can spell the word **Jashar** the way it sounds in your language, or you could use a word or phrase from your language that expresses the meaning of this name. Alternate translation: [the Book of the Upright]

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah
The Bow	He called this song “The Bow … this song

2 Samuel 1:19

ULT	UST
“The splendor of Israel {is} slain on your high places! How the mighty have fallen!	*“You Israelite people, the Philistines have pursued your great warriors even onto the mountains and killed them there! It is very sad that these strong soldiers have died!*

ULT **The splendor of Israel {is} slain on your high places**
UST You Israelite people, the Philistines have pursued your great warriors even onto the mountains and killed them there
(הַצְּבִי יִשְׂרָאֵל עַל־בָּמוֹתֶיךָ חָלָל)

David is speaking to the nation of Israel as if it were a person who could hear him. He is doing this to show in a strong way how he feels about the deaths of Saul and Jonathan. He is actually speaking to the people who can hear him, the people of Judah who will eventually learn this song. If this would not be clear to your readers, you could translate David’s words as if he were speaking directly to those who could hear him. Alternate translation: [The splendor of Israel {is} slain on its high places]

Support Reference: Apostrophe

ULT **The splendor of Israel {is} slain**
UST You Israelite people, the Philistines have pursued your great warriors … and killed them there
(הַצְּבִי יִשְׂרָאֵל & חָלָל)

If your language does not use an abstract noun for the idea of **splendor**, you could express the same idea in another way. Alternate translation: [The men who made Israel splendid lie slain]

Support Reference: Abstract Nouns

ULT **The splendor of Israel**
UST You Israelite people … your great warriors
(הַצְּבִי יִשְׂרָאֵל)

David is speaking about **Israel** in the third person even though he is addressing that nation directly. If you retain the direct address in your translation, you could translate this in the second person if that would be helpful in your language. Alternate translation: [Your splendor, O Israel]

Support Reference: First, Second or Third Person

> ULT **your high places**
> UST the mountains
> (בָּמוֹתֶיךָ)

The word **your** here is singular because David is addressing the nation of Israel as if it were a single person. So use the singular form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

> ULT **How the mighty have fallen**
> UST It is very sad that these strong soldiers have died
> (אֵיךְ נָפְלוּ גִּבּוֹרִים)

David is using the term **fallen** by association to mean "died," since these soldiers fell down when they died. See how you translated this word in 1:12. Alternate translation: [How the mighty have died]

Support Reference: Metonymy

> ULT **How the mighty have fallen**
> UST It is very sad that these strong soldiers have died
> (אֵיךְ נָפְלוּ גִּבּוֹרִים)

David is using the adjective **mighty** 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: [How these mighty warriors have died]

Support Reference: Nominal Adjectives

> ULT **How the mighty have fallen**
> UST It is very sad that these strong soldiers have died
> (אֵיךְ נָפְלוּ גִּבּוֹרִים)

David is using a phrase that expresses a strong feeling, great sorrow that the mighty warriors have died. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. If not, you could indicate specifically what David was feeling. Alternate translation: [I am so sad that these mighty warriors have died]

Support Reference: Exclamations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The splendor of	your great warriors
Israel	You Israelite people

ULT	UST
{is} slain	the Philistines have pursued … and killed them there
the mighty	these strong soldiers

2 Samuel 1:20

ULT	UST
May they not declare {it} in Gath, may they not proclaim {it} in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.	*Do not let anyone who lives in cities such as Gath and Ashkelon find out about this! Otherwise, the women among the pagan Philistines will have victory celebrations.*

ULT **May they not declare {it} in Gath, may they not proclaim {it} in the streets of Ashkelon**

UST Do not let anyone who lives in cities such as Gath and Ashkelon find out about this
(אַל־תַּגִּידוּ בְגַת אַל־תְּבַשְּׂרוּ בְּחוּצֹת אַשְׁקְלוֹן)

David is not using the pronoun **they** to refer to specific people. Use a comparable expression that would be natural in your language. Alternate translation: [May no one declare it in Gath, may no one proclaim it in the streets of Ashkelon] or [May it not be declared in Gath, may it not be proclaimed in the streets of Ashkelon]

Support Reference: Pronouns — When to Use Them

ULT **May they not declare {it} in Gath, may they not proclaim {it} in the streets of Ashkelon**

UST Do not let anyone who lives in cities such as Gath and Ashkelon find out about this
(אַל־תַּגִּידוּ בְגַת אַל־תְּבַשְּׂרוּ בְּחוּצֹת אַשְׁקְלוֹן)

Following the customary practice of Hebrew poetry, David is using two phrases together that mean basically the same thing. See the discussion of this practice in the Introduction to this chapter to help you decide how you will represent such pairs of phrases in your translation.

Support Reference: Parallelism

ULT **the daughters of the Philistines**

UST the women among the … Philistines
(בְּנוֹת פְּלִשְׁתִּים)

Here the term **daughters** has the same kind of meaning as the term **sons** in 1:18. See how you decided to translate that term there. Alternate translation: [the women of Philistia]

Support Reference: Metaphor

ULT **the daughters of the uncircumcised**
UST the women among … pagan
(בְּנוֹת הָעֲרֵלִים)

David is using the adjective **uncircumcised** as a noun to mean people who have not been circumcised. Israelites used this as a term of derision to describe the Philistines as people did not worship Yahweh and did no obey his laws, such as the one requiring the circumcision of men. Your language may have a comparable term of derision that you can use in your translation. If you have already translated the book of 1 Samuel, see how you translated this term in 1 Samuel 14:6. Alternate translation: [the women among those heathen]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
May they … declare {it}	Do … let anyone … find out about this
in Gath	who lives in cities such as Gath
may they … proclaim {it}	Do … let anyone … find out about this
Ashkelon	and Ashkelon
the Philistines	the … Philistines
rejoice	will have victory celebrations
the uncircumcised	pagan

2 Samuel 1:21

ULT	UST
Mountains in Gilboa, {may} not dew and {may} not rain {be} upon you, nor fields of offerings, for there the shield of the mighty was loathed, the shield of Saul, not anointed with oil.	*The shield of Saul, that mighty king, remains on the ground on Mount Gilboa. No one is caring for it by rubbing it with olive oil. So I hope there will never be rain or dew there again {so that the shield does not rust}. I hope that there is so little rain that the fields do not even produce the small amount of grain that someone would bring as an offering.*

ULT **Mountains in Gilboa, {may} not dew and {may} not rain {be} upon you, nor fields of offerings, for there the shield of the mighty was loathed, the shield of Saul, not anointed with oil**

UST The shield of Saul, that mighty king, remains on the ground on Mount Gilboa. No one is caring for it by rubbing it with olive oil. So I hope there will never be rain or dew there again {so that the shield does not rust}. I hope that there is so little rain that the fields do not even produce the small amount of grain that someone would bring as an offering

(הָרֵי בַגִּלְבֹּעַ אַל־טַל וְאַל־מָטָר עֲלֵיכֶם וּשְׂדֵי תְרוּמֹת כִּי שָׁם נִגְעַל מָגֵן גִּבּוֹרִים מָגֵן שָׁאוּל בְּלִי מָשִׁיחַ בַּשָּׁמֶן)

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 shield of the mighty was loathed there, the shield of Saul, not anointed with oil, may dew and rain not be upon you, nor fields of offerings, mountains in Gilboa]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Mountains in Gilboa, {may} not dew and {may} not rain {be} upon you, nor fields of offerings**

UST on Mount Gilboa … I hope there will never be rain or dew there again … I hope that there is so little rain that the fields do not even produce the small amount of grain that someone would bring as an offering

(הָרֵי בַגִּלְבֹּעַ אַל־טַל וְאַל־מָטָר עֲלֵיכֶם וּשְׂדֵי תְרוּמֹת)

David is speaking to the mountains of Gilboa as if they could hear him. He is doing this to show in a strong way how he feels about the deaths of Saul and Jonathan on those mountains. He is actually speaking to the people who can hear him, the people of Judah who will eventually learn this song. If this would not be clear to your readers, you could translate his words as if he were speaking directly to people who could hear him. Alternate translation: [May there be no dew or rain, nor fields of offerings, upon the mountains in Gilboa]

Support Reference: Apostrophe

ULT **nor fields of offerings**
UST I hope that there is so little rain that the fields do not even produce the small amount of grain that someone would bring as an offering
(וּשְׂדֵי תְרוּמֹת)

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 may fields of offerings not be upon you]

Support Reference: Ellipsis

ULT **nor fields of offerings**
UST I hope that there is so little rain that the fields do not even produce the small amount of grain that someone would bring as an offering
(וּשְׂדֵי תְרוּמֹת)

David is using this possessive form to mean fields that produce only enough crops for people to use as offerings. Offerings were typically only a small percentage of an overall crop. So David is wishing for so little rain and dew that the fields will not produce even a fraction of their usual amount. It may be helpful to clarify this for your readers. Alternate translation: [nor fields producing even enough crops for small offerings]

Support Reference: Possession

ULT **there the shield of the mighty was loathed**
UST The shield of … that mighty king, remains on the ground on Mount
(שָׁם נִגְעַל מָגֵן גִּבּוֹרִים)

See the Introduction to this chapter for a discussion of how this may have represented a symbolic action and for a suggestion of how you might translate it.

Support Reference: Symbolic Action

ULT **the shield of the mighty was loathed**
UST The shield of … that mighty king, remains on the ground
(נִגְעַל מָגֵן גִּבּוֹרִים)

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 treated the shield of the mighty disrespectfully]

Support Reference: Active or Passive

ULT **the mighty**
UST that mighty king
(גִּבּוֹרִים)

David is using the adjective **mighty** 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: [a mighty warrior]

Support Reference: Nominal Adjectives

ULT **the shield of Saul, not anointed with oil**
UST The shield of Saul … No one is caring for it by rubbing it with olive oil … so that the shield does not rust
(מָגֵן שָׁאוּל בְּלִי מָשִׁיחַ בַּשָּׁמֶן)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [no one anoints the shield of Saul with oil anymore]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
offerings	the small amount of grain that someone would bring as an offering
the shield of	The shield of
the mighty	that mighty king
the shield of	The shield of
Saul	Saul
anointed	by rubbing it
with oil	with olive oil … so that the shield does not rust

2 Samuel 1:22

ULT	UST
From the blood of the slain, from the fat of the mighty, the bow of Jonathan did not turn itself back, and the sword of Saul did not return empty.	*When Jonathan shot arrows from his bow at enemy soldiers, the arrows struck them so that they bled and died. When Saul stabbed strong men with his sword, he wounded them so deeply that they died.*

ULT **From the blood of the slain, from the fat of the mighty, the bow of Jonathan did not turn itself back, and the sword of Saul did not return empty**

UST When Jonathan shot arrows from his bow at enemy soldiers, the arrows struck them so that they bled and died. When Saul stabbed strong men with his sword, he wounded them so deeply that they died

(מִדַּם חֲלָלִים מֵחֵלֶב גִּבּוֹרִים קֶשֶׁת יְהוֹנָתָן לֹא נָשׁוֹג אָחוֹר וְחֶרֶב שָׁאוּל לֹא תָשׁוּב רֵיקָם)

David is speaking of **the bow of Jonathan** as if it had been a person who could have been sent to fulfill a task but who might have decided to **turn itself back** and not complete it. David is speaking similarly of **the sword of Saul** as if it had been a person who could have been sent to get something but who might have returned with **empty** hands, that is, without it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [When Jonathan shot arrows at enemy soldiers, the arrows pierced them so that they bled and died. When Saul stabbed enemy soldiers, his sword cut them so deeply that their fat came out and they died]

Support Reference: Personification

ULT **From the blood of the slain, from the fat of the mighty**

UST at enemy soldiers … so that they bled and died

(מִדַּם חֲלָלִים מֵחֵלֶב גִּבּוֹרִים)

David is leaving out some of the words that in many languages a sentence would need in order to be complete. He is using a common image of his culture, but in an abbreviated form. The image appears in its full form in Deuteronomy 32:42, “I will make my arrows drunk with blood, and my sword will devour flesh.” You can supply the omitted words from the cultural context if that would be clearer in your language. Alternate translation: [From drinking the blood of the slain, from devouring the fat of the mighty]

Support Reference: Ellipsis

ULT **From the blood of the slain, from the fat of the mighty**
UST at enemy soldiers … so that they bled and died
(מִדַּם חֲלָלִים מֵחֵלֶב גִּבּוֹרִים)

David is speaking as if the bow and sword were living things that could drink blood and consume fat. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [From slaying soldiers by piercing them so that they bled, from stabbing the mighty so deeply that their fat came out]

Support Reference: Metaphor

ULT **the slain … the mighty**
UST at enemy soldiers … and died
(חֲלָלִים & גִּבּוֹרִים)

David is using the adjectives **slain** and **mighty** 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: [slain soldiers … mighty warriors]

Support Reference: Nominal Adjectives

ULT **the bow of Jonathan did not turn itself back**
UST When Jonathan shot arrows from his bow … the arrows struck them
(קֶשֶׁת יְהוֹנָתָן לֹא נָשׁוֹג אָחוֹר)

David is using the term **bow** by association to mean the arrows that Jonathan shot from his bow. You may choose to use the arrows to represent this image in your translation. Alternate translation: [the arrows of Jonathan did not turn themselves back]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the slain	and died
the mighty	at enemy soldiers
the bow of	When … shot arrows from his bow
Jonathan	Jonathan
and the sword of	When … stabbed strong men with his sword
Saul	Saul

2 Samuel 1:23

ULT	UST
Saul and Jonathan {were} being loved and delightful in their lives, and in their death they were not separated. They were swifter than eagles, they were mightier than lions.	*People loved Saul and Jonathan. They delighted many people during their lives. And they died fighting together against their enemies. They were warriors who could run fast, as eagles fly fast, and who were strong, as lions are strong.*

ULT **Saul and Jonathan {were} being loved and delightful in their lives, and in their death they were not separated**
UST People loved Saul and Jonathan. They delighted many people during their lives. And they died fighting together against their enemies
(שָׁאוּל וְיהוֹנָתָן הַנֶּאֱהָבִים וְהַנְּעִימִם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפָּרָדוּ)

If your language would not use the passive forms **were being loved** and **were not separated**, you could express these ideas in active form or in another way that is natural in your language. Alternate translation: [While Saul and Jonathan were alive, people loved them and delighted in them, and when they died, they were together]

Support Reference: Active or Passive

ULT **They were swifter than eagles, they were mightier than lions**
UST They were warriors who could run fast, as eagles fly fast, and who were strong, as lions are strong
(מִנְּשָׁרִים קַלּוּ מֵאֲרָיוֹת גָּבֵרוּ)

David 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: [They were swift like eagles; they were mighty like lions]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
and Jonathan	and Jonathan
{were} being loved	People loved
than eagles	as eagles fly fast
they were mightier	and who were strong
than lions	as lions are strong

2 Samuel 1:24

ULT	UST
Daughters of Israel, weep for Saul, the one having clothed you {in} scarlet with delights, the one having put an ornament of gold on your clothing.	*You women in Israel should mourn for Saul. He made Israel a safe and prosperous place in which you had beautiful scarlet clothes and expensive jewelry and gold ornaments to wear.*

ULT **Daughters of Israel, weep for Saul, the one having clothed you {in} scarlet with delights, the one having put an ornament of gold on your clothing**
UST You women in Israel should mourn for Saul. He made Israel a safe and prosperous place in which you had beautiful scarlet clothes and expensive jewelry and gold ornaments to wear
(בְּנוֹת יִשְׂרָאֵל אֶל־שָׁאוּל בְּכֶינָה הַמַּלְבִּשְׁכֶם שָׁנִי עִם־עֲדָנִים הַמַּעֲלָה עֲדִי זָהָב עַל לְבוּשְׁכֶן)

David is speaking to the women of Israel as if they could hear him. He is doing this to show in a strong way how he feels about Saul's death. He is actually speaking to the people who can hear him, the people of Judah who will eventually learn this song. If this would not be clear to your readers, you could translate this as if he were speaking directly to those who could hear him. Alternate translation: [The daughters of Israel should weep for Saul, the one having clothed them in scarlet with delights, the one having put an ornament of gold on their clothing]

Support Reference: Apostrophe

ULT **Daughters of Israel**
UST You women in Israel
(בְּנוֹת יִשְׂרָאֵל)

See how you translated this expression in 1:20. Alternate translation: [Women of Israel]

Support Reference: Metaphor

ULT **the one having clothed you {in} scarlet with delights, the one having put an ornament of gold on your clothing**
UST He made Israel a safe and prosperous place in which you had beautiful scarlet clothes and expensive jewelry and gold ornaments to wear
(הַמַּלְבִּשְׁכֶם שָׁנִי עִם־עֲדָנִים הַמַּעֲלָה עֲדִי זָהָב עַל לְבוּשְׁכֶן)

Saul had not directly **clothed** the Israelite women in scarlet, and he had not directly **put** gold ornaments on their clothing. David is illustrating the prosperity that Saul brought to Israel by ensuring its security and by plundering its enemies. The UST models one way to express this meaning.

Support Reference: Metonymy

ULT **{in} scarlet**
UST scarlet
(שָׁנִי)

David is using the term **scarlet** by association to mean clothing that was scarlet in color. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in scarlet-colored clothing]

Support Reference: Metonymy

ULT **{in} scarlet with delights**
UST scarlet … and expensive jewelry
(שָׁנִי עִם־עֲדָנִים)

This expression conveys a single idea by using two phrases connected with **with**. The phrase **in delights** tells in what way Saul clothed the women **in scarlet**. Specifically, the clothing brought delight to the ones who wore it. Alternate translation: [delightfully in scarlet]

Support Reference: Hendiadys

ULT **{in} scarlet**
UST scarlet
(שָׁנִי)

The term **scarlet** refers to a bright red color. In this culture, people had to use an expensive dye to make clothes this color. So having scarlet clothing represented prosperity and status. If your readers would not be familiar with what scarlet is, in your translation you could use a general expression. Alternate translation: [in expensive clothing]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	in Israel
weep	should mourn
Saul	Saul
delights	expensive jewelry
gold	gold

2 Samuel 1:25

ULT	UST
How the mighty have fallen in the midst of battle! Jonathan {is} slain on your high places.	*It is very sad that Jonathan, that strong soldier, has died while fighting a war! The Philistines pursued him even onto a mountain and killed him there.*

ULT How the mighty have fallen
UST It is very sad that … that strong soldier, has died
(אֵיךְ נָפְלוּ גִבֹּרִים)

See how you translated this expression in 1:19. Alternate translation: [I am so sad that these mighty warriors have died]

Support Reference: Exclamations

ULT on your high places
UST The Philistines pursued him even onto a mountain
(עַל־בָּמוֹתֶיךָ)

As in 1:19, the word **your** refers to the nation of Israel as if it were a single person. See how you translated this expression there. Alternate translation: [on one of the high places of Israel]

Support Reference: Apostrophe

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the mighty	that strong soldier
Jonathan	Jonathan
{is} slain	and killed him there

2 Samuel 1:26

ULT	UST
It is narrow to me concerning you, my brother Jonathan! You were very pleasant to me. Your love was more wonderful to me than the love of women.	*Jonathan, my dear friend, I grieve for you. You were very dear to me. You loved me in a wonderful way. It was much better than the fleeting feelings of romance that men and women have for each other.*

ULT **to me concerning you**
UST I … for you
(לִי עָלֶיךָ)

David is speaking as if he were in a **narrow** (tightly confined) space in which he did not have much freedom of movement. In such a situation, a person would feel distress, and that feeling is what David is expressing through this image. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I am very distressed about you]

Support Reference: Metaphor

ULT **my brother Jonathan**
UST Jonathan, my dear friend
(אָחִי יְהוֹנָתָן)

David is speaking as if Jonathan were his actual brother, even though he was not. David is using this expression to emphasize that Jonathan was as dear to him as a brother would have been. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [my dear friend Jonathan]

Support Reference: Metaphor

ULT **Your love was more wonderful to me than the love of women**
UST You loved me in a wonderful way. It was much better than the fleeting feelings of romance that men and women have for each other
(נִפְלְאַתְאַהֲבָתְךָ לִי מֵאַהֲבַת נָשִׁים)

David is saying that his bond of friendship with Jonathan meant more to him than any romantic relationship with a woman. See the discussion of this statement in the Introduction to this chapter.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan
You were … pleasant	You were … dear
Your love	You loved
was more wonderful	in a wonderful way
than the love of	It was much better than the fleeting feelings of romance

2 Samuel 1:27

ULT	UST
How the mighty have fallen and the weapons of war have perished!”	*It is very sad that these strong soldiers have died. Saul and Jonathan are not using their sword and bow anymore.”*

ULT How the mighty have fallen
UST It is very sad that these strong soldiers have died
(אֵיךְ נָפְלוּ גִבּוֹרִים)

See how you translated this expression in 1:19. Alternate translation: [I am so sad that these mighty warriors have died]

Support Reference: Exclamations

ULT and the weapons of war have perished
UST Saul and Jonathan are not using their sword and bow anymore
(וַיֹּאבְדוּ כְּלֵי מִלְחָמָה)

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 how the weapons of war have perished]

Support Reference: Ellipsis

ULT and the weapons of war have perished
UST Saul and Jonathan are not using their sword and bow anymore
(וַיֹּאבְדוּ כְּלֵי מִלְחָמָה)

David is using these **weapons** by association to mean Saul and Jonathan who used them so skillfully, as he describes in 1:22. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and how these men who used weapons of war so skillfully have perished]

Support Reference: Metonymy

ULT and the weapons of war have perished
UST Saul and Jonathan are not using their sword and bow anymore
(וַיֹּאבְדוּ כְּלֵי מִלְחָמָה)

David is using a phrase that expresses a strong feeling, great sorrow that Saul and Jonathan, who used weapons skillfully, have died. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. If not, you could indicate specifically what David was feeling. Alternate translation: [yes, I am so sad that these men who used weapons of war so skillfully have perished]

Support Reference: Exclamations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the mighty	these strong soldiers
and … have perished	Saul and Jonathan are not using … anymore

2 Samuel 2

2 Samuel 2 Introduction

Structure and Formatting

This chapter continues the story of how David became king of Israel. It tells how he returned to live in the city of Hebron in the territory of the tribe of Judah. There the leaders of that tribe anointed him to be the king of Judah. This chapter also tells how Abner, who had been Saul's commander, installed Saul's son Ishbosheth as a rival king in the city of Mahanaim on the other side of the Jordan River. It tells how Abner reconquered the territory that the Israelites had lost to the Philistines and then led a group of soldiers to challenge David's rule. But soldiers loyal to David, under the command of his nephew Joab, defeated Abner's soldiers and drove them away.

Religious and Cultural Concepts in This Chapter

For which "two years" did Ishbosheth reign?

The author says in 2:10 that Ishbosheth reigned for two years after the death of his father Saul. He says in 2:11 that David "was king in Hebron over the house of Judah" for seven years and six months, also starting shortly after the death of Saul. However, it appears from 5:1 that the other tribes of Israel came and anointed David as their king shortly after the death of Ishbosheth. So what accounts for the difference of five and a half years? The explanation may be in what the author says in 2:9, that Abner, by steadily reconquering territory from the Philistines, made Ishbosheth "rule over Gilead and over the Ashurite and over Jezreel and over Ephraim and over Benjamin and over Israel, all of it." The statement that Ishbosheth was 40 years old "when he became king over Israel, and he reigned two years" would be dating the beginning of his reign from the time when Abner had reconquered all of Israel's territory from the Philistines. So the other five and a half years represent the time it took for Abner to complete this reconquest.

Why did Joab's soldiers stop when they got to Asahel's body?

In 2:23, the author says that after Abner killed Asahel, when any of Joab's soldiers came to the place where Asahel's body was lying, they stopped pursuing Abner's soldiers and just stood there. There are several reasons why they may have done this. One possibility is that they wanted to protect Asahel's body from being mistreated (as Saul said in 1 Samuel 31:4 that he was concerned might happen to his body). Another possibility is that they stopped as an act of mourning, as an expression of grief and respect for Asahel. A further possibility is that seeing that Asahel had died in this way upset them so much that they were not able to continue pursuing Abner's soldiers. However, as the author does not say specifically why the soldiers stopped, we recommend that you do not indicate anything about this in the text of your translation.

Translation Issues in This Chapter

A standard way of describing a king's reign

The statement in 2:10, "Ishbosheth, the son of Saul, was a son of 40 years when he became king over Israel, and he reigned two years," is the first instance in this book 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. In your translation, be sure to translate this description consistently throughout these books so that your readers will recognize how the history is using it. If you have already translated the book of 1 Samuel, see how you translated the similar description in 1 Samuel 13:1.

The meaning of "play" in 2:14

In 2:14, Abner says to Joab, "May the young men now arise and play to our faces." Abner could be suggesting to Joab that some of their soldiers engage in single combat in order to determine the victor of the conflict between them. Abner may have felt that it would be wise for both sides not to suffer many casualties fighting each other with full armies when they were still threatened by the Philistines. The term "play" would denote the war-play of single combat. Another possibility is that Abner wants a battle to decide whether David or Ishbosheth would rule over Judah, but he recognizes how both armies have cautiously taken up defensive positions. So he is suggesting an initial skirmish that

he is confident will lead to a full battle. The word “play” would describe the fighting as a spectacle that would incite the soldiers of each army to attack their opponents, in much the same way that joining together in a war cry would arouse soldiers to fight. A note to 2:14 suggests ways of representing each of these possible meanings.

2 Samuel 2:1

ULT	UST
And it happened after this that David inquired of Yahweh, saying, "Shall I go up into one of the cities of Judah?" And Yahweh said to him, "Go up." And David said, "Where shall I go up?" And he said, "To Hebron."	*Sometime after that, David asked Yahweh, "Should I return to Judah and live in one of the cities there?" Yahweh replied, "Yes, return to Judah." Then David asked, "To which city should I go?" Yahweh replied, "You should go to Hebron."*

ULT **And it happened**
UST Sometime after
(וַיְהִי)

The author is using this expression to introduce a new event in the story. 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 **Shall I go up**
UST Should I return
(הַאֶעֱלֶה)

See the discussion in the Introduction to 2 Samuel of how Hebrew speakers and writers marked descriptions of travel for change in elevation. David says **go up** because he is in Ziklag, near the seacoast, so he would be going up in elevation if he went to a city in the territory of Judah, which was hilly. Alternate translation: [Shall I go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Shall I go up**
UST Should I return
(הַאֶעֱלֶה)

See the discussion in the Introduction to 2 Samuel of how the ULT represents the Hebrew verb form for instruction or obligation. Alternate translation: [Should I go]

Support Reference: Irregular Use of Tenses

ULT To Hebron
UST You should go to Hebron
(חֶבְרֹנָה)

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: [Go to Hebron]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
that … inquired	asked
of Yahweh	Yahweh
Judah	to Judah … there
Yahweh	Yahweh
David	David
To Hebron	You should go to Hebron

2 Samuel 2:2

ULT	UST
So David went up there, and also the two of his wives, Ahinoam the Jezreelitess and Abigail, the wife of Nabal the Carmelite.	*So David went to Hebron. He brought his two wives with him. They were Ahinoam, who was from the city of Jezreel, and Abigail, who was from the city of Carmel. She had been married to Nabal before he died.*

ULT **and also the two of his wives**
UST He brought his two wives with him
(וְגַם שְׁתֵּי נָשָׁיו)

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 two of his wives also went up there]

Support Reference: Ellipsis

ULT **the wife of Nabal**
UST She had been married to Nabal before he died
(אֵשֶׁת נָבָל)

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: [the widow of Nabal]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David

2 Samuel 2:3

ULT	UST
And his men who {were} with him, David brought up, a man and his house. And they dwelled in the cities of Hebron.	*David also brought the men who had been with him, together with their families. They all settled in the city of Hebron and in the surrounding towns and villages.*

ULT **a man and his house**
UST together with their families
(אִישׁ וּבֵיתֹו)

The author is using the term **house** by association to mean the people who lived in the same house with a man. He means the people in that man's household. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [each man with his family]

Support Reference: Metonymy

ULT **in the cities of Hebron**
UST in the city of Hebron and in the surrounding towns and villages
(בְּעָרֵי חֶבְרוֹן)

The author is using the plural form **cities** in a context where the singular term "city" would suffice, since Hebron was a single city. This suggests that he is using the plural form to refer to Hebron and its surrounding villages. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: [in and around the city of Hebron]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
and his house	together with their families
Hebron	Hebron and in the surrounding towns and villages

2 Samuel 2:4

ULT	UST
And the men of Judah came, and they anointed David there as king over the house of Judah. And they declared to David, saying, "{It was} the men of Jabesh Gilead who buried Saul."	*Then the men who were the leaders of the tribe of Judah came to Hebron. One of them poured olive oil on David's head to show they were appointing him to be the king of the tribe of Judah. Someone told David how soldiers from the city of Jabesh in the region of Gilead had recaptured Saul's body {from the wall of Beth Shan} and how the people of that city had buried his body honorably.*

ULT **the house of Judah**
UST the tribe of Judah
(בֵּית יְהוּדָה)

Here, **house** represents all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Judah** figuratively means all the people descended from Judah, one of the sons of Jacob or Israel. Alternate translation: [the people of the tribe of Judah]

Support Reference: Metaphor

ULT **And they declared to David, saying**
UST Someone told David
(וַיַּגִּדוּ לְדָוִד לֵאמֹר)

The author is not using the pronoun **they** to refer to specific people. Use a comparable expression 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
Judah	the tribe of Judah
and they anointed	One of them poured olive oil on … head
David	David's
as king	to show they were appointing him to be the king
the house of	the tribe of
Judah	Judah
And they declared	Someone told
to David	David
Jabesh Gilead	the city of Jabesh in the region of Gilead

ULT	UST
buried	had recaptured … {from the wall of Beth Shan} and how the people of that city had buried … honorably
Saul	Saul's body … his body

2 Samuel 2:5

ULT	UST
And David sent messengers to the men of Jabesh Gilead, and he said to them, "Blessed {are} you by Yahweh, that you have done this kindness with your master, with Saul, and have buried him.	*So David sent messengers to the people who lived in that city. He told the messengers to tell them, "I hope that Yahweh will do good things for you because you buried Saul's body honorably. By doing that, you treated Saul with the loyalty that he deserved as your king.*

ULT **the men of Jabesh Gilead**
UST the people who lived in that city
(אַנְשֵׁי יָבֵישׁ גִּלְעָד)

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 Jabesh Gilead]

Support Reference: When Masculine Words Include Women

ULT **and he said to them**
UST He told the messengers to tell them
(וַיֹּאמֶר אֲלֵיהֶם)

The author is using the term **he said** by association to mean that David said this through the messengers he sent. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and they said to them on his behalf]

Support Reference: Metonymy

ULT **Blessed {are} you by Yahweh**
UST I hope that Yahweh will do good things for you
(בְּרֻכִים אַתֶּם 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: [May Yahweh bless you]

Support Reference: Active or Passive

ULT **you**
UST for you
(אַתֶּם)

The words **you** and **your** are plural here because David is addressing all the people of Jabesh Gilead. So use the plural form in your translation if your language marks that distinction, here and through verse 7.

Support Reference: Forms of 'You' — Singular

ULT **you have done this kindness with your master, with Saul, and have buried him**
UST you buried Saul's body honorably … you treated Saul with the loyalty that he deserved as your king
(עֲשִׂיתֶם הַחֶסֶד הַזֶּה עִם־אֲדֹנֵיכֶם עִם־שָׁאוּל וַתִּקְבְּרוּ אֹתוֹ)

This expression conveys a single idea by using two phrases connected with **and**. The phrase **have buried him** tells in what way the people **have done this kindness** with Saul. Alternate translation: [you have done this kindness with your master, with Saul, by burying him]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
messengers	messengers
Jabesh Gilead	that city
Blessed {are}	I hope that … will do good things
by Yahweh	Yahweh
your master	your king
Saul	Saul
and have buried	you buried … honorably

2 Samuel 2:6

ULT	UST
And now, may Yahweh do kindness and faithfulness with you. And I myself will also do this good with you because you have done this thing.	*So this is what I hope will happen. I hope that Yahweh will be just as loyal to you all the time. And I will personally do good things for you because of the good way you treated Saul.*

ULT **And now**
UST So this is what I hope will happen
(וְעַתָּה)

And now was an expression that speakers in this culture commonly used to introduce their main topic. Your language may have a comparable expression that you can use in your translation. You could also use plain language. The UST models one way to do that.

Support Reference: Connecting Words and Phrases

ULT **may Yahweh do kindness and faithfulness with you**
UST I hope that Yahweh will be just as loyal to you all the time
(יַעַשׂ־יְהוָה עִמָּכֶם חֶסֶד וֶאֱמֶת)

If your language does not use abstract nouns for the ideas of **kindness** and **faithfulness**, you could express the same idea in another way. Alternate translation: [may Yahweh treat you kindly and be faithful to you]

Support Reference: Abstract Nouns

ULT **And I myself will also do this good with you**
UST And I will personally do good things for you
(וְגַם אָנֹכִי אֶעֱשֶׂה אִתְּכֶם הַטּוֹבָה הַזֹּאת)

David is using the adjective **good** 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: [And I myself will also do good things for you]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and faithfulness	just as loyal
good	good things

2 Samuel 2:7

ULT	UST
And now, may your hands be strong, and be sons of valor, for your master Saul has died, and also the house of Judah has anointed me as king over them."	*Now this is what I hope you will do. Even though Saul, who was your king, has died, do not become discouraged. Instead, continue to fight bravely against the Philistines. The people of the tribe of Judah have appointed me to be their king{, and I will lead their army to come and help you as soon as I can}."*

ULT **may your hands be strong, and be sons of valor, for your master Saul has died, and also the house of Judah has anointed me as king over them**

UST Even though Saul, who was your king, has died, do not become discouraged. Instead, continue to fight bravely against the Philistines. The people of the tribe of Judah have appointed me to be their king{, and I will lead their army to come and help you as soon as I can}

(תֶּחֱזַקְנָה יְדֵיכֶם וִהְיוּ לִבְנֵי־חַיִל כִּי־מֵת אֲדֹנֵיכֶם שָׁאוּל וְגַם־אֹתִי מָשְׁחוּ בֵּית־יְהוּדָה לְמֶלֶךְ 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: [since your master Saul has died, and also the house of Judah has anointed me as king over them, may your hands be strong, and be sons of valor]

Support Reference: Connect — Reason-and-Result Relationship

ULT **may your hands be strong**

UST do not become discouraged

(תֶּחֱזַקְנָה יְדֵיכֶם)

David is using one part of the people of Jabesh Gilead, their **hands**, to mean all of them in the act of being courageous. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [be courageous]

Support Reference: Synecdoche

ULT and be sons of valor
UST Instead, continue to fight bravely against the Philistines
(וְהָיוּ֙ לְבָנֵי־חַ֔יִל)

In certain contexts, biblical authors and characters use the expression **sons of** to describe people who have a certain quality. In this case, **sons of valor** describes warriors who have the quality of valor, which is courage in dangerous situations. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. If you have already translated the book of 1 Samuel, see how you translated this expression in 1 Samuel 18:17. Alternate translation: [valiant warriors]

Support Reference: Idiom

ULT the house of Judah
UST The people of the tribe of Judah
(בֵּית־יְהוּדָ֑ה)

See how you translated this expression in 2:4. Alternate translation: [the people of the tribe of Judah]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your master	who was your king
Saul	Saul
the house of	The people of the tribe of
Judah	Judah
has anointed	have appointed
as king	to be … king{, and I will lead their army to come and help you as soon as I can}

2 Samuel 2:8

ULT	UST
But Abner, the son of Ner, the commander of the army that {was} to Saul, took Ish Bosheth, the son of Saul, and brought him over {to} Mahanaim.	*But instead, Abner son of Ner, who had been Saul's army commander, brought Ish Bosheth son of Saul across the Jordan River to the city of Mahanaim.*

ULT But Abner, the son of Ner, the commander of the army that {was} to Saul
UST But instead, Abner son of Ner, who had been Saul's army commander
(וְאַבְנֵר בֶּן־נֵר שַׂר־צָבָא אֲשֶׁר לְשָׁאוּל)

The author is reintroducing Abner as a participant in the story. He was first introduced in 1 Samuel 14:50 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
But Abner	But instead, Abner
the commander of	who had been … commander
{was} to Saul	Saul's
Saul	Saul

2 Samuel 2:9

ULT	UST
And he made him rule over Gilead and over the Ashurite and over Jezreel and over Ephraim and over Benjamin and over Israel, all of it.	*So that Ish Bosheth could rule over it, Abner steadily reconquered the territory that the Philistines had captured from the Israelites. Ish Bosheth first ruled the region of Gilead east of the Jordan River, which the Philistines had not captured. Abner then reconquered the territory west of the Jordan River and north of the Valley of Jezreel, where the people of tribes such as Asher lived. Abner then reconquered the Valley of Jezreel itself. He then reconquered the territory west of the Jordan River and south of the Valley of Jezreel, where the people of tribes such as Ephraim lived. Abner was able to reconquer that territory all the way south to the territory of the tribe of Benjamin. That made Ish Bosheth the king of all the territory that would later be the northern kingdom of Israel{after it divided from the southern kingdom of Judah}.*

ULT And he made him rule

UST So that Ish Bosheth could rule over it, Abner steadily reconquered the territory that the Philistines had captured from the Israelites. Ish Bosheth first ruled

(וַיַּמְלִכֵהוּ)

The pronoun **he** refers to Abner, while the pronoun **him** refers to Ishbosheth. It may be helpful to clarify this for your readers. Alternate translation: [And Abner made Ishbosheth rule]

Support Reference: Pronouns — When to Use Them

ULT and over the Ashurite

UST Abner then reconquered the territory west of the Jordan River and north of the Valley of Jezreel, where the people of tribes such as Asher lived

(וְאֶל־הָאֲשׁוּרִי)

The author is not referring to a specific Ashurite. He means the Ashurites in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [and over the Ashurites]

Support Reference: Generic Noun Phrases

ULT **all of it**
UST all
(כָּלָה)

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: [all of it except the tribe of Judah]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he made him rule	So that Ish Bosheth could rule over it, Abner steadily reconquered the territory that the Philistines had captured from the Israelites. Ish Bosheth first ruled
Gilead	the region of Gilead east of the Jordan River, which the Philistines had not captured
Jezreel	Abner then reconquered the Valley of Jezreel itself
Ephraim	He then reconquered the territory west of the Jordan River and south of the Valley of Jezreel, where the people of tribes such as Ephraim lived
Benjamin	Abner was able to reconquer that territory all the way south to the territory of the tribe of Benjamin
Israel	That made Ish Bosheth the king of … the territory that would later be the northern kingdom of Israel{after it divided from the southern kingdom of Judah}

2 Samuel 2:10

ULT	UST
Ish Bosheth, the son of Saul, {was} a son of 40 years when he became king over Israel, and he reigned two years. Nevertheless, the house of Judah were behind David.	*Ish Bosheth son of Saul was 40 years old when he started to rule over the Israelite people. He ruled them for two years. But David was the king of the people of the tribe of Judah.*

ULT Ish Bosheth, the son of Saul, {was} a son of 40 years when he became king over Israel, and he reigned two years

UST Ish Bosheth son of Saul was 40 years old when he started to rule over the Israelite people. He ruled them for two years

(בֶּן־אַרְבָּעִים שָׁנָה אִישׁ־בֹּשֶׁת בֶּן־שָׁאוּל בְּמָלְכוֹ עַל־יִשְׂרָאֵל וּשְׁתַּיִם שָׁנִים מָלָךְ׃)

The author is using this statement formally to introduce Ishbosheth as a participant in the story. Your language may have its own way of introducing participants that you can use in your translation. See the discussion in the Introduction to this chapter about 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 {was} a son of 40 years

UST was 40 years old

(בֶּן־אַרְבָּעִים שָׁנָה)

In this culture, to say how old a man was, speakers would say that he was **a son of** a certain number of **years**. In your translation, express this in the way your language and culture say how old someone is. Alternate translation: [was 40 years of age]

Support Reference: Idiom

ULT the house of Judah

UST the people of the tribe of Judah

(בֵּית יְהוּדָה)

See how you translated this expression in 2:4. Alternate translation: [the people of the tribe of Judah]

Support Reference: Metaphor

ULT **were behind David**
UST David was the king of
(הָיוּ אַחֲרֵי דָּוִד)

The author is speaking as if the people of Judah had positioned themselves physically **behind** David. He means that they were loyal to him as their king. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [were loyal to David as their king]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
years	years
when he became king	when he started to rule
Israel	the Israelite people
he reigned	He ruled them
years	for … years
the house of	the people of the tribe of
Judah	Judah
David	David

2 Samuel 2:11

ULT	UST
And the number of the days that David was king in Hebron over the house of Judah was seven years and six months.	*David ruled them for seven and a half years while he was living in Hebron.*

ULT And the number of the days
UST ruled
(וַיְהִי֙ מִסְפַּ֣ר הַיָּמִ֔ים)

The author is using the phrase **the number of the days** by association to mean the 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the days	ruled
David	David
king	ruled
in Hebron	while he was living in Hebron
the house of	them
Judah	them
years	for … years
months	and a half

2 Samuel 2:12

ULT	UST
Now Abner, the son of Ner, and the servants of Ish Bosheth, the son of Saul, went out from Mahanaim to Gibeon.	*One day Abner son of Ner led some soldiers from the army of Ish Bosheth son of Saul across the Jordan River from Mahanaim to the city of Gibeon.*

ULT Now Abner, the son of Ner … went out
UST One day Abner son of Ner led
(וַיֵּצֵא אַבְנֵר בֶּן־נֵר)

The author is introducing a new event in the story. 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
and the servants of	some soldiers from the army of
Saul	Saul
to Gibeon	to the city of Gibeon

2 Samuel 2:13

ULT	UST
And Joab, the son of Zeruiah, and the servants of David went out and encountered them together by the pool of Gibeon. And they sat down, these by the pool on this {side} and these by the pool on that {side}.	*Joab son of Zeruiah led a group of David's soldiers from Hebron to Gibeon. They found Abner and his soldiers near the large pool of water there. Joab had his soldiers stay on one side of the pool and sit down. Abner had his soldiers sit down on the other side.*

ULT **And Joab, the son of Zeruiah**
UST Joab son of Zeruiah
(וְיוֹאָב בֶּן־צְרוּיָה)

Here the author is introducing Joab 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

ULT **Zeruiah**
UST Zeruiah
(צְרוּיָה)

The word **Zeruiah** is the name of a woman, David's older sister.

Support Reference: How to Translate Names

ULT **these by the pool on this {side} and these by the pool on that {side}**
UST Joab had his soldiers stay on one side of the pool and sit down. Abner had his soldiers sit down on the other side
(אֵלֶּה עַל־הַבְּרֵכָה מִזֶּה וְאֵלֶּה עַל־הַבְּרֵכָה מִזֶּה)

The author is using a common expression of his culture to mean that the two groups were on opposite sides of the pool from each other. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on opposite sides of the pool]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Joab	Joab
and the servants of	a group of … soldiers
David	David's
Gibeon	to Gibeon … there

2 Samuel 2:14

ULT	UST
Then Abner said to Joab, "May the young men now arise and play to our faces." And Joab said, "May they arise."	*Then Abner said to Joab, "Let us have some of our soldiers fight each other while the rest of us watch!" Joab replied, "Yes, let us do that!"*

ULT May the young men now arise
UST Let us have some of our soldiers
(יָקֻמוּ נָא הַנְּעָרִים)

While these young men would have to **arise** from their seated position, Abner could be using the term here to suggest that they take action. That is one frequent meaning of the term. Alternate translation: [May the young men now take action]

Support Reference: Assumed Knowledge and Implicit Information

ULT and play
UST fight each other
(וְיִשַּׂחֲקוּ)

See the discussion of the possible meanings here of the term **play** in the Introduction to this chapter. Alternate translation: [and engage in single combat] or [and start the fighting]

Support Reference: Assumed Knowledge and Implicit Information

ULT to our faces
UST while the rest of us watch
(לְפָנֵינוּ)

See the discussion of the term **face** in the Introduction to 2 Samuel. Alternate translation: [in front of us]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
Joab	Joab
And Joab	Joab

2 Samuel 2:15

ULT	UST
So they arose and crossed over, 12 by number to Benjamin and to Ish Bosheth, the son of Saul, and 12 from the servants of David.	*So Abner chose 12 men from his own tribe of Benjamin to fight on behalf of Ish Bosheth son of Saul. They went over to the other side of the pool and fought against 12 soldiers whom Joab chose to fight on behalf of David.*

ULT and 12 from the servants of David
UST 12 … to fight on behalf of David
(וּשְׁנֵים עָשָׂר מֵעַבְדֵי דָוִד)

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 fought against 12 from the servants of David]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Benjamin	from his own tribe of Benjamin
Saul	Saul
from the servants of	to fight on behalf of
David	David

2 Samuel 2:16

ULT	UST
And they seized, a man his fellow by the head, and his sword in the side of his fellow, and they fell together. So one called that place Helkath Hazzurim, which {is} in Gibeon.	*Each soldier grabbed the man he was fighting against by the hair. That enabled him to thrust his dagger into that man's side. The result was that these 24 soldiers all killed each other. That is why people now call the place near Gibeon where they fought Helkath Hazzurim.*

ULT **by the head**
UST by the hair
(בָּרֹאשׁ)

The author is using the term **head** by association to mean the hair on the head. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by the hair]

Support Reference: Metonymy

ULT **and his sword in the side of his fellow**
UST That enabled him to thrust his dagger into that man's side
(וְחַרְבּוֹ בְּצַד רֵעֵהוּ)

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 thrust his sword in the side of his fellow]

Support Reference: Ellipsis

ULT **and they fell**
UST The result was that these 24 soldiers … killed each other
(וַיִּפְּלוּ)

The author is using the term **fell** by association to mean that they died, since they fell down when they died. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and they died]

Support Reference: Metonymy

ULT So one called that place
UST That is why people now call the place … where they fought
(וַיִּקְרָא לַמָּקוֹם הַהוּא)

The author is not using the pronoun **one** to refer to a specific person. Use a comparable expression that would be natural in your language. Alternate translation: [So that place was called]

Support Reference: Pronouns — When to Use Them

ULT Helkath Hazzurim
UST Helkath Hazzurim
(חֶלְקַת הַצֻּרִים)

As the author indicates, **Helkath Hazzurim** is the name of a place. In your translation, you could spell it the way it sounds in your language. Alternatively, you could use a word or phrase from your language that expresses the meaning of this name. However, the exact meaning is uncertain. One possible meaning is “The Field of the Sides,” which would be an allusion to the way each soldier stabbed his opponent in the side. Another possible meaning is “The Field of the Swords” or “The Field of the Daggers,” which would be an allusion to the weapons that the soldiers used. If a translation of the Bible exists in your region and it suggests one of these meanings, you may wish to suggest the same meaning in your translation.

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they seized	grabbed
and his sword	That enabled him to thrust his dagger
So one called	That is why people now call
{is} in Gibeon	near Gibeon

2 Samuel 2:17

ULT	UST
And the battle was severe to extremity on that day. And Abner and the men of Israel were struck to the face of the servants of David.	*Then the two whole groups of soldiers started fighting each other. It was a very fierce battle. But as they fought, David's soldiers defeated Abner and the soldiers from the other tribes of Israel.*

ULT **And Abner and the men of Israel were struck to the face of the servants of David**
UST But as they fought, David's soldiers defeated Abner and the soldiers from the other tribes of Israel
(וַיִּנָּגֶף אַבְנֵר וְאַנְשֵׁי יִשְׂרָאֵל לִפְנֵי עַבְדֵי דָוִד)

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 servants of David struck Abner and the men of Israel to their faces]

Support Reference: Active or Passive

ULT **And … were struck to the face of the servants of David**
UST But as they fought, David's soldiers defeated
(וַיִּנָּגֶף & לִפְנֵי עַבְדֵי דָוִד)

The author is using the term **face** by association to mean that Abner and the men of Israel were in front of the servants of David. The expression indicates agency. It means that David's soldiers struck Abner and his soldiers as they engaged them in battle. See the discussion of this phrase in the Introduction to 2 Samuel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [were struck by the servants of David] or [were struck as they opposed the servants of David]

Support Reference: Metonymy

ULT **And … were struck to the face of the servants of David**
UST But as they fought, David's soldiers defeated
(וַיִּנָּגֶף & לִפְנֵי עַבְדֵי דָוִד)

By **were struck**, the author means that Abner and the men of Israel "were defeated" in battle. You could indicate this explicitly in your translation if that would be helpful to your readers. See the discussion of the term "struck" in the Introduction to 2 Samuel. Alternate translation: [were defeated to the face of the servants of David] or [were defeated by the servants of David]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	Then
Abner	Abner
Israel	the other tribes of Israel
the servants of	soldiers
David	David’s

2 Samuel 2:18

ULT	UST
Now the three sons of Zeruiah were there, Joab and Abishai and Asahel. And Asahel {was} light on his feet, like one of the gazelles that {are} in the field.	*Joab, Abishai, and Asahel, Zeruiah's three sons, were in that battle. Asahel was able to run very fast, the way wild gazelles run very fast.*

ULT **Now the three sons of Zeruiah were there, Joab and Abishai and Asahel. And Asahel {was} light on his feet, like one of the gazelles that {are} in the field**
UST Joab, Abishai, and Asahel, Zeruiah's three sons, were in that battle. Asahel was able to run very fast, the way wild gazelles run very fast
(וַיִּהְיוּ־שָׁם שְׁלֹשָׁה בְּנֵי צְרוּיָה יוֹאָב וַאֲבִישַׁי וַעֲשָׂהאֵל וַעֲשָׂהאֵל־קַל בְּרַגְלָיו כְּאַחַד הַצְּבָיִם אֲשֶׁר בַּשָּׂדֶה)

Here the author is introducing Asahel 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

ULT **And Asahel {was} light on his feet**
UST Asahel was able to run very fast
(וַעֲשָׂהאֵל־קַל בְּרַגְלָיו)

The author is using a common expression of his culture, **light on his feet**, to mean that Asahel was very fast when he ran. Your language may have a comparable expression that you can use in your translation. You could also use plain language, as the UST does. Alternate translation: [And Asahel was swift of foot]

Support Reference: Idiom

ULT **the gazelles**
UST gazelles
(הַצְּבָיִם)

The word **gazelles** describes small, fast-running, deer-like animals. If your readers would not be familiar with what a gazelle is, in your translation you could use the name of a similar animal that your readers would recognize, or you could use a general expression. Alternate translation: [the fast deer] or [the swift-running wild animals]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab

2 Samuel 2:19

ULT	UST
And Asahel pursued after Abner, and he did not turn aside to go to the right or to the left from after Abner.	*When Abner fled from the battle, Asahel chased him. No matter which way Abner went to try to escape, Asahel kept following him.*

ULT **to the right or to the left from after Abner**

UST No matter which way Abner went to try to escape, Asahel kept following him

(עַל־הַיָּמִין וְעַל־הַשְּׂמֹאול מֵאַחֲרֵי אַבְנֵר)

The author is speaking of two extremes, right and left, 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 except after Abner]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	When Abner fled from the battle … him
Abner	him

2 Samuel 2:20

ULT	UST
And Abner turned behind him, and he said, "{Is} this you, Asahel?" And he said, "{It is} I."	*Abner looked behind him to see who was chasing him. He called out, "Is that you, Asahel?" Asahel answered, "Yes, it is!"*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner

2 Samuel 2:21

ULT	UST
And Abner said to him, "Turn aside for yourself to your right or to your left and seize for yourself one of the young men and take for yourself his spoil." But Asahel was not willing to turn from behind him.	*Abner shouted back, "Chase somebody else! Try to catch one of the younger soldiers and defeat him and take his armor." But Asahel would not stop chasing Abner.*

ULT **to your right or to your left**

UST Chase somebody else

(עַל־יְמִינְךָ֙ אֽוֹ עַל־שְׂמֹאלֶ֔ךָ)

See how you translated the similar expression in 2:19. Alternate translation: [in some other direction] or [in pursuit of someone else]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
and seize	Try to catch
his spoil	his armor

2 Samuel 2:22

ULT	UST
And Abner continued still, saying to Asahel, "Turn aside for yourself from behind me. Why should I strike you to the ground? Then how would I lift my face to Joab your brother?"	*So Abner shouted at him again, "Stop chasing me! Do not make me fight you, because I would kill you. Then I could never again have a peaceful relationship with your brother Joab, because he would want to get revenge against me."*

ULT **Why should I strike you to the ground? Then how would I lift my face to Joab your brother**

UST Do not make me fight you, because I would kill you. Then I could never again have a peaceful relationship with your brother Joab, because he would want to get revenge against me
(לָמָּה אַכֶּכָּה אַרְצָה וְאֵיךְ אֶשָּׂא פָנַי אֶל־יוֹאָב אָחִיךָ)

Abner 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: [Do not make me strike you to the ground! Then I would not be able to lift my face to Joab, your brother.]

Support Reference: Rhetorical Question

ULT **Why should I strike you to the ground**

UST Do not make me fight you, because I would kill you
(לָמָּה אַכֶּכָּה אַרְצָה)

By **strike you to the ground**, Abner means kill Asahel, causing him to fall to the ground dead. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Why should I kill you, so that you fall to the ground dead]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Then how would I lift my face to Joab your brother**

UST Then I could never again have a peaceful relationship with your brother Joab, because he would want to get revenge against me
(וְאֵיךְ אֶשָּׂא פָנַי אֶל־יוֹאָב אָחִיךָ)

Abner failing to **lift** his **face** to look at Joab directly would be a symbolic action that would express shame for killing Asahel, a younger, less experienced warrior. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Then I would be too ashamed to look your brother Joab in the face]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
Joab	Joab

2 Samuel 2:23

ULT	UST
But he refused to turn aside, so Abner struck him with the back end of the spear in the stomach, and the spear came out from his back. And he fell there, and he died under him. And it happened, every one coming to the place where Asahel fell there and died, that they stood.	*But Asahel refused to stop chasing Abner. So Abner let Asahel nearly catch him, then he suddenly stopped and swung the butt end of his spear into Asahel's stomach as he was still running fast toward him. The force was so great that the end of the spear went right through Asahel's stomach and came out his back. Asahel was wounded so badly that he fell down and died right there. When other soldiers came to the place where Asahel's dead body was lying in the roadway, they all stopped and stood there.*

ULT **under him**
UST right there
(תחתו)

The author is using a common expression of his culture to mean that Asahel died right in the place where Abner killed him, that is, on the ground that was **under him** at that time. The author is not saying that Abner stood over Asahel as he was dying. Be sure that this is clear for your readers. Your language may have a comparable expression that you can use in your translation. Alternate translation: [on the spot]

Support Reference: Idiom

ULT **every one coming**
UST other soldiers came
(כָּל־הַבָּא)

The author is making a generalization for emphasis, since the next verse shows that **every** did not include Joab and Abishai. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [whenever soldiers came]

Support Reference: Hyperbole

ULT **where Asahel fell there**
UST where Asahel's dead body was lying in the roadway
(אֲשֶׁר־נָפַל שָׁם עֲשָׂהאֵל)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [where Asahel fell]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **that they stood**
UST they all stopped and stood there
(וַיַּעַמְדוּ)

See the discussion in the Introduction to the chapter of why the soldiers who came to this place may have **stood** still there.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
the spear	his spear
the spear	the end of the spear

2 Samuel 2:24

ULT	UST
But Joab and Abishai pursued after Abner, and the sun was coming in, and they themselves came to the hill of Ammah, which {is} on the face of Giah, the way of the wilderness of Gibeon.	*But when Joab and Abishai saw what had happened, they ran off in pursuit of Abner. At sunset they came to the hill of Ammah, which is near the town of Giah along the road that leads into the desolate area near Gibeon.*

ULT **and the sun was coming in, and they themselves came to the hill of Ammah**
UST At sunset they came to the hill of Ammah
(וְהַשֶּׁמֶשׁ בָּאָה וְהֵמָּה בָּאוּ עַד־גִּבְעַת אַמָּה)

The words that the ULT translates as **and … and** indicate that Joab and Abishai **came to the hill of Ammah** at the same time as when **the sun was coming in**. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [while the sun was going down, they came to the hill of Ammah]

Support Reference: Connect — Simultaneous Time Relationship

ULT **and the sun was coming in**
UST At sunset
(וְהַשֶּׁמֶשׁ בָּאָה)

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

Support Reference: Idiom

ULT **which {is} on the face of Giah**
UST which is near the town of Giah
(אֲשֶׁר֙ עַל־פְּנֵי־גִּיחַ)

The author is using the term **face** by association to mean that the hill of Ammah was opposite or facing the place called Giah. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [which is opposite Giah]

Support Reference: Metonymy

> ULT **the way of the wilderness of Gibeon**
> UST along the road that leads into the desolate area near Gibeon
> (דֶּרֶךְ מִדְבַּר גִּבְעוֹן)

The author is using this possessive form to mean the road that lead to the wilderness of Gibeon. It may be helpful to clarify this for your readers. Alternate translation: [on the road that leads to the wilderness of Gibeon]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
Abner	Abner
the wilderness of	that leads into the desolate area near
Gibeon	Gibeon

2 Samuel 2:25

ULT	UST
Now the sons of Benjamin had gathered themselves behind Abner, and they had become one troop. And they stood on the head of one hill.	*The soldiers who had come with Abner were from the tribe of Benjamin. He had regrouped them into a line of battle on the top of that hill.*

ULT **the sons of Benjamin**
UST were from the tribe of Benjamin
(בְּנֵי־בִנְיָמִן)

See how you translated the similar expression in 1:18. Alternate translation: [the soldiers from the tribe of Benjamin]

Support Reference: Metaphor

ULT **behind Abner**
UST with Abner
(אַחֲרֵי אַבְנֵר)

The author is speaking as if these soldiers had positioned themselves physically **behind** Abner. He means that they were following Abner as their leader. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [with Abner leading them] or [under the command of Abner]

Support Reference: Metaphor

ULT **on the head of one hill**
UST on the top of that hill
(עַל רֹאשׁ־גִּבְעָה אֶחָת)

The author is speaking of this **hill** as if it were a living thing that could have had a **head**. Your language may have a comparable expression that you can use in your translation. You could also use plain language, as the UST does. Alternate translation: [on the crown of a hill]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benjamin	Benjamin
Now … had gathered themselves	The soldiers who had come
Abner	Abner

2 Samuel 2:26

ULT	UST
And Abner called to Joab and said, "Shall the sword devour forever? Do you not know that it will be bitter at the last? So until when will you not say to the people to turn from after their brothers?"	*Then Abner called out to Joab, "We should not continue this deadly battle any longer! You must realize that if we continue fighting, many people will suffer great harm. We are all Israelites, so please tell your soldiers right now to stop chasing us!"*

ULT **and said**
UST Then … called out
(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 **Shall the sword devour forever? Do you not know that it will be bitter at the last? So until when will you not say to the people to turn from after their brothers**
UST should not continue this deadly battle any longer! You must realize that if we continue fighting, many people will suffer great harm. We are all Israelites, so please tell your soldiers right now to stop chasing us
(הֲלָנֶצַח תֹּאכַל חָרֶב הֲלוֹא יָדַעְתָּה כִּי־מָרָה תִּהְיֶה בָּאַחֲרוֹנָה וְעַד־מָתַי לֹא־תֹאמַר לָעָם לָשׁוּב מֵאַחֲרֵי אֲחֵיהֶם)

Abner 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 sword should not devour forever! You must know that it will be bitter at the last! You should say to the people right away to turn from after their brothers!]

Support Reference: Rhetorical Question

ULT **Shall the sword devour forever**
UST should not continue this deadly battle any longer
(הֲלָנֶצַח תֹּאכַל חָרֶב)

Abner is speaking of a **sword** as if it were a living thing that could **devour** something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Are we going to keep killing each other?] or [We should not keep killing each other!]

Support Reference: Personification

ULT **at the last**
UST if we continue fighting
(בָּאַחֲרוֹנָה)

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

Support Reference: Nominal Adjectives

ULT **to the people**
UST your soldiers
(לָעָם)

See how you translated the term **people** in 1:4. Alternate translation: [to your soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **their brothers**
UST We are all Israelites … us
(אֲחֵיהֶם)

Abner is speaking as if his soldiers were the actual **brothers** of Joab's soldiers. He means they were fellow Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their fellow Israelites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
And … called	Then … called out
Joab	Joab
the sword	this … battle
Shall … devour	deadly
forever	should not continue … any longer
you … know	You must realize

2 Samuel 2:27

ULT	UST
And Joab said, "The life of God, that if you had not spoken, that then from the morning the people would have taken itself up, a man from after his brother."	*Joab replied, "Even if you had not said that, I would certainly have told my soldiers tonight to stop chasing their fellow Israelites. I swear by God that this is true."*

ULT **The life of God**
UST I swear by God that this is true
(חַי הָאֱלֹהִים)

Following the custom of his culture, Joab is swearing an oath by guaranteeing it by something he holds sacred, **The life of God**. Use a natural way in your language to express an oath.

Support Reference: Oath Formulas

ULT **if you had not spoken, that then from the morning the people would have taken itself up**
UST you had not said that, I would certainly have told my soldiers tonight to stop
(לוּלֵא דִבַּרְתָּ כִּי אָז מֵהַבֹּקֶר נַעֲלָה הָעָם)

Joab is not actually saying that a second event is not going to take place because a first event has not taken place. He does not mean, "If you had not spoken, the people would have taken itself up, but since you have spoken, they are not going to do that." Instead, he means that this second event would have taken place whether or not the first event had taken place. He is assuring Abner that he too recognizes how destructive war is, and so he would have called off the attack very soon. Be sure that this is clear in your translation. Alternate translation: [even if you had not spoken, by morning the people would still have taken itself up]

Support Reference: Connect — Hypothetical Conditions

ULT **would have taken itself up**
UST I would … have told … to stop
(נַעֲלָה)

Joab is using a common expression of his culture to mean that his soldiers would have stopped pursuing Abner's men. Your language may have a comparable expression that you can use in your translation. Alternate translation: [would have given up its pursuit]

Support Reference: Idiom

ULT **his brother**
UST their fellow Israelites
(אָחִיו)

See how you translated the similar expression in 2:26. Alternate translation: [his fellow Israelite]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
God	I swear by God that this is true

2 Samuel 2:28

ULT	UST
Then Joab blew on the shofar, and all of the people stood, and they did not still pursue after Israel, and they did not still continue to fight.	*Then Joab blew a long, loud note on a ram's horn to signal that his soldiers should stop fighting. So all his men stopped where they were and no longer pursued the soldiers from the other tribes of Israel. That was the end of that battle.*

ULT Israel

UST the soldiers from the other tribes of Israel

(יִשְׂרָאֵל)

The author is using the name of a nation by association to represent its army. See the discussion of this in the Introduction to 2 Samuel. Alternate translation: [the Israelite soldiers]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
on the shofar	on a ram's horn
Israel	the soldiers from the other tribes of Israel

2 Samuel 2:29

ULT	UST
And Abner and his men walked through the Arabah all of that night, and they crossed the Jordan, and they walked all of the morning, and they came {to} Mahanaim.	*That night Abner led his soldiers back through the Jordan River valley. They crossed the river and marched all the next morning. Then they finally arrived back at Mahanaim.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Abner	Abner
through the Arabah	back through the Jordan River valley
the Jordan	the river

2 Samuel 2:30

ULT	UST
And Joab returned from after Abner, and he assembled all of the people. And 19 men and Asahel were missing from the servants of David.	*After his soldiers stopped chasing Abner, Joab gathered them all together. He counted them, and he found out that besides Asahel, 19 of them had died in the battle.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Joab	After his soldiers
Abner	Abner
and he assembled	Joab gathered … together
from the servants of	of them
David	of them

2 Samuel 2:31

ULT	UST
But the servants of David had struck from Benjamin and among the men of Abner 360 men, they had died.	*But David's soldiers had killed 360 soldiers from the tribe of Benjamin and among the soldiers from other tribes who had come to Gibeon with Abner.*

ULT **had struck from Benjamin and among the men of Abner 360 men, they had died**
UST had killed 360 soldiers from the tribe of Benjamin and among the soldiers from other tribes who had come to Gibeon with Abner
(הִכּוּ מִבִּנְיָמִן וּבְאַנְשֵׁי אַבְנֵר שְׁלֹשׁ־מֵאוֹת וְשִׁשִּׁים אִישׁ מֵתוּ)

The author seems to add they had died in order to clarify that here the term struck means "killed." If this seems like extra information that would not be natural to express in your language, you could shorten it. See the discussion of the term "struck" in the Introduction to 2 Samuel. Alternate translation: [had killed 360 men from Benjamin and among the men of Abner]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **from Benjamin**
UST from the tribe of Benjamin and among the soldiers from other tribes
(מִבִּנְיָמִן)

The author is using the name of a person by association to represent his descendants, the tribe of Benjamin. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [among the Benjaminites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But the servants of	But … soldiers
David	David's
from Benjamin	from the tribe of Benjamin and among the soldiers from other tribes
Abner	Abner

2 Samuel 2:32

ULT	UST
And they took up Asahel, and they buried him in the tomb of his father, which {was in} Bethlehem. And Joab and his men walked all of the night, and it became light for them at Hebron.	*Some of Joab's soldiers carried Asahel's body from the battlefield to the town of Bethlehem and buried it in the same tomb where people had buried his father. Then Joab and his soldiers marched all through the night, and at dawn they arrived back home at Hebron.*

> ULT **And they took up Asahel, and they buried him in the tomb of his father**
> UST Some of Joab's soldiers carried Asahel's body from the battlefield … and buried it in the same tomb where people had buried his father
> (וַיִּשְׂאוּ אֶת־עֲשָׂהאֵל וַיִּקְבְּרֻהוּ בְּקֶבֶר אָבִיו)

The author is not using the pronoun **they** to refer to specific people. Use a comparable expression that would be natural in your language. Alternate translation: [And Asahel was carried off the battlefield and buried in the tomb of his father]

Support Reference: Pronouns — When to Use Them

> ULT **And they took up Asahel, and they buried him in the tomb of his father**
> UST Some of Joab's soldiers carried Asahel's body from the battlefield … and buried it in the same tomb where people had buried his father
> (וַיִּשְׂאוּ אֶת־עֲשָׂהאֵל וַיִּקְבְּרֻהוּ בְּקֶבֶר אָבִיו)

Ordinarily, soldiers were buried on the battlefield where they had died, so carrying Asahel's body more than fifteen kilometers (more than ten miles) to his family tomb in Bethlehem was a symbolic action that showed special honor to him as a great warrior and as the brother of the commanding general, Joab. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And they respectfully took up Asahel, and they buried him with great honor in the tomb of his father]

Support Reference: Symbolic Action

> ULT **and it became light for them at Hebron**
> UST and at dawn they arrived back home at Hebron
> (וַיֵּאֹר לָהֶם בְּחֶבְרוֹן)

The author is using the term **it became light** by association to mean that the sky had begun to become light when they reached Hebron. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and they reached Hebron in the early morning]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they buried him	and buried it
in the tomb of	in the same tomb where people had buried
{was in} Bethlehem	to the town of Bethlehem
Joab	Joab
at Hebron	they arrived back home at Hebron

2 Samuel 3

2 Samuel 3 Introduction

Structure and Formatting

This chapter continues the story of how David became king of Israel. It first lists briefly the sons who were born to David in Hebron while he was still the king only of the tribe of Judah. It then describes how Abner, who had been Saul's general, turned against Ishbosheth and offered to make David the king of all the Israelite tribes. Abner fulfilled David's condition of returning his wife Michal to him. But when Abner came to meet with David, David's general Joab treacherously murdered him. The chapter concludes by describing how David cursed Joab for doing this, how he gave Abner an honorable burial, and how he composed a song to grieve Abner's death.

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 3:33–34.

You may choose to present the list of David's sons in 3:2–5 the way a list would appear in your culture. For example, you might put the title and concluding summary on separate lines and the names of each son on a separate line, like this:

Now sons were born to David in Hebron.

And his firstborn was Amnon, to Ahinoam the Jezreelite.

And his second was Kileab, to Abigail, the wife of Nabal the Carmelite.

And the third was Absalom, the son of Maacah, the daughter of Talmai, the king of Geshur.

And the fourth was Adonijah, the son of Haggith.

And the fifth was Shephatiah, the son of Abital.

And the sixth was Ithream, to Eglah, the wife of David.

These were born to David in Hebron.

There are many similar lists later in the historical books of the Bible. Decide as a team how you will present them.

Religious and Cultural Concepts in This Chapter

Did Abner have sexual relations with Rizpah?

In 3:7, Ishbosheth accuses Abner of having sexual relations with Rizpah, who had been the concubine of his father Saul. In this culture, it was the duty of a son who succeeded his father as king to protect and care for the women who had been his father's wives and concubines. If someone else married or had sexual relations with one of these women, that was an implicit assertion of a claim to the throne, as 1 Kings 2:22 illustrates. Since the author says in the previous verse that Abner "was strengthening himself" (becoming powerful) within Ishbosheth's kingdom, it is possible that he was taking royal prerogatives for himself. However, it is not entirely clear from the text whether Abner actually did have sexual relations with Rizpah or whether Ishbosheth only suspected him of this. When Abner replies in 3:8, "Yet today you charge against me the iniquity of a woman!" he could either be insisting that he had not done this or that Ishbosheth should not consider that he had done anything disloyal even though he had done this. The author may mean to leave this uncertain, and so we recommend that you do the same in your translation.

Translation Issues in This Chapter

"cut" a covenant

In 3:12, Abner sends messengers to David to say on his behalf, "Cut your covenant with me." The expression "cut" a "covenant" means "make a covenant." The word "cut" is used because in some covenant ceremonies, the participants would cut up animals and then walk between the pieces. This was to indicate, "If I break this covenant, may I be destroyed in this same way." It is not necessary to understand this background to covenant ceremonies in order to understand the action in this chapter, so you do not have to use the term "cut" in your translation. You could simply say "make," or you could use an expression from your own language and culture.

Paltiel

In 3:15, the author uses the name Paltiel for the man to whom Saul gave Michal as a wife when he took her away from David. In 1 Samuel 25:44, the author calls this man Palti. From ancient times, Jewish interpreters have stated that in 2 Samuel 3:15, the author adds the term "el," which means "God," to the end of Palti's name to show that he was a godly man who did not have sexual relations with Michal, since he knew that she was actually David's wife. While the biblical text does not state this explicitly, it is a reasonable explanation of why the author gives this man's name in two different forms. It receives some support, as Jewish tradition also states, from the fact that the place where Paltiel turned back from following Michal became known as Bahurim. That word means "youths," suggesting that Paltiel and Michal had been like unmarried youths in their relationship with each other, or in other words, that they had not had sexual relations. Otherwise, according to Deuteronomy 24:4, it would not have been lawful for David to take Michal back as his wife. Whatever the reason, we recommend that you present this man's name in two different forms in these places in your translation, since that is what the author does.

2 Samuel 3:1

ULT	UST
And the war was long between the house of Saul and between the house of David. And David was going and strong, but the house of Saul were going and weak.	*After that, the people who wanted Saul's son to be the next king fought a long war against those who wanted David to be the king. As the war continued, more people began to support David, while fewer people supported Saul's son.*

ULT **And the war was long between the house of Saul and between the house of David**
UST After that, the people who wanted Saul's son to be the next king fought a long war against those who wanted David to be the king
(וַתְּהִי הַמִּלְחָמָה אֲרֻכָּה בֵּין בֵּית שָׁאוּל וּבֵין בֵּית דָּוִד)

The author is using this clause to describe something that was ongoing. This provides the background for other events he will describe that began to happen during this time. Connect this clause to the story in a way that makes it clear in your language that this clause is describing something that was ongoing in the background. Alternate translation: [For a long time after that there was war between the house of Saul and between the house of David.]

Support Reference: Connect — Background Information

ULT **And the war was long between the house of Saul and between the house of David**
UST After that, the people who wanted Saul's son to be the next king fought a long war against those who wanted David to be the king
(וַתְּהִי הַמִּלְחָמָה אֲרֻכָּה בֵּין בֵּית שָׁאוּל וּבֵין בֵּית דָּוִד)

In this context, the term **house** refers to the family line of a king, which might include several descendants who were his successors as king. Your language may use this term in the same way, or it may have a comparable expression that you can use in your translation. You could also use plain language, as the UST does. Alternate translation: [the royal house of Saul … the royal house of David] or [the dynasty of Saul … the dynasty of David]

Support Reference: Idiom

> ULT **And David was going and strong, but the house of Saul were going and weak**
> UST As the war continued, more people began to support David, while fewer people supported Saul's son
> (וְדָוִד הֹלֵךְ וְחָזֵק וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים)

The phrases **going and strong** and **going and weak** express single ideas. The word **going** indicates that the strength and weakness grew greater over time. If it would be more natural in your language, you could express these meanings in a different way. Alternate translation: [And David kept getting stronger, but the house of Saul kept getting weaker]

Support Reference: Hendiadys

> ULT **And David was going and strong, but the house of Saul were going and weak**
> UST As the war continued, more people began to support David, while fewer people supported Saul's son
> (וְדָוִד הֹלֵךְ וְחָזֵק וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים)

The author is using **David** to represent David and all those who supported him. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [And David and his supporters kept getting stronger]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	the people who wanted … to be the next king
Saul	Saul's son
the house of David	those who wanted David to be the king
And David	David
but the house of	son
Saul	Saul's

2 Samuel 3:2

ULT	UST
Now sons were born to David in Hebron. And his firstborn was Amnon, to Ahinoam the Jezreelitess.	*After David moved to Hebron, his wives gave birth to sons. The oldest was Amnon, whose mother was Ahinoam from the city of Jezreel.*

ULT Now sons were born to David in Hebron
UST After David moved to Hebron, his wives gave birth to sons
(וילדו לְדָוִד בָּנִים בְּחֶבְרוֹן)

The author is providing background information to help readers understand what happens later in the story. Three of these sons, **Amnon**, Absalom, and Adonijah, will figure prominently in the narrative. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT Now sons were born to David in Hebron
UST After David moved to Hebron, his wives gave birth to sons
(וילדו לְדָוִד בָּנִים בְּחֶבְרוֹן)

The expression **were born** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Now David's wives bore him sons]

Support Reference: Active or Passive

ULT And his firstborn was
UST The oldest was
(וַיְהִי בְכוֹרוֹ)

Your language may have its own term or expression for this relationship. Alternate translation: [And his eldest]

Support Reference: Kinship

> ULT **to Ahinoam the Jezreelitess**
> UST whose mother was Ahinoam from the city of Jezreel
> (לַאֲחִינֹעַם הַיִּזְרְעֵאלִֽת)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [who was born to Ahinoam the Jezreelitess] or [whose mother was Ahinoam the Jezreelitess]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to David	David
in Hebron	After … moved to Hebron
his firstborn	The oldest
Amnon	Amnon

2 Samuel 3:3

ULT	UST
And his second {was} Chileab, to Abigail, the wife of Nabal the Carmelite. And the third {was} Absalom, the son of Maacah, the daughter of Talmai, the king of Geshur.	*The next son was Chileab, whose mother was Abigail, the widow of Nabal, from the city of Carmel. The next son was Absalom, whose mother was Maacah, the daughter of Talmai, the king of the region of Geshur.*

ULT **And his second … And the third**
UST The next son was … The next son was
(וּמִשְׁנֵהוּ & וְהַשְּׁלִשִׁי)

The author is using the adjectives **second** and **third** as nouns to mean certain people. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases, here and in verses 4 and 5. Alternate translation: [And his second son … And his third son]

Support Reference: Nominal Adjectives

ULT **And his second … And the third**
UST The next son was … The next son was
(וּמִשְׁנֵהוּ & וְהַשְּׁלִשִׁי)

Your language may have its own way of showing that someone or something is first, second, third, or fourth in a series. If so, you can use it here and in verses 4 and 5. Alternate translation: [And son number two … And son number three] or [And his next son … And his next son]

Support Reference: Ordinal Numbers

ULT **the wife of**
UST the widow of
(אֵשֶׁת)

See how you translated the similar expression in 2:2. Alternate translation: [the widow of]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} Absalom	Absalom
Maacah	Maacah
the king of	the king of

ULT	UST
Geshur	the region of Geshur

2 Samuel 3:4

ULT	UST
And the fourth {was} Adonijah, the son of Haggith. And the fifth {was} Shephatiah, the son of Abital.	*The next son was Adonijah, whose mother was Haggith. The next son was Shephatiah, whose mother was Abital.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} Adonijah	Adonijah

2 Samuel 3:5

ULT	UST
And the sixth {was} Ithream, to Eglah, the wife of David. These were born to David in Hebron.	*The youngest son was Ithream, whose mother was Eglah, another one of David's wives. Their mothers all gave birth to these sons of David in Hebron.*

ULT **the wife of David**
UST another one of David's wives
(אֵֽשֶׁת דָּוִד)

The author expects his readers to understand that this phrase applies to all of the women he lists here, not just to **Eglah**. You could indicate this explicitly in your translation if that would be helpful to your readers. (The author explains in 5:13 that David had concubines in addition to wives. These sons of his wives had rights of inheritance, and so they competed to succeed David as king, as much of the later story relates.) Alternate translation: [All of these women were David's wives]

Support Reference: Assumed Knowledge and Implicit Information

ULT **These were born to David**
UST Their mothers all gave birth to these sons of David
(אֵ֣לֶּה יֻלְּדוּ לְדָוִד)

The expression **were born** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [David's wives bore them to him] or [They bore them to him]

Support Reference: Active or Passive

ULT **These were born to David in Hebron**
UST Their mothers all gave birth to these sons of David in Hebron
(אֵ֣לֶּה יֻלְּדוּ לְדָוִד בְּחֶבְרוֹן)

Since this statement duplicates information that is already in verse 2, it might seem like extra information that would not be natural to express in your language. If so, you might leave it out. However, see the discussion in the Introduction to this chapter of how this statement provides a summary conclusion to the list and of how you might present the whole list in a way that is natural in your language and culture.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David’s
to David	of David
in Hebron	in Hebron

2 Samuel 3:6

ULT	UST
And it happened, when the war was between the house of Saul and between the house of David, that Abner was strengthening himself in the house of Saul.	*During the war between those who wanted Saul's son to be the next king and those who wanted David to be the king, Abner became a powerful leader among those who wanted Saul's son to be the king.*

ULT **And it happened**
UST During the war
(וַיְהִי)

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

Support Reference: Introduction of a New Event

ULT **the house of Saul … the house of David**
UST those who wanted Saul's son to be the next king … those who wanted David to be the king
(בֵּית שָׁאוּל & בֵּית דָּוִד)

See how you translated these expressions in 3:1.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	those who wanted … to be the next king
Saul	Saul's son
the house of David	those who wanted David to be the king
that Abner	Abner
in the house of	among those who wanted … to be the king
Saul	Saul's son

2 Samuel 3:7

ULT	UST
And a concubine {was} to Saul, and her name {was} Rizpah, the daughter of Aiah. And he said to Abner, "Why have you gone in to the concubine of my father?"	*Saul had a secondary wife whose name was Rizpah. Aiah was her father. One day Ishbosheth accused Abner of having sexual relations with her.*

ULT **And a concubine {was} to Saul, and her name {was} Rizpah, the daughter of Aiah**
UST Saul had a secondary wife whose name was Rizpah. Aiah was her father
(וּלְשָׁאוּל פִּלֶגֶשׁ וּשְׁמָהּ רִצְפָּה בַת־אַיָּה)

Here the author is introducing Rizpah 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: [Saul had a concubine named Rizpah who was the daughter of Aiah]

Support Reference: Introduction of New and Old Participants

ULT **And he said to Abner**
UST One day Ishbosheth accused Abner
(וַיֹּאמֶר אֶל־אַבְנֵר)

The pronoun **he** refers to Ishbosheth. It may be helpful to clarify this for your readers. Alternate translation: [Then Ishbosheth said to Abner]

Support Reference: Pronouns — When to Use Them

ULT **Why have you gone in to the concubine of my father**
UST One day Ishbosheth accused … of having sexual relations with her
(מַדּוּעַ בָּאתָה אֶל־פִּילֶגֶשׁ אָבִי)

Ishbosheth is using the question form to rebuke Abner. 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 gone in to the concubine of my father!]

Support Reference: Rhetorical Question

ULT **have you gone in to**
UST of having sexual relations with
(בָּאתָה אֶל)

Ishbosheth is referring to sexual relations in a polite way by using the phrase **gone in to**. Depending on what is appropriate in your language, you could use a polite way of referring to this or you could state this plainly. Alternate translation: [slept with]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a concubine	a secondary wife
And … {was} to Saul	Saul had
Abner	Abner
the concubine of	her

2 Samuel 3:8

ULT	UST
And it burned greatly to Abner concerning the words of Ish Bosheth. And he said, "{Am} I the head of a dog that {is} to Judah? Today I am doing kindness with the house of Saul your father, to his brothers, and to his friends, and I have not delivered you into the hand of David. Yet today you charge against me the iniquity of a woman!	*Abner became very angry about what Ish Bosheth said to him. He said to Ish Bosheth, "I am not some disloyal person from the tribe of Judah! From the beginning I have been loyal to Saul your father, to his brothers, and to his friends. And I have kept David's army from defeating you. So you should not be accusing me now of doing something wrong with this woman!*

ULT And it burned greatly to Abner
UST Abner became very angry
(וַיִּחַר־לְאַבְנֵר מְאֹד)

The author is describing Abner becoming extremely angry by association with the way a person's skin may become hot when he is angry. Your culture may also associate anger with heat, and if so, you could use its characteristic expression in your translation. You could also use plain language. Alternate translation: [And Abner became steaming mad] or [And Abner became extremely angry]

Support Reference: Metonymy

ULT the words of Ish Bosheth
UST what Ish Bosheth said to him
(דִּבְרֵי אִישׁ־בֹּשֶׁת)

The author is using the term **words** to represent what Ishbosheth said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Ishbosheth had said to him]

Support Reference: Metonymy

ULT {Am} I the head of a dog that {is} to Judah
UST I am not some disloyal person from the tribe of Judah
(הַרֹאשׁ כֶּלֶב אָנֹכִי אֲשֶׁר לִיהוּדָה)

Abner is using one part of a dog, his **head**, to mean an entire dog. He may be doing this to make his statement more elaborate and emphatic. Your language may have its own way of doing this. Alternate translation: [Am I some kind of dog that is to Judah]

Support Reference: Synecdoche

ULT **{Am} I the head of a dog that {is} to Judah**
UST I am not some disloyal person from the tribe of Judah
(הֲרֹאשׁ כֶּלֶב אָנֹכִי אֲשֶׁר לִיהוּדָה)

Abner is using the question form to express anger and deny that he is worthless. If a speaker of your language would not use the question form for those purposes, you could translate this as a statement or as an exclamation. Alternate translation: [I am not the head of a dog that is to Judah!] or [I am not some kind of dog that is to Judah!]

Support Reference: Rhetorical Question

ULT **{Am} I the head of a dog that {is} to Judah**
UST I am not some disloyal person from the tribe of Judah
(הֲרֹאשׁ כֶּלֶב אָנֹכִי אֲשֶׁר לִיהוּדָה)

In this culture, people considered wild dogs dirty and regarded them with contempt. Abner is suggesting that the Judeans are contemptible for not supporting Saul's son as their next king. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [I am not some contemptible Judean!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Today I am doing kindness with the house of Saul your father, to his brothers, and to his friends**
UST From the beginning I have been loyal to Saul your father, to his brothers, and to his friends
(הַיּוֹם אֲנִי עֹשֶׂה־חֶסֶד עִם־בֵּית ׀ שָׁאוּל אָבִיךָ אֶל־אֶחָיו וְאֶל־מְרֵעֵהוּ)

If your language does not use an abstract noun for the idea of **kindness**, you could express the same idea in another way. Alternate translation: [I am treating your father Saul's descendants, brothers, and friends kindly] or [I am remaining loyal to the house of Saul your father, to his brothers, and to his friends]

Support Reference: Abstract Nouns

ULT **and I have not delivered you into the hand of David**
UST And I have kept David's army from defeating you
(וְלֹא הִמְצִיתִךָ בְּיַד־דָּוִד)

Here, **hand** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and I have not delivered you into David's power] or [and I have not allowed David to overpower you]

Support Reference: Metonymy

ULT **Yet … you charge against me the iniquity of a woman**
UST So you should not be accusing me … of doing something wrong with this woman
(וַתִּפְקֹד עָלַי עֲוֹן הָאִשָּׁה)

Abner is using this possessive form to mean iniquity committed against a woman. It may be helpful to clarify this for your readers. Alternate translation: [you charge me with committing iniquity against a woman]

Support Reference: Possession

ULT **Yet … you charge against me the iniquity of a woman**
UST So you should not be accusing me … of doing something wrong with this woman
(וַתִּפְקֹד עָלַי עֲוֹן הָאִשָּׁה)

See the discussion in the Introduction to this chapter of how, if Abner had actually had sexual relations with Rizpah, that would have been a symbolic action asserting a claim to be the king.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Abner	Abner
{is} to Judah	from the tribe of Judah
the house of	Saul
Saul	Saul
his friends	his friends
I have … delivered you	And I have kept … from defeating you
David	David's
the iniquity of	of doing something wrong with

2 Samuel 3:9

ULT	UST
Thus may God do to Abner, and thus may he add to him, if, according to what Yahweh has sworn to David, that thus I will do for him,	*Yahweh solemnly promised David that he would make him the next king instead of one of Saul's descendants. He promised to make David the ruler not just of the tribe of Judah but also of all the other tribes of Israel. He promised that David would rule all the territory extending from the city of Dan far in the north to the city of Beersheba far in the south. I am going to make that happen! If I do not, may God take away my position and my possessions and do even worse things to me." (vv9-10)*

Note:

Abner swears in this verse that he is going to do something, but he does not describe until the next verse what he is going to do. If it would be helpful to your readers, you could create a verse bridge for verses 9–10 and have Abner first describe what he is going to do and then swear that he will do it. (That would not change the meaning, only the order of the information.) The UST models one way to do that.

Support Reference: Verse Bridges

ULT **Thus may God do to Abner, and thus may he add to him, if, according to what Yahweh has sworn to David, that thus I will do for him**

UST Yahweh solemnly promised David … I am going to make that happen! If I do not, may God take away my position and my possessions and do even worse things to me

(כֹּה־יַעֲשֶׂה אֱלֹהִים לְאַבְנֵר וְכֹה יֹסִיף לּוֹ כִּי כַּאֲשֶׁר נִשְׁבַּע יְהוָה לְדָוִד כִּי־כֵן אֶעֱשֶׂה־לּוֹ)

Following the custom of his culture, Abner is using a conditional statement to swear an oath. What he states as a condition ("if") is what he is swearing to do. Use a natural way in your language to express an oath. If it would be helpful to your readers, you could put the condition before the consequence. Alternate translation: [I swear that I will do for David according to what Yahweh has sworn to him, and if I do not, then may God do thus to Abner, and thus may he add to him]

Support Reference: Oath Formulas

ULT **Thus may God do to Abner, and thus may he add to him, if, according to what Yahweh has sworn to David, that thus I will do for him**
UST Yahweh solemnly promised David … I am going to make that happen! If I do not, may God take away my position and my possessions and do even worse things to me
(כֹּה־יַעֲשֶׂה אֱלֹהִים לְאַבְנֵר וְכֹה יֹסִיף לוֹ כִּי כַּאֲשֶׁר נִשְׁבַּע יְהוָה לְדָוִד כִּי־כֵן אֶעֱשֶׂה־לּוֹ)

Because he is swearing an oath, Abner is speaking about himself solemnly in the third person. If it would be clearer in your language, you could translate this in the first person. Alternate translation: [Thus may God do to me, Abner, and thus may he add to me]

Support Reference: First, Second or Third Person

ULT **Thus may God do to Abner, and thus may he add to him**
UST may God take away my position and my possessions and do even worse things to me
(כֹּה־יַעֲשֶׂה אֱלֹהִים לְאַבְנֵר וְכֹה יֹסִיף לוֹ)

When Abner says **thus may he add**, he is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Thus may God do to Abner, and may he do even worse]

Support Reference: Idiom

ULT **Thus may God do to Abner, and thus may he add to him**
UST may God take away my position and my possessions and do even worse things to me
(כֹּה־יַעֲשֶׂה אֱלֹהִים לְאַבְנֵר וְכֹה יֹסִיף לוֹ)

The word **Thus**: (1) could refer to what Abner describes in the next verse. Abner could be saying that if he does not take away the privileged position of Saul's family, then he wants God to take away his privileged position as a powerful leader. The UST models one way to express that meaning. (2) could be a general expression introducing the entire statement as a reference to severe punishment. Alternate translation: [May God punish me, Abner, very severely]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
to Abner	may … take away my position and my possessions
Yahweh	Yahweh
has sworn	solemnly promised
to David	David

2 Samuel 3:10

ULT	UST
to cause the kingdom to pass over from the house of Saul and to raise up the throne of David over Israel and over Judah, from Dan and to Beersheba."	*Yahweh solemnly promised David that he would make him the next king instead of one of Saul's descendants. He promised to make David the ruler not just of the tribe of Judah but also of all the other tribes of Israel. He promised that David would rule all the territory extending from the city of Dan far in the north to the city of Beersheba far in the south. I am going to make that happen! If I do not, may God take away my position and my possessions and do even worse things to me." (vv9-10)*

ULT **to cause the kingdom to pass over from the house of Saul**
UST that he would make him the next king instead of one of Saul's descendants
(לְהַעֲבִיר הַמַּמְלָכָה מִבֵּית שָׁאוּל)

See how you translated the similar expression in 1:12. Alternate translation: [to cause the kingdom to pass over from the descendants of Saul]

Support Reference: Metaphor

ULT **to cause the kingdom to pass over from the house of Saul**
UST that he would make him the next king instead of one of Saul's descendants
(לְהַעֲבִיר הַמַּמְלָכָה מִבֵּית שָׁאוּל)

Abner is using the term **kingdom** to mean a king's rule over the Israelites, not the Israelites themselves over whom he would rule. Alternate translation: [to cause the kingship to pass over from the descendants of Saul]

Support Reference: Metonymy

ULT **to cause the kingdom to pass over from the house of Saul**
UST that he would make him the next king instead of one of Saul's descendants
(לְהַעֲבִיר הַמַּמְלָכָה מִבֵּית שָׁאוּל)

Here, Abner is speaking as if the **kingdom** might physically **pass over** from one location to another. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to cause the descendants of Saul no longer to rule as kings]

Support Reference: Metaphor

ULT **and to raise up the throne of David**
UST He promised to make David the ruler
(וּלְהָקִ֖ים אֶת־כִּסֵּ֣א דָוִ֑ד)

Abner is speaking as if he would physically **raise up** the **throne** of David to a high position above Israel and Judah. If it would be helpful in your language, you could express his meaning using an equivalent expression or plain language. Alternate translation: [and to establish the rule of David]

Support Reference: Metaphor

ULT **over Israel and over Judah, from Dan and to Beersheba**
UST not just of the tribe of Judah but also of all the other tribes of Israel. He promised that David would rule all the territory extending from the city of Dan far in the north to the city of Beersheba far in the south
(עַל־יִשְׂרָאֵ֥ל וְעַל־יְהוּדָ֖ה מִדָּ֥ן וְעַד־בְּאֵֽר שָׁבַֽע)

Abner is referring to all of the Israelite territory by naming two extremes, **Dan** (a city in the far north) and **Beersheba** (a city in the far south). If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [over the entire territory of Israel and Judah]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kingdom	that he would make him the next king
from the house of	instead of one of … descendants
Saul	Saul’s
the throne of	the ruler
David	David
Israel	all the other tribes of Israel
Judah	the tribe of Judah
from Dan	He promised that David would rule all the territory extending from the city of Dan far in the north
Beersheba	the city of Beersheba far in the south

2 Samuel 3:11

ULT	UST
And he was not able to return a further word {to} Abner, because of his fearing him.	*What Abner said made Ishbosheth so afraid of him that he could not say anything to him in reply.*

ULT **And he was not able**
UST that he could not
(וְלֹא־יָכֹל)

The pronoun **he** refers to Ishbosheth. It may be helpful to clarify this for your readers. Alternate translation: [And Ishbosheth was not able]

Support Reference: Pronouns — When to Use Them

ULT **to return a further word**
UST he could … say anything … in reply
(עֹוד לְהָשִׁיב & דָּבָר)

The author is using the term **word** to represent what Ishbosheth might have said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to say anything further]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} Abner	to him
because of his fearing	What Abner said made Ishbosheth so afraid

2 Samuel 3:12

ULT	UST
And Abner sent messengers to David in place of him, saying, "To whom {is} the land?" saying, "Cut your covenant with me, and behold, my hand {will be} with you to make all of Israel turn to you."	*Then Abner sent some of his men to David at Hebron with this message: "I am the most powerful leader among the other tribes of Israel. So if you make an agreement with me, then I can help you. I will make all the people of Israel want you to be their king."*

ULT **saying, "To whom {is} the land?" saying, "Cut your covenant with me**
UST with this message: "I am the most powerful leader among the other tribes of Israel. So if you make an agreement with me
(לֵאמֹר לְמִי־אֶרֶץ לֵאמֹר כָּרְתָה בְרִיתְךָ אִתִּי)

The term **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly. Alternate translation: [saying, "To whom {is} the land? Cut your covenant with me]

Support Reference: Quotations and Quote Margins

ULT **To whom {is} the land**
UST I am the most powerful leader among the other tribes of Israel
(לְמִי־אֶרֶץ)

Abner 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. Abner could mean: (1) that he, not Ishbosheth, actually controls the **land**, so if David makes a covenant **with** him, he can deliver **all of Israel** to David. Alternate translation: [The land is under my control!]; (2) that since Yahweh promised David the kingship, Abner will help him become the king of all of Israel on that basis. Alternate translation: [You are the rightful king of the land!]

Support Reference: Rhetorical Question

> ULT **Cut your covenant with me**
> UST So if you make an agreement with me
> (כָּרְתָה בְרִיתְךָ אִתִּי)

Abner is using **Cut your covenant** as a common expression of his culture to mean "make your covenant." If this phrase would 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: [Make a covenant with me]

Support Reference: Idiom

> ULT **and behold**
> UST then
> (וְהִנֵּה)

See how you translated the similar expression in 1:12.

Support Reference: Metaphor

> ULT **my hand {will be} with you**
> UST I can help you
> (יָדִי עִמָּךְ)

Abner is using his **hand** to represent himself in the act of accompanying and assisting David. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [I will be with you]

Support Reference: Synecdoche

> ULT **my hand {will be} with you**
> UST I can help you
> (יָדִי עִמָּךְ)

In telling David he will be **with** him, Abner is using a common expression of his culture to mean that he will help him. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I will support you]

Support Reference: Idiom

ULT **to make all of Israel turn to you**
UST I will make all the people of Israel want you to be their king
(לְהָסֵב אֵלֶיךָ אֶת־כָּל־יִשְׂרָאֵל)

Here, Abner is speaking as if he would physically make the Israelites **turn** in a different direction. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to make all the Israelites accept you as their king]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
messengers	some of his men
David	David at Hebron
{is} the land	I am the most powerful leader among the other tribes of Israel
your covenant	an agreement
Israel	the people of Israel

2 Samuel 3:13

ULT	UST
And he said, "Good, I, I will cut a covenant with you. Only one thing I am asking from you, saying, 'You shall not see my face unless you bring Michal, the daughter of Saul, to my face when you come to see my face.'"	*David told the messengers to tell Abner. "All right, I am willing to make an agreement with you. But there is one thing you must do. Otherwise, I will not meet with you so that we can make that agreement in person. When you come to meet with me, you must bring my wife Michal, Saul's daughter, to me."*

ULT **And he said**
UST David told the messengers to tell Abner
(וַיֹּאמֶר)

The pronoun **he** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [Then David said]

Support Reference: Pronouns — When to Use Them

ULT **I, I will cut a covenant with you**
UST I am willing to make an agreement with you
(אֲנִי אֶכְרֹת אִתְּךָ בְּרִית)

David is stating the pronoun **I** separately, even though the verb translated as **I will cut** already includes this meaning. He is doing that to emphasize that he is making a commitment to Abner. 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 cut a covenant with you]

Support Reference: Pronouns — When to Use Them

ULT **Only one thing I am asking from you, saying, 'You shall not see my face unless you bring Michal, the daughter of Saul, to my face when you come to see my face**
UST But there is one thing you must do. Otherwise, I will not meet with you so that we can make that agreement in person. When you come to meet with me, you must bring my wife Michal, Saul's daughter, to me
(אֲנִי דָּבָר אֶחָד אָנֹכִי שֹׁאֵל מֵאִתֶּךָ לֵאמֹר לֹא־תִרְאֶה אֶת־פָּנַי כִּי ׀ אִם־לִפְנֵי הֲבִיאֲךָ אֶת מִיכַל בַּת־שָׁאוּל בְּבֹאֲךָ לִרְאוֹת אֶת־פָּנָי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Only one thing I am asking from you. You will not see my face unless you bring Michal, the daughter of Saul, to my face when you come to see my face.]

Support Reference: Quotes within Quotes

ULT **You shall not see my face unless you bring Michal … to my face**
UST Otherwise, I will not meet with you so that we can make that agreement in person … you must bring my wife Michal … to me
(לֹא־תִרְאֶה אֶת־פָּנַי כִּי ׀ אִם־לִפְנֵי הֲבִיאֲךָ אֶת מִיכַל)

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: [You will only see my face if you bring Michal]

Support Reference: Connect — Exception Clauses

ULT **You shall not see my face … when you come to see my face**
UST Otherwise, I will not meet with you so that we can make that agreement in person. When you come to meet with me
(לֹא־תִרְאֶה אֶת־פָּנַי & בְּבֹאֲךָ לִרְאוֹת אֶת־פָּנָי)

Here, **face** represents personal presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You will not come into my presence … when you come into my presence]

Support Reference: Metonymy

ULT **to my face**
UST to me
(לְפָנַי)

David is using **face** to represent his whole person. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [back to me]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Good	All right
a covenant	an agreement
Saul	Saul’s

2 Samuel 3:14

ULT	UST
And David sent messengers to Ish Bosheth, the son of Saul, saying, “Give {me} my wife Michal, whom I betrothed to myself with 100 foreskins of Philistines.”	*{Abner agreed to get Michal for David.} So David sent messengers to Ish Bosheth to tell him, “I killed 100 Philistine soldiers and cut off their foreskins to give to Saul to pay for Michal to be my wife. So now, give her back to me!”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
messengers	messengers
Saul	שָׁאוּל (ORIG QUOTE)
Philistines	I killed … Philistine soldiers

2 Samuel 3:15

ULT	UST
And Ish Bosheth sent and took her from with {her} husband, from with Paltiel, the son of Laish.	*Saul had taken Michal away from David and given her to Paltiel son of Laish. But Ish Bosheth sent some men to take Michal away from Paltiel.*

ULT **{her} husband**
UST Saul had taken Michal away from David and given her to
(אִישׁ)

Since David refers to Michal as “my wife” in the previous verse, it may not be appropriate in your language and culture to describe Paltiel as **{her} husband** here. If that is the case, you can use a different expression. Alternate translation: [the man to whom her father Saul had given her]

Support Reference: Kinship

ULT **Paltiel, the son of Laish**
UST Paltiel son of Laish … Paltiel
(פַּלְטִיאֵל בֶּן־לוּשׁ)

Here the author is introducing Paltiel 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 man named Paltiel who was the son of Laish]

Support Reference: Introduction of New and Old Participants

ULT **Paltiel**
UST Paltiel … Paltiel
(פַּלְטִיאֵל)

See the discussion in the Introduction to this chapter of why this man is called **Paltiel** here but Palti when he first appears in the story in 1 Samuel 25:44. We recommend that you use these two different versions of his name in these places in your translation.

Support Reference: How to Translate Names

2 Samuel 3:16

ULT	UST
And her husband went with her, going and weeping after her, to Bahurim. Then Abner said to him, "Go, return." So he returned.	*But when they took her, Paltiel followed her, crying as he went along. But when they reached the city of Bahurim, Abner told him, "You must go back home!" So he did.*

ULT **her husband**
UST Paltiel
(אִישָׁהּ)

See how you translated the similar expression in 3:15.

Support Reference: Kinship

ULT **going and weeping**
UST crying as he went along
(הָלוֹךְ וּבָכָה)

The phrase **going and weeping** expresses a single idea. The word **weeping** tells in what way Paltiel was **going**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [going tearfully]

Support Reference: Hendiadys

ULT **Go, return**
UST You must go back home
(לֵךְ שׁוּב)

Abner could be using the term **Go** to tell Paltiel: (1) that he must now **return**. **Bahurim** was near the border of Judah, and Abner did not want Paltiel to enter the territory that David was ruling. Alternate translation: [It is time for you to return]; (2) that Paltiel must leave that place, where Michal was, and return to his home without her. Alternate translation: [Leave here and return home]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and weeping	crying
Abner	Abner

2 Samuel 3:17

ULT	UST
Now the word of Abner had been with the elders of Israel, saying, "Both yesterday and the third day you were seeking David as king over you.	*{Before going to see David,} Abner had sent messengers to the Israelite leaders to tell them, "I know that for a long time you have wanted David to be your king.*

ULT **Now the word of Abner had been with the elders of Israel**
UST {Before going to see David,} Abner had sent messengers to the Israelite leaders
(וּדְבַר־אַבְנֵר הָיָה עִם־זִקְנֵי יִשְׂרָאֵל)

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. Alternate translation: [Meanwhile, Abner had been speaking with the elders of Israel]

Support Reference: Background Information

ULT **Now the word of Abner had been with the elders of Israel**
UST {Before going to see David,} Abner had sent messengers to the Israelite leaders
(וּדְבַר־אַבְנֵר הָיָה עִם־זִקְנֵי יִשְׂרָאֵל)

The author is using the term **word** to represent what Abner said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Now Abner had sent a message to the elders of Israel]

Support Reference: Metonymy

ULT **Both yesterday and the third day**
UST I know that for a long time
(גַּם־תְּמוֹל גַּם־שִׁלְשֹׁם)

Abner is using **Both yesterday and the third day** as a common expression of his culture to mean the way things had been previously. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [In the past]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	{Before going to see David,} Abner
the elders of	the … leaders

ULT	UST
Israel	Israelite
the third day	I know that for a long time
seeking	you have wanted
David	David
as king	to be … king

2 Samuel 3:18

ULT	UST
And now, do {it}, for Yahweh spoke about David, saying, 'By the hand of David my servant, I will save my people Israel from the hand of the Philistines and from the hand of all of their enemies.'"	*So this is what you should do. Make him your king now. Keep in mind that Yahweh spoke of David as someone who served him well. Remember that he said he would use David to rescue us Israelites, his people, from the Philistines and all the other enemies who would oppress us."*

ULT **And now**
UST So this is what you should do
(וְעַתָּה)

See how you translated the similar expression in 2:6.

Support Reference: Idiom

ULT **do {it}, for Yahweh spoke about David, saying, 'By the hand of David my servant, I will save my people Israel from the hand of the Philistines and from the hand of all of their enemies**
UST Make him your king now. Keep in mind that Yahweh spoke of David as someone who served him well. Remember that he said he would use David to rescue us Israelites, his people, from the Philistines and all the other enemies who would oppress us
(עֲשׂוּ כִּי יְהוָה אָמַר אֶל־דָּוִד לֵאמֹר בְּיַד עַבְדִּי הוֹשִׁיעַ אֶת־עַמִּי יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים וּמִיַּד כָּל־אֹיְבֵיהֶם)

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 spoke about David, saying, 'By the hand of David my servant, I will save my people Israel from the hand of the Philistines and from the hand of all of their enemies,' do it]

Support Reference: Connect — Reason-and-Result Relationship

ULT **saying, 'By the hand of David my servant, I will save my people Israel from the hand of the Philistines and from the hand of all of their enemies**
UST spoke … as someone who served him well. Remember that he said he would use David to rescue us Israelites, his people, from the Philistines and all the other enemies who would oppress us
(לֵאמֹר בְּיַד ׀ דָּוִד עַבְדִּי הוֹשִׁיעַ אֶת־עַמִּי יִשְׂרָאֵל֙ מִיַּד פְּלִשְׁתִּ֔ים וּמִיַּ֖ד כָּל־אֹיְבֵיהֶֽם)

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 by the hand of David his servant he would save his people Israel from the hand of the Philistines and from the hand of all of their enemies]

Support Reference: Quotes within Quotes

ULT **By the hand of David my servant**
UST as someone who served him well. Remember that he said he would use David
(בְּיַד ׀ דָּוִד עַבְדִּי)

Here, **hand** represents the actions of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Through the actions of David my servant]

Support Reference: Metonymy

ULT **from the hand of the Philistines and from the hand of all of their enemies**
UST from the Philistines and all the other enemies who would oppress us
(מִיַּד פְּלִשְׁתִּ֔ים וּמִיַּ֖ד כָּל־אֹיְבֵיהֶֽם)

Here, **hand** represents the power or control of a group. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [from the power of the Philistines and from the power of all of their enemies] or [from the control of the Philistines and from the control of all of their enemies]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
David	David
of David	David
my servant	as someone who served him well
I will save	to rescue
Israel	us Israelites

ULT	UST
the Philistines	from the Philistines
their enemies	the other enemies

2 Samuel 3:19

ULT	UST
And Abner had also spoken in the ears of Benjamin. Then Abner went also to speak in the ears of David in Hebron all that {had been} good in the eyes of Israel and in the eyes of all of the house of Benjamin.	*Abner had also spoken personally with the leaders of the tribe of Benjamin{, to which Saul had belonged}. The people of that tribe and of all the other Israelite tribes had agreed to make David their king. So Abner went to Hebron to tell David that personally.*

ULT **in the ears of Benjamin … in the ears of David**
UST personally with the leaders of the tribe of Benjamin{, to which Saul had belonged} … David … personally
(בְּאָזְנֵי בִנְיָמִין & בְּאָזְנֵי דָוִד)

The author is using the term **ears** to mean hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in the hearing of Benjamin … in the hearing of David] or [to Benjamin in person … to David in person]

Support Reference: Metonymy

ULT **all that {had been} good in the eyes of Israel and in the eyes of all of the house of Benjamin**
UST The people of that tribe and of all the other Israelite tribes had agreed to make David their king … that
(אֵת כָּל־אֲשֶׁר־טוֹב בְּעֵינֵי יִשְׂרָאֵל וּבְעֵינֵי כָּל־בֵּית בִּנְיָמִן)

See the discussion of the phrase **good in the eyes of** in the Introduction to this chapter. Alternate translation: [everything that Israel and the house of Benjamin had decided was the right thing to do]

Support Reference: Idiom

ULT **Israel**
UST and of all the other Israelite tribes
(יִשְׂרָאֵל)

Here, **Israel** represents the people of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Israelites]

Support Reference: Metonymy

ULT all of the house of Benjamin
UST The people of that tribe
(כָּל־בֵּ֥ית בִּנְיָמִֽן)

See how you translated the similar expression in 1:12. Alternate translation: [the whole tribe of Benjamin]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
Benjamin	with the leaders of the tribe of Benjamin{, to which Saul had belonged}
Abner	Abner
David	David
in Hebron	to Hebron
{had been} good	had agreed to make David their king … that
Israel	and of all the other Israelite tribes
house of	The people of that tribe
Benjamin	The people of that tribe

2 Samuel 3:20

ULT	UST
And Abner came to David {in} Hebron, and with him {were} 20 men. And David made a feast for Abner and for the men who {were} with him.	*Abner respectfully brought 20 of his soldiers with him when he went to see David at Hebron. David served a feast to all of them.*

ULT and with him {were} 20 men
UST respectfully brought 20 of his soldiers with him
(וְאִתּוֹ עֶשְׂרִים אֲנָשִׁים)

Bringing a round and significant number of men with him was a symbolic action by which Abner showed respect for David. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and he brought 20 men with him to show respect for David]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
David	David
{in} Hebron	at Hebron
David	David
a feast	a feast
for Abner	to all of them

2 Samuel 3:21

ULT	UST
Then Abner said to David, "Let me arise and go and gather to my lord the king all of Israel so they may cut a covenant with you so you may reign over all that your soul desires." And David sent Abner away, and he went in peace.	*After they had eaten, Abner said to David, "Sir, I know that you have wanted to be the king of all the Israelites. Let me now go and get leaders from all the tribes of Israel and bring them here so they can make an agreement with you to be their king." David agreed, and he allowed Abner and his men to leave safely.*

ULT **Let me arise**
UST now
(אָקוּמָה)

See how you translated the similar expression in 2:14. Alternate translation: [Let me take action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to my lord the king**
UST Sir … here
(אֶל־אֲדֹנִי הַמֶּלֶךְ)

Even though Abner is addressing David directly, he is speaking of him in the third person as **my lord the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [to you, my lord the king]

Support Reference: First, Second or Third Person

ULT **all of Israel**
UST leaders from all the tribes of Israel
(אֶת־כָּל־יִשְׂרָאֵל)

Abner says **all of Israel** as an generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [leaders from throughout Israel]

Support Reference: Hyperbole

ULT so they may cut a covenant with you
UST so they can make an agreement with you
(וְיִכְרְתוּ אִתְּךָ בְּרִית)

See how you translated the similar expression in 3:12. Alternate translation: [so they may make a covenant with you]

Support Reference: Idiom

ULT your soul desires
UST I know that you have wanted to be the king of all the Israelites
(תְּאַוֶּה נַפְשֶׁךָ)

Abner is using David's **soul** to represent all of him as a person. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [you desire]

Support Reference: Synecdoche

ULT in peace
UST safely
(בְּשָׁלוֹם)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
David	David
and gather	and get … and bring them
my lord	Sir … here
the king	Sir … here
Israel	leaders from … the tribes of Israel
a covenant	an agreement
so you may reign	to be their king
your soul	I know that you have wanted to be the king of all the Israelites
David	David
Abner	Abner and his men

ULT	UST
in peace	safely

2 Samuel 3:22

ULT	UST
And behold, the servants of David and Joab came from a raid, and they brought much plunder with them. But Abner, he {was} not with David in Hebron, for he had sent him away and he had gone in peace.	*While Abner was visiting with David, Joab was leading David's soldiers to attack some of their enemies. They defeated those enemies and captured many valuable possessions. When they brought what they had captured back to Hebron, Abner was no longer there, since David had already sent him away safely.*

ULT **the servants of David and Joab**
UST Joab … David's soldiers
(עַבְדֵי דָוִד וְיוֹאָב)

The author is using this possessive form to mean not people who served both David and Joab but people who served David, including Joab. It may be helpful to clarify this for your readers. Alternate translation: [Joab and other servants of David]

Support Reference: Possession

ULT **But Abner, he {was} not with David in Hebron, for he had sent him and he had gone in peace**
UST back to Hebron, Abner was no longer there, since David had already sent him away safely
(וְאַבְנֵר אֵינֶנּוּ עִם־דָּוִד בְּחֶבְרוֹן כִּי שִׁלְּחוֹ וַיֵּלֶךְ בְּשָׁלוֹם)

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 had sent Abner away and he had gone in peace, he was not with David in Hebron]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	s soldiers
David	David
and Joab	Joab
and … plunder	and captured … valuable possessions … what they had captured
But Abner	Abner
David	back to Hebron … there
in Hebron	back to Hebron … there

ULT	UST
in peace	safely

2 Samuel 3:23

ULT	UST
And Joab and all of the army that {was} with him came, and they declared to Joab, saying, "Abner, the son of Ner, came to the king, and he sent him away, and he went in peace."	*When Joab and the soldiers who were with him arrived, someone told Joab that Abner had come there and talked with the king and that the king had allowed Abner to leave safely.*

ULT and they declared to Joab, saying
UST someone told Joab that
(וַיַּגִּדוּ לְיוֹאָב לֵאמֹר)

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 Joab was told]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Joab	When Joab
and they declared	someone told
to Joab	Joab
Abner	Abner
the king	the king
in peace	safely

2 Samuel 3:24

ULT	UST
And Joab came to the king, and he said, "What have you done? Behold, Abner came to you! Why {is} this, you have sent him away, and going, he has gone?	*So Joab went to the king and said, "You should not have done that! Listen to me! You had Abner, the commander of your enemy's army, right here where you could have made him your prisoner. But instead, you allowed him to leave, and now he has gotten away!*

ULT **What have you done**
UST You should not have done that
(מֶ֣ה עָשִׂ֑יתָה)

Joab is using the question form to challenge David for letting Abner go. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You have done something that you should not have done!]

Support Reference: Rhetorical Question

ULT **Why {is} this, you have sent him away, and going, he has gone**
UST But instead, you allowed him to leave, and now he has gotten away
(לָמָּה־זֶּ֥ה שִׁלַּחְתּ֖וֹ וַיֵּ֥לֶךְ הָלוֹךְ)

Joab is using the question form to express his strong disapproval of David letting Abner go. 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 was no good reason to send him away, so that going, he has gone!]

Support Reference: Rhetorical Question

ULT **and going, he has gone**
UST and now he has gotten away
(וַיֵּ֥לֶךְ הָלוֹךְ)

Joab is repeating forms of the verb "go" in order to intensify his expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [and he has completely gone]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
the king	the king
Abner	Abner, the commander of your enemy’s army

2 Samuel 3:25

ULT	UST
You know Abner, the son of Ner, that he came to deceive you and to know your going out and your coming in and to know all that you are doing!"	*You know what kind of person Abner son of Ner is! He only pretended that he wanted to make an agreement with you. He really wanted to find out how you lead your armies and what plans you were making!"*

ULT **and to know your going out and your coming in**
UST He really wanted to find out how you lead your armies
(וְלָדַעַת אֶת־מוֹצָאֲךָ וְאֶת־מבואך)

Joab 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 you have already translated the book of 1 Samuel, see how you translated the same expression in 1 Samuel 29:6. Alternate translation: [and to find out about how you conduct your military campaigns]

Support Reference: Merism

ULT **and to know all that you are doing**
UST and what plans you were making
(וְלָדַעַת אֶת כָּל־אֲשֶׁר אַתָּה עֹשֶׂה)

Joab speaks in the present tense to David of things **you are doing** in order to describe actions that David has not yet done but that Joab believes he is planning to do. Use the verb form in your language that is natural for referring to planned future actions. Alternate translation: [and to find out everything that you are planning to do]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You know	You know what kind of person … is
Abner	Abner
to deceive you	He only pretended that he wanted to make an agreement with you
and to know	He really wanted to find out
and to know	and what plans you were making

2 Samuel 3:26

ULT	UST
And Joab went out from with David, and he sent messengers after Abner, and they brought him back from the cistern of Sirah. But David did not know.	*Then Joab left David and sent some messengers to get Abner. They found him at the cistern of Sirah and brought him back to Hebron. David did not know that they had done this.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
David	David
messengers	some messengers
Abner	Abner
from the cistern of	at the cistern of
But David	David
did … know	did … know that they had done this

2 Samuel 3:27

ULT	UST
And Abner returned {to} Hebron, and Joab turned him aside to the middle of the gate to speak with him in quiet. And he struck him there {in} the stomach, and he died, for the blood of Asahel his brother.	*When Abner returned to Hebron, Joab pretended he wanted to speak with him privately. He led him into the shaded area between the inner and outer gate in the city wall. But there he stabbed Abner in the stomach and killed him. Joab did that to get revenge against Abner for killing his brother Asahel.*

ULT **the middle of the gate**
UST the shaded area between the inner and outer gate in the city wall
(תָּוֹךְ הַשַּׁעַר)

The author assumes that his readers will know that by **the middle of the gate**, he is referring to an area within the city wall between the openings that led out of the city and into the city. 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 **in quiet**
UST privately
(בַּשֶּׁלִי)

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

Support Reference: Abstract Nouns

ULT **And he struck him there {in} the stomach, and he died, for the blood of Asahel his brother**
UST But there he stabbed Abner in the stomach and killed him. Joab did that to get revenge against Abner for killing his brother Asahel
(וַיַּכֵּהוּ שָׁם הַחֹמֶשׁ וַיָּמָת בְּדַם עֲשָׂהאֵל אָחִיו)

If it would be more natural in your language, you may want to put the information about why Joab killed Abner before the information about how he did it. Alternate translation: [And for the blood of Asahel his brother, he struck him there in the stomach, and he died]

Support Reference: Information Structure

ULT **And he struck him there {in} the stomach, and he died, for the blood of Asahel his brother**
UST But there he stabbed Abner in the stomach and killed him. Joab did that to get revenge against Abner for killing his brother Asahel
(וַיַּכֵּהוּ שָׁם הַחֹמֶשׁ וַיָּמָת בְּדַם עֲשָׂה־אֵל אָחִיו)

The pronoun **he** refers to Joab, while the pronoun **him** refers to Abner. It may be helpful to clarify this for your readers. Alternate translation: [And for the blood of Asahel his brother, Joab struck Abner there in the stomach, and Abner died]

Support Reference: Pronouns — When to Use Them

ULT **for the blood of Asahel his brother**
UST Joab did that to get revenge against Abner for killing his brother Asahel
(בְּדַם עֲשָׂה־אֵל אָחִיו)

Here, **blood** represents the killing of Asahel for which Joab wanted to take revenge. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to avenge the death of Asahel his brother]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abner	Abner
{to} Hebron	to Hebron
Joab	Joab
the gate	the inner and outer gate in the city wall

2 Samuel 3:28

ULT	UST
And David heard after this, and he said, "I and my kingdom {are} innocent from with Yahweh forever from the blood of Abner, the son of Ner.	*David later found out what had happened. He said, "I was not involved in any way in the murder of Abner son of Ner. So may Yahweh never punish me or any of my descendants who are kings after me for his death.*

ULT and my kingdom
UST or any of my descendants who are kings after me
(וּמַמְלַכְתִּי)

The implication is that David is referring not just to his current reign but to the continuing rule of his descendants. You could include this information if that would be helpful to your readers. Alternate translation: [and my royal dynasty]

Support Reference: Assumed Knowledge and Implicit Information

ULT from the blood of Abner
UST in the murder of Abner
(מִדְּמֵי אַבְנֵר)

Here, **blood** represents the killing of Abner. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [regarding the death of Abner]

Support Reference: Metonymy

ULT from the blood of Abner
UST in the murder of Abner
(מִדְּמֵי אַבְנֵר)

The word **blood** is plural here because it refers to blood shed by violence. Your language may use the plural form of its word for blood to mean the same thing. If not, you could express the meaning in another way. Alternate translation: [of the bloodshed against Abner]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
and my kingdom	or any of my descendants who are kings after me
{are} innocent	I was not involved in any way

ULT	UST
Yahweh	Yahweh
forever	never
of Abner	Abner

2 Samuel 3:29

ULT	UST
May it writhe on the head of Joab and to all of the house of his father, and may not be cut off from the house of Joab one discharging or one stricken with leprosy or one holding onto a staff or one falling by the sword or a destitute of bread."	*May Yahweh punish Joab and his relatives instead. I hope that there will always be someone in his family who has sores or who is a leper or who cannot walk without a crutch or who dies in battle or who does not have enough food to eat!"*

ULT **May it writhe on the head of Joab and to all of the house of his father**
UST May Yahweh punish Joab and his relatives instead
(יְתָלֻוּ עַל־רֹאשׁ יוֹאָב וְאֶל כָּל־בֵּית אָבִיו)

The word as **it** refers back to "the blood of Abner" in the previous verse. If you translated "blood" with a plural form there, it may be natural for you to use a plural pronoun here. You could also state the meaning plainly. Alternate translation: [May Abner's blood writhe on the head of Joab and to all of the house of his father]

Support Reference: Pronouns — When to Use Them

ULT **May it writhe on the head of Joab and to all of the house of his father**
UST May Yahweh punish Joab and his relatives instead
(יְתָלֻוּ עַל־רֹאשׁ יוֹאָב וְאֶל כָּל־בֵּית אָבִיו)

David is using the same common expression here that he used in 1:16, about blood being on someone's **head**, to mean that a person was morally and legally responsible for something and would be punished for it. Here he uses a more vivid form of the expression and wishes that the blood of Abner would **writhe** on Joab's head. This represents the sufferings of Joab and his extended family that David describes in the rest of the verse. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [May Joab and all of the house of his father painfully bear the responsibility for it]

Support Reference: Idiom

> ULT **the house of his father**
> UST his relatives
> (בֵּית אָבִיו)

The expression **the house of his father** refers to Joab's extended family and descendants. Your language may have its own term or expression for such a group of related people. Alternate translation: [his extended family]

Support Reference: Kinship

> ULT **and may not be cut off from the house of Joab**
> UST I hope that there will always be someone in his family
> (וְאַל־יִכָּרֵת מִבֵּית יוֹאָב)

The expression **be cut off** 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 may not be missing from the house of Joab] or [may there always be in the house of Joab]

Support Reference: Active or Passive

> ULT **from the house of Joab**
> UST in his family
> (מִבֵּית יוֹאָב)

See how you translated the similar expression in 1:12. Alternate translation: [among the descendants of Joab]

Support Reference: Metaphor

> ULT **or one stricken with leprosy**
> UST or who is a leper
> (וּמְצֹרָע)

The expression **stricken with leprosy** 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: [or a leper]

Support Reference: Active or Passive

ULT **or one holding onto a staff**
UST or who cannot walk without a crutch
(וּמַחֲזִיק בַּפָּלֶךְ)

This expression could describe: (1) a person who, because of injury or illness, needs to use a staff to support himself when standing or walking. Alternate translation: [or a lame person]; (2) a man who, because of injury or weakness, cannot do strenuous work or fight in battles and so must do domestic work such as using a distaff (spindle) to wind wool into thread. Alternate translation: [or a weak man]

Support Reference: Metonymy

ULT **or one falling by the sword**
UST or who dies in battle
(וְנֹפֵל בַּחֶרֶב)

See how you translated the similar expression in 1:12. Alternate translation: [or one dying in battle]

Support Reference: Metonymy

ULT **or a destitute of bread**
UST or who does not have enough food to eat
(וְחַסַר־לָחֶם)

David is using the adjective **destitute** 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: [or someone who lacks bread]

Support Reference: Nominal Adjectives

ULT **or a destitute of bread**
UST or who does not have enough food to eat
(וְחַסַר־לָחֶם)

David is using **bread** to represent all food or basic necessities. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [or someone who lacks food] or [someone who is desperately poor]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
the house of	his relatives
from the house of	in … family
Joab	his
or one stricken with leprosy	or who is a leper
onto a staff	or who cannot walk without a crutch
by the sword	in battle
bread	food

2 Samuel 3:30

ULT	UST
Now Joab and Abishai his brother had murdered Abner because he had killed Asahel their brother at Gibeon in the battle.	*{David cursed Joab in this way because it was not right for} Joab and his brother Abishai to have murdered Abner. He had killed their brother Asahel in battle at Gibeon{, so they should not have taken revenge}.*

ULT **Now Joab and Abishai his brother had murdered Abner because he had killed Asahel their brother at Gibeon in the battle**

UST David cursed Joab in this way because it was not right for} Joab and his brother Abishai to have murdered Abner. He had killed their brother Asahel in battle at Gibeon{, so they should not have taken revenge}

(וְיוֹאָב וַאֲבִישַׁי אָחִיו הָרְגוּ לְאַבְנֵר עַל־אֲשֶׁר הֵמִית אֶת־עֲשָׂהאֵל אֲחִיהֶם בְּגִבְעוֹן בַּמִּלְחָמָה)

The author is providing background information to help readers understand why David so greatly disapproved of what Joab had done. The author is contrasting the way Abner **killed** Asahel in battle (as he described in 2:23) with the way Joab and Abishai **murdered** Abner treacherously under peaceful conditions. If your language has different words for killing and murdering, it would be appropriate to use them here in your translation to show this contrast.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Joab	{David cursed Joab in this way because it was not right for} Joab
had murdered	to have murdered
Abner	Abner
he had killed	He had killed
at Gibeon	at Gibeon

2 Samuel 3:31

ULT	UST
And David said to Joab and to all of the people who {were} with him, "Tear your clothes and put on sackcloth and mourn to the face of Abner." And King David was walking behind the bier.	*Then David told Joab and all of his soldiers, "I want you to tear your clothes and wear rough cloth {to show that you are sad that Abner has died}!" When men carried Abner's body to his grave in a casket, King David walked right behind it {to honor him}.*

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

See how you translated the similar expression in 1:4. Alternate translation: [the soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Tear your clothes and put on sackcloth**
UST I want you to tear your clothes and wear rough cloth
(קִרְעוּ בִגְדֵיכֶם וְחִגְרוּ שַׂקִּים)

Tearing one's **clothes** and wearing **sackcloth** were symbolic actions that showed intense grief and mourning in ancient Israelite culture. If it would be helpful to your readers, you could explain the significance of these actions in the text or in a footnote. Alternate translation: [show your grief by tearing your clothes and wearing rough cloth]

Support Reference: Symbolic Action

ULT **and mourn to the face of Abner**
UST to show that you are sad that Abner has died
(וְסִפְדוּ לִפְנֵי אַבְנֵר)

Here David speaks of **Abner** to mean Abner's body. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and walk in procession as mourners ahead of Abner's body]

Support Reference: Metonymy

ULT **And King David was walking behind the bier**
UST When men carried Abner's body to his grave in a casket, King David walked right behind it {to honor him}
(וְהַמֶּלֶךְ דָּוִד הֹלֵךְ אַחֲרֵי הַמִּטָּה)

Here, **walking behind the bier** was a symbolic action by which David showed public respect for Abner and demonstrated that he had not been responsible for Abner's death. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [King David himself followed the funeral procession to show his respect]

Support Reference: Symbolic Action

ULT **the bier**
UST When men carried Abner's body to his grave in a casket
(הַמִּטָּה)

A **bier** is a kind of platform or frame used to carry a dead body to burial. If your readers would not be familiar with what a bier is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [the stretcher carrying Abner's body]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Joab	Joab
sackcloth	rough cloth
and mourn	to show that you are sad
Abner	Abner
And King	King
David	David

2 Samuel 3:32

ULT	UST
And they buried Abner in Hebron. And the king lifted up his voice and wept at the grave of Abner, and all of the people wept.	*They buried Abner's body at Hebron. At Abner's grave, King David cried loudly, and all the other people also cried.*

ULT **And the king lifted up his voice and wept**
UST King David cried loudly
(וַיִּשָּׂא הַמֶּלֶךְ אֶת־קוֹלוֹ וַיֵּבְךְּ)

Here, the author is speaking as if **voice** were an object that could be lifted up. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the king raised the volume of his voice and wept]

Support Reference: Metaphor

ULT **And the king lifted up his voice and wept**
UST King David cried loudly
(וַיִּשָּׂא הַמֶּלֶךְ אֶת־קוֹלוֹ וַיֵּבְךְּ)

The phrase **lifted up his voice and wept** expresses a single idea. The words **lifted up his voice** describe in what way David **wept**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And the king wept loudly]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they buried	They buried
Abner	Abner's body
in Hebron	at Hebron
the king lifted up	King David
the grave of	grave
Abner	Abner's

2 Samuel 3:33

ULT	UST
And the king lamented for Abner, and he said, "Should Abner have died like the death of a fool?	*Then King David sang a sad song about Abner. He sang, "It was not right for Abner to die like a criminal!*

> ULT **Should Abner have died like the death of a fool**
> UST It was not right for Abner to die like a criminal
> (הַכְּמוֹת נָבָל יָמוּת אַבְנֵר)

David is using the question form to emphasize how wrong it was for Abner to have died the way he did. 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: [Abner should not have died like the death of a fool!]

Support Reference: Rhetorical Question

> ULT **Should Abner have died like the death of a fool**
> UST It was not right for Abner to die like a criminal
> (הַכְּמוֹת נָבָל יָמוּת אַבְנֵר)

The implication is that Abner died in an unjust and dishonorable way, as if he were a criminal deserving death, when in fact he was not. You could indicate this if that would be helpful to your readers. Alternate translation: [Abner should not have been executed as if he had been a wicked person!]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
And … lamented	Then … sang a sad song
Abner	Abner
Abner	Abner
a fool	a criminal

2 Samuel 3:34

ULT	UST
Your hands were not bound, and your feet were not put in shackles. As falling to the face of sons of wickedness, you have fallen." And all of the people added to weep for him.	*No one tied his hands or put chains on his feet, as they would have done if he had been guilty of a crime. No, men murdered him unjustly!" After the other people heard David sing this song for Abner, they cried even more sadly.*

ULT **Your hands were not bound, and your feet were not put in shackles. As falling to the face of sons of wickedness, you have fallen**

UST No one tied his hands or put chains on his feet, as they would have done if he had been guilty of a crime. No, men murdered him unjustly

(יָדֶיךָ לֹא־אֲסֻרוֹת וְרַגְלֶיךָ לֹא־לְנְחֻשְׁתַּיִם הֻגָּשׁוּ כִּנְפֹל לִפְנֵי בְנֵי־עַוְלָה נָפָלְתָּ)

David is speaking to Abner, who is dead and cannot hear him. He is doing this to communicate to the people listening to him that he feels very strongly about how Abner was treacherously murdered. If it would be helpful in your language, you could translate these words as if he were speaking directly to the people about Abner. Alternate translation: [His hands were not bound, and his feet were not put in shackles. He died like someone murdered by wicked men]

Support Reference: Apostrophe

ULT **Your hands were not bound, and your feet were not put in shackles**

UST No one tied his hands or put chains on his feet, as they would have done if he had been guilty of a crime

(יָדֶיךָ לֹא־אֲסֻרוֹת וְרַגְלֶיךָ לֹא־לְנְחֻשְׁתַּיִם הֻגָּשׁוּ)

Here, bound **hands** and shackled **feet** represent being held as a prisoner. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You were not being held as a prisoner because you had been convicted of a crime]

Support Reference: Metonymy

ULT **As falling to the face of sons of wickedness, you have fallen**

UST No, men murdered him unjustly

(כִּנְפֹל לִפְנֵי בְנֵי־עַוְלָה נָפָלְתָּ)

See how you translated the expression similar to **falling** and **fallen** in 1:12. Alternate translation: [As dying to the face of sons of wickedness, you have died]

Support Reference: Metonymy

ULT **As falling to the face of sons of wickedness, you have fallen**
UST No, men murdered him unjustly
(כִּנְפֹ֥ל לִפְנֵי֙ בְּנֵי־עַוְלָ֔ה נָפָ֖לְתָּ)

See how you translated the expression similar to **to the face of** in 2:17. Alternate translation: [As dying at the hands of sons of wickedness, you have died] or [You died because sons of wickedness killed you]

Support Reference: Metonymy

ULT **sons of wickedness**
UST unjustly
(בְּנֵי־עַוְלָה)

See how you translated the similar expression in 2:7. Alternate translation: [wicked men]

Support Reference: Idiom

ULT **And … added to weep for him**
UST After … heard David sing this song for Abner, they cried even more sadly
(וַיֹּסְפוּ֙ לִבְכּ֣וֹת עָלָ֔יו)

This could mean: (1) Alternate translation: [wept for him even more]; (2) Alternate translation: [wept for him again]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were … bound	tied
to weep for him	After … heard David sing this song for Abner, they cried even more sadly

2 Samuel 3:35

ULT	UST
Then all of the people came to make David eat bread while {it was} still day, but David swore, saying, "Thus may God do to me, and thus may he add, that if to the face of the coming in of the sun I taste bread or any of a thing."	*Later that day some people came and invited David to join in the customary funeral meal. But David refused {since he wanted to go without eating to show how sad he was that Abner had died}. He said, "I swear that I will not even taste any kind of food for the rest of this day {on which we buried Abner}! If I do, I hope that God will make very bad things happen to me."*

ULT **Then all of the people came to make David eat bread while {it was} still day**
UST Later that day some people came and invited David to join in the customary funeral meal
(וַיָּבֹא כָל־הָעָם לְהַבְרוֹת אֶת־דָּוִד לֶחֶם בְּעוֹד הַיּוֹם)

If it would be more natural in your language, you may want to put the information about when this happened before the information about the people coming to David. Alternate translation: [Then, while it was still day, all of the people came to make David eat bread]

Support Reference: Information Structure

ULT **Then all of the people came**
UST some people came
(וַיָּבֹא כָל־הָעָם)

The author says **all of the people** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [Then the others in attendance came with concern]

Support Reference: Hyperbole

ULT **bread**
UST to join in the customary funeral meal
(לֶחֶם)

The author is using **bread** to represent food in general. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [food] or [a meal]

Support Reference: Synecdoche

ULT **Thus may God do to me, and thus may he add, that if to the face of the coming in of the sun I taste bread or any of a thing**
UST I will not even taste any kind of food for the rest of this day {on which we buried Abner}! If I do, I hope that God will make very bad things happen to me
(כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יֹסִיף כִּי אִם־לִפְנֵי בוֹא־הַשֶּׁמֶשׁ אֶטְעַם־לֶחֶם אוֹ כָל־מְאוּמָה)

See how you translated the similar expression in 3:9. Alternate translation: [If I taste bread or any of a thing to the face of the coming in of the sun, then may God do thus to me, and thus may he add]

Support Reference: Oath Formulas

ULT **Thus may God do to me, and thus may he add**
UST I hope that God will make very bad things happen to me
(כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יֹסִיף)

See how you translated the similar expression in 3:9. Alternate translation: [Thus may God do to me, and may he do even worse]

Support Reference: Idiom

ULT **Thus may God do to me, and thus may he add**
UST I hope that God will make very bad things happen to me
(כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יֹסִיף)

The word **Thus**: (1) could refer to the way Abner died a violent death. Alternate translation: [May God make me suffer a violent death, as Abner did, and even worse]; (2) could be a general expression introducing the entire statement as a reference to severe punishment. Alternate translation: [May God punish me very severely]

Support Reference: Assumed Knowledge and Implicit Information

ULT **if to the face of the coming in of the sun I taste bread or any of a thing**
UST I will not even taste any kind of food for the rest of this day {on which we buried Abner}! If I do
(אִם־לִפְנֵי בוֹא־הַשֶּׁמֶשׁ אֶטְעַם־לֶחֶם אוֹ כָל־מְאוּמָה)

David not eating bread or anything else until sunset, not even a small taste, was a symbolic action that showed deep mourning and grief in ancient Israelite culture. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [if I fail to show proper morning by even tasting any food before sunset]

Support Reference: Symbolic Action

ULT **to the face of the coming in of the sun**
UST for the rest of this day {on which we buried Abner}
(לִפְנֵי בְוֹא־הַשֶּׁמֶשׁ)

Here, **face** represents "before." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before the coming in of the sun]

Support Reference: Metonymy

ULT **to the face of the coming in of the sun**
UST for the rest of this day {on which we buried Abner}
(לִפְנֵי בְוֹא־הַשֶּׁמֶשׁ)

David is using **the coming in of the sun** as a common expression of his culture to mean "sunset." 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: [before the sun goes down] or [before sunset]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
bread	to join in the customary funeral meal
it was … day	that day
David	But David refused {since he wanted to go without eating to show how sad he was that Abner had died}
but … swore	I swear that
God	I hope that God will make very bad things happen to me
bread	food

2 Samuel 3:36

ULT	UST
And all of the people noticed, and it was good in their eyes, as everything that the king did was good in the eyes of all of the people.	*Everyone who was present at the funeral saw what David did, and it pleased them, just as other things that King David had done had pleased the people he ruled.*

ULT And all of the people noticed
UST Everyone who was present at the funeral saw what David did
(וְכָל־הָעָם הִכִּירוּ)

See how you translated the similar expression in 3:35. Alternate translation: [And the others in attendance noticed]

Support Reference: Hyperbole

ULT and it was good in their eyes
UST and it pleased them
(וַיִּיטַב בְּעֵינֵיהֶם)

See how you translated the similar expression in 3:19. Alternate translation: [and they felt that he had done the right thing]

Support Reference: Idiom

ULT as everything that the king did was good in the eyes of all of the people
UST just as other things that King David had done had pleased the people he ruled
(כְּכֹל אֲשֶׁר עָשָׂה הַמֶּלֶךְ בְּעֵינֵי כָל־הָעָם טוֹב)

The author says **everything that the king did was good in the eyes of all of the people** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [just as the people of Judah generally felt that David, their king, was doing the right things]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and it was good	and it pleased them
the king	King David
was good	had pleased

2 Samuel 3:37

ULT	UST
So all of the people and all of Israel knew on that day that it had not been from the king to kill Abner, the son of Ner.	*{Because he had mourned deeply and sincerely for Abner,} the people of the tribe of Judah and the people of all the other tribes of Israel realized then that King David had not wanted Joab to kill Abner.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the other tribes of Israel
So … knew	Because he had mourned deeply and sincerely for Abner … realized
on … day	then
from the king	King David
to kill	Joab to kill
Abner	Abner

2 Samuel 3:38

ULT	UST
And the king said to his servants, "Do you not know that a commander and great has fallen this day in Israel?	*King David told his officials, "I hope you realize that a great leader has now died in Israel.*

ULT Do you not know that a commander and great has fallen this day in Israel
UST I hope you realize that a great leader has now died in Israel
(הֲלֹוא תֵדְעוּ כִּי־שַׂר וְגָדוֹל נָפַל הַיּוֹם הַזֶּה בְּיִשְׂרָאֵל)

David is using the question form for emphasis when he makes a strong statement that his people should recognize Abner's importance. 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 appreciate that a commander and great has fallen this day in Israel!]

Support Reference: Rhetorical Question

ULT a commander and great
UST a great leader
(שַׂר וְגָדוֹל)

See how you translated the similar expression in 3:1. Alternate translation: [a great commander]

Support Reference: Hendiadys

ULT has fallen
UST has … died
(נָפַל)

See how you translated the similar expression in 1:12. Alternate translation: [has died]

Support Reference: Metonymy

ULT this day
UST now
(הַיּוֹם הַזֶּה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
his servants	his officials
Do you … know	you realize
a commander	a … leader
day	now
in Israel	in Israel

2 Samuel 3:39

ULT	UST
And I {am} weak today, though anointed king. For these men, the sons of Zeruiah, {are} more harsh than I. May Yahweh repay the one doing evil according to his evil."	*Even though Yahweh appointed me to be the king, I now feel weak. These two sons of Zeruiah, Joab and Abishai, are very violent. I cannot control them. So I hope that Yahweh will punish them as they deserve for this wicked thing that they have done!"*

ULT **though anointed king**
UST Yahweh appointed me to be the king
(וּמְשׁוּחַ מָלֻךְ)

The expression **anointed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [even though Yahweh has anointed me to be the king]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
though anointed	Yahweh appointed me
king	to be the king
Yahweh	Yahweh
evil	for this wicked thing
according to his evil	as they deserve

2 Samuel 4

2 Samuel 4 Introduction

Structure and Formatting

This chapter continues the story of how David became king of Israel. It describes how two of Ishbosheth's military commanders, Recab and Baanah, murdered him and brought his head to David at Hebron. They thought that David would reward them for killing Saul's son, since Saul had tried to kill David. But David instead executed them for committing this murder. This made it clear that David had never wanted to hurt Saul's family. (David had sworn to Saul in 1 Samuel 24:22 that he would not kill his descendants.)

Religious and Cultural Concepts in This Chapter

Why does the author describe the Beerothites fleeing to Gittaim?

In 4:3, the author relates that the Beerothites (that is, the inhabitants of the Gibeonite city of Beeroth) had fled to another city called Gittaim. (The location of that city is now uncertain.) The author provides this as background information to help readers understand what happens next in the story. However, it is not clear why this information is significant. Here is one possibility. In 21:1–2, the author describes how Saul tried to destroy the Gibeonites and seize their land and cities, even though the Israelites had sworn never to harm them. It is possible that the author is describing how some of the Beerothites fled from Saul to Gittaim. If that is what he is describing, then it may be that the man named Rimmon, whom he mentions in the previous verse, and his family were survivors of Saul's attempted massacre. His sons Baanah and Recab might later have found their way into the service of Ishbosheth as military commanders, but they might still have wanted to get revenge against Saul for killing so many members of their people group. This could be why they murdered his son Ishbosheth. However, the biblical text does not say this specifically, so we recommend that you do not suggest in your translation why the author is providing this background information.

Translation Issues in This Chapter

Why does the author call Baanah and Recab “sons of Benjamin”?

In 4:2, the author introduces two men, Baanah and Recab, whom he says were “from the sons of Benjamin.” That phrase would ordinarily indicate that they were descendants of Benjamin, as in the case of the phrase “the sons of Judah” in 1:18. However, as the author states, Baanah and Recab were actually the sons of a Beerothite man named Rimmon. Beeroth was one of four cities in which Gibeonites, members of a different people group, lived among the Israelites. So it is possible that Baanah and Recab were Gibeonites, not Israelites. However, as the author explains, Beeroth was considered to be part of the territory of the tribe of Benjamin, and so the Gibeonite inhabitants of that city were considered to be members of that tribe. If it would be helpful to your readers, you could state this meaning plainly. A note to 4:2 suggests one way to do that.

2 Samuel 4:1

ULT	UST
And the son of Saul heard that Abner had died in Hebron, and his hands dropped, and all of Israel was terrified.	*When Saul's son Ishbosheth heard that Joab had killed Abner at Hebron, he lost his courage. The people of the Israelite tribes he ruled worried greatly about what would happen next.*

ULT and his hands dropped
UST he lost his courage
(וַיִּרְפּוּ יָדָיו)

The author is reporting that Ishbosheth's **hands dropped** in order to indicate that he lost his strength and courage. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and he became weak with fear]

Support Reference: Metonymy

ULT and all of Israel
UST The people of the Israelite tribes he ruled
(וְכָל־יִשְׂרָאֵל)

See how you translated the similar expression in 2:28. Alternate translation: [and all the people of Israel]

Support Reference: Metonymy

ULT was terrified
UST worried greatly about what would happen next
(נִבְהָלוּ)

The expression **was terrified** 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: [became very afraid]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul's
Abner	Abner
in Hebron	at Hebron

ULT	UST
Israel	the Israelite tribes he ruled

2 Samuel 4:2

ULT	UST
Now two men, commanders of troops, were {to} the son of Saul. The name of the one {was} Baanah, and the name of the second {was} Rechab, sons of Rimmon the Beerothite, from the sons of Benjamin, for Beeroth is also reckoned to Benjamin.	*Two of the officers who led groups of soldiers for Ishbosheth were brothers whose names were Baanah and Rechab. Their father was Rimmon. They came from the city of Beeroth. People considered them to be Benjaminites because Beeroth is within the territory that Joshua assigned to the tribe of Benjamin.*

ULT **Now two men, commanders of troops, were {to} the son of Saul. The name of the one {was} Baanah, and the name of the second {was} Rechab, sons of Rimmon the Beerothite, from the sons of Benjamin**

UST Two of the officers who led groups of soldiers for Ishbosheth were brothers whose names were Baanah and Rechab. Their father was Rimmon. They came from the city of Beeroth. People considered them to be Benjaminites

(וּשְׁנֵי אֲנָשִׁים שָׂרֵי־גְדוּדִים הָיוּ בֶן־שָׁאוּל שֵׁם הָאֶחָד בַּעֲנָה וְשֵׁם הַשֵּׁנִי רֵכָב בְּנֵי רִמּוֹן הַבְּאֵרֹתִי מִבְּנֵי בִנְיָמִן)

Here the author is introducing **Baanah and Rechab** as new participants in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [Among Ishbosheth's officers were two men named Baanah and Rechab. They were sons of Rimmon from the town of Beeroth in the territory of Benjamin]

Support Reference: Introduction of New and Old Participants

ULT **sons of Rimmon the Beerothite, from the sons of Benjamin, for Beeroth is also reckoned to Benjamin**

UST were brothers … Their father was Rimmon. They came from the city of Beeroth. People considered them to be Benjaminites because Beeroth is within the territory that Joshua assigned to the tribe of Benjamin

(בְּנֵי רִמּוֹן הַבְּאֵרֹתִי מִבְּנֵי בִנְיָמִן כִּי גַּם־בְּאֵרוֹת תֵּחָשֵׁב עַל־בִּנְיָמִן)

See the discussion of this statement in the Introduction to this chapter. Alternate translation: [While they were the sons of Rimmon the Beerothite, since the city of Beeroth is within the territory of the tribe of Benjamin, they were considered to be members of the tribe of Benjamin]

Support Reference: Metaphor

ULT **for Beeroth is also reckoned to Benjamin**
UST because Beeroth is within the territory that Joshua assigned to the tribe of Benjamin
(כִּי גַּם־בְּאֵרוֹת תֵּחָשֵׁב עַל־בִּנְיָמִן)

The expression **is reckoned** 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: [for people also reckon Beeroth to Benjamin]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
commanders of	the officers who led
Saul	Ishbosheth
Rimmon	Rimmon
Benjamin	People considered them to be Benjaminites
Benjamin	the tribe of Benjamin

2 Samuel 4:3

ULT	UST
(But the Beerothites had fled to Gittaim, and they have been sojourning there to this day.)	*(But the {original Gibeonite} inhabitants of Beeroth had fled to the town of Gittaim, and they are still staying there now.)*

ULT But the Beerothites had fled to Gittaim, and they have been sojourning there to this day

UST But the {original Gibeonite} inhabitants of Beeroth had fled to the town of Gittaim, and they are still staying there now

(וַיִּבְרְחוּ הַבְּאֵרֹתִים גִּתָּיְמָה וַיִּהְיוּ־שָׁם גָּרִים עַד הַיּוֹם הַזֶּה)

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. See the discussion in the Introduction to this chapter of why the author may provide this information.

Support Reference: Background Information

ULT to this day

UST still … now

(עַד הַיּוֹם הַזֶּה)

See the discussion of this phrase in the Introduction to 2 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 already 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
sojourning	staying
day	still … now

2 Samuel 4:4

ULT	UST
Now to Jonathan, the son of Saul, {was} a son, lame of feet. He was a son of five years when the report of Saul and Jonathan came from Jezreel. And his nurse picked him up and fled. And it happened, when she hurried to flee, that he fell and became lame. And his name {was} Mephibosheth.	*Saul's son Jonathan had a son whose name was Mephibosheth. Mephibosheth was five years old when Saul and Jonathan died in the battle at Jezreel. When people came to Gibeah and told what had happened, Mephibosheth's nursemaid picked him up and ran away {to escape from the Philistines}. She ran so fast that she dropped him. That injured his legs, so that he could no longer walk well.*

ULT **He was a son of five years**
UST Mephibosheth was five years old
(בֶּן־חָמֵשׁ שָׁנִים הָיָה)

See how you translated the similar expression in 2:10. Alternate translation: [He was five years of age]

Support Reference: Idiom

ULT **when the report of Saul and Jonathan came from Jezreel**
UST when Saul and Jonathan died in the battle at Jezreel. When people came to Gibeah and told what had happened
(בְּבֹא שְׁמַעַת שָׁאוּל וִיהוֹנָתָן מִיִּזְרְעֶאל)

The author is speaking of **the report** as if it were a living thing that could have come from a place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when people came from Jezreel and reported about Saul and Jonathan]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now to Jonathan	Jonathan had
Saul	Saul's
years	years
the report of	people … and told what had happened
Saul	Saul
and Jonathan	and Jonathan
from Jezreel	when … died in the battle at Jezreel

2 Samuel 4:5

ULT	UST
And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and they came about the heat of the day to the house of Ish Bosheth, and he was lying {on} the bed of noon.	*One day, Rimmon's sons Rechab and Baanah traveled to Ish Bosheth's house. They arrived there at the hottest time of the day. Ish Bosheth was lying on a bed in a cool part of his house where he rested when it was hot.*

ULT was lying {on} the bed of noon
UST was lying on a bed in a cool part of his house where he rested when it was hot
(שֹׁכֵב אֶת מִשְׁכַּב הַצָּהֳרָיִם)

The phrase **bed of noon** describes a special bed or couch on which someone would rest or sleep during the midday rest period that was common in this region where the middle of the day would be very hot. If your readers would not be familiar with this custom, you could use a more general term. Alternate translation: [was resting during the heat of midday] or [was taking his midday nap]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rimmon	Rimmon's
the day	the day
the house of	house

2 Samuel 4:6

ULT	UST
And behold, they came to the midst of the house, takers of wheat, and they struck him in the stomach. And Rechab and Baanah his brother escaped.	*Rechab and Baanah acted as if they were going into the house to get some wheat to give to their soldiers. This allowed them to get as far into the house as Ish Bosheth's private bedroom. He was asleep on his bed. They killed him by stabbing him in the stomach with their swords. Then they cut off his head. Rechab and Baanah fled from the house, carrying Ish Bosheth's head. They walked all night through the plain along the Jordan River (vv6-7)*

ULT **And behold, they came to the midst of the house, takers of wheat, and they struck him in the stomach. And Rechab and Baanah his brother escaped**

UST Rechab and Baanah acted as if they were going into the house to get some wheat to give to their soldiers … by stabbing him in the stomach with their swords … Rechab and Baanah fled from the house

(וְהִנֵּה בָּאוּ עַד־תָּוֶךְ הַבַּיִת לֹקְחֵי חִטִּים וַיַּכֵּהוּ אֶל־הַחֹמֶשׁ וְרֵכָב וּבַעֲנָה אָחִיו נִמְלָטוּ)

Following the conventions of Hebrew storytelling, the author gives a general summary of these events in this verse and then describes them in more specific detail in the next verse. If it would be helpful to your readers, you could create a verse bridge for verses 6–7 and relate these events only once. The UST models one way to do that.

Support Reference: Verse Bridges

ULT **And behold**

UST Rechab and Baanah acted

(וְהִנֵּה)

See how you translated the similar expression in 1:12. Alternate translation: [Then suddenly]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	the house
wheat	wheat to give to their soldiers

2 Samuel 4:7

ULT	UST
For they entered the house, and he was lying on his bed in the chamber of his bed, and they struck him, and they killed him, and they removed his head. And they took his head, and they walked the way of the Arabah all of the night.	*Rechab and Baanah acted as if they were going into the house to get some wheat to give to their soldiers. This allowed them to get as far into the house as Ish Bosheth's private bedroom. He was asleep on his bed. They killed him by stabbing him in the stomach with their swords. Then they cut off his head. Rechab and Baanah fled from the house, carrying Ish Bosheth's head. They walked all night through the plain along the Jordan River (vv6-7)*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	the house
and they killed him	They killed him
the Arabah	the plain along the Jordan River

2 Samuel 4:8

ULT	UST
And they brought the head of Ish Bosheth to David {at} Hebron, and they said to the king, "Behold, the head of Ish Bosheth, the son of Saul, your enemy who sought your life. Now Yahweh has given to my lord the king vengeance this day against Saul and against his seed."	*so they could go to Hebron. When they got there, they presented Ish Bosheth's head to David. They told him, "Here is the head of Ish Bosheth, the son of your enemy Saul, who tried to kill you! Your Majesty, today Yahweh has allowed you to get revenge on Saul and his descendants."*

ULT **your enemy who sought your life**
UST your enemy … who tried to kill you
(אֹיִבְךָ֙ אֲשֶׁ֣ר בִּקֵּ֔שׁ אֶת־נַפְשֶׁ֖ךָ)

Rechab and Baanah are using this phrase to describe Saul, not Ishbosheth. You may be able to use punctuation or some other convention of your language to make this clear.

Support Reference: Assumed Knowledge and Implicit Information

ULT **your life**
UST tried to kill you
(אֶת־נַפְשֶׁ֖ךָ)

By saying that Saul sought David's **life**, Rechab and Baanah mean that Saul sought to take his life, that is, to kill him. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to murder you]

Support Reference: Metonymy

ULT **to my lord the king**
UST Your Majesty
(לַֽאדֹנִ֤י הַמֶּ֙לֶךְ֙)

One of the sons of Rimmon is addressing David, so he calls him **my** lord, but since he is speaking on behalf of both of them, it may be more natural in your language to use a plural pronoun. Alternate translation: [to our lord the king]

Support Reference: Pronouns — When to Use Them

ULT **to my lord the king**
UST Your Majesty
(לַֽאדֹנִ֤י הַמֶּ֙לֶךְ֙)

Even though the sons of Rimmon are addressing David directly, one of them is speaking of him in the third person as **my lord the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [to you, my lord the king] or [to you, our lord the king]

Support Reference: First, Second or Third Person

ULT **and against his seed**
UST and his descendants
(וּמִזַּרְעֽוֹ)

The speaker is speaking here of descendants as if they were **seed**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and against his descendants]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
{at} Hebron	so they could go to Hebron. When they got there
the king	him
Saul	Saul
your enemy	your enemy
sought	tried to kill you
Yahweh	Yahweh
to my lord	Your Majesty
the king	Your Majesty
vengeance	revenge
day	today
against Saul	on Saul
and against his seed	and his descendants

2 Samuel 4:9

ULT	UST
But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and he said to them, "The life of Yahweh, who rescued my life from every distress,	*But David replied to them, "I swear by Yahweh, who was the one who kept Saul from killing me, that what I am about to say is true.*

> ULT **But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and he said to them**
> UST But David replied to them
> (וַיַּ֨עַן דָּוִ֜ד אֶת־רֵכָ֣ב ׀ וְאֶת־בַּעֲנָ֣ה אָחִ֗יו בְּנֵ֛י רִמּ֥וֹן הַבְּאֵרֹתִ֖י וַיֹּ֣אמֶר לָהֶ֑ם)

The expression **and he said to them** 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: [But David responded to Rechab and Baanah his brother, the sons of Rimmon the Beerothite]

Support Reference: Quotations and Quote Margins

> ULT **The life of Yahweh, who rescued my life from every distress**
> UST I swear by Yahweh, who was the one who kept Saul from killing me, that what I am about to say is true
> (חַי־יְהוָ֔ה אֲשֶׁר־פָּדָ֥ה אֶת־נַפְשִׁ֖י מִכָּל־צָרָֽה)

Following the custom of his culture, David is swearing an oath by guaranteeing it by something he holds sacred. David is using this oath to swear that what he says in the next verse is true. Use a natural way in your language to express an oath.

Support Reference: Oath Formulas

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Rimmon	to them
Yahweh	I swear by Yahweh … that what I am about to say is true
distress	Saul

2 Samuel 4:10

ULT	UST
that the one declaring to me, saying, 'Behold, Saul is dead,' and in his eyes he was like a bringer of {good} news, that I seized him, and I killed him at Ziklag, which {was} me giving him a reward for good news.	*When a messenger came to Ziklag and told me that he had killed Saul, he thought he was bringing news that I would be glad to hear. But instead, I told one of my soldiers to kill him. He expected me to reward him for bringing this news, but I gave him what he really deserved.*

ULT **the one declaring … me, saying, 'Behold, Saul is dead**
UST a messenger … and told me that he had killed Saul
(הַמַּגִּיד֙ לִ֣י לֵאמֹ֔ר הִנֵּה־מֵ֥ת שָׁא֖וּל)

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 one who declared to me that Saul was dead]

Support Reference: Quotes within Quotes

ULT **and in his eyes he was like a bringer of {good} news**
UST he thought he was bringing news that I would be glad to hear
(וְהִנֵּה־הָיָ֥ה כִמְבַשֵּׂר֙ בְּעֵינָ֔יו)

See how you translated the similar expression in 3:19. Alternate translation: [and he thought that he was bringing good news]

Support Reference: Idiom

ULT **that I seized him, and I killed him**
UST But instead, I told one of my soldiers to kill him
(וָאֹחֲזָ֥ה בּ֛וֹ וָאַהַרְגֵ֖הוּ)

See how you translated the similar expression in 1:15. Alternate translation: [that I had one of my soldiers seize him and kill him]

Support Reference: Synecdoche

ULT **to … which {was} me giving him a reward for good news**
UST He expected me to reward him for bringing this news, but I gave him what he really deserved
(אֲשֶׁר לְתִתִּי־לוֹ בְשׂרָה)

In this figure of speech, David actually means to communicate the opposite of the literal meaning of his words. (By saying that he gave him **a reward for good news**, he means that he killed the messenger for bringing what the messenger wrongly thought was good news.) If a speaker of your language would not say the opposite of what he meant, you could translate the meaning plainly. Alternate translation: [which was how I punished him for telling me that he had killed Saul as if that had been good news]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the one declaring	a messenger
Saul	Saul
like a bringer of {good} news	was bringing news that I would be glad to hear
that I seized	But instead, I told one of my soldiers
and I killed him	to kill him
a reward for good news	what he really deserved
a reward for good news	what he really deserved

2 Samuel 4:11

ULT	UST
How much more, when wicked men have murdered a righteous man in his house on his bed! And now, shall I not seek his blood from your hand and consume you from the earth?”	*If I punished him by killing him, I should certainly do the same to you. You two evil men murdered a man who had done nothing wrong, and you killed him while he was sleeping on his bed in his own house! Because you murdered him, it is right for me to punish you by executing you. I am going to remove you completely from the earth!”*

ULT **How much more**
UST If I punished him by killing him, I should certainly do the same to you
(אַף)

David is using this expression to convey a strong feeling, his conviction that the crime of Rechab and Baanah is much greater than the crime of the person who told him that Saul was dead. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling.

Support Reference: Exclamations

ULT **How much more**
UST If I punished him by killing him, I should certainly do the same to you
(אַף)

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: [How much more would I punish rather than reward]

Support Reference: Ellipsis

ULT **And now**
UST it is right
(וְעַתָּה)

And now was an expression that speakers in this culture commonly used to introduce their main topic. 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 2:6.

Support Reference: Connecting Words and Phrases

ULT **shall I not seek his blood from your hand and consume you from the earth**
UST Because you murdered him, it is right for me to punish you by executing you. I am going to remove you completely from the earth
(הֲלֹוא אֲבַקֵּשׁ אֶת־דָּמוֹ מִיֶּדְכֶם וּבִעַרְתִּי אֶתְכֶם מִן־הָאָרֶץ)

David is using the question form to emphasize that he will certainly punish Rechab and Baanah for killing Ishbosheth. 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 should certainly seek his blood from your hand and consume you from the earth!]

Support Reference: Rhetorical Question

ULT **shall I not seek his blood from your hand**
UST Because you murdered him, it is right for me to punish you by executing you
(הֲלֹוא אֲבַקֵּשׁ אֶת־דָּמוֹ מִיֶּדְכֶם)

David is using **seek his blood from your hand** as a common expression of his culture to mean "punish you for killing him." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [should I not punish you for killing him]

Support Reference: Idiom

ULT **and consume you from the earth**
UST I am going to remove you completely from the earth
(וּבִעַרְתִּי אֶתְכֶם מִן־הָאָרֶץ)

Here, David is speaking as if he would **consume** the murderers as fire consumes something completely. This image emphasizes total destruction. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and completely destroy you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wicked	evil
have murdered	murdered … and you killed him
righteous	who had done nothing wrong
in his house	in his own house
shall I … seek	for me to punish you by executing you
and consume	I am going to remove … completely
the earth	the earth

2 Samuel 4:12

ULT	UST
And David commanded the young men, and they killed them, and they cut off their hands and their feet, and they hung {them} beside the pool in Hebron. But the head of Ish Bosheth, they took and buried in the grave of Abner in Hebron.	*Then David gave orders to his soldiers, and they killed Rechab and Baanah. They cut off their hands and their feet and hung them near the pool at Hebron. But they took the head of Ish Bosheth and buried it respectfully in the tomb of Abner, there at Hebron.*

ULT and they hung {them} beside the pool in Hebron … in Hebron
UST and hung them near the pool at Hebron … there at Hebron
(וַיִּתְלוּ עַל־הַבְּרֵכָה בְּחֶבְרוֹן & בְּחֶבְרוֹן)

This could mean: (1) that David's soldiers hung up the **hands** and **feet** of Rechab and Baanah beside the pool. This would have been a symbolic action, exposing to disgrace in a public location the hands that these men had used to murder Ishbosheth and the feet that they had used to flee with his head. By this action, David would have been repudiating their deed and warning others against doing anything similar. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and they hung their murderous hands and fugitive feet in disgrace beside the pool in Hebron]; (2) that David's soldiers hung the bodies of Rechab and Baanah beside the pool. This too would have disgraced them as murderers, repudiated their deed, and warned others. However, it would have been a violation of Deuteronomy 21:23, which required the Israelites to bury the body of an executed person on the same day on which he was executed. So this is less likely. Alternate translation: [and they hung their bodies in disgrace beside the pool in Hebron]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the young men	to his soldiers
and they killed them	and they killed Rechab and Baanah
and they hung {them}	and hung them
in Hebron	at Hebron
and buried	and buried it respectfully
in the grave of	in the tomb of
Abner	Abner
in Hebron	there at Hebron

2 Samuel 5

2 Samuel 5 Introduction

Structure and Formatting

This chapter concludes the story of how David became king of Israel, and it begins the story of what David did as the king of Israel.

5:1–3 The leaders of the Israelite tribes come and anoint David as their king

5:4–5 The author formally reintroduces David as a character in the story in his new role

5:6–10 David captures the fortress in Jerusalem and makes that city his capital

5:11–12 Hiram, the king of Tyre, builds a palace for David

5:13–16 The author lists the further sons David had in Jerusalem

5:17–25 David defeats the invading Philistines

If you chose to present the list of David's sons in 3:2–5 the way a list would appear in your culture, you should present the list in 5:13–16 in the same way. For example, you might put the title on a separate line and the names of three or four sons on the following lines, like this:

And these are the names of the ones born to him in Jerusalem:

Shammua and Shobab and Nathan and Solomon

and Ibhar and Elishua and Nepheg and Japhia

and Elishama and Eliada and Eliphelet.

2 Samuel 5:1

ULT	UST
And all of the tribes of Israel came to David at Hebron. And they spoke, saying, "Behold us, we {are} your bone and your flesh.	*Then the leaders of all the tribes of Israel came to David at Hebron. They told him, "Listen, {even though we belong to different tribes,} we are all Israelites.*

ULT **all of the tribes of Israel**
UST the leaders of all the tribes of Israel
(כָּל־שִׁבְטֵי יִשְׂרָאֵל)

The author is speaking of a whole, **all of the tribes of Israel**, to mean a part of that whole, representatives of the tribes who came to David. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [representatives of all of the tribes of Israel]

Support Reference: Synecdoche

ULT **Behold us**
UST Listen
(הִנֵּנוּ)

The tribal representatives are using the courteous expression that people in this culture would use to tell a superior that they were ready and willing to obey his orders. Your language may have a comparable expression that you can use in your translation. See how you translated the similar expression in 1:7.

Support Reference: Politeness

ULT **we {are} your bone and your flesh**
UST even though … { … belong to different tribes,} we are all Israelites
(עַצְמְךָ וּבְשָׂרְךָ אֲנָחְנוּ)

Here, **we are your bone and your flesh** was a common expression that the tribal representatives were using to affirm to David that they were related by descent from a common ancestor. 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: [we are your blood relatives]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribes of	the tribes of
Israel	Israel
David	to David
at Hebron	at Hebron

2 Samuel 5:2

ULT	UST
Both yesterday and the third day, when Saul was king over us, you, you were the one bringing out and bringing in Israel. And Yahweh said to you, 'You, you will shepherd my people Israel, and you, you will become the ruler over Israel.'"	*Previously, even though Saul was our king, you were the one who led our soldiers into battle. Yahweh promised you, 'You will be the leader of the Israelite people, who belong to me. You will be their king.'"*

ULT **Both yesterday and the third day**
UST Previously
(גַּם־אֶתְמוֹל גַּם־שִׁלְשׁוֹם)

See how you translated the similar expression in 3:7. Alternate translation: [In the past]

Support Reference: Idiom

ULT **the one bringing out and bringing in Israel**
UST the one who led our soldiers into battle
(מוציא והמבי אֶת־יִשְׂרָאֵל)

See how you translated the similar expression in 3:25. Alternate translation: [the one leading Israel on military campaigns]

Support Reference: Merism

ULT **Israel**
UST our soldiers
(אֶת־יִשְׂרָאֵל)

Here the term **Israel** represents the Israelite soldiers whom David commanded. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Israelite soldiers]

Support Reference: Metonymy

ULT **you, you were … You, you will shepherd … and you, you will become**
UST you were … You will be the leader of … You will be
(אַתָּה הייתה & אַתָּה תִרְעֶה & וְאַתָּה תִּהְיֶה)

The Israelite leaders are stating the pronoun **you** separately, even though the verb translated as **you were** already includes this meaning. They are doing that to emphasize David's personal role in leading the Israelite army. When Yahweh spoke to David as they describe, he was stating the pronoun **you** separately in both of these instances, even though the verbs translated as **you will shepherd** and **you will become** already included this meaning, to emphasize that he was making promises to David. If speakers of your language would use explicit pronouns for these same purposes, you may want to use that construction in your translation. If not, your language may have other ways of showing the meanings here. Alternate translation: [you personally were … I promise that you will shepherd … and I promise that you will become]

Support Reference: Pronouns — When to Use Them

ULT **And Yahweh said to you, 'You, you will shepherd my people Israel, and you, you will become the ruler over Israel**
UST Yahweh promised you, 'You will be the leader of the Israelite people, who belong to me. You will be their king
(וַיֹּאמֶר יְהוָה לְךָ אַתָּה תִרְעֶה אֶת־עַמִּי אֶת־יִשְׂרָאֵל וְאַתָּה תִּהְיֶה לְנָגִיד עַל־יִשְׂרָאֵל)

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 reminded David that Yahweh had told him that he would shepherd the people of Israel and become their ruler]

Support Reference: Quotes within Quotes

> ULT **You, you will shepherd my people Israel, and you, you will become the ruler over Israel**
> UST You will be the leader of the Israelite people, who belong to me. You will be their king
> (אַתָּה תִרְעֶה אֶת־עַמִּי אֶת־יִשְׂרָאֵל וְאַתָּה תִּהְיֶה לְנָגִיד עַל־יִשְׂרָאֵל)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and 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: [You yourself will shepherd my people Israel, indeed, you yourself will become the ruler over Israel]

Support Reference: Parallelism

> ULT **You, you will shepherd my people Israel**
> UST You will be the leader of the Israelite people, who belong to me
> (אַתָּה תִרְעֶה אֶת־עַמִּי אֶת־יִשְׂרָאֵל)

Yahweh is speaking here as if David would actually **shepherd** the people of Israel as though they were sheep. This image compares the way a shepherd cares for and guides his sheep to the way a king should care for and lead his people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You yourself will care for and guide my people Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the third day	Previously
Saul	Saul
king	king
Israel	our soldiers
Yahweh	Yahweh
you will shepherd	will be the leader of
Israel	Israelite
the ruler	king
Israel	their

2 Samuel 5:3

ULT	UST
Then all of the elders of Israel came to the king at Hebron, and King David cut for them a covenant in Hebron to the face of Yahweh. And they anointed David as king over Israel.	*Then, with Yahweh as their witness, all the leaders of the people of Israel came and made an agreement with David at Hebron that he would be their king. They poured olive oil on his head to show that he was now the king of the Israelites.*

ULT and King David cut for them a covenant
UST and made an agreement with David … that he would be their king
(וַיִּכְרֹת לָהֶם֩ הַמֶּ֨לֶךְ דָּוִ֜ד בְּרִ֗ית)

See how you translated the similar expression in 3:12. Alternate translation: [and King David made a covenant with them]

Support Reference: Idiom

ULT to the face of Yahweh
UST with Yahweh as their witness
(לִפְנֵ֣י יְהוָ֑ה)

See how you translated the similar expression in 3:13. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	the leaders of
Israel	the people of Israel
the king	Then … came
at Hebron	at Hebron
King	that he would be their king
David	David
a covenant	an agreement
in Hebron	at Hebron
Yahweh	Yahweh
And they anointed	They poured olive oil on
David	his head
as king	to show that he was now the king

ULT	UST
Israel	the Israelites

2 Samuel 5:4

ULT	UST
David {was} a son of 30 years when he became king. He reigned 40 years.	*David was 30 years old when he first became the king of Judah. He was a king for a total of 40 years.*

ULT David {was} a son of 30 years when he became king. He reigned 40 years
UST David was 30 years old when he first became the king of Judah. He was a king for a total of 40 years
(בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ אַרְבָּעִים שָׁנָה מָלָךְ)

Here the author is reintroducing **David** as a participant in the story in his new role as king over all Israel. Your language may have its own way of reintroducing participants in new roles that you can use in your translation. Alternate translation: [Now David was 30 years old when he began to reign as king, and he ruled for 40 years]

Support Reference: Introduction of New and Old Participants

ULT David {was} a son of 30 years
UST David was 30 years old
(בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד)

See how you translated the similar expression in 2:10. Alternate translation: [David was 30 years old]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
years	was … years
when he became king	when he first became the king of Judah
He reigned	He was a king
years	for a total of … years

2 Samuel 5:5

ULT	UST
In Hebron, he reigned over Judah seven years and six months. And in Jerusalem, he reigned 33 years over all of Israel and Judah.	*In Hebron, he had ruled over the tribe of Judah for seven and a half years. He would then rule over all the people of Judah and Israel for 33 more years in Jerusalem.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In Hebron	In Hebron
he reigned	he had ruled
Judah	the tribe of Judah
years	for … years
months	and a half
And in Jerusalem	then … in Jerusalem
he reigned	He would … rule
years	for … more years
Israel	Israel
and Judah	the people of Judah and

2 Samuel 5:6

ULT	UST
And the king and his men went {to} Jerusalem, to the Jebusite, the dweller of the land. And he spoke to David, saying, "You will not come here, but surely the blind and the lame will turn you away," saying, "David will not come here."	*Once he became king, David led his soldiers to Jerusalem to fight against the Jebusites who lived there. The Jebusites believed that David's army would never be able to capture their fortress in the city. So they called out mockingly to David, "Even our soldiers who have become blind or crippled will be able to keep you from getting inside our city walls!"*

ULT **to the Jebusite, the dweller of the land. And he spoke to David**
UST to fight against the Jebusites who lived there … So they called out mockingly to David
(אֶל־הַיְבֻסִי יוֹשֵׁב הָאָרֶץ וַיֹּאמֶר לְדָוִד)

The author is not referring to a specific **Jebusites**. He means the Jebusites who lived in this fortified area in Jerusalem. If it would be helpful to your readers, you could use expressions that would be more natural in your language. Alternate translation: [to the Jebusites, the inhabitants of that area. And they spoke to David]

Support Reference: Generic Noun Phrases

ULT **the blind and the lame will turn you away**
UST our soldiers who have become blind or crippled will be able to keep you
(הֲסִירְךָ֣ הַעִוְרִ֔ים וְהַפִּסְחִ֖ים)

The Jebusites say **the blind and the lame will turn you away** as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [our least capable soldiers will be able to keep you from capturing our city]

Support Reference: Hyperbole

ULT **the blind and the lame**
UST our soldiers who have become blind or crippled
(הַעִוְרִ֔ים וְהַפִּסְחִ֖ים)

The Jebusites are using the adjectives **blind** and **lame** as nouns to mean people who cannot see and people who cannot walk well. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [people who are blind and people who cannot walk well]

Support Reference: Nominal Adjectives

> ULT **saying**
> UST So they called out mockingly
> (לֵאמֹר)

In this instance, the author is using the term **saying** to introduce what the Jebusites were thinking or saying to themselves. They did not say this out loud to David. In your translation, use a natural way of introducing what people said to themselves or thought. Alternate translation: [thinking to themselves]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Once he became king, David
{to} Jerusalem	to Jerusalem
the Jebusite	the Jebusites
the land	there
to David	to David
David	David’s army

2 Samuel 5:7

ULT	UST
But David captured the stronghold of Zion. (It {is} the City of David.)	*But David's army did indeed capture the fortress on Mount Zion. (Later David named it the City of David.)*

ULT It {is} the City of David
UST Later David named it the City of David
(הִיא עִיר דָּוִד)

The author is providing background information to explain to readers that the fortified area that he calls **Zion** is the same area that they know as **the City of David**. In your translation, present this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David's army
But … captured	But … did indeed capture
the stronghold of	the fortress on
Zion	Mount Zion
{is} the City of David	the City of David

2 Samuel 5:8

ULT	UST
And David said on that day, "Anyone striking the Jebusite, then let him approach through the water shaft the lame and the blind, hated by the soul of David." (Therefore they say, "The blind and the lame shall not come into the house.")	*On that day, David told his soldiers, "In order to attack the Jebusites, crawl up through the water supply tunnel into the city. That is how you will get to those crippled and blind soldiers who can supposedly defeat us. They are my enemies!" (Because David called them his enemies, people now say that no one who is blind or crippled may enter the royal palace.)*

ULT **the Jebusite**
UST the Jebusites
(יְבֻסִי)

David is not referring to a specific **Jebusite**. He means all of the Jebusites who are living in this fortified area of Jerusalem and fighting to keep him out of it. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [these Jebusites]

Support Reference: Generic Noun Phrases

ULT **the lame and the blind**
UST That is how you will get to those crippled and blind soldiers who can supposedly defeat us
(וְאֶת־הַפִּסְחִים וְאֶת־הָעִוְרִים)

David is using the adjectives **lame** and **blind** as nouns to mean people who cannot walk well and people who cannot see. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [people who cannot walk well and people who cannot see]

Support Reference: Nominal Adjectives

ULT **hated by the soul of David**
UST They are my enemies
(שנאו נֶפֶשׁ דָּוִד)

The expression **hated by the soul of David** 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: [whom David's soul hates]

Support Reference: Active or Passive

ULT **hated by the soul of David**
UST They are my enemies
(שנאו נֶפֶשׁ דָּוִד)

David is using **the soul of David** to represent David himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [whom David hates]

Support Reference: Synecdoche

ULT **hated by the soul of David**
UST They are my enemies
(שנאו נֶפֶשׁ דָּוִד)

In giving an official command to his soldiers, David is speaking about himself formally in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [whom I hate]

Support Reference: First, Second or Third Person

ULT **Therefore they say, "The blind and the lame shall not come into the house**
UST Because David called them his enemies, people now say that no one who is blind or crippled may enter the royal palace
(עַל־כֵּן יֹאמְרוּ עִוֵּר וּפִסֵּחַ לֹא יָבוֹא אֶל־הַבָּיִת)

The author is providing the background information that David's statement that he hated the lame and the blind was the origin of the popular saying that he quotes. 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 blind and the lame**
UST who is blind or crippled
(עִוֵּר וּפִסֵּחַ)

The people using this popular saying are not referring to a specific **blind** or **lame** person. They mean blind and lame people in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [A blind person or a lame person]

Support Reference: Generic Noun Phrases

ULT **they say**
UST people now say that
(לֵאמֹ֣ר)

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: [it came to be said] or [it became a saying]

Support Reference: Pronouns — When to Use Them

ULT **the house**
UST the royal palace
(הַבָּ֖יִת)

In this saying, **the house** means the palace where the king lived. You could clarify this if that would be helpful to your readers. Alternate translation: [the palace]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
on … day	On … day
the Jebusite	the Jebusites
the soul of	They are … enemies
David	my
the house	the royal palace

2 Samuel 5:9

ULT	UST
And David dwelled in the stronghold, and he called it the City of David. And David built around {it}, from the Millo and toward the house.	*After David and his soldiers captured the fortress, David moved into it. That was when he named it the City of David. David had people build more buildings in the area between the fortress and the Millo.*

ULT the Millo
UST and the Millo
(הַמִּלּוֹא)

The word **Millo** is the name of a place. (It was likely a raised platform or landfill that formed part of Jerusalem's fortifications.)

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
in the stronghold	the fortress
and he called	That was when he named
the City of David	the City of David
David	David
and toward the house	the fortress

2 Samuel 5:10

ULT	UST
And David went, going and becoming great, for Yahweh, the God of Armies, {was} with him.	*David continued to become more and more powerful because Yahweh, the commander of the heavenly armies, was helping him.*

ULT And David went, going and becoming great, for Yahweh, the God of Armies, {was} with him

UST David continued to become more and more powerful because Yahweh, the commander of the heavenly armies, was helping him

(וַיֵּלֶךְ דָּוִד הָלוֹךְ וְגָדֹול וַיהוָה אֱלֹהֵי צְבָאוֹת 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 since Yahweh, the God of Armies, was with him, David went, going and becoming great]

Support Reference: Connect — Reason-and-Result Relationship

ULT And David went, going and becoming great

UST David continued to become more and more powerful

(וַיֵּלֶךְ דָּוִד הָלוֹךְ וְגָדֹול)

The author is using **went, going and becoming great** as a common expression of his culture to mean “kept becoming greater and greater.” 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 David kept becoming greater and greater]

Support Reference: Idiom

ULT {was} with him

UST was helping him

(עִמּוֹ)

See how you translated the similar expression in 3:12. Alternate translation: [was helping him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
for Yahweh	because Yahweh

ULT	UST
the God	the commander of

2 Samuel 5:11

ULT	UST
And Hiram, the king of Tyre, sent messengers to David, and trees of cedar and craftsmen of wood and craftsmen of stone of wall. And they built a house for David.	*One day Hiram, the king of the city of Tyre, sent ambassadors to {make a peace treaty with} David. Hiram agreed to provide cedar trees to make lumber, and he also agreed that he would send carpenters and stone masons to build a palace for David.*

ULT **and trees of cedar**
UST Hiram agreed to provide cedar trees to make lumber
(וַעֲצֵי אֲרָזִים)

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 also sent trees of cedar]

Support Reference: Ellipsis

ULT **And they built**
UST to build
(וַיִּבְנוּ)

The pronoun **they** refers to the woodworkers and stonemasons whom Hiram sent. It may be helpful to clarify this for your readers. Alternate translation: [And Hiram's craftsmen built]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Tyre	the city of Tyre
messengers	ambassadors
David	David
cedar	cedar
stone of	stone
a house	a palace
for David	for David

2 Samuel 5:12

ULT	UST
Then David knew that Yahweh had established him as king over Israel and that he had lifted up his kingdom for the sake of his people Israel.	*Because Hiram did these things, David realized that Yahweh truly wanted him to be the king of Israel. He also realized that Yahweh wanted him to be a powerful king so that he could protect the Israelites, since Yahweh had chosen them as his own people.*

ULT **he had lifted up his kingdom**

UST Yahweh wanted him to be a powerful king

(נִשָּׂא מַמְלַכְתּוֹ)

Here the author is speaking of David's **kingdom** as if it had been an object that could have been lifted up physically. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he had made his kingdom prosperous and strong]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Then … knew	Because Hiram did these things … realized
Yahweh	Yahweh
had established him	truly wanted him to be
as king	the king
Israel	Israel
his kingdom	king
Israel	the Israelites

2 Samuel 5:13

ULT	UST
And David again took concubines and wives at Jerusalem after his coming from Hebron. And again sons and daughters were born to David.	*After David moved from Hebron to Jerusalem, he married more women as wives and secondary wives. All of those women gave birth to more sons and daughters of David.*

ULT And again sons and daughters were born to David

UST All of those women gave birth to more sons and daughters of David

(וַיִּוָּלְדוּ עוֹד לְדָוִד בָּנִים וּבָנוֹת)

The expression **were born** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And they bore more sons and daughters to David]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
concubines	secondary wives
at Jerusalem	to Jerusalem
from Hebron	from Hebron
to David	of David

2 Samuel 5:14

ULT	UST
And these {are} the names of the ones born to him in Jerusalem: Shammua and Shobab and Nathan and Solomon	*The names of his sons whom his wives bore in Jerusalem were Shammua, Shobab, Nathan, Solomon,*

ULT **the ones born to him**
UST his sons whom his wives bore
(הַיִּלֹּדִים לוֹ)

The expression **born** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the sons he had]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Jerusalem	in Jerusalem
and Solomon	Solomon

2 Samuel 5:15

ULT	UST
and Ibhar and Elishua and Nepheg and Japhia	*Ibhar, Elishua, Nepheg, Japhia,*

(There are no notes for this verse)

2 Samuel 5:16

ULT	UST
and Elishama and Eliada and Eliphelet.	*Elishama, Eliada, and Eliphelet.*

(There are no notes for this verse)

2 Samuel 5:17

ULT	UST
And the Philistines heard that they had anointed David as king over Israel, and all of the Philistines went up to seek David. And David heard, and he went down to the stronghold.	*When the Philistines learned that the Israelites had made David their king, they assembled their army, and it marched toward Jerusalem to try to capture David. But David learned that they were coming, so he left the city and went to another place where he would be safe.*

ULT **they had anointed David**
UST had made David
(מָשְׁחוּ אֶת־דָּוִד)

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: [David had been anointed] or [the leaders of the Israelites had anointed David]

Support Reference: Pronouns — When to Use Them

ULT **and all of the Philistines went up … and he went down**
UST they assembled their army, and it marched toward Jerusalem … so he left the city and went
(וַיַּעֲלוּ כָל־פְּלִשְׁתִּים & וַיֵּרֶד)

See how you translated the similar expression in 2:1. Alternate translation: [and all of the Philistines went … and he went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistines
they had anointed	had made
David	David
as king	king
Israel	the Israelites
the Philistines	their
to seek	to try to capture
David	David
David	David
the stronghold	another place where he would be safe

2 Samuel 5:18

ULT	UST
And the Philistines came, and they spread themselves out in the Valley of the Raphaites.	*The Philistine army marched into the Valley of the Raphaites {southwest of Jerusalem} and set up its battle lines there.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the Philistines	The Philistine army
in the Valley of the Raphaites	the Valley of the Raphaites {southwest of Jerusalem}

2 Samuel 5:19

ULT	UST
And David inquired of Yahweh, saying, "Shall I go up to the Philistines? Will you give them into my hand?" And Yahweh said to David, "Go up, for giving, I will give the Philistines into your hand."	*David asked Yahweh, "Should I lead my soldiers to attack the Philistine army? Will you enable us to defeat them?" Yahweh replied, "Yes, attack them, because I will definitely enable your army to defeat them."*

ULT Shall I go up to the Philistines … Go up
UST Should I lead my soldiers to attack the Philistine army … Yes, attack them
(הַאֶעֱלֶה אֶל־פְּלִשְׁתִּים & עֲלֵה)

In keeping with what is usual in this language and culture, David and Yahweh are marking travel for change in elevation. If these expressions contain extra information that would not be natural to express in your language, you could shorten them. Alternate translation: [Shall I attack the Philistines … Attack them]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT into my hand … into your hand
UST Will you enable us to defeat them … I will … enable your army to defeat
(בְּיָדִי & בְּיָדֶךָ)

See how you translated the similar expression in 3:8. Alternate translation: [into my power … into your power]

Support Reference: Metonymy

ULT Go up, for giving, I will give the Philistines into your hand
UST Yes, attack them, because I will definitely enable your army to defeat them
(עֲלֵה כִּי־נָתֹן אֶתֵּן אֶת־הַפְּלִשְׁתִּים בְּיָדֶךָ)

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 giving, I will give the Philistines into your hand, go up]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **giving, I will give**
> UST I will definitely enable your army to defeat
> (נָתֹן אֶתֵּן)

Yahweh is repeating forms of the verb **give** 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 will certainly give]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … inquired	asked
of Yahweh	Yahweh
the Philistines	the Philistine army
Yahweh	Yahweh
David	replied
the Philistines	them

2 Samuel 5:20

ULT	UST
So David came {to} Baal Perazim, and David struck them there. And he said, "Yahweh has broken through my enemies to my face like the breach of waters." Therefore he called the name of that place Baal Perazim.	*So David led his army to where the Philistine army was, and they defeated them there. Then David said, "Yahweh enabled us to break through the enemy battle lines just as a flood of water breaks through a dam!" So David named that place Baal Perazim.*

ULT **and David struck them**
UST and they defeated them
(וַיַּכֵּם & דָּוִד)

See the discussion of the term "struck" in the Introduction to 2 Samuel. The meaning of that term here and in verses 24 and 25 is "defeated." Alternate translation: [and David defeated them]

Support Reference: Metonymy

ULT **to my face**
UST us
(לְפָנַי)

Here, **face** represents opposing or being in front. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who were in front of me] or [who were opposing me]

Support Reference: Metonymy

ULT **like the breach of waters**
UST just as a flood of water breaks through a dam
(כְּפֶרֶץ מָיִם)

The point of this comparison is that just as a **breach of waters** is powerful and overwhelming, so was Yahweh's defeat of David's enemies. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as powerfully as a rushing flood]

Support Reference: Simile

> ULT **he called the name of that place**
> UST David named that place
> (קָרָא שֵׁם־הַמָּקוֹם הַהוּא)

It might seem that the expression **called the name of** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [he called that place]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **{to} Baal Perazim**
> UST to where the Philistine army was
> (בְּבַעַל־פְּרָצִים)

The name **Baal Perazim** means "the Lord of Breakthroughs." 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
{to} Baal Perazim	to where the Philistine army was
David	they
Yahweh	Yahweh
my enemies	the enemy battle lines
he called	David named
Baal Perazim	Baal Perazim

2 Samuel 5:21

ULT	UST
And they abandoned their idols there, and David and his men took them away.	*The Philistine men left their idols there, and David and his soldiers took them away.*

ULT **And they abandoned**
UST The Philistine men left
(וַיַּעַזְבוּ)

The pronoun **they** refers to the Philistines who were fleeing from David's army. It may be helpful to clarify this for your readers. Alternate translation: [And the Philistines abandoned]

Support Reference: Pronouns — When to Use Them

ULT **and David and his men took them away**
UST and David and his soldiers took them away
(וַיִּשָּׂאֵם דָּוִד וַאֲנָשָׁיו)

Taking away the Philistines' idols was a symbolic action that illustrated the character of David's victory over the Philistines and their gods. The Philistines had brought these idols into battle with them in the hopes that the gods they represented would help them defeat David and the Israelites. Instead, the gods themselves were shown to be helpless. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [and David and his men carried off their idols to show how weak and helpless the Philistine gods were compared to Yahweh]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their idols	their idols
David	and David

2 Samuel 5:22

ULT	UST
And the Philistines resumed again to go up, and they spread themselves out in the Valley of the Raphaites.	*But after that, the Philistine army marched into the Valley of the Raphaites again and set up its battle lines there once more.*

ULT And the Philistines resumed again to go up

UST But after that, the Philistine army marched into … again … once more

(וַיֹּסִפוּ עוֹד פְּלִשְׁתִּים לַעֲלוֹת)

In keeping with what is usual for his language and culture, the author is marking travel for change in elevation. He is also saying **resumed again**. If these expressions contain extra information that would not be natural to express in your language, you could shorten them. Alternate translation: [And the Philistines invaded again]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistine army
in the Valley of the Raphaites	the Valley of the Raphaites … there

2 Samuel 5:23

ULT	UST
And David inquired of Yahweh, and he said, "You shall not go up. Go around to behind them, and you shall come to them from opposite the balsam trees.	*So David asked Yahweh again what he should do. Yahweh replied, "Do not attack their battle lines directly. Tell your soldiers to go around them and attack them from the back. Come through the grove of balsam trees.*

ULT **and he said**
UST Yahweh replied
(וַיֹּאמֶר)

The pronoun **he** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [and Yahweh said]

Support Reference: Pronouns — When to Use Them

ULT **You shall not go up**
UST Do not attack their battle lines directly
(לֹא תַעֲלֶה)

While David would have had to move to a higher elevation in order to engage the Philistines, in this context, by telling him not to **go up**, Yahweh means that he should not make a direct, frontal attack. If this phrase would not have that meaning in your language in this context, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Do not make a frontal attack]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … inquired	So … asked … again what he should do
of Yahweh	Yahweh

2 Samuel 5:24

ULT	UST
And it will be, when you hear the sound of marching in the tops of the balsam trees, then you shall act determinedly, for then Yahweh will go out to your face to strike the camp of the Philistines."	*You will hear the sound of an army marching in the tops of the balsam trees. When you do, you will know that I am going ahead of you to enable your army to defeat the Philistine army. So when you hear that sound, attack them right away."*

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

Here, **face** represents what is ahead of a person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in advance of you]

Support Reference: Metonymy

ULT **the camp of the Philistines**
UST the Philistine army
(בְּמַחֲנֵה פְלִשְׁתִּים)

Here, **camp** represents the army that has camped in a place. 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
Yahweh	I
the Philistines	Philistine

2 Samuel 5:25

ULT	UST
And David did thus, just as Yahweh commanded him. And he struck the Philistines from Geba to your coming {to} Gezer.	*So David did what Yahweh told him to do. His soldiers defeated the Philistine soldiers and chased them from the city of Geba all the way west to the city of Gezer.*

ULT from Geba

UST and chased them from the city of Geba

(מִגֶּבַע)

The Septuagint (an ancient Greek translation of the Hebrew Bible) and the parallel passage in 1 Chronicles 14:16 read "Gibeon" instead of **Geba**. That may have been the original reading, particularly since the location of Gibeon suits the account of this battle better than the location of Geba. At one point in the process of transmission, scribes may have left out the additional letters that would have spelled "Gibeon" rather than "Geba," either accidentally or as a way of abbreviating. 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Yahweh	Yahweh
the Philistines	the Philistine soldiers

2 Samuel 6

2 Samuel 6 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel. It describes how he brought the Box of Yahweh to Jerusalem and placed it in an honored location in the fortress where he lived, the City of David.

Religious and Cultural Concepts in This Chapter

Why did David offer sacrifices after the people carrying the Box had taken six steps?

The author relates in 6:13 that David had the people who were carrying the Box of Yahweh stop after taking six steps so that he could offer sacrifices. Some interpreters believe that this was a symbolic action that alluded to the commandment to work for six days and then observe a day of rest and worship. The parallel passage in 1 Chronicles 15:2–14 tells how David specifically said how important it was for the Israelites to obey Yahweh's instructions in the law. So this action could have been a symbolic affirmation of that. If it would be helpful to your readers, you could explain the significance of this action. However, since this interpretation is not entirely certain, you may wish to describe it in general terms. You might say, for example, that "when the lifters of the Box of Yahweh had stepped six steps, David had them pause reverently, and he worshiped Yahweh by sacrificing an ox and a fatling."

2 Samuel 6:1

ULT	UST
And David again gathered all of the chosen in Israel, 30,000.	*After this, David assembled all of his best soldiers once again. There were 30,000 of them.*

ULT the chosen
UST his best
(בָּחוּר)

The author is using the adjective **chosen** 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 select warriors] or [the elite troops]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … gathered	After this … assembled
the chosen	his best
in Israel	soldiers

2 Samuel 6:2

ULT	UST
And David arose and went, and all of the people who {were} with him, from Baalah of Judah to bring up from there the Box of God, whose name is called {by} the name of Yahweh of Armies, dweller of the cherubim upon it.	*He led them to the city of Baalah in Judah so that they could bring the sacred chest from there to Jerusalem. People call that chest "The Box of Yahweh, the Commander of the Heavenly Armies." Yahweh himself is invisibly present between the statues of the winged creatures on top of it.*

ULT **And David arose**
UST He led
(וַיָּקָם & דָּוִד)

See how you translated the similar expression in 2:14. Alternate translation: [And David took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from Baalah of Judah**
UST to the city of Baalah in Judah
(מִבַּעֲלֵי יְהוּדָה)

The parallel passage in 1 Chronicles 13:6 explains that **Baalah** was another name for Kiriath Jearim. That was where the Box had remained since the Philistines returned it after capturing it, according to 1 Samuel 7:2. 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 **to bring up**
UST so that they could bring … to Jerusalem
(לְהַעֲלוֹת)

In keeping with what is usual for his language and culture, the author is marking travel for change in elevation. If this expression contains extra information that would not be natural to express in your language, you could shorten it. Alternate translation: [to bring]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **whose name is called**
UST People call that chest
(אֲשֶׁר־נִקְרָא שֵׁם)

The expression **whose name is 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: [which people call]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	He
Judah	Judah
the Box of God	the sacred chest
is called	People call
Yahweh of	Yahweh
the cherubim	between the statues of the winged creatures

2 Samuel 6:3

ULT	UST
And they mounted the Box of God on a new cart, and they bore it from the house of Abinadab, which {was} on the hill. And Uzzah and Ahio, the sons of Abinadab, were guiding the new cart.	*They went to the hilltop house of Abinadab. They used a new cart to carry the chest from there. Two oxen were pulling the cart, and Abinadab's two sons Uzzah and Ahio were guiding them.*

ULT **which {was} on the hill**
UST hilltop
(אֲשֶׁר בַּגִּבְעָה)

The author assumes that his readers will know that by **on the hill**, he means a certain hill within the city of Baalah, that is, Kiriath Jearim. Since modern readers would not recognize the identity of this hill, it may be more natural to speak of it in general terms. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 7:1. Alternate translation: [which was on a hill]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the new cart**
UST the cart
(אֶת־הָעֲגָלָה חֲדָשָׁה)

The author is speaking of the **new cart** to mean the oxen that were pulling the cart. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the oxen that were pulling the new cart]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of God	the chest
and they bore it	They used … to carry
from the house of	They went to the … house of … from there

2 Samuel 6:4

ULT	UST
And they bore it from the house of Abinadab, which {was} on the hill, with the Box of God, and Ahio was walking to the face of the Box.	*In order to bring the sacred chest from Abinadab's hilltop house, Ahio walked in front of the cart{, while Uzzah walked alongside it}.*

ULT **And they bore it from the house of Abinadab, which {was} on the hill**
UST In order to bring … from Abinadab's hilltop house
(וַיִּשָּׂאֻהוּ מִבֵּית אֲבִינָדָב אֲשֶׁר בַּגִּבְעָה)

The Septuagint (an ancient Greek translation of the Hebrew Bible) and the parallel passage in 1 Chronicles do not have this sentence, which seems to have been repeated accidentally from the previous verse. Without it, the text of verses 3–4 would sensibly read, "And Uzzah and Ahio, the sons of Abinadab, were leading the new cart with the Box of God" (that is, the new cart that had the Box of God on it). Many versions of the Bible do not include this sentence. If a translation of the Bible exists in your region, you may wish to omit the sentence if it does.

Support Reference: Textual Variants

ULT **and Ahio was walking to the face of the Box**
UST Ahio walked in front of the cart{, while Uzzah walked alongside it}
(וַאֲחְיוֹ הֹלֵךְ לִפְנֵי הָאָרוֹן)

The author assumes that his readers will know that Ahio and Uzzah were following the custom of this culture for steadying a load on a cart that animals were pulling. One person would walk ahead of the cart, leading and guiding the animals, while another person would walk next to the cart to make sure that the load did not fall off. By saying that **Ahio was walking to the face of the Box**, he also means that Uzzah was walking alongside the cart that was carrying it, as the story itself indicates in 6:6. 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 face of**
UST in front of
(לִפְנֵי)

Here, **to the face of** represents "in front of." 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 **the Box**
> UST the cart{, while Uzzah walked alongside it}
> (הָאָרוֹן)

Here, **the Box** represents the oxen that were pulling the cart that was carrying the Box. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the oxen that were pulling the cart that was carrying the Box]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they bore it	In order to bring
from the house of	from … house
the Box of God	the sacred chest
the Box	the cart{, while Uzzah walked alongside it}

2 Samuel 6:5

ULT	UST
And David and all of the house of Israel were celebrating to the face of Yahweh with all woods of cypress and with lyres and with harps and with tambourines and with sistrums and with cymbals.	*David and his soldiers and a large crowd of other Israelites were singing and dancing in Yahweh's presence. People were playing musical instruments to accompany the singing and dancing, including wooden instruments, harps, lyres, tambourines, rattles, and cymbals.*

ULT **and all of the house of Israel**
UST and a large crowd of other Israelites
(וְכָל־בֵּית יִשְׂרָאֵל)

See how you translated the similar expression in 1:12. Alternate translation: [and all of the people of Israel]

Support Reference: Metaphor

ULT **and all of the house of Israel**
UST and a large crowd of other Israelites
(וְכָל־בֵּית יִשְׂרָאֵל)

The author says **and all of the house of Israel** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [and people from throughout Israel]

Support Reference: Hyperbole

ULT **to the face of Yahweh**
UST in Yahweh's presence
(לִפְנֵי יְהוָה)

Here, **face** represents "presence." If it would be helpful in your language, you could use an equivalent expression or plain language. See how you translated the similar expression in 3:13. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

ULT **with all woods of cypress**
UST People were playing musical instruments to accompany the singing and dancing, including wooden instruments
(בְּכָל עֲצֵי בְרוֹשִׁים)

The expression **all woods of cypress** means various musical instruments made from cypress wood. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with various musical instruments made from cypress wood]

Support Reference: Metonymy

ULT **and with tambourines**
UST tambourines
(וּבְתֻפִּים)

A **tambourine** is a kind of hand-held drum with metal discs around its frame that jingle when people shake or strike the drum. If your readers would not be familiar with what a tambourine is, you could use the name of a similar instrument that your readers would recognize, or you could use a more general term. Alternate translation: [and with hand drums] or [and with jingling drums]

Support Reference: Translate Unknowns

ULT **and with sistrums**
UST rattles
(וּבִמְנַעֲנָעִים)

A **sistrum** is a kind of musical instrument consisting of a handle and a U-shaped metal frame with loose metal crossbars that jingle when people shake the frame. If your readers would not be familiar with what a sistrum is, you could use the name of a similar instrument that your readers would recognize, or you could use a more general term. Alternate translation: [and with rattles] or [and with shaking instruments]

Support Reference: Translate Unknowns

> ULT **and with cymbals**
> UST and cymbals
> (וּבְצֶלְצָלִֽים)

A **cymbal** is a kind of musical instrument made of two metal discs that people strike together to make a loud, ringing sound. If your readers would not be familiar with what a cymbal is, you could use the name of a similar instrument that your readers would recognize, or you could use a more general term. Alternate translation: [and with clashing metal discs] or [and with metal percussion instruments]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And David	David and his soldiers
the house of Israel	Israelites
were celebrating	were singing and dancing
Yahweh	Yahweh's
cypress	wooden instruments
and with lyres	harps
and with harps	lyres

2 Samuel 6:6

ULT	UST
And they came to the threshing floor of Nacon, and Uzzah reached out to the Box of God and held it, for the oxen stumbled.	*But when they came to the place in the area of Nacon where people threshed grain, the oxen tripped. {Because that made the cart tilt so that the sacred chest might have fallen off of it,} Uzzah put his hand on the sacred chest to steady it.*

ULT **Nacon**
UST in the area of Nacon
(נָכֹון)

The word **Nacon** is the name of the place where this threshing floor was located.

Support Reference: How to Translate Names

ULT **and Uzzah reached out to the Box of God and held it, for the oxen stumbled**
UST the oxen tripped. {Because that made the cart tilt so that the sacred chest might have fallen off of it,} Uzzah put his hand on the sacred chest to steady it
(וַיִּשְׁלַח עֻזָּא אֶל־אֲרוֹן הָאֱלֹהִים וַיֹּאחֶז בּוֹ כִּי שָׂמְטוּ הַבָּקָר)

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 oxen stumbled, Uzzah reached out to the Box of God and held it]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the threshing floor of	the place … where people threshed grain
the Box of God	the sacred chest
stumbled	tripped

2 Samuel 6:7

ULT	UST
And the nose of Yahweh burned against Uzzah, and God struck him there for the fault. And he died there by the Box of God.	*Yahweh immediately became very angry with Uzzah for touching the chest. God killed him right there next to it.*

ULT And the nose of Yahweh burned
UST Yahweh immediately became very angry
(וַיִּחַר־אַף יְהוָה)

The author is describing Yahweh becoming extremely angry by alluding to the way a person's **nose** may become hot and red when he is 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. You could also use plain language. See how you translated the similar expression in 3:8. Alternate translation: [And Yahweh blazed with fury] or [And Yahweh became extremely angry]

Support Reference: Metonymy

ULT and God struck him
UST God killed him
(וַיַּכֵּהוּ & הָאֱלֹהִים)

See how you translated the similar expression in 1:1. Alternate translation: [and God killed him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
God	God
the Box of God	it

2 Samuel 6:8

ULT	UST
And it burned to David because Yahweh had broken out an outbreak against Uzzah. And he called that place Perez Uzzah, to this day.	*David became angry because Yahweh had punished Uzzah. David called that place Perez Uzzah, and that has been its name ever since.*

ULT **And it burned to David because Yahweh had broken out an outbreak against Uzzah**
UST David became angry because Yahweh had punished Uzzah
(וַיִּחַר לְדָוִד עַל־אֲשֶׁר פָּרֶץ יְהוָה פֶּרֶץ בְּעֻזָּה)

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 broken out an outbreak against Uzzah, it burned to David]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And it burned to David**
UST David became angry
(וַיִּחַר לְדָוִד)

See how you translated the similar expression in 3:8. Alternate translation: [And David became angry]

Support Reference: Metonymy

ULT **Yahweh had broken out an outbreak**
UST Yahweh had punished
(פָּרֶץ יְהוָה פֶּרֶץ)

It might seem that the expression **Yahweh had broken out an outbreak** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [Yahweh had broken out]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Perez Uzzah**
UST Perez Uzzah
(פֶּרֶץ עֻזָּה)

The name **Perez Uzzah** means “Outbreak against Uzzah.” 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 **to this day**
UST and that has been its name ever since
(עַד הַיּוֹם הַזֶּה)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and that is still its name to this day]

Support Reference: Ellipsis

ULT **to this day**
UST and that has been its name ever since
(עַד הַיּוֹם הַזֶּה)

See how you translated the similar expression in 4:3. Alternate translation: [as of the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to David	David
Yahweh	Yahweh
And he called	David called
day	and that has been its name ever since

2 Samuel 6:9

ULT	UST
And David feared Yahweh on that day, and he said, "How shall the Box of Yahweh come to me?"	*Then David became afraid of {what else} Yahweh {might do to punish them}, and he said, "It is too dangerous for me to try to bring the sacred chest to where I live in Jerusalem!"*

ULT How shall the Box of Yahweh come to me

UST It is too dangerous for me to try to bring the sacred chest to where I live in Jerusalem
(אֵיךְ יָבוֹא אֵלַי אֲרוֹן יְהוָה)

David is using the question form to express his concern about trying bring the Box of Yahweh to where he lives. 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 should not dare to try to bring the Box of Yahweh to me!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … feared	became afraid
Yahweh	of {what else} Yahweh {might do to punish them}
on … day	Then
the Box of Yahweh	the sacred chest

2 Samuel 6:10

ULT	UST
And David was not willing to bring to himself the Box of Yahweh to the City of David. So David turned it aside {to} the house of Obed Edom the Gittite.	*So David decided not to bring the sacred chest to the City of David where he lived. Instead, he had the people take it into a house that was there by the road. A man whose name was Obed Edom the Gittite lived in that house.*

ULT Obed Edom the Gittite

UST A man whose name was Obed Edom the Gittite

(עֹבֵד־אֱדֹם הַגִּתִּי)

Here the author is introducing **Obed Edom** 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 man named Obed Edom who came from Gath]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the Box of Yahweh	the sacred chest
the City of David	the City of David
David	he
{to} the house of	into a house that was there by the road … lived in that house
Obed Edom	A man whose name was Obed Edom
the Gittite	the Gittite

2 Samuel 6:11

ULT	UST
And the Box of Yahweh remained {in} the house of Obed Edom the Gittite three months. And Yahweh blessed Obed Edom and all of his house.	*The sacred chest stayed in the house of Obed Edom for the next three months. During that time, Yahweh made good things happen for him and his whole family.*

ULT **and all of his house**
UST and his whole family
(וְאֶת־כָּל־בֵּיתוֹ)

The author is using the term **house** by association to mean the people who lived in the same house with a man. He means the people in that man's household. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in 2:3. Alternate translation: [and his entire household]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of Yahweh	The sacred chest
{in} the house of	in the house of
Obed Edom	Obed Edom
the Gittite	Edom
months	for the next … months
Yahweh	Yahweh
And … blessed	During that time … made good things happen for
Obed Edom	him
his house	his … family

2 Samuel 6:12

ULT	UST
And it was declared to King David, saying, "Yahweh has blessed the house of Obed Edom and all who {are} to him for the sake of the Box of God." So David went, and he brought up the Box of God from the house of Obed Edom {to} the City of David with joy.	*After that time, people told King David, "Because Obed Edom is taking care of the sacred chest, Yahweh is making good things happen for his family and all of his servants!" When David heard that, he {gathered many of the Levites and} went to Obed Edom's house. Together they very joyfully brought the sacred chest from there to the City of David.*

ULT **And it was declared**
UST After that time, people told
(וַיֻּגַּד)

The expression **it 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]

Support Reference: Active or Passive

ULT **and he brought up**
UST Together they … brought … from there
(וַיַּעַל)

See how you translated the similar expression in 2:1. Alternate translation: [and he brought]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **with joy**
UST very joyfully
(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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And it was declared	After that time, people told
to King	King
David	David
Yahweh	Yahweh
has blessed	is making good things happen for

ULT	UST
the house of	his family
Obed Edom	Obed Edom
the Box of God	the sacred chest
David	David
the Box of God	the sacred chest
the Box of God	the sacred chest
from the house of	to … house
Obed Edom	Obed Edom’s
{to} the City of David	to the City of David
with joy	very joyfully

2 Samuel 6:13

ULT	UST
And it happened, when the carriers of the Box of Yahweh had stepped six steps, that he sacrificed an ox and a fatling.	*On the way, once the Levites who were carrying the sacred chest had taken their first six steps, David had them stop. Right at that place, David killed a bull and a fat calf and offered them to Yahweh as sacrifices.*

ULT **when the carriers of the Box of Yahweh had stepped six steps, that he sacrificed an ox and a fatling**

UST On the way, once the Levites who were carrying the sacred chest had taken their first six steps, David had them stop. Right at that place, David killed a bull and a fat calf and offered them to Yahweh as sacrifices

(כִּי צָעֲדוּ נֹשְׂאֵי אֲרוֹן־יְהוָה שִׁשָּׁה צְעָדִים וַיִּזְבַּח שׁוֹר וּמְרִיא)

See the discussion in the Introduction to this chapter of how having the **lifters of the Box** pause after taking **six steps** could have been a symbolic action.

Support Reference: Symbolic Action

ULT **had stepped six steps**

UST once … had taken their first six steps

(צָעֲדוּ & שִׁשָּׁה צְעָדִים)

It might seem that the expression **stepped six steps** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [had taken six steps]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the carriers of	the Levites who were carrying
the Box of Yahweh	the sacred chest
that he sacrificed	David had them stop. Right at that place, David killed … and offered them to Yahweh as sacrifices
an ox	a bull

2 Samuel 6:14

ULT	UST
And David danced to the face of Yahweh with all of {his} strength. And David was girded {with} an ephod of linen.	*David was wearing just a plain linen robe. He danced to honor Yahweh, leaping as high as he could and whirling around fast.*

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

Here, **face** represents "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

ULT **And David was girded {with} an ephod of linen**
UST David was wearing just a plain linen robe
(וְדָוִד חָגוּר אֵפוֹד בָּד)

The expression **was girded** 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 David was wearing an ephod of linen]

Support Reference: Active or Passive

ULT **And David was girded {with} an ephod of linen**
UST David was wearing just a plain linen robe
(וְדָוִד חָגוּר אֵפוֹד בָּד)

Wearing **an ephod of linen** was a symbolic action by which David showed he was humbling himself before Yahweh. He was dressing like an ordinary worshiper rather than wearing his royal robes. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [And David had humbly dressed himself in a simple linen garment]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And David	He
Yahweh	Yahweh
And David	David
was girded	was wearing just

ULT	UST
{with} an ephod of	a plain … robe
with all of {his} strength	leaping as high as he could and whirling around fast

2 Samuel 6:15

ULT	UST
And David and all of the house of Israel were bringing up the Box of Yahweh with shouting and with the sound of the shofar,	*David and a large crowd of Israelites brought the sacred chest to Jerusalem, shouting loudly and blowing ram's horns.*

ULT **and all of the house of Israel**
UST and a large crowd of Israelites
(וְכָל־בֵּ֥ית יִשְׂרָאֵ֖ל)

See how you translated the similar expression in 1:12. Alternate translation: [and all of the people of Israel]

Support Reference: Metaphor

ULT **and all of the house of Israel**
UST and a large crowd of Israelites
(וְכָל־בֵּ֥ית יִשְׂרָאֵ֖ל)

See how you translated the similar expression in 6:5. Alternate translation: [and people from throughout Israel]

Support Reference: Hyperbole

ULT **were bringing up the Box of Yahweh**
UST brought the sacred chest to Jerusalem
(מַעֲלִ֥ים אֶת־אֲר֛וֹן יְהוָ֖ה)

When the author says **bringing up**, the implication is that David and the Israelites were bringing the Box of Yahweh up the mountain into Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [were bringing the Box of Yahweh up the mountain into Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the shofar**
> UST ram’s horns
> (שׁוֹפָר)

The author is not referring to a specific **shofar**. He means shofars in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [shofars]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And David	David
the house of Israel	Israelites
the Box of Yahweh	the sacred chest
with shouting	shouting loudly
the shofar	ram’s horns

2 Samuel 6:16

ULT	UST
and the Box of Yahweh was entering the City of David. But Michal, the daughter of Saul, looked down through a window, and she saw King David leaping and dancing to the face of Yahweh, and she despised him in her heart.	*While they were bringing the sacred chest into the City of David, Michal daughter of Saul{, his wife, was on an upper floor of her house. She} looked through a window down onto the street. She saw {her husband} King David leaping and whirling to honor Yahweh. That made her feel disgusted with him {because she did not think a king should dress and act that way}.*

ULT But Michal, the daughter of Saul
UST Michal daughter of Saul{, his wife … }
(וּמִיכַל בַּת־שָׁאוּל)

Here the author is reintroducing Michal into the story as **the daughter of Saul** to remind readers of who she was and to hint at why she might disapprove of David's actions. If your language has its own way of reintroducing participants with characterizing information, you could use it here in your translation. Alternate translation: [But David's wife Michal, who was Saul's daughter]

Support Reference: Introduction of New and Old Participants

ULT and she despised him in her heart
UST That made her feel disgusted with him {because she did not think a king should dress and act that way}
(וַתִּבֶז לוֹ בִּלְבָּהּ)

Here the **heart** represents the feelings. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and she felt great disdain toward him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of Yahweh	the sacred chest
the City of David	the City of David
Saul	Saul
King	{her husband} King
David	David
Yahweh	Yahweh

2 Samuel 6:17

ULT	UST
And they brought the Box of Yahweh, and they set it in its place in the midst of the tent that David had pitched for it. And David offered burnt offerings and peace offerings to the face of Yahweh.	*David had put up a tent for the sacred chest, and the Levites carried the sacred chest into it and set it up there. Then David made some offerings to Yahweh that he completely burned on an altar. He made other offerings whose meat the people could share at a meal to celebrate this happy occasion.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Box of Yahweh	the sacred chest
the tent	a tent
David	David
David	David
And … offered	Then … made
burnt offerings	some offerings
and peace offerings	He made other offerings whose meat the people could share at a meal to celebrate this happy occasion
Yahweh	to Yahweh

2 Samuel 6:18

ULT	UST
And David finished offering the burnt offering and the peace offerings, and he blessed the people in the name of Yahweh of Armies.	*When David finished offering those sacrifices, he asked Yahweh, the commander of the heavenly armies, to do good things for the people.*

ULT the burnt offering
UST those sacrifices
(הָעוֹלָה)

The author is not referring to a specific **burnt offering**. He means burnt offerings in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [the burnt offerings]

Support Reference: Generic Noun Phrases

ULT and he blessed the people in the name of Yahweh of Armies
UST he asked Yahweh, the commander of the heavenly armies, to do good things for the people
(וַיְבָרֶךְ אֶת־הָעָם בְּשֵׁם יְהוָה צְבָאוֹת)

To bless people **in the name of Yahweh** was to name Yahweh as the one whom one hoped and believed would bless those people. (The poetic parallel in Psalm 129:8 indicates this. It says, “May the blessing of Yahweh be on you; we bless you in the name of Yahweh.”) Alternate translation: [and he called upon Yahweh of Armies to bless the people]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
offering	offering
the burnt offering	those sacrifices
and the peace offerings	those sacrifices
and he blessed	to do good things for
Yahweh	Yahweh

2 Samuel 6:19

ULT	UST
And he distributed to all of the people, to all of the multitude of Israel, to man and to woman, to a man one cake of bread and one date cake and one raisin cake. And all of the people went, a man to his house.	*Then he gave special gifts of food to all the Israelites who had come for the celebration. To each man and woman he gave a loaf of bread, a date cake, and a raisin cake. Then they all returned to their homes.*

ULT **to all of the people, to all of the multitude of Israel**
UST to all the Israelites who had come for the celebration
(לְכָל־הָעָם לְכָל־הֲמוֹן יִשְׂרָאֵל)

The expressions **all of the people** and **all of the multitude of Israel** mean similar things. The author is using the two expressions together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to all of the Israelites who had gathered there]

Support Reference: Doublet

ULT **to a man … a man to his house**
UST To each man … to their homes
(לְאִישׁ & אִישׁ לְבֵיתוֹ)

In these cases, 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: [to each one … each one back to his or her home]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he distributed	Then he gave special gifts of food … he gave
Israel	the Israelites
bread	bread
to his house	to their homes

2 Samuel 6:20

ULT	UST
Then David returned to bless his house. And Michal, the daughter of Saul, came out to meet David, and she said, "How the king of Israel honored himself today, who uncovered himself today to the eyes of the female servants of his servants, as uncovering himself, one of the worthless uncovers himself!"	*Then David went home to ask Yahweh to do good things for his family. {His wife} Michal daughter of Saul came out to meet him. She told him, "As the king of Israel, you should not have acted so disgracefully today! You took off almost all of your clothes, and you let the female servants of your officials see you that way! Only immoral men take off their clothes in public as you did."*

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

The author is using the term **house** to mean the people who lived in the same house with a man. He means the people in that man's household. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in 2:3. Alternate translation: [his household]

Support Reference: Metonymy

ULT **How the king of Israel honored himself today, who uncovered himself today to the eyes of the female servants of his servants, as uncovering himself, one of the worthless uncovers himself**
UST As the king of Israel, you should not have acted so disgracefully today! You took off almost all of your clothes, and you let the female servants of your officials see you that way! Only immoral men take off their clothes in public as you did
(מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים)

Even though Michal is addressing David directly, she is speaking of him in the third person mockingly as **the king of Israel**, as if she were showing respect. If it would be helpful in your language, you could translate this in a respectful form in the second person, even though that would still represent mockery on the part of Michal. Alternate translation: [How you, the king of Israel, honored yourself today by uncovering yourself today to the eyes of the female servants of your servants]

Support Reference: First, Second or Third Person

ULT **How the king of Israel honored himself today**
UST As the king of Israel, you should not have acted so disgracefully today
(מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל)

In this figure of speech, Michal actually means to communicate the opposite of the literal meaning of her words. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [How the king of Israel disgraced himself today]

Support Reference: Irony

ULT **to the eyes of**
UST and you let … see you that way
(לְעֵינֵי)

Here, **eyes** represent seeing. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the sight of]

Support Reference: Metonymy

ULT **as uncovering himself, one of the worthless uncovers himself**
UST Only immoral men take off their clothes in public as you did
(כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים)

Michal is repeating forms of the verb “uncover” 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. Alternate translation: [as one of the worthless shamelessly uncovers himself]

Support Reference: Reduplication

ULT **one of the worthless**
UST Only immoral men
(אַחַד הָרֵקִים)

Michal is using the adjective **worthless** 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: [a worthless person]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
to bless	to ask Yahweh to do good things for
his house	his family

ULT	UST
Saul	Saul
David	him
the king of	As the king of
Israel	Israel
honored himself	you should not have acted so disgracefully
the female servants of	the female servants of
his servants	your officials

2 Samuel 6:21

ULT	UST
But David said to Michal, "To the face of Yahweh, who chose me instead of your father and instead of all of his house to appoint me leader over the people of Yahweh, over Israel, yes, I celebrated to the face of Yahweh!	*David replied to Michal, "I danced in that simple way in order to honor Yahweh! He chose me instead of your father or any member of his family to be the king of the Israelite people, who belong to him. I was celebrating to honor Yahweh!*

ULT **To the face of Yahweh … to the face of Yahweh**
UST I danced in that simple way in order to honor Yahweh … to honor Yahweh
(לִפְנֵי יְהוָֹה & לִפְנֵי יְהוָה)

Here, **face** represents "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 … in the presence of Yahweh]

Support Reference: Metonymy

ULT **his house**
UST member of his family
(בֵּיתוֹ)

The author is using the term **house** to mean all the people descended from a particular person. It envisions them as if they were one household living together. Alternate translation: [his descendants]

Support Reference: Metonymy

ULT **over the people of Yahweh, over Israel**
UST of the Israelite people, who belong to him
(עַל־עַם יְהוָה עַל־יִשְׂרָאֵל)

The terms **over the people of Yahweh** and **over Israel** mean similar things. David 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: [over his people Israel]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Yahweh	Yahweh
his house	member of his family

ULT	UST
to appoint	to be
leader	the king
Yahweh	who belong to him
Israel	Israelite
yes, I celebrated	I was celebrating
Yahweh	Yahweh

2 Samuel 6:22

ULT	UST
And I will humble myself more than this, and I will be lowly in my eyes. But with the female servants {about} whom you spoke, with them, I will be honored."	*And so I am willing to act even more humbly than that. I will do things that seem undignified. But those female servants you were talking about will respect me {as a king who serves Yahweh devotedly}!"*

ULT **in my eyes**
UST I will do things that seem undignified
(בְּעֵינָֽי)

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

Support Reference: Idiom

ULT **But with the female servants {about} whom you spoke, with them, I will be honored**
UST But those female servants you were talking about will respect me {as a king who serves Yahweh devotedly}
(וְעִם־הָֽאֲמָהוֹת אֲשֶׁר אָמַ֣רְתָּ עִמָּ֔ם אִכָּבֵדָֽה)

The expression **I will be honored** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [But the female servants about whom you spoke will honor me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I will humble myself	And so I am willing to act … humbly
will be lowly	I will do things that seem undignified
the female servants	those female servants
I will be honored	will respect me {as a king who serves Yahweh devotedly}

2 Samuel 6:23

ULT	UST
And to Michal, the daughter of Saul, {there} was not a child to her to the day of her death.	*Michal daughter of Saul did not have children for as long as she lived.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
the day of	for as long as she lived

2 Samuel 7

2 Samuel 7 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel. It describes how he wanted to build a temple (a "house") for Yahweh, but Yahweh told him that he would build a dynasty (a "house") for David by having his descendants succeed him as king.

Translation Issues in This Chapter

Multiple levels of quotation in Yahweh's message to Nathan in 7:5–16

Yahweh speaks a message to the prophet Nathan in verses 5–16. Within this message, there are second-level, third-level, and fourth-level quotations. In other words, the entire message is something that Yahweh said and that the author is quoting, so it is a first-level quotation. But within it, Yahweh tells Nathan what he should say, so that is a quotation within a quotation, or a second-level quotation. Yahweh tells Nathan that he should tell David that Yahweh says something, and that is a third-level quotation. Within it, there is a further direct quotation, which is a fourth-level one. Your language may use quotation marks or some other punctuation or convention to indicate various levels of quotation. The ULT models one way to do that. You could also translate the whole message in such a way that there are not quotations within quotations. The UST models one way to do that.

David referring to himself in the third person in 7:19–29

As David responds to the message that Yahweh sent him through the prophet Nathan, he often speaks of himself in the third person as **your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person throughout these verses.

2 Samuel 7:1

ULT	UST
And it happened, when the king dwelled in his house and Yahweh gave rest to him from all around, from all of his enemies,	*King David was living in his palace, and Yahweh caused the enemy people groups that surrounded the Israelites to stop attacking them.*

ULT **And it happened**
UST was living
(וַיְהִי֙)

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

Support Reference: Introduction of a New Event

ULT **and Yahweh gave rest to him from all around, from all of his enemies**
UST and Yahweh caused the enemy people groups that surrounded the Israelites to stop attacking them
(וַיהוָ֣ה הֵנִיחַ־לוֹ֩ מִסָּבִ֨יב מִכָּל־אֹיְבָ֜יו)

The author is using a common expression of his culture when he says that Yahweh **gave rest** to David. He means that Yahweh made it so none of the enemy nations around him were at war with him. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and Yahweh had made it so that he was not at war with any of the enemy nations around him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
in his house	in his palace
and Yahweh	and Yahweh
his enemies	the enemy people groups

2 Samuel 7:2

ULT	UST
that the king said to Nathan the prophet, "See, please, I am dwelling in a house of cedars, but the Box of God is dwelling in the midst of a curtain."	*So one day David said to the prophet Nathan, "Consider that I live in a palace that King Hiram's craftsmen built for me from cedar wood. But the sacred chest is only in a tent {rather than a splendid temple}!"*

ULT **See**
UST Consider that
(רְאֵה)

David is using the term **See** to focus Nathan's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Listen]

Support Reference: Metaphor

ULT **in a house of cedars**
UST a palace that King Hiram's craftsmen built for me from cedar wood
(בְּבֵית אֲרָזִים)

Here, **cedars** represent cedar wood. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in a house built of cedar wood]

Support Reference: Metonymy

ULT **in the midst of a curtain**
UST in a tent {rather than a splendid temple}
(בְּתוֹךְ הַיְרִיעָה)

Israelites characteristically referred to the individual pieces of cloth that they sewed together to make tents as "curtains," and they referred to an entire tent made from such pieces as a **curtain**. It may be more natural in your language to use a plural form here. Alternate translation: [in the midst of tent-curtains] or [in a tent]

Support Reference: Unusual Uses of the Plural

ULT **but the Box of God is dwelling in the midst of a curtain**
UST But the sacred chest is only in a tent {rather than a splendid temple}
(וַאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה)

The implication is that David wanted to build a splendid temple for Yahweh and put the Box in it. You could include this information if that would be helpful to your readers. Alternate translation: [but the Box of God is dwelling in the midst of a curtain. I want to build a splendid temple for Yahweh and put the Box in it]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	David
Nathan	Nathan
the prophet	the prophet
please	Consider that
in a house of	a palace
cedars	that King Hiram’s craftsmen built for me from cedar wood
but the Box of God	But the sacred chest
a curtain	in a tent {rather than a splendid temple}

2 Samuel 7:3

ULT	UST
And Nathan said to the king, "All that {is} in your heart, go, do, for Yahweh {is} with you."	*Then Nathan told King David, "Yahweh will help you, so you may do what you want to do."*

ULT All that {is} in your heart, go, do, for Yahweh {is} with you
UST Yahweh will help you, so you may do what you want to do
(כָּל אֲשֶׁר בִּלְבָבְךָ לֵךְ עֲשֵׂה כִּי יְהוָה 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: [Since Yahweh is with you, go, do all that is in your heart]

Support Reference: Connect — Reason-and-Result Relationship

ULT All that {is} in your heart
UST what you want to do
(כָּל אֲשֶׁר בִּלְבָבְךָ)

Here, the **heart** represents a person's desires. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [All that you desire to do]

Support Reference: Metaphor

ULT go, do
UST you may do
(לֵךְ עֲשֵׂה)

Nathan is not telling David to **go** somewhere. He is saying **go** to mean that David should take action. (The meaning is similar to that of the term "arise" in 3:21.) Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [go ahead and do] or [take action and do]

Support Reference: Assumed Knowledge and Implicit Information

ULT Yahweh {is} with you
UST Yahweh will help you
(יְהוָה עִמָּךְ)

See how you translated the similar expression in 3:12. Alternate translation: [Yahweh will help you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Nathan	Nathan
the king	King David
Yahweh	Yahweh

2 Samuel 7:4

ULT	UST
But it happened, during that night, that the word of Yahweh was to Nathan, saying,	*But that night, Yahweh {appeared to} Nathan and told him,*

ULT **But it happened**
UST But
(וַיְהִי)

The author is using the words **But it happened** 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 **that the word of Yahweh was to Nathan**
UST Yahweh {appeared to} Nathan and told him
(וַיְהִי דְּבַר־יְהוָה אֶל־נָתָן)

When the author says that **the word of Yahweh was to Nathan**, he is using a common expression to mean that Yahweh spoke a message to Nathan. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [that Yahweh spoke a message to Nathan]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the word of Yahweh	Yahweh {appeared to} … and told
Nathan	Nathan … him

2 Samuel 7:5

ULT	UST
“Go, and you shall say to my servant, to David, ‘Thus says Yahweh, “You, will you build for me a house for my dwelling?	*“Go and give my servant David this message from me. He is not the one who will build a temple to hold the sacred chest on which I am invisibly present.*

ULT **Go, and you shall say to my servant, to David, ‘Thus says Yahweh, “You, will you build for me a house for my dwelling**

UST Go and give my servant David this message from me. He is not the one who will build a temple to hold the sacred chest on which I am invisibly present

(לֵךְ וְאָמַרְתָּ אֶל־עַבְדִּי אֶל־דָּוִד כֹּה אָמַר יְהוָה הַאַתָּה תִּבְנֶה־לִּי בַּיִת לְשִׁבְתִּי)

See the discussion in the Introduction to this chapter of how you might use punctuation or some other convention of your language to indicate the second-level, third-level, and fourth-level quotations in Yahweh’s message to Nathan in verses 5–16. That discussion also suggests that, alternatively, you could translate these verses in such a way that there are not quotations within quotations. The UST models one way to do that.

Support Reference: Quote Markings

ULT **You, will you build for me a house for my dwelling**

UST He is not the one who will build a temple to hold the sacred chest on which I am invisibly present

(הַאַתָּה תִּבְנֶה־לִּי בַּיִת לְשִׁבְתִּי)

Yahweh is using the question form for emphasis, to tell David that he will not build a house for him to dwell in. 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 shall not build for me a house for my dwelling.]

Support Reference: Rhetorical Question

ULT **You, will you build for me a house for my dwelling**
UST He is not the one who will build a temple to hold the sacred chest on which I am invisibly present
(הַאַתָּה תִּבְנֶה־לִּי בַיִת לְשִׁבְתִּי)

Yahweh is stating the pronoun **you** separately, even though the verb translated as **will you build** already includes this meaning. He is doing that to emphasize that David is wanting to do something that he has never asked the Israelites to do for him. 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: [No, you shall not build a house for my dwelling]

Support Reference: Pronouns — When to Use Them

ULT **a house for my dwelling**
UST a temple to hold the sacred chest on which I am invisibly present
(בַּיִת לְשִׁבְתִּי)

Yahweh is speaking here as if David wants to build him a physical **house** as his **dwelling**. He is actually speaking of a temple where he would be present with his people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a temple where I will be present]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my servant	my servant
David	David
Yahweh	me
a house	a temple

2 Samuel 7:6

ULT	UST
For I have not lived in a house from the day of my bringing up the sons of Israel from Egypt and to this day, but I have been going about in a tent and in a dwelling.	*I have not been especially present in any building from the time when I brought the Israelites here from Egypt until now. Instead, I have been present in my sacred tent, moving from one place to another with the people.*

ULT **For**
UST not
(כִּי)

Here the word **For** provides not a reason but an explanation. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

ULT **in a house**
UST in any building
(בְּבַיִת)

Here, Yahweh is speaking as if a temple were actually a physical **house** in which he might live. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a temple]

Support Reference: Metaphor

ULT **from the day of my bringing up**
UST from the time when I brought … here
(לְמִיּוֹם הַעֲלֹתִי)

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

Support Reference: Metonymy

ULT **my bringing up**
UST I brought … here
(הַעֲלֹתִי)

In keeping with what is usual for this language and culture, Yahweh is marking travel for change in elevation. If this expression contains extra information that would not be natural to express in your language, you could shorten it. Alternate translation: [my bringing]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

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

Here, **sons** means all the people descended from a particular person. It envisions them as if they were one household living together. So **the sons of Israel** figuratively means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [the people of Israel]

Support Reference: Metaphor

ULT **and to this day**
UST until now
(וְעַד הַיּוֹם הַזֶּה)

See how you translated the similar expression in 4:3. Alternate translation: [up to this time]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in a tent and in a dwelling**
UST Instead, I have been present in my sacred tent
(בְּאֹהֶל וּבְמִשְׁכָּן)

The phrase **in a tent and in a dwelling** expresses a single idea. The word **dwelling** describes the purpose of the **tent**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [in a tent for my dwelling]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in a house	in any building
from the day of	from the time when
Israel	the Israelites
from Egypt	from Egypt

ULT	UST
day	now
in a tent	my sacred tent

2 Samuel 7:7

ULT	UST
In any {place} where I went about with all of the sons of Israel, did I speak a word with one of the scepters of Israel whom I commanded to shepherd my people Israel, saying, 'Why have you not built for me a house of cedars'?"'	*I went with the Israelites wherever they traveled, but I never told any of the leaders whom I appointed to rule them that they should have built a temple for me out of cedar wood.*

ULT **did I speak a word with one of the scepters of Israel whom I commanded to shepherd my people Israel, saying, 'Why have you not built for me a house of cedars**
UST but I never told any of the leaders whom I appointed to rule them that they should have built a temple for me out of cedar wood
(הֲדָבָר דִּבַּרְתִּי אֶת־אַחַד שִׁבְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לִרְעוֹת אֶת־עַמִּי אֶת־יִשְׂרָאֵל לֵאמֹר לָמָּה לֹא־בְנִיתֶם לִי בֵּית אֲרָזִים)

Yahweh is using the question form to emphasize that he never asked any of Israel's leaders to build him a house. 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 did not speak a word with one of the scepters of Israel whom I commanded to shepherd my people Israel, saying, 'Why have you not built for me a house of cedars'!]

Support Reference: Rhetorical Question

ULT **did I speak a word with**
UST but I never told any of
(הֲדָבָר דִּבַּרְתִּי אֶת)

Yahweh is using the term **word** to represent what he might have said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [did I give a command to]

Support Reference: Metonymy

ULT **one of the scepters of Israel**
UST any of the leaders … them
(אַחַד שִׁבְטֵי יִשְׂרָאֵל)

Here, **scepters** represents "leaders," since leaders held scepters as an emblem of their office. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [any of the leaders of Israel]

Support Reference: Metonymy

ULT **to shepherd**
UST to rule
(לִרְעוֹת)

Here, Yahweh is speaking as if each of these leaders was a **shepherd** and as if his **people Israel** were sheep. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to guide]

Support Reference: Metaphor

ULT **a house of cedars**
UST a temple … out of cedar wood
(בַּיִת אֲרָזִים)

See how you translated the similar expression in 7:2. Alternate translation: [a temple built from cedar wood]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sons of Israel	the Israelites
the scepters of	the leaders
Israel	them
to shepherd	to rule
Israel	them
a house of	a temple
cedars	out of cedar wood

2 Samuel 7:8

ULT	UST
And now, thus shall you say to my servant, to David, 'Thus says Yahweh of Armies, "I, I took you from the pasture, from after the flock, to become a ruler over my people, over Israel.	*So give my servant David this message from me, Yahweh, the commander of the heavenly armies. Although he worked out in the fields caring for his father's sheep, I appointed him to become the king of my Israelite people.*

ULT **And now**
UST So
(וְעַתָּה)

See how you translated the similar expression in 2:6.

Support Reference: Idiom

ULT **I, I took you**
UST I appointed him
(אֲנִי לְקַחְתִּיךָ)

See how you translated the similar expression "you, you were" in 5:2. Alternate translation: [I personally took you]

Support Reference: Pronouns — When to Use Them

ULT **from the pasture, from after the flock**
UST Although he worked out in the fields caring for his father's sheep
(מִן־הַנָּוֶה מֵאַחַר הַצֹּאן)

Yahweh is referring to the way a shepherd works in a **pasture** and walks behind a **flock** to represent the work of a shepherd generally. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from being a shepherd]

Support Reference: Metonymy

ULT **over my people, over Israel**
UST of my Israelite people
(עַל־עַמִּי עַל־יִשְׂרָאֵל)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to my servant	my servant
to David	David
Yahweh	Yahweh
the flock	his father’s sheep
a ruler	the king
Israel	Israelite

2 Samuel 7:9

ULT	UST
And I have been with you in every {place} where you have gone, and I have cut off all of your enemies from your face. And I will make for you a great name, like the name of the great who {have been} on the earth.	*Remind him that I have protected him wherever he has gone. I have enabled him to defeat all the enemies who attacked him. Now I will make him very famous. He will become as famous as the greatest people who have ever lived on earth.*

ULT **And I have been with you**
UST Remind him that I have protected him
(וָאֶֽהְיֶה עִמְּךָ)

Yahweh is using **I have been with you** as a common expression of this culture to mean "I have helped you." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And I have helped you]

Support Reference: Idiom

ULT **and I have cut off**
UST I have enabled him to defeat
(וָאַכְרֶתָה)

Yahweh is speaking as if he had physically **cut off** David's enemies, as if they had been a branch he wanted to remove from a tree. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and I have destroyed]

Support Reference: Metaphor

ULT **from your face**
UST who attacked him
(מִפָּנֶיךָ)

Here, **from your face** means "in front of you," with the implication that these enemies were confronting David and opposing him. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before you] or [who opposed you]

Support Reference: Metonymy

ULT **a great name, like the name of**
UST very famous. He will become as famous as
(שֵׁם גָּדוֹל כְּשֵׁם)

Here, a person's **name** represents his reputation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a great reputation, like the reputation of]

Support Reference: Metonymy

ULT **the great**
UST the greatest people
(הַגְּדֹלִים)

Yahweh is using the adjective **great** 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 great leaders]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemies	the enemies
{have been} on the earth	have ever lived on earth

2 Samuel 7:10

ULT	UST
And I have established a place for my people, for Israel, and I will plant him that he may dwell under him, and he will not tremble anymore, and the sons of wickedness will not continue to afflict him as at first,	*When my Israelite people were slaves in Egypt, violent people oppressed them. They also oppressed them in this land during the time when I was appointing judges to lead them. But this will not happen anymore. I have made a place where my people can live, and I will enable them to keep living there. They will no longer be afraid. I will make all their enemies stop attacking them. Tell David that I promise that I, Yahweh, will enable his descendants to rule as kings. (vv10-11)*

ULT **and I will plant him that he may dwell under him, and he will not tremble … to afflict him**

UST oppressed them … and I will enable them to keep living there. They will no … be afraid

(וּנְטַעְתִּיו֙ וְשָׁכַן תַּחְתָּיו וְלֹ֥א יִרְגַּ֖ז & לְעַנּוֹתֽוֹ)

In this verse, the words **him** and **he** are singular in form, but they refer to all the Israelites as a group. If it would be helpful in your language, you could use the plural forms of these words. Alternate translation: [and I will plant them that they may dwell in their place, and they will not tremble … to afflict them]

Support Reference: Collective Nouns

ULT **and I will plant him**

UST and I will enable them

(וּנְטַעְתִּיו֙)

Yahweh is speaking here as if he would physically **plant** the Israelites, as if they were a tree or some other plant. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and I will make them secure]

Support Reference: Metaphor

ULT **that he may dwell under him**
UST to keep living there
(וְשָׁכַן תַּחְתָּיו)

Yahweh is using a common expression of this culture that means "that the Israelites may live on the ground that is under them." Your language may have a comparable expression that you can use in your translation. You could also use plain language. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 14:9. Alternate translation: [that the Israelites may live in that place]

Support Reference: Idiom

ULT **and he will not tremble**
UST They will no … be afraid
(וְלֹא יִרְגַּז)

Here, **tremble** represents being afraid. It refers to trembling with fear. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and he will not be afraid]

Support Reference: Metonymy

ULT **the sons of wickedness**
UST violent people
(בְּנֵי־עַוְלָה)

See how you translated the similar expression in 3:34. Alternate translation: [wicked people]

Support Reference: Idiom

ULT **as at first**
UST When … were slaves in Egypt
(כַּאֲשֶׁר בָּרִאשֹׁנָה)

The phrase **at first** refers to an earlier time. If your language would not represent a number in a form such as **first**, you could represent this number in a form that your language would use or in some other way that would be clear in your language. Alternate translation: [as formerly]

Support Reference: Ordinal Numbers

> ULT **as at first**
> UST When … were slaves in Egypt
> (כַּאֲשֶׁר בָּרִאשֹׁנָה)

The expression **at first** refers to the time when Israel was oppressed in Egypt. You could include this information if that would be helpful to your readers. Alternate translation: [as at the time when you were slaves in Egypt]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I have established	I have made
for Israel	Israelite
and I will plant him	and I will enable them
he will … tremble	They will … be afraid
to afflict him	oppressed them

2 Samuel 7:11

ULT	UST
and from the day when I commanded judges over my people Israel. And I will give rest to you from all of your enemies. And Yahweh declares to you that Yahweh will make a house for you.	*When my Israelite people were slaves in Egypt, violent people oppressed them. They also oppressed them in this land during the time when I was appointing judges to lead them. But this will not happen anymore. I have made a place where my people can live, and I will enable them to keep living there. They will no longer be afraid. I will make all their enemies stop attacking them. Tell David that I promise that I, Yahweh, will enable his descendants to rule as kings. (vv10-11)*

ULT **and from the day when**
UST They also oppressed them in this land during the time when
(וּלְמִן־הַיּוֹם אֲשֶׁר)

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

Support Reference: Metonymy

ULT **And I will give rest to you from all of your enemies**
UST I will make all their enemies stop attacking them
(וַהֲנִיחֹתִי לְךָ מִכָּל־אוֹיְבֶיךָ)

See how you translated the similar expression in 7:1. Alternate translation: [And I will make it so that you are not at war with any of your enemies]

Support Reference: Idiom

ULT **And Yahweh declares to you that Yahweh will make**
UST Tell David that I promise that I, Yahweh, will enable his descendants to rule as kings
(וְהִגִּיד לְךָ יְהוָה כִּי & יַעֲשֶׂה & יְהוָה)

In making an official declaration, Yahweh is speaking about himself formally in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [And I, Yahweh, declare to you that I will make]

Support Reference: First, Second or Third Person

> ULT **a house**
> UST will enable his descendants to rule as kings
> (בַּיִת)

See how you translated the similar expression in 3:1. Alternate translation: [a royal dynasty]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day	the time
judges	judges
Israel	them
your enemies	their enemies
Yahweh	I
And … declares	Tell … that … promise
Yahweh	I, Yahweh
a house	will enable his descendants to rule as kings

2 Samuel 7:12

ULT	UST
When your days are full and you lie down with your fathers, then I will raise up after you your seed who will come forth from your belly, and I will establish his kingdom.	*Tell David that after he has lived out his life and died, I will appoint one of his own sons to be king. One of his wives will give birth to this son in the future. I will make sure that he remains the king.*

ULT **When your days are full**
UST Tell David that after he has lived out his life
(כִּֽי ׀ יִמְלְא֣וּ יָמֶ֗יךָ)

When your days are full is a common expression of his culture to mean "when you have lived out your life." 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: [When you have lived out your life]

Support Reference: Idiom

ULT **and you lie down with your fathers**
UST and died
(וְשָׁכַבְתָּ֣ אֶת־אֲבֹתֶ֔יךָ)

Yahweh is referring to death in a polite way by using the phrase **lie down**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [and you pass away as your fathers have] or [and you join your fathers in death]

Support Reference: Euphemism

ULT **your fathers**
UST and died
(אֲבֹתֶ֔יךָ)

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

Support Reference: Metaphor

ULT **then I will raise up after you**
UST I will appoint … to be king
(וַהֲקִימֹתִי & אַחֲרֶיךָ)

Yahweh is speaking as if he will physically **raise up** one of David's descendants to a high location. He means that he will make him become the next king. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then I will make reign as king after you]

Support Reference: Metaphor

ULT **your seed**
UST one of his own sons
(אֶת־זַרְעֲךָ)

Yahweh is speaking of David's descendant as if he were a **seed** and as if David were a plant that had produced it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [one of your offspring]

Support Reference: Metaphor

ULT **who will come forth from your belly**
UST One of his wives will give birth to this son in the future
(אֲשֶׁר יֵצֵא מִמֵּעֶיךָ)

The implication is that David will be the actual father of this son (that is, he will not be an adopted or foster son), and that this will happen in the future. You could include this information if that would be helpful to your readers. Alternate translation: [whom you will father in the future]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your days	he has lived out his life
your seed	one of his own sons
his kingdom	the king

2 Samuel 7:13

ULT	UST
He, he will build a house for my name, and I will establish the throne of his kingdom to forever!	*Assure David that that son of his will build a temple for me. No one will ever replace him as the king.*

ULT He, he will build
UST Assure David that that son of his will build
(הַוּא יִבְנֶה)

See how you translated the similar expression “you, you will shepherd” in 5:2. Alternate translation: [I promise that he will build]

Support Reference: Pronouns — When to Use Them

ULT a house
UST a temple
(בַּיִת)

Yahweh is speaking as if this descendant of David would build him a physical **house**. He means that he will build him a temple, a special building for worshiping him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a temple]

Support Reference: Metaphor

ULT the throne of his kingdom
UST him as the king
(אֶת־כִּסֵּא מַמְלַכְתּוֹ)

Here, **throne** represents the authority to rule as king. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his reign as king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a house for my name	a temple for me
the throne of	him
his kingdom	as the king
forever	ever

2 Samuel 7:14

ULT	UST
I, I will be a father to him, and he, he will be a son to me, that when he sins, then I will correct him with the rod of men and with the blows of the sons of man.	*It will be as if I am his father and he is my son. When he does something wrong, I will punish him the way human fathers properly punish their sons.*

ULT **I, I will be a father to him, and he, he will be a son to me**
UST It will be as if I am his father and he is my son
(אֲנִי֙ אֶהְיֶה־לּ֣וֹ לְאָ֔ב וְה֖וּא יִהְיֶה־לִּ֥י לְבֵֽן)

Yahweh is speaking here as if he and David's descendant would actually be **father** and **son**. He means that he will treat David's descendant the way a father treats a son. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will treat him the way a father treats his son]

Support Reference: Metaphor

ULT **with the rod of men and with the blows of the sons of man**
UST the way human fathers properly punish their sons
(בְּשֵׁ֣בֶט אֲנָשִׁ֔ים וּבְנִגְעֵ֖י בְּנֵ֥י אָדָֽם)

The terms **rod of men** and **blows of the sons of man** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [with human punishments]

Support Reference: Doublet

ULT **with the rod of men and with the blows of the sons of man**
UST the way human fathers properly punish their sons
(בְּשֵׁ֣בֶט אֲנָשִׁ֔ים וּבְנִגְעֵ֖י בְּנֵ֥י אָדָֽם)

Here, **rod** and **blows** represent punishment or discipline. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with human discipline]

Support Reference: Metonymy

ULT **with the rod of men and with the blows of the sons of man**
UST the way human fathers properly punish their sons
(בְּשֵׁ֣בֶט אֲנָשִׁ֔ים וּבְנִגְעֵ֖י בְּנֵ֥י אָדָֽם)

This could mean: (1) that Yahweh will discipline David's son with measures of the same type and purpose that humans use to correct their children, not with divine judgments that would destroy him and his descendants. Alternate translation: [with measures such as humans use to correct their children]; (2) that Yahweh will use human beings as his agents to punish David's son. Alternate translation: [I will use people to punish him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the sons of man**
UST the way human fathers properly punish their sons
(בְּנֵ֥י אָדָֽם)

Here the masculine term **sons of 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: [human beings]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
when he sins	he does something wrong
with the rod of	the way human fathers properly punish their sons

2 Samuel 7:15

ULT	UST
But my covenant faithfulness will not turn away from you as I turned it away from with Saul, whom I turned away from your face.	*But I will never stop showing kindness to David and his descendants the way I stopped showing kindness to Saul. I made him no longer the king so that David could become the king.*

ULT **But my covenant faithfulness will not turn away from you**
UST But I will never stop showing kindness to David and his descendants
(וַחַסְדִּי לֹא־יָסוּר מִמֶּנּוּ)

Yahweh is speaking of **covenant faithfulness** as if it were a living thing that could **turn away** from someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But I will not stop treating you with covenant faithfulness]

Support Reference: Personification

ULT **from you**
UST to David and his descendants
(מִמֶּנּוּ)

The word **you** is plural here because Yahweh is using it to mean both David and his descendants. So use the plural form in your translation if your language marks that distinction. Other languages may have other ways of making the meaning clear. Alternate translation: [from you and your descendants]

Support Reference: Forms of 'You' — Singular

ULT **as I turned it away from with Saul**
UST the way I stopped showing kindness to Saul
(כַּאֲשֶׁר הֲסִרֹתִי מֵעִם שָׁאוּל)

Here, Yahweh is speaking as if he had physically **turned it away** his covenant faithfulness away from Saul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as I stopped treating Saul with it]

Support Reference: Metaphor

> ULT **I turned away from your face**
> UST I made him no longer the king so that David could become the king
> (הֲסִרֹתִי מִלְּפָנֶיךָ)

Here, **face** represents the area in front of someone. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I turned away from in front of you]

Support Reference: Metonymy

> ULT **I turned away from your face**
> UST I made him no longer the king so that David could become the king
> (הֲסִרֹתִי מִלְּפָנֶיךָ)

Yahweh is speaking as if Saul had been in front of David, that is, in his way, as David moved toward becoming king. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I removed so that you could be king]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But my covenant faithfulness	kindness
Saul	Saul

2 Samuel 7:16

ULT	UST
And your house and your kingdom will be confirmed to forever to your face. Your throne will be established to forever.”’”	*So assure David that his descendants will continually rule the kingdom of Israel after him. No other family will ever replace them as the royal family.”*

ULT **And your house and your kingdom will be confirmed to forever to your face. Your throne will be established to forever**

UST So assure David that his descendants will continually rule the kingdom of Israel after him. No other family will ever replace them as the royal family

(וְנֶאְמַ֣ן בֵּיתְךָ֣ וּמַמְלַכְתְּךָ֗ עַד־עוֹלָ֛ם לְפָנֶ֖יךָ כִּסְאֲךָ֥ יִהְיֶ֖ה נָכ֥וֹן עַד־עוֹלָֽם)

The two phrases **your house and your kingdom will be confirmed to forever to your face** and **your throne will be established to forever** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and 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: [And your house and your kingdom will be confirmed to forever to your face, yes, your throne will be established to forever]

Support Reference: Parallelism

ULT **And your house and your kingdom will be confirmed**

UST So assure David that his descendants will … rule the kingdom of Israel

(וְנֶאְמַ֣ן בֵּיתְךָ֣ וּמַמְלַכְתְּךָ֗)

The expression **will be confirmed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [And I will confirm your house and your kingdom]

Support Reference: Active or Passive

ULT **your house and your kingdom**
UST his descendants … the kingdom of Israel
(בֵּיתְךָ וּמַמְלַכְתְּךָ)

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

Support Reference: Doublet

ULT **to your face**
UST after him
(לְפָנֶיךָ)

Here, **face** represents what is in front of someone, but in time rather than in space. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [beyond you into the future]

Support Reference: Metonymy

ULT **Your throne will be established**
UST No other family will … replace them as the royal family
(כִּסְאֲךָ יִהְיֶה נָכוֹן)

The expression **will be established** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [I will establish your throne]

Support Reference: Active or Passive

ULT **Your throne**
UST No other family will … replace them as the royal family
(כִּסְאֲךָ)

Here, **throne** represents royal authority or rule. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [The reign of your descendants]

Support Reference: Metonymy

ULT will be established to forever
UST No other family will ever replace them as the royal family
(יִהְיֶה נָכוֹן עַד־עוֹלָם)

This is the end of Yahweh's message to Nathan. Review your translation of verses 5–16 to ensure that you have consistently used punctuation or some other convention of your language to indicate the second-level, third-level, and fourth-level quotations in this message. Alternatively, you may have decided to translate the entire message in such a way that there are not quotations within quotations. If so, ensure that you have done that consistently.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your house	his descendants
and your kingdom	the kingdom of Israel
And … will be confirmed	So assure David that … will … rule
forever	continually
Your throne	No other family will … replace them as the royal family
be established	No other family will … replace them as the royal family
forever	ever

2 Samuel 7:17

ULT	UST
According to all of these words and according to all of this vision, thus Nathan spoke to David.	*Nathan went and told David everything that Yahweh had told him when he appeared to him.*

> **ULT According to all of these words and according to all of this vision**
> **UST** everything that Yahweh had told him when he appeared to him
> (כְּכֹל֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה וּכְכֹ֖ל הַחִזָּי֣וֹן הַזֶּ֑ה)

Together, the terms **words** and **vision** express a single idea. The term **vision** tells how Yahweh conveyed these **words** to David. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [According to all of these words that Yahweh had spoken to him in a vision]

Support Reference: Hendiadys

> **ULT According to all of these words and according to all of this vision**
> **UST** everything that Yahweh had told him when he appeared to him
> (כְּכֹל֙ הַדְּבָרִ֣ים הָאֵ֔לֶּה וּכְכֹ֖ל הַחִזָּי֣וֹן הַזֶּ֑ה)

Here, **words** represents what Yahweh said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [According to all of these things that Yahweh had said to him in a vision]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
vision	when he appeared to him
Nathan	Nathan
David	David

2 Samuel 7:18

ULT	UST
And King David went, and he sat to the face of Yahweh, and he said, "Who {am} I, my Lord Yahweh, and what {is} my house, that you have brought me to here?	*{When he heard Nathan's message,} King David went into the sacred tent and sat in Yahweh's presence. He prayed, "Yahweh, my master, I am not a very important person, and I do not come from a very important family. So I do not deserve any of the things that you have done for me already.*

ULT **to the face of Yahweh**
UST in Yahweh's presence
(לִפְנֵי יְהוָה)

Here, **face** represents "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

ULT **Who {am} I, my Lord Yahweh, and what {is} my house, that you have brought me to here**
UST Yahweh, my master, I am not a very important person, and I do not come from a very important family. So I do not deserve any of the things that you have done for me already
(מִי אָנֹכִי אֲדֹנָי יְהוִה וּמִי בֵיתִי כִּי הֲבִיאֹתָנִי עַד־הֵלֹם)

David is using the question form to express his humility and amazement at what God has done for him. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [I am not so significant, my Lord Yahweh, and neither is my house, that you should have brought me to here!]

Support Reference: Rhetorical Question

ULT **{is} my house**
UST family
(בֵיתִי)

By **my house**, David probably means his "father's house," that is, the extended family from which he comes. Alternate translation: [my family]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **that you have brought me to here**
> UST So I do not deserve any of the things that you have done for me already
> (כִּי הֲבִיאֹתָנִי עַד־הֵלֹם)

The implication is that **here** means being the king of Israel. You could include this information if that would be helpful to your readers. Alternate translation: [that you have made me the king of Israel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
David	David
Yahweh	Yahweh's
my Lord Yahweh	Yahweh, my master
{is} my house	family

2 Samuel 7:19

ULT	UST
And this was yet small in your eyes, my Lord Yahweh, for you have spoken even about the house of your servant to afar. And this {is} the law of man, my Lord Yahweh!	*And yet, Yahweh my Lord, you are telling me that you want to do even more for me. After all, you have now told me that my descendants will reign over Israel long into the future! And you have said that you will require people to obey them as their kings.*

ULT **And this was yet small in your eyes**
UST And yet … you are telling me that you want to do even more for me
(וַתְּקַטֵּן עֹוד זֹאת בְּעֵינֶיךָ)

David is using **this was small in your eyes** as a common expression of his culture to mean "you considered this to be insignificant." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And you considered even this a small thing]

Support Reference: Idiom

ULT **the house of your servant**
UST my descendants
(בֵּית־עַבְדֶּךָ)

David is speaking of himself in the third person as **your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person, here and in the rest of this chapter. Alternate translation: [my house]

Support Reference: First, Second or Third Person

ULT **the house of your servant**
UST my descendants
(בֵּית־עַבְדֶּךָ)

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 your servant** figuratively means all the people who would descend from David. Alternate translation: [my descendants]

Support Reference: Metonymy

ULT **And this {is} the law of man, my Lord Yahweh**
UST And you have said that you will require people to obey them as their kings
(וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי יְהוִה)

This could mean: (1) that David is marveling that Yahweh has established the perpetual reign of his descendants as a **law** that people must obey. Alternate translation: [And you, my Lord Yahweh, have made the perpetual reign of my descendants a law that people must obey!]; (2) that David is marveling that Yahweh has said that if his descendants do wrong, he will correct them with human-style discipline, not destroy them with divine judgments (verse 14). Alternate translation: [And you, my Lord Yahweh, have said that you will not destroy my descendants if they do wrong but correct them as humans discipline their children!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **man**
UST you will require people to obey them as their kings
(הָאָדָם)

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: [human beings]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my Lord Yahweh	Yahweh my Lord
the house of	descendants
your servant	my
{is} the law of	you will require people to obey them as their kings
my Lord Yahweh	And you have said that

2 Samuel 7:20

ULT	UST
And what more shall David add to say to you? But you, you know your servant, my Lord Yahweh.	*Yahweh my Lord, I am not able to say anything further to you. But you know me so well that you know what I would say if I could say it.*

ULT **And what more shall David add to say to you**
UST I am not able to say anything further to you
(וּמַה־יּוֹסִיף דָּוִד עוֹד לְדַבֵּר אֵלֶיךָ)

David is using the question form to express that he is too overwhelmed to say anything more. 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 find that I am now at a loss for words!]

Support Reference: Rhetorical Question

ULT **But you, you know your servant**
UST But you know me so well that you know what I would say if I could say it
(וְאַתָּה יָדַעְתָּ אֶת־עַבְדֶּךָ)

David is stating the pronoun **you** separately, even though the verb translated as **you know** already includes this meaning. He is doing that in order to contrast Yahweh's knowledge of what he is thinking and feeling with his own inability to say anything further. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [But for your part, you know your servant]

Support Reference: Pronouns — When to Use Them

ULT **But you, you know your servant**
UST But you know me so well that you know what I would say if I could say it
(וְאַתָּה יָדַעְתָּ אֶת־עַבְדֶּךָ)

Here, **your servant** represents what David wants to say. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [But you certainly know what I, your servant, want to say]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	I

ULT	UST
you know	know
your servant	me so well that you know what I would say if I could say it
my Lord Yahweh	Yahweh my Lord

2 Samuel 7:21

ULT	UST
For the sake of your word and according to your heart, you have done all this greatness, to make your servant know {this}.	*You are going to do a wonderful thing {and make my descendants kings after me}. You are going to do this because you promised to make me a king, and because it is what you really want to do. It was also wonderful for you to tell me about this now.*

ULT **For the sake of your word**
UST You are going to do this because you promised to make me a king
(בַּעֲבוּר דְּבָרְךָ)

David is using the term **word** to represent what Yahweh said on some previous occasion by using words. In context, he seems to be referring to how Yahweh instructed Samuel in 1 Samuel 16:12 to anoint him as king. This constituted a commitment on Yahweh's part to make David the king. The idea here seems to be that in order to keep this promise in the fullest sense, Yahweh is going to make David the head of a royal dynasty. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [In order to keep your promise in the fullest sense]

Support Reference: Metonymy

ULT **and according to your heart**
UST and because it is what you really want to do
(וְכִלְבָבְךָ)

Here, the **heart** represents a person's desires. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [according to your desire] or [because you wanted to]

Support Reference: Metaphor

ULT **all this greatness**
UST a wonderful thing {and make my descendants kings after me}
(אֵת כָּל־הַגְּדוּלָּה הַזֹּאת)

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

Support Reference: Abstract Nouns

ULT **to make your servant know {this}**
UST It was also wonderful for you to tell me about this now
(לְהוֹדִיעַ אֶת־עַבְדֶּךָ)

In this context, the verb form **to make … know** does not describe the purpose of the preceding action **you have done all this greatness**. Instead, it describes an accompanying action. Use an appropriate verbal form in your language to convey this meaning. Alternate translation: [and you have made me, your servant, know this]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your servant	me
to make … know {this}	It was also wonderful for you to tell … about this now

2 Samuel 7:22

ULT	UST
Therefore, you are great, my Lord Yahweh, for {there is} none like you and {there is} no God except you, in all that we have heard with our ears.	*This shows how great you are, Yahweh my Lord. We have never heard of any other God besides you. The gods that the people of other nations worship are nothing like you.*

ULT **Therefore**
UST This shows how
(עַל־כֵּן)

David is not saying that the reason why Yahweh is **great** is that he has done the great things for him that he describes in the previous verse. David means that he is able to declare confidently to Yahweh **you are great** because he has personally experienced his greatness and goodness in these ways. If this would not be clear, you may want to use a different connecting word or phrase to show how this statement relates to what comes before it. It may be possible to make the relationship clear without using any connecting word or phrase. The UST models one way to do that. Alternate translation: [As a result, I can confidently declare]

Support Reference: Connecting Words and Phrases

ULT **for**
UST This shows how
(כִּי)

Here the word **for** provides not a reason but an explanation. Alternate translation: [and after all]

Support Reference: Connecting Words and Phrases

ULT **{there is} none like you and {there is} no God except you**
UST any other God besides you. The gods that the people of other nations worship are nothing like you
(אֵין כָּמוֹךָ וְאֵין אֱלֹהִים זוּלָתֶךָ)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and 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: [no god is like you, indeed, you are the only God]

Support Reference: Parallelism

ULT **in all that we have heard with our ears**
UST We have never heard of
(בְּכֹל אֲשֶׁר־שָׁמַעְנוּ בְּאָזְנֵינוּ)

It might seem that in this context, the expression **with our ears** contains extra information that would not be natural to express in your language. If so, you could leave it out. Alternate translation: [in all that we have heard]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my Lord Yahweh	Yahweh my Lord
God	The gods that the people of other nations worship are

2 Samuel 7:23

ULT	UST
And who {is} like your people, like Israel, the one nation on earth whose God went to redeem a people for himself and to make for himself a name and to do greatness for you and {things} being feared for your land, from the face of your people whom you redeemed for yourself from Egypt, nations and its gods?	*No other nation in the world is like us, your Israelite people. None of the gods that other people groups worship rescued them so that those people would belong to them. You rescued us from being slaves in Egypt. You also rescued us from enemy nations {here in Canaan} that thought their gods would enable them to defeat us. You did miracles to enable us to settle in this land. Because of the powerful things you have done, people throughout the world now respect you.*

ULT **And who {is} like your people … and its gods**
UST No other … is like us, your … people … that thought their gods
(וּמִי כְעַמְּךָ & וֵאלֹהָיו)

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 there is no other nation like your people … and its gods!]

Support Reference: Rhetorical Question

ULT **{is} like your people, like Israel**
UST is like us, your Israelite people
(כְעַמְּךָ כְּיִשְׂרָאֵל)

The terms **like your people** and **like Israel** mean similar things. David 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: [is like your people Israel]

Support Reference: Doublet

ULT **went**
UST rescued
(הָלְכוּ)

See how you translated the similar expression in 7:3. Alternate translation: [took action]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a name**
> UST people throughout the world now respect you
> (שֵׁם)

See how you translated the similar expression in 7:9. Alternate translation: [a reputation]

Support Reference: Metonymy

> ULT **greatness**
> UST the powerful things
> (הַגְּדוּלָּה)

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

Support Reference: Abstract Nouns

> ULT **for you**
> UST Because of … you have done
> (לָכֶם)

The word **you** is plural here because it refers to the Israelites, so use the plural form in your translation if your language marks that distinction. Alternate translation: [for you, O Israel] or [for them]

Support Reference: Forms of 'You' — Singular

> ULT **for you**
> UST Because of … you have done
> (לָכֶם)

David has been addressing Yahweh in his prayer, but now he briefly addresses the nation of Israel (as **you**), even though he knows that the people of this nation cannot hear him. (David has gone to the sacred tent to speak with Yahweh alone, as verse 18 indicates.) He does this in order to express more powerfully his feelings about the **greatness** (great things) that Yahweh has done for Israel. You may be able to use punctuation or some other convention of your language to show that the addressee changes briefly here. You might also use a first-person plural pronoun to show that by **you** (plural), David is referring to the people group to which he belongs, not to Yahweh, to whom the singular forms of "you" refer in the rest of the verse. Alternate translation: [for us]

Support Reference: Aside

ULT **and {things} being feared**
UST You did miracles
(וְנֹרָאוֹת)

The expression **being feared** 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 fearsome things]

Support Reference: Active or Passive

ULT **for your land**
UST to enable us to settle in this land
(לְאַרְצֶךָ)

The word **your** is singular here because it refers to Yahweh. So use the singular form in your translation if your language marks that distinction. Alternate translation: [for your land, O Yahweh]

Support Reference: Forms of 'You' — Singular

ULT **from the face of**
UST would enable them to defeat
(מִפְּנֵי)

Here, **from the face of** means "in front of," with the implication that Yahweh did these fearsome things to defeat the enemies who were confronting the Israelites and opposing them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of] or [against the nations that opposed]

Support Reference: Metonymy

ULT **nations and its gods**
UST You also rescued us from enemy nations {here in Canaan} that thought their gods
(גּוֹיִם וֵאלֹהָיו)

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 from other enemy nations and the gods of each one]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like Israel	Israelite
the … nation	nation

ULT	UST
on earth	in the world
God	None of the gods that other people groups worship
to redeem	rescued
and {things} being feared	You did miracles
for your land	to enable us to settle in this land
you redeemed	You rescued
from Egypt	from being slaves in Egypt
nations	You also rescued us from enemy nations {here in Canaan}
and its gods	that thought their gods

2 Samuel 7:24

ULT	UST
And you established for yourself your people Israel as a people for yourself to forever. And you, Yahweh, you became God to them.	*You caused us Israelites to be your people forever, and you, Yahweh, have become our God!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you established	You caused … to be
Israel	us Israelites
forever	forever
Yahweh	Yahweh
God	God

2 Samuel 7:25

ULT	UST
And now, Yahweh God, the word that you have spoken concerning your servant and concerning his house, raise up to forever, and do just as you have spoken.	*Yahweh, my God, you have promised to do wonderful things for me and my descendants. So please do make those things you said happen always.*

ULT **And now**
UST So
(וְעַתָּה)

And now was an expression that speakers in this culture commonly used to introduce their main topic. 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 2:6.

Support Reference: Connecting Words and Phrases

ULT **the word that you have spoken**
UST you have promised to do wonderful things
(הַדָּבָר אֲשֶׁר דִּבַּרְתָּ)

David is using the term **word** to represent what God said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the things that you have said]

Support Reference: Metonymy

ULT **his house**
UST my descendants
(בֵּיתוֹ)

See how you translated the similar expression in 3:1. Alternate translation: [my royal dynasty]

Support Reference: Idiom

ULT **raise up to forever, and do just as you have spoken**
UST please do make those things you said happen always
(הָקֵם עַד־עוֹלָם וַעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ)

The phrases **raise up to forever** and **do just as you have spoken** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and 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: [raise up to forever, indeed, fulfill what you have promised]

Support Reference: Parallelism

ULT **raise up**
UST please do make … happen
(הָקֵם)

David is speaking as if Yahweh's **word** were an object that Yahweh could physically **raise up** or lift into a high position. He means that he wants Yahweh to fulfill the promise that he has made. If it would be clearer in your language, you could state the meaning plainly. If you have already translated the book of 1 Samuel, see how you translated the similar expressions in 1 Samuel 1:23, 1 Samuel 3:12, and 1 Samuel 15:11. Alternate translation: [perform] or [fulfill]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh God	Yahweh, my God
your servant	for me
his house	my descendants
forever	always

2 Samuel 7:26

ULT	UST
And may your name be great to forever, saying, 'Yahweh of Armies {is} God over Israel,' and the house of your servant David will be established to your face.	*When that happens, you will become famous forever. People will exclaim, 'Yahweh, the commander of the heavenly armies, is the God who rules Israel!' And you will make sure that a descendant of mine will always rule the Israelites.*

ULT **your name**
UST When that happens, you will become famous
(שְׁמְךָ)

Here, **name** represents "reputation." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [your reputation]

Support Reference: Metonymy

ULT **saying, 'Yahweh of Armies {is} God over Israel**
UST People will exclaim, 'Yahweh, the commander of the heavenly armies, is the God who rules Israel
(לֵאמֹר יְהוָה צְבָאוֹת אֱלֹהִים עַל־יִשְׂרָאֵל)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [as people say that you, Yahweh of Armies, are God over Israel]

Support Reference: Quotes within Quotes

ULT **saying**
UST People will exclaim
(לֵאמֹר)

The term **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. (In some languages, it may not be necessary to represent this term explicitly.) Alternate translation: [so that people will say]

Support Reference: Quotations and Quote Margins

ULT **and the house of your servant David will be established**
UST a descendant of mine will always rule the Israelites
(וּבֵית עַבְדְּךָ דָּוִד יִהְיֶה נָכוֹן)

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

Support Reference: Active or Passive

ULT **and the house of**
UST a descendant of
(וּבֵית)

See how you translated the similar expression in the previous verse. Alternate translation: [and the dynasty of]

Support Reference: Idiom

ULT **to your face**
UST And you will make sure that
(לְפָנֶיךָ)

This could mean: (1) that David is using one part of Yahweh, his **face**, to mean all of him in the act of maintaining the rule of David and his descendants. The idea is that Yahweh would be watching them and protecting them. Alternate translation: [as you maintain it]; (2) that David is using Yahweh's **face** to represent his presence. Alternate translation: [in your presence]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
forever	forever
Yahweh of	Yahweh
{is} God	is the God
Israel	Israel
and the house of	a descendant of
your servant	mine
David	mine
established	will always rule the Israelites

2 Samuel 7:27

ULT	UST
For you, Yahweh of Armies, {are} the God of Israel. You have uncovered the ear of your servant, saying, 'I will build a house for you.' Therefore, your servant has found his heart to pray this prayer to you.	*I am confident that you will do this, because you, Yahweh, have chosen us Israelites to be your people. You have revealed to me that you will make some of my descendants kings. For that reason, I have been bold enough to pray like this to you.*

ULT **For**
UST I am confident that you will do this, because
(כִּי)

Here the word **For** provides not a reason but an explanation. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

ULT **You have uncovered the ear of your servant**
UST You have revealed to me
(גָּלִּיתָה אֶת־אֹזֶן עַבְדֶּךָ)

David is using a common expression, **You have uncovered the ear**, that described one person telling something to another person. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [You have told this to your servant] or [You have told this to me]

Support Reference: Idiom

ULT **saying, 'I will build a house for you**
UST that you will make some of my descendants kings
(לֵאמֹר בַּיִת אֶבְנֶה־לָּךְ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that you will build a house for me]

Support Reference: Quotes within Quotes

ULT **your servant has found his heart**
UST I have been bold enough
(מָצָא עַבְדְּךָ אֶת־לִבּוֹ)

David is using **found his heart** as a common expression of his culture to mean “found courage” or “became brave enough.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [your servant has found the courage] or [I have found the courage]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of	Yahweh
{are} the God of	have chosen … to be your people
Israel	us Israelites
your servant	me
a house	you will make some of my descendants kings
your servant	I
to pray	to pray
prayer	like this

2 Samuel 7:28

ULT	UST
And now, my Lord Yahweh, you {are} he, God, so your words are true. And you have spoken concerning this good your servant.	*So now, Yahweh my Lord, because you are God, we can trust that you will do what you promise. You have promised to do these good things to me.*

ULT **you {are} he, God**
UST because you are God
(אַתָּה־הוּא הָאֱלֹהִים)

It might seem that the expression **you {are} he, the God** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [you are God]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **you {are} he, God**
UST because you are God
(אַתָּה־הוּא הָאֱלֹהִים)

The implication is that Yahweh is the only true God. You could include this information if that would be helpful to your readers. Alternate translation: [you are the only true God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so your words are true**
UST we can trust that you will do what you promise
(וְדִבֶּרְךָ יִהְיוּ אֱמֶת)

David is using the term **words** to represent what Yahweh says by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and what you say is true]

Support Reference: Metonymy

ULT **this good**
UST to do these good things
(אֶת־הַטּוֹבָה הַזֹּאת)

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: [this good thing]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my Lord Yahweh	Yahweh my Lord
God	because … are God
good	to do … good things
your servant	me

2 Samuel 7:29

ULT	UST
And now, take pleasure and bless the house of your servant to be to your face forever. For you, my Lord Yahweh, you have spoken and from your blessing the house of your servant will be blessed forever."	*So now I pray that it will please you to do good things for my descendants. Please enable them to keep ruling your Israelite people. Yahweh my Lord, you have promised these things, and so I know that you will always keep doing good things for my descendants."*

ULT **take pleasure and bless**
UST it will please you to do good things for
(הוֹאֵל֙ וּבָרֵ֣ךְ)

The phrase **take pleasure and bless** expresses a single idea. The word **take pleasure** tells with what attitude David hopes Yahweh will **bless** him and his descendants. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [gladly bless] or [may it please you to bless]

Support Reference: Hendiadys

ULT **the house of your servant**
UST my descendants
(אֶת־בֵּ֣ית עַבְדְּךָ֔)

David is speaking here as if the dynasty Yahweh has promised him would actually be a **house**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the dynasty of your servant] or [my dynasty]

Support Reference: Metaphor

ULT **to your face**
UST Please enable them to keep ruling your Israelite people
(לְפָנֶ֖יךָ)

See how you translated the similar expression in 7:26. Alternate translation: [maintained by you] or [in your presence]

Support Reference: Synecdoche

ULT **For**
UST and so I know that
(כִּי)

Here the word **For** provides not a reason but an explanation. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

ULT **For you, my Lord Yahweh, you have spoken**
UST Yahweh my Lord, you have promised these things, and so I know that
(כִּי־אַתָּה אֲדֹנָי יְהוִה דִּבַּרְתָּ)

See how you translated the similar expression “you, you were” in 5:2. Alternate translation: [For you, my Lord Yahweh, have told me this personally]

Support Reference: Pronouns — When to Use Them

ULT **and from your blessing the house of your servant will be blessed forever**
UST you will always keep doing good things for my descendants
(וּמִבִּרְכָתְךָ יְבֹרַךְ בֵּית־עַבְדְּךָ לְעוֹלָם)

The expression **will 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. Alternate translation: [and you will bless the house of your servant forever with your blessing]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and bless	to do good things for
the house of	descendants
your servant	my
forever	Please enable them to keep ruling your Israelite people
my Lord Yahweh	Yahweh my Lord
and from your blessing	you will … keep doing good things
the house of	for … descendants
your servant	my
will be blessed	you will … keep doing good things
forever	always

2 Samuel 8

2 Samuel 8 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel. It describes how he defeated the enemy nations that surrounded Israel and took great plunder from them, bringing safety and prosperity to the Israelites. It then gives some details of his government administration.

If you chose to present the lists in 3:2–5 and 5:13–16 as the lists would appear in your culture, you should present the list in 8:15–18 in the same way. For example, you might put verse 15 on a separate line as a summary of David's government. You might then put the name of each official on a separate line, like this:

And David was king over all of Israel. And it happened, David did justice and righteousness for all of his people.

Joab, the son of Zeruiah, was over the army

Jehoshapat, the son of Ahilud, was the recorder.

Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, were priests

Seraiah was the scribe.

Benaiah, the son of Jehoiada, was over both the Kerethites and the Pelethites.

The sons of David were priests.

Religious and Cultural Concepts in This Chapter

Translation Issues in This Chapter

Numbers

There are large numbers in verses 4, 5, and 13. Decide how you will represent large numbers in your translation.

“struck”

In several places in this chapter, the author says that David “struck” an opposing army. He means that David and his army defeated those opponents in battle.

“to restore his hand at the River”

In 8:3, the author says that Hadadezer, the ruler of the Syrian kingdom of Zobah, “went to restore his hand at the River.” Interpreters understand this expression in two main ways. (1) It could mean that Hadadezer led his army against the Israelites in order to ensure that he continued to control his own territory. The kingdom of Zobah lay between the Euphrates River on the east and Israel on the west. Hadadezer may have seen how David had conquered and subdued the Philistines and Moabites, and he may have launched a pre-emptive attack to keep David from conquering him as well. The author may be saying that Hadadezer felt that his authority and control over his territory (his “hand”) had been diminished by David’s military successes against other nations, and so he marched his army out to “restore” it. If you follow this interpretation, you might say in your translation that Hadadezer went out “to reassert his control over his territory, from its border with Israel all the way to the Euphrates River.” (2) The expression could also mean that Hadadezer had built a monument to himself at the Euphrates River, asserting his control over the territory west of the river, and that he led his army out to “restore” the monument in order to reassert that control. The term “hand” means “monument” in 1 Samuel 15:12, and that could also be the meaning here. However, in this interpretation Hadadezer and his army would have been marching away from Israel and would not necessarily have come into conflict with David. The further implication would have to be that David learned of this action by a hostile king to reassert control

over his territory, and so he led the Israelite army against him to subdue him. If you follow this interpretation, you might say in your translation that Hadadezer went "to repair his monument at the Euphrates River."

Textual Issues in This Chapter

Betah

In 8:8, the author refers to a city by the name of **Betah**. However, in the parallel passage in 1 Chronicles 18:8, it is called Tibhath. It appears possible that at some point in the process of transmission, scribes transposed two of the letters in this name. However, this is not certain, and it is not clear which may have been the original form, so we do not recommend that you change the name either here or in 1 Chronicles so that it is the same in both places. Instead, if it would be helpful to your readers, you may wish to note the difference in a footnote.

2 Samuel 8:1

ULT	UST
And it happened after this, that David struck the Philistines, and he subdued them. And David took Metheg Ammah from the hand of the Philistines.	*Some time later, David and his army defeated the Philistine army. They captured Metheg Ammah and made the Philistines subject to the Israelites.*

ULT that David struck the Philistines
UST David and his army defeated the Philistine army
(וַיַּךְ דָּוִד אֶת־פְּלִשְׁתִּים)

See how you translated the similar expression in 2:17. Alternate translation: [that David defeated the Philistines]

Support Reference: Metonymy

ULT David
UST David and his army
(דָּוִד)

Here and frequently in this chapter, the author uses **David**, one person who was involved in these actions, to represent everyone who was involved. See how you translated the similar expression in 3:1, where “David” means “David and his supporters.” Alternate translation: [David and his army]

Support Reference: Synecdoche

ULT **Metheg Ammah**
UST Metheg Ammah
(אֶת־מֶתֶג הָאַמָּה)

The expression **Metheg Ammah** seems to be a description rather than the name of a place. No place is known by that name. The parallel passage in 1 Chronicles 18:1 says that David captured the city of Gath and its surrounding towns. **Metheg Ammah** means "the bridle of the mother city." Gath was the capital city of the Philistine confederation, and the author may speak of it here as a "bridle" to mean that conquering it gave David the means to control the entire Philistine confederation. (The word "bridle" could also indicate that previously the Philistines had exercised control over the Israelites from their capital city of Gath.) In your translation, you may wish to represent the expression "Metheg Ammah" and spell it the way it sounds in your language. Alternatively, you could express the probable meaning and translate the expression as a reference to Gath. If a translation of the Bible exists in your region, you may wish to take the approach that it takes. Alternate translation: [Gath, their capital city]

Support Reference: How to Translate Names

ULT **from the hand of the Philistines**
UST captured
(מִיַּד פְּלִשְׁתִּים)

Here, **hand** represents possession or control. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [from the possession of the Philistines]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David and his army
the Philistines	the Philistine army
David	They
the Philistines	captured

2 Samuel 8:2

ULT	UST
And he struck Moab, and he measured them with a rope, making them lie on the ground. And he measured two ropes to kill and the fullness of the rope to let live. And Moab became servants to David, lifters of tribute.	*David and his army also defeated the Moabite army. Afterwards, David forced their soldiers to lie down on the ground {close to each other in a long line}. His soldiers went down the line and measured two lengths of a rope. They killed all of the Moabite soldiers in that part of the line. Then they measured one length of that rope and let the Moabite soldiers in that part of the line live. They continued to do this all the way down the line. The rest of the Moabites had to accept David as their ruler. Every year they had to give him the payment that he demanded.*

ULT **and he measured them with a rope, making them lie on the ground**
UST Afterwards, David forced their soldiers to lie down on the ground {close to each other in a long line}. His soldiers went down the line and measured … a rope … They continued to do this all the way down the line
(וַיְמַדְּדֵם בַּחֶבֶל הַשְׁכֵּב אוֹתָם אַרְצָה)

The author is describing one event, David measuring these enemy soldiers **with a rope**, before describing another event that preceded it, David **making them lie on the ground**. If it would be helpful your language, you may wish to relate these events in the order in which they happened, as in the UST. Alternate translation: [and he made them lie on the ground and measured them with a rope]

Support Reference: Order of Events

ULT **and he measured them**
UST His soldiers went down the line and measured … They continued to do this all the way down the line
(וַיְמַדְּדֵם)

The pronoun **them** refers to the Moabite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [the Moabite soldiers]

Support Reference: Pronouns — When to Use Them

ULT **And he measured two ropes to kill and the fullness of the rope to let live**
UST His soldiers went down the line and measured two lengths of a rope. They killed all of the Moabite soldiers in that part of the line. Then they measured one length of that rope and let the Moabite soldiers in that part of the line live. They continued to do this all the way down the line
(וַיְמַדֵּד שְׁנֵי־חֲבָלִים לְהָמִית וּמְלֹא הַחֶבֶל לְהַחֲיוֹת)

The implication is that David used a rope divided into three equal parts to measure groups of Moabite soldiers. He killed those who were lying under the first two parts but let those under the third part live. You could include this information if that would be helpful to your readers. Alternate translation: [He used a rope divided into three equal parts. He stretched it out and killed the soldiers lying under the first two parts, but he let the soldiers lying under the rest of the rope live]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Moab**
UST the Moabite army
(אֶת־מוֹאָב)

In this verse, the word **Moab** is singular in form, but it refers to all the Moabite people as a group. If it would be helpful in your language, you could refer to these people by using a plural form. Alternate translation: [the Moabites]

Support Reference: Collective Nouns

ULT **lifters of tribute**
UST Every year they had to give him the payment that he demanded
(נֹשְׂאֵי מִנְחָה)

The author is using the first thing that subject peoples would do to deliver tribute, lift it onto the backs of animals that would transport it, to represent the entire action of paying tribute. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [bringers of tribute] or [vassals]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moab	the Moabite army
to kill	They killed all of the Moabite soldiers in that part of the line
Moab	The rest of the Moabites
servants	had to accept … as their ruler

ULT	UST
to David	David
tribute	the payment that he demanded

2 Samuel 8:3

ULT	UST
And David struck Hadadezer, the son of Rehob, the king of Zobah, when he went to establish his hand at the River.	*David's army also defeated the army of Hadadezer son of Rehob, who ruled the region of Zobah in Aram. That happened when Hadadezer led his army out to try to get control over the territory that bordered the Euphrates River.*

ULT **when he went**
UST That happened when Hadadezer led his army out
(בְּלֶכְתּוֹ)

The pronoun **he** refers to Hadadezer. It may be helpful to clarify this for your readers. Alternate translation: [when Hadadezer went]

Support Reference: Pronouns — When to Use Them

ULT **to establish his hand at the River**
UST to try to get control over the territory that bordered the Euphrates River
(לְהָשִׁיב יָדוֹ בִּנְהַר)

See the Introduction to this chapter for a discussion of this phrase and for suggestions of how you might represent it in your translation.

Support Reference: Metonymy

ULT **at the River**
UST the territory that bordered the Euphrates River
(בִּנְהַר)

The author is referring to the Euphrates River, which was the most important river in this region and so was sometimes simply called **the River**. You could use your language's name for this river if that would be helpful to your readers. Alternate translation: [at the Euphrates River]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David's army
the king of	who ruled the region of

ULT	UST
at the River	the territory that bordered the Euphrates River

2 Samuel 8:4

ULT	UST
And David took from him 1,700 horsemen and 20,000 men on foot. And David hamstrung all of the chariots, but he left from them 100 chariots.	*David's army captured 1,700 of Hadadezer's soldiers who were chariot drivers, and they also captured 20,000 footsoldiers. They crippled most of the horses that had pulled chariots. But they spared 100 of the horses {for their own use}.*

ULT **1,700 horsemen**
UST 1,700 … soldiers who were chariot drivers
(אֶ֣לֶף וּשְׁבַע־מֵא֔וֹת פָּרָשִׁ֖ים)

The Septuagint (an ancient Greek translation of the Hebrew Bible) and the parallel passage in 1 Chronicles 18:4 read "1,000 chariots and 7,000 horsemen." That may have been the original reading. At one point in the process of transmission, scribes may have accidentally left out the word "chariots," and the letters or points that indicated numbers may also have been unintentionally altered. 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 David hamstrung all of the chariots, but he left from them 100 chariots**
UST They crippled most of the horses that had pulled chariots. But they spared 100 of the horses {for their own use}
(וַיְעַקֵּ֣ר דָּוִ֔ד אֶת־כָּל־הָרֶ֖כֶב וַיּוֹתֵ֣ר מִמֶּ֑נּוּ מֵאָ֥ה רָכֶֽב)

Here the term **chariots** represents the horses that pulled these chariots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And David hamstrung all of the chariot horses, but he left from them 100 horses]

Support Reference: Metonymy

ULT **And David hamstrung all of the chariots, but he left from them 100 chariots**
UST They crippled most of the horses that had pulled chariots. But they spared 100 of the horses {for their own use}
(וַיְעַקֵּר דָּוִד אֶת־כָּל־הָרָכֶב וַיּוֹתֶר מִמֶּנּוּ מֵאָה רָכֶב)

If, in your language, it would appear that the author was making a statement here and then contradicting it, you could reverse the order of the clauses so that the exception is stated first and then the larger group is named second. Alternate translation: [And after choosing 100 horses from the chariots, David had his soldiers hamstring the rest]

Support Reference: Connect — Exception Clauses

ULT **And David hamstrung all of the chariots**
UST They crippled most of the horses that had pulled chariots
(וַיְעַקֵּר דָּוִד אֶת־כָּל־הָרָכֶב)

When the author says that David **hamstrung** these horses, he meant that he had his soldiers use a method of disabling them by cutting tendons in their legs. This would be done carefully so that horses would still be able to walk and carry loads, but they would no longer be able to run. As a result, they could no longer be used in warfare. If your readers would not be familiar with what hamstringing is, you could use a more general term. Alternate translation: [And David had his soldiers disable all of the chariot horses by cutting their leg tendons]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David's army … they
David	They
the chariots	the horses that had pulled chariots
chariots	for their own use

2 Samuel 8:5

ULT	UST
And Aram of Damascus came to help Hadadezer, the king of Zobah. And David struck 22, 000 men among Aram.	*Then an army of Arameans from the kingdom whose capital was the city of Damascus came to help King Hadadezer's army. But David's soldiers killed 22,000 of those Arameans.*

ULT Aram of Damascus

UST Then an army of Arameans from the kingdom whose capital was the city of Damascus (אֲרָם דַּמֶּשֶׂק)

Here, **Aram of Damascus** represents the army of the Aramean kingdom whose capital was Damascus. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the army of the Aramean kingdom whose capital was Damascus]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aram	Then an army of Arameans
the king of	King
David	But David's soldiers

2 Samuel 8:6

ULT	UST
And David put garrisons in Aram of Damascus, and Aram became servants to David, lifters of tribute. And Yahweh saved David in every {place} where he went.	*Then David stationed groups of his soldiers in that kingdom. Those Arameans had to accept David as their ruler. Every year they had to give him the payment that he demanded. Each time David led his soldiers into battle, Yahweh enabled them to win victories over their enemies.*

ULT and Aram became servants to David, lifters of tribute
UST Those Arameans had to accept David as their ruler. Every year they had to give him the payment that he demanded
(וַתְּהִי אֲרָם לְדָוִד לַעֲבָדִים נוֹשְׂאֵי מִנְחָה)

See how you translated the similar expression in 8:2. Alternate translation: [and the Arameans became servants to David and brought him tribute]

Support Reference: Collective Nouns

ULT And Yahweh saved David in every {place} where he went
UST Each time David led his soldiers into battle, Yahweh enabled them to win victories over their enemies
(וַיֹּשַׁע יְהוָה אֶת־דָּוִד בְּכֹל אֲשֶׁר הָלָךְ)

The author is making a summary comment about everything he has described since introducing a new event in 8:1. This signals the end of his account of these wars that David fought. Use the natural form in your language for indicating the conclusion of a story.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
in Aram	in that kingdom
Aram	Those Arameans
servants	had to accept … as their ruler
to David	David
tribute	the payment that he demanded
Yahweh	Yahweh
And … saved	enabled … to win victories over their enemies
David	them

2 Samuel 8:7

ULT	UST
And David took the shields of gold that were on the servants of Hadadezer, and he brought them {to} Jerusalem.	*Some of Hadadezer's soldiers had carried shields that had a plating of gold. King David's soldiers captured those shields and brought them to Jerusalem.*

ULT **the shields of gold that were on the servants of Hadadezer**
UST Some of Hadadezer's soldiers had carried shields that had a plating of gold … those shields
(אֵת שִׁלְטֵי הַזָּהָב אֲשֶׁר הָיוּ אֶל עַבְדֵי הֲדַדְעֶזֶר)

The meaning of the word translated as **shields** is uncertain. It could be a general term for military equipment whose meaning must be understood from the context. In some contexts, such as Jeremiah 51:11, it seems to mean "quivers" or arrow-cases, and some versions also translate it that way here. However, the context seems to support the meaning of **shields**. Some ancient rulers had their bodyguard carry shields that were plated with precious metals, and Hadadezer may have done that. Alternate translation: [the gold-plated shields that Hadadezer's bodyguard had carried]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	King David's soldiers
the shields of	shields … shields
gold	that had a plating of gold … those
the servants of	Some of … soldiers
{to} Jerusalem	to Jerusalem

2 Samuel 8:8

ULT	UST
And from Betah and from Berothai, the cities of Hadadezer, King David took bronze, making very much.	*They also brought to Jerusalem large quantities of bronze from Betah and Berothai, two cities in Hadadezer's kingdom.*

ULT took bronze, making very much

UST also brought to Jerusalem large quantities of bronze

(לָקַח & נְחֹשֶׁת הַרְבֵּה מְאֹד)

The phrase **took bronze, making very much** expresses a single idea. The expression **making very much** tells in what way David **took bronze**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [greatly took bronze] or [took very much bronze]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	They
David	They
bronze	bronze

2 Samuel 8:9

ULT	UST
And Toi, the king of Hamath, heard that David had struck all of the army of Hadadezer.	*When Toi, the king of the city of Hamath, heard that David's army had defeated the entire army of King Hadadezer,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	the king of
Hamath	the city of Hamath
David	David's army

2 Samuel 8:10

ULT	UST
And Toi sent Joram his son to King David to ask about him regarding peace and to bless him because he had fought with Hadadezer and had struck him. For Hadadezer had been a man of war of Toi. And in his hand were vessels of silver and vessels of gold and vessels of bronze.	*he sent his son Joram to make a peace treaty with King David and to congratulate him for defeating Hadadezer's army. Toi congratulated David because Hadadezer's army had fought many times against his own army. Joram brought David many articles of gold, silver, and bronze as gifts.*

ULT **to ask about him regarding peace**
UST to make a peace treaty with
(לִשְׁאָל־לוֹ לְשָׁלוֹם)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Here the word **peace** indicates the idea of "welfare." Alternate translation: [to ask about his welfare] or [to say that he hoped he was doing well]

Support Reference: Abstract Nouns

ULT **For Hadadezer had been a man of war of Toi**
UST Toi congratulated David because Hadadezer's army had fought many times against his own army
(כִּי־אִישׁ מִלְחָמוֹת תֹּעִי הָיָה הֲדַדְעֶזֶר)

The author is using **a man of war** as a common expression of his culture to mean "someone who fought wars against." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [For Hadadezer had been fighting wars against Toi]

Support Reference: Idiom

ULT **Hadadezer had been a man of war of Toi**
UST Hadadezer's army had fought many times against his own army
(אִישׁ מִלְחָמוֹת תֹּעִי הָיָה הֲדַדְעֶזֶר)

Here the author is providing background information to help readers understand what is happening in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. Alternate translation: [Hadadezer had been fighting wars against him]

Support Reference: Background Information

> ULT **And in his hand were**
> UST Joram brought David … as gifts
> (וּבְיָדוֹ הָיוּ)

The author does not mean that Joram somehow held all of these **vessels** in his **hand**. He is using the term **hand** to indicate that Joram was the agent who conveyed the vessels to David. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And he brought]

Support Reference: Metonymy

> ULT **And in his hand were**
> UST Joram brought David … as gifts
> (וּבְיָדוֹ הָיוּ)

The pronoun **his** refers to Joram. It may be helpful to clarify this for your readers. Alternate translation: [And in Joram's hand were] or [And Joram brought]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joram	Joram
King	King
David	David
regarding peace	a peace treaty
and to bless him	and to congratulate him
silver	silver
gold	gold
bronze	and bronze

2 Samuel 8:11

ULT	UST
King David also consecrated them to Yahweh, with the silver and the gold that he consecrated from all of the nations that he had subdued,	*King David dedicated all those items to Yahweh, just as he had dedicated the silver and gold that his army had captured from the nations they had conquered.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
David	David
consecrated	dedicated
to Yahweh	to Yahweh
the silver	the silver
and the gold	and gold
he consecrated	just as he had dedicated
the nations	the nations

2 Samuel 8:12

ULT	UST
from Aram and from Moab and from the sons of Ammon and from the Philistines and from Amalek and from the plunder of Hadadezer, the son of Rehob, the king of Zobah.	*They had taken valuable items from the Arameans, Moabites, Ammonites, Philistines, and Amalekites. They had also captured many valuable items from Hadadezer son of Rehob, king of Zobah.*

ULT and from the sons of Ammon
UST Ammonites
(וּמִבְּנֵי עַמּוֹן)

See how you translated the similar expression in 7:6. Alternate translation: [and from the Ammonites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Aram	the Arameans
and from Moab	Moabites
Ammon	Ammonites
and from the Philistines	Philistines
and from Amalek	and Amalekites
and from the plunder of	They had taken valuable items from … They had also captured many valuable items from
the king of	king of

2 Samuel 8:13

ULT	UST
And David made a name when he returned from his striking Aram in the Valley of Salt, 18,000.	*David became even more famous after his army killed 18,000 Aramean soldiers in a battle in the Valley of Salt.*

ULT a name
UST became even more famous
(שֵׁם)

See how you translated the similar expression in 7:9. Alternate translation: [a reputation]

Support Reference: Metonymy

ULT Aram
UST Aramean soldiers
(אֶת־אֲרָם)

The Septuagint (an ancient Greek translation of the Hebrew Bible) and the parallel passage in 1 Chronicles 18:12 read "Edom." That may have been the original reading, particularly since the **the Valley of Salt** (the Arabah south of the Dead Sea) was close to Edom, not to Aram. 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 18,000
UST 18,000
(שְׁמוֹנָה עָשָׂר אָלֶף)

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: [killing 18,000 Edomites]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Aram	Aramean soldiers

2 Samuel 8:14

ULT	UST
And he put garrisons in Edom. In all of Edom, garrisons there. And it happened, all of Edom {became} servants to David. And Yahweh saved David in all that he went.	*David stationed groups of his soldiers throughout the region of Edom. The Edomites had to accept him as their king. Each time David led his soldiers into battle, Yahweh enabled them to win victories over their enemies.*

ULT **And he put garrisons in Edom. In all of Edom, garrisons there**
UST David stationed groups of his soldiers throughout the region of Edom
(וַיָּשֶׂם בֶּאֱדֹום נְצִבִים בְּכָל־אֱדֹום שָׂם נְצִבִים)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [And he stationed military garrisons throughout all of Edom]

Support Reference: Parallelism

ULT **In all of Edom, garrisons there**
UST groups of his soldiers throughout the region of Edom
(בְּכָל־אֱדֹום שָׂם נְצִבִים)

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: [there were garrisons throughout all of Edom] or [he placed garrisons throughout all of Edom]

Support Reference: Ellipsis

ULT **And Yahweh saved David in all that he went**
UST Each time David led his soldiers into battle, Yahweh enabled them to win victories over their enemies
(וַיֹּושַׁע יְהוָה אֶת־דָּוִד בְּכֹל אֲשֶׁר הָלָךְ)

After providing some further details about the plunder David captured, the gifts he received, and how he defeated Edom, the author is once again making a summary comment about everything he has described since introducing a new event in 8:1. See how you translated the similar expression in 8:6.

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Edom	Edom
Edom	Edom
Edom	The Edomites
{became} servants	had to accept … as their king
to David	him
Yahweh	Yahweh
And … saved	enabled … to win victories over their enemies
David	them

2 Samuel 8:15

ULT	UST
And David was king over all of Israel. And it happened, David did justice and righteousness for all of his people.	*So David ruled over all the Israelite people. As king, he decided the people's cases, and he judged them fairly.*

ULT David did justice and righteousness
UST he decided … and he judged them fairly
(דָּוִד עֹשֶׂה מִשְׁפָּט וּצְדָקָה)

The phrase **justice and righteousness** expresses a single idea. The word **righteousness** describes what kind of **justice** David carried out. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [David did righteous judgment]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … was king	So … ruled
Israel	the Israelite people
David	he
justice	decided
and righteousness	and he judged them fairly

2 Samuel 8:16

ULT	UST
And Joab, the son of Zeruiah, {was} over the army, and Jehoshaphat, the son of Ahilud, {was} the recorder.	*Joab son of Zeruiah was the army commander. Jehoshaphat son of Ahilud was the man who reported to the people everything that David decided that they should do.*

ULT {was} the recorder

UST was the man who reported to the people everything that David decided that they should do (מַזְכִּיר)

A **recorder** was a kind of royal official who kept records of important events and handled official documents. If your readers would not be familiar with what a recorder is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [was the royal secretary] or [was in charge of the official records]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Joab	Joab
and Jehoshaphat	Jehoshaphat

2 Samuel 8:17

ULT	UST
And Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, {were} priests, and Seraiah {was} the scribe.	*Zadok son of Ahitub and Ahimelech son of Abiathar were the priests. Seraiah was the official secretary.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Zadok	Zadok
Abiathar	Abiathar
{were} priests	were the priests
{was} the scribe	was the official secretary

2 Samuel 8:18

ULT	UST
And Benaiah, the son of Jehoiada, both the Cherethites and the Pelethites, and the sons of David were priests.	*Benaiah son of Jehoiada was the commander of David's elite corps of bodyguards. David's sons were his advisors.*

ULT **both the Cherethites and the Pelethites**
UST was the commander of David's elite corps of bodyguards
(וְהַכְּרֵתִי וְהַפְּלֵתִי)

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: [was over both the Cherethites and the Pelethites] or [commanded both the Cherethites and the Pelethites]

Support Reference: Ellipsis

ULT **both the Cherethites and the Pelethites**
UST was the commander of David's elite corps of bodyguards
(וְהַכְּרֵתִי וְהַפְּלֵתִי)

The **Cherethites and the Pelethites** were special groups of soldiers who served as David's personal bodyguards and elite fighting force. If your readers would not be familiar with what these groups were, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [the royal guard and special soldiers] or [the elite bodyguards and special military units]

Support Reference: Translate Unknowns

ULT **and the sons of David were priests**
UST David's sons were his advisors
(וּבְנֵי דָוִד כֹּהֲנִים הָיוּ)

David's sons were from the tribe of Judah, not Levi, and so they could not serve as priests who offered sacrifices on the altar at the sacred tent. In this context, the author is probably using the term **priests** to mean high-ranking royal officials. The parallel passage in 1 Chronicles 18:17 says that they were "chief officials," suggesting that that is the meaning here. Alternate translation: [and the sons of David were chief officials]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Benaiah	Benaiah
Jehoiada	Jehoiada
both the Cherethites	was the commander of David’s elite corps of bodyguards
David	David’s
priests	his advisors

2 Samuel 9

2 Samuel 9 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel. It describes how David honored his promise to Jonathan by providing for his son Mephibosheth.

Religious and Cultural Concepts in This Chapter

Since Saul was dead, how could he still have had a servant?

The author says in 9:2 that the "house of Saul" had a servant named Ziba. The Law of Moses said that if an Israelite had a servant who was not an Israelite, that servant would remain the property of the Israelite's family after he died. So it appears that Ziba was not an Israelite and that he had stayed on in his role as the steward of Saul's property in Gibeah of Benjamin even after Saul died and even though Saul's only surviving son Ishbosheth had fled across the Jordan River to Mahanaim. As the story in this chapter makes clear, Saul had other descendants, including his grandson Mephibosheth, so Ziba, his sons, and his servants had an obligation to maintain the family property for their benefit. In 9:11, Ziba pledges to David that he will do this for Mephibosheth.

2 Samuel 9:1

ULT	UST
And David said, "{Is it} that there is still {one} who remains to the house of Saul, that I may do covenant faithfulness with him for the sake of Jonathan?"	*One day David asked some of his officials, "Are there any descendants of Saul still living? I promised Jonathan that I would act kindly toward his family, and I would like to do that if I can."*

ULT **to the house of Saul**
UST any descendants of Saul
(לְבֵית שָׁאוּל)

The author is using the term **house** by association to mean all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Saul** figuratively means all the people descended from King Saul. (This is slightly different from the uses of this phrase in chapter 3 to mean "the supporters of Saul" or "the successors of Saul.") Alternate translation: [among the descendants of Saul]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
to the house of	any descendants of
Saul	Saul
covenant faithfulness	that I would act kindly
Jonathan	Jonathan

2 Samuel 9:2

ULT	UST
Now to the house of Saul {was} a servant, and his name {was} Ziba. And they called him to David. And the king said to him, "{Are} you Ziba?" And he said, "Your servant."	*They told him that Saul's family had a household official whose name was Ziba. So David sent messengers to summon Ziba. When he arrived, King David asked him, "Are you Ziba?" He replied, "Yes, your Majesty, I am."*

ULT **Now to the house of Saul {was} a servant, and his name {was} Ziba**
UST They told him that Saul's family had a household official whose name was Ziba
(וּלְבֵית שָׁאוּל עֶבֶד וּשְׁמוֹ צִיבָא)

Here the author is introducing **Ziba** 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 servant named Ziba in Saul's household]

Support Reference: Introduction of New and Old Participants

ULT **Your servant**
UST Yes, your Majesty, I am
(עַבְדֶּךָ)

Ziba 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: [Yes, your servant is Ziba]

Support Reference: Ellipsis

ULT **Your servant**
UST Yes, your Majesty, I am
(עַבְדֶּךָ)

Ziba is speaking of himself in the third person as **Your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. Alternate translation: [Yes, I am Ziba]

Support Reference: First, Second or Third Person

> ULT **Your servant**
> UST Yes, your Majesty, I am
> (עַבְדֶּךָ)

Ziba is responding to David 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. Alternate translation: [Yes, I am Ziba, and I am ready to obey you]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now to the house of	They told him that Saul's … had
Saul	family
{was} a servant	a household official
And they called	So … sent messengers to summon
David	David
the king	King David
Your servant	Yes, your Majesty, I am

2 Samuel 9:3

ULT	UST
And the king said, "{Is there} no longer a man to the house of Saul, that I may do with him the covenant faithfulness of God?" And Ziba said to the king, "A son {is} still to Jonathan, lame of feet."	*Then King David asked him, "Is there anyone still alive in Saul's family toward whom I can act kindly, as I promised God that I would do?" Ziba replied, "Yes, there is one son of Jonathan who is still alive. But he is not able to walk."*

ULT **a man**
UST anyone
(אִישׁ)

Here the masculine term **a 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] or [anyone]

Support Reference: When Masculine Words Include Women

ULT **the covenant faithfulness of God**
UST kindly, as I promised God that I would do
(חֶסֶד אֱלֹהִים)

David is using the possessive form **the covenant faithfulness of God** to mean the covenant faithfulness that he will show to such a person because of the oath he swore to God. He does not mean God's own covenant faithfulness. It may be helpful to clarify this for your readers. Alternate translation: [the covenant faithfulness that I swore to God I would do]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
to the house of	in … family
Saul	Saul's
the covenant faithfulness of	kindly
God	as I promised God that I would do
the king	replied
to Jonathan	of Jonathan

2 Samuel 9:4

ULT	UST
And the king said to him, "Where {is} he?" And Ziba said to the king, "Behold, he {is at} the house of Machir, the son of Ammiel, in Lo-Debar."	*Then the king asked him, "Where is he?" Ziba replied, "I can tell you that he is living in the house of Machir son of Ammiel in the city of Lo Debar."*

ULT **Behold**

UST I can tell you that

(הִנֵּה)

Ziba is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [I will tell you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
the king	replied
{is at} the house of	is living in the house of

2 Samuel 9:5

ULT	UST
Then King David sent, and he brought him from the house of Machir, the son of Ammiel, from Lo-Debar.	*So King David sent messengers to Machir's house in Lo Debar, and they brought Mephibosheth to Jerusalem.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
David	David
from the house of	to … house

2 Samuel 9:6

ULT	UST
And Mephibosheth, the son of Jonathan, the son of Saul, came to David, and he fell on his face, and he prostrated himself. And David said, "Mephibosheth." And he said, "Behold your servant."	*When Mephibosheth came to David, he knelt down with his face on the ground, to show respect. Then David said, "Mephibosheth." He replied, "What may I do for you, your Majesty?"*

ULT **and he fell on his face, and he prostrated himself**
UST he knelt down with his face on the ground, to show respect
(וַיִּפֹּל עַל־פָּנָיו וַיִּשְׁתָּחוּ)

Be sure that it is clear in your translation that Mephibosheth did not fall down accidentally. He knelt down in front of David, pressing his face to the ground and stretching himself out completely, as a gesture to honor David. 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 David, stretching himself out completely, to show David great honor]

Support Reference: Symbolic Action

ULT **Behold your servant**
UST What may I do for you, your Majesty
(הִנֵּה עַבְדֶּךָ)

Mephibosheth is speaking of himself in the third person as **your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. Alternate translation: [Behold me]

Support Reference: First, Second or Third Person

ULT **Behold your servant**
UST What may I do for you, your Majesty
(הִנֵּה עַבְדֶּךָ)

Mephibosheth is responding to David 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. The meaning here is the same as for the expression "Behold me" in 1:7. See how you translated that expression there.

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Mephibosheth
Saul	Mephibosheth
David	David
and he prostrated himself	he knelt down with his face on the ground, to show respect
David	David
your servant	What may I do for you, your Majesty

2 Samuel 9:7

ULT	UST
And David said to him, "Do not fear, for doing, I will do covenant faithfulness with you for the sake of Jonathan your father. And I will restore to you all of the field of Saul your father, and you yourself will eat bread at my table continually."	*David said to him, "Do not be afraid. You can be sure that I am going to be kind to you because Jonathan your father was my friend. I will give back to you all the land that belonged to your grandfather Saul. And I want you to always eat meals with my family in the royal palace."*

ULT **Do not fear, for doing, I will do covenant faithfulness with you for the sake of Jonathan your father**

UST Do not be afraid. You can be sure that I am going to be kind to you because Jonathan your father was my friend

(אַל־תִּירָ֑א כִּ֣י עָשֹׂ֤ה אֶֽעֱשֶׂה֙ עִמְּךָ֣ חֶ֔סֶד בַּעֲב֖וּר יְהוֹנָתָ֣ן אָבִ֑יךָ)

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: [Doing, I will do covenant faithfulness with you for the sake of Jonathan your father, so do not fear]

Support Reference: Connect — Reason-and-Result Relationship

ULT **doing, I will do**

UST You can be sure … I am going to be

(עָשֹׂ֤ה אֶֽעֱשֶׂה֙)

David is repeating forms of the verb **do** 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 will certainly do]

Support Reference: Reduplication

ULT **the field of**

UST the land that belonged to

(שְׂדֵ֣ה)

In this verse, the word **field** is singular in form, but it refers to all of Saul's agricultural lands. If it would be helpful in your language, you could use the plural form of "field." Alternate translation: [the fields of] or [the lands of]

Support Reference: Collective Nouns

ULT **Saul your father**
UST your grandfather Saul
(שָׁאוּל אָבִיךָ)

Your language may have its own term or expression for this relationship. Saul was actually the father of the father of Mephibosheth. Alternate translation: [Saul your grandfather]

Support Reference: Kinship

ULT **bread**
UST meals
(לֶחֶם)

David is using **bread** to represent food in general. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [food] or [meals]

Support Reference: Synecdoche

ULT **at my table**
UST with my family in the royal palace
(עַל־שֻׁלְחָנִי)

David is using the term **table** to represent eating meals as part of his household. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with the rest of my household]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
fear	Do … be afraid
covenant faithfulness	kind
Jonathan	Jonathan
And I will restore	I will give back
Saul	Saul
bread	meals

2 Samuel 9:8

ULT	UST
And he prostrated himself, and he said, "What {is} your servant, that you should turn to a dead dog that {is} like me?"	*Mephibosheth bowed in front of David again and said, "Sir, I am as worthless as a dead dog. I do not deserve for you to act kindly toward me!"*

ULT **What {is} your servant, that you should turn to a dead dog that {is} like me**
UST Sir, I am as worthless as a dead dog. I do not deserve for you to act kindly toward me
(מָֽה עַבְדֶּךָ֙ כִּֽי פָנִ֣יתָ אֶל־הַכֶּ֔לֶב הַמֵּ֖ת אֲשֶׁ֥ר כָּמֹ֖נִי)

Mephibosheth is using the question form to express humility and to emphasize that he does not deserve such kindness. 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: [Your servant is not anyone important, that you should turn to a dead dog that is like me!]

Support Reference: Rhetorical Question

ULT **that you should turn to**
UST for you to act kindly toward
(כִּֽי פָנִ֣יתָ אֶל)

Mephibosheth is speaking as if David would physically **turn** toward him. In this context, **turn to** represents "show regard for" or "show kindness to." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that you should show any regard for]

Support Reference: Metaphor

ULT **a dead dog that {is} like me**
UST Sir, I am as worthless as a dead dog
(הַכֶּ֔לֶב הַמֵּ֖ת אֲשֶׁ֥ר כָּמֹ֖נִי)

Mephibosheth is speaking as if he were actually a **dead dog**. In this culture, dogs were wild, and they were considered dirty and regarded with contempt. Moreover, a **dead dog** would be powerless. If it would be clearer in your language, you could state the meaning plainly. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 24:14. Alternate translation: [someone like me who is powerless and whom people regard with contempt]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he prostrated himself	Mephibosheth bowed in front of David again
{is} your servant	I do not deserve … me

2 Samuel 9:9

ULT	UST
And the king called to Ziba, the young man of Saul, and he said to him, "All that was to Saul and to all of his house, I have given to the son of your master.	*Then the king summoned Saul's servant Ziba. He told him, "I am now giving Mephibosheth everything that belonged to your master Saul and his family.*

ULT **the young man of Saul**
UST Saul's servant
(נַעַר שָׁאוּל)

While the author refers to Ziba as a **young man** who belonged to Saul, in this context he is using that term to mean "servant," which is what he calls Ziba in the rest of this chapter. Since Ziba had many grown sons, he was not physically a "young man." If it would be helpful to your readers, you could use the term "servant" here. Alternate translation: [the servant of Saul]

Support Reference: Assumed Knowledge and Implicit Information

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

See how you translated the similar expression in 9:1. Alternate translation: [his family]

Support Reference: Metonymy

ULT **to the son of**
UST Mephibosheth
(לְבֶן)

Mephibosheth was actually the son of the son of Ziba's master. Your language may have its own term or expression for this relationship that would be appropriate to use here and in the next verse. Alternate translation: [to the grandson of]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
And … called	Then … summoned
the young man of	servant
Saul	Saul's
to Saul	to your master Saul

ULT	UST
his house	his family
your master	Mephibosheth

2 Samuel 9:10

ULT	UST
And you shall work the land for him, you and your sons and your servants, and you shall bring, that {there} will be bread for the son of your master, that he may eat it. And Mephibosheth, the son of your master, shall eat bread continually at my table." (Now to Ziba {were} 15 sons and 20 servants.)	*You and your sons and your servants must plow the land and plant crops and harvest them for Mephibosheth's family. That way they will have food to eat. Mephibosheth will eat meals regularly with me in my palace." (Ziba had 15 sons and 20 servants.)*

ULT **And you shall work … and you shall bring**
UST must plow … and plant crops and harvest them
(וְעָבַדְתָּ & וְהֵבֵאתָ)

The word **you** is singular here because David is addressing Ziba directly. However, the context makes clear that David is commanding Ziba's sons and servants to be involved in these actions as well. It may be more appropriate to use a plural form of "you" in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **bread … bread**
UST food … meals
(לֶחֶם & לֶחֶם)

See how you translated the similar expression in 9:7. Alternate translation: [food … meals]

Support Reference: Synecdoche

ULT **at my table**
UST with me in my palace
(עַל־שֻׁלְחָנִי)

See how you translated the similar expression in 9:7.

Support Reference: Metonymy

ULT **Now to Ziba {were} 15 sons and 20 servants**
UST Ziba had 15 sons and 20 servants
(וּלְצִיבָא חֲמִשָּׁה עָשָׂר בָּנִים וְעֶשְׂרִים עֲבָדִים)

Here, the author is providing background information to help readers understand something that happens later 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
And you shall work	must plow
the land	the land
and your servants	and your servants
bread	food
your master	they
your master	Mephibosheth
bread	meals
servants	servants

2 Samuel 9:11

ULT	UST
And Ziba said to the king, "According to all that my lord the king commands his servant, thus shall your servant do." And Mephibosheth was eating "at my table" like one from the sons of the king.	*Ziba replied to the king, "Your Majesty, I will do everything that you command me to do about this." After that, Mephibosheth always ate with David's family as if he were one of his sons.*

ULT **my lord the king commands his servant, thus shall your servant do**
UST Your Majesty, I will do everything … you command me to do about this
(יְצִוָּה אֲדֹנִי הַמֶּלֶךְ אֶת־עַבְדּוֹ כֵּן יַעֲשֶׂה עַבְדֶּךָ)

Ziba is speaking about David respectfully and about himself humbly in the third person. If it would be helpful in your language, you could translate his reference to David in the second person and his reference to himself in the first person. Alternate translation: [you, my lord the king, command me, your servant, thus shall I do]

Support Reference: First, Second or Third Person

ULT **commands**
UST you command … to do about this
(יְצִוָּה)

Ziba is using a verb form that describes action in the present. The implication is that he will do not just what David has commanded him on this occasion but also anything further that David might command him in the future regarding Mephibosheth. Use an appropriate verb form in your language to convey this sense.

Support Reference: Irregular Use of Tenses

ULT **at my table**
UST with David's family
(עַל־שֻׁלְחָנִי)

The author is quoting David's words directly, perhaps to show that his command was carried out. If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [at his table]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king

ULT	UST
my lord	Your Majesty
the king	Your Majesty
his servant	me
your servant	I
the king	his

2 Samuel 9:12

ULT	UST
Now to Mephibosheth {was} a young son, and his name {was} Mica. And all of the dwelling of the house of Ziba {were} servants to Mephibosheth.	*Mephibosheth had a young son named Mica. All of Ziba's family and servants became servants of Mephibosheth.*

ULT **the dwelling of the house of**
UST family and servants
(מוֹשַׁב בֵּית)

Here, **the dwelling of the house** means the people who lived in Ziba's house, that is, the members of his household. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the members of the household of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	family and servants
{were} servants	became servants

2 Samuel 9:13

ULT	UST
But Mephibosheth dwelled in Jerusalem, for he was continually eating at the table of the king. And he {was} lame, the two of his feet.	*So Mephibosheth came to live in Jerusalem, since he always ate meals with David's family in the royal palace. He was still not able to walk, because he had injured both of his legs.*

ULT But Mephibosheth dwelled in Jerusalem, for he was continually eating at the table of the king

UST So Mephibosheth came to live in Jerusalem, since he always ate meals with David's family in the royal palace

(וּמְפִיבֹשֶׁת יֹשֵׁב בִּירוּשָׁלַ͏ִם כִּי עַל־שֻׁלְחַן הַמֶּלֶךְ תָּמִיד הוּא אֹכֵל)

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 Mephibosheth was continually eating at the table of the king, he dwelled in Jerusalem]

Support Reference: Connect — Reason-and-Result Relationship

ULT And he {was} lame, the two of his feet

UST He was still not able to walk, because he had injured both of his legs

(וְהוּא פִּסֵּחַ שְׁתֵּי רַגְלָיו)

Here, the author is providing background information to help readers understand something that happens later 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
in Jerusalem	in Jerusalem
the king	David's

2 Samuel 10

2 Samuel 10 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel. It describes how David tried to express sympathy to the new king of the Ammonites for the death of his father but was instead insulted and rebuffed. It describes how the Ammonites, knowing they had offended David, hired Aramean mercenaries to help them fight Israel and how Joab and his brother Abishai, David's generals, defeated those armies. Finally, it describes how the Arameans gathered an even larger army and how David led the entire army of Israel to defeat them.

Religious and Cultural Concepts in This Chapter

Why did Hanun shave half of the beards of David's messengers and cut their garments in the middle?

In 10:4, to insult David's messengers, the Ammonite king, Hanun, has his servants shave off half of their beards and cut off half of their robes. In just about any context, these actions would have made the men look foolish and exposed them to shame and embarrassment. But in this culture, there may have been a further significance. In this culture, men wore beards, while women did not have them. By leaving the messengers with half-beards, Hanun was symbolically making them neither men nor women. Humans wear clothes, while animals do not. By leaving the messengers with half-robes, Hanun was symbolically making them neither human nor animal. So this was a way of making the messengers symbolically non-existent. Since they represented David personally, it was a way of insulting David by telling him, "You are nothing." The author of this book does not explain the significance of this action, since his readers would already have understood it. But if it would be helpful to your readers, you could explain it in a footnote.

Translation Issues in This Chapter

Numbers

There are large numbers in verses 6 and 18. Translate these according to the decision you made for chapter 8 about how you would represent large numbers in your translation.

2 Samuel 10:1

ULT	UST
And it happened after this that the king of the sons of Ammon died, and Hanun his son reigned in place of him.	*Sometime later, Nahash, the king of the Ammonites, died. His son Hanun became the next Ammonite king.*

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

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

Support Reference: Introduction of a New Event

ULT **the sons of Ammon**
UST the Ammonites
(בְּנֵי עַמּוֹן)

See how you translated the similar expression in 8:12. Alternate translation: [the Ammonites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king of	Nahash, the king of
Ammon	the Ammonites
and … reigned	became the … Ammonite king

2 Samuel 10:2

ULT	UST
And David said, "I will do kindness with Hanun the son of Nahash, just as his father did kindness with me." And David sent by the hand of his servants to console him concerning his father. And the servants of David entered the land of the sons of Ammon.	*David thought to himself, "Nahash was kind to me, so I will be kind to his son Hanun." So David sent some of his officials to tell Hanun that David was sorry that Hanun's father had died. When those messengers arrived in the land of Ammon,*

ULT **And David said**

UST David thought to himself

(וַיֹּאמֶר דָּוִד)

In this instance, the author is using the term **said** to introduce what David was thinking or saying to himself. David did not necessarily say this out loud to anyone. In your translation, use a natural way of introducing what people say to themselves or think. Alternate translation: [And David thought]

Support Reference: Quotations and Quote Margins

ULT **And David said, "I will do kindness with Hanun the son of Nahash, just as his father did kindness with me**

UST David thought to himself, "Nahash was kind to me, so I will be kind to his son Hanun

(וַיֹּאמֶר דָּוִד אֶעֱשֶׂה־חֶסֶד ׀ עִם־חָנוּן בֶּן־נָחָשׁ כַּאֲשֶׁר עָשָׂה אָבִיו עִמָּדִי חָסֶד)

The author presents David's thoughts as a direct quotation. If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [And David decided that he should do kindness with Hanun the son of Nahash, just as his father had done kindness with him]

Support Reference: Direct and Indirect Quotations

ULT **And David sent by the hand of his servants**

UST So David sent some of his officials

(וַיִּשְׁלַח דָּוִד & בְּיַד־עֲבָדָיו)

Here, the **hand** of David's servants represents their agency in acting with David's authority as his representatives. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [And David sent some of his servants as his representatives]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
David	David
his servants	some of his officials
the servants of	those messengers
David	those messengers
the land of	in the land of
Ammon	Ammon

2 Samuel 10:3

ULT	UST
And the commanders of the sons of Ammon said to Hanun their master, "In your eyes, is David honoring your father, since he has sent consolers to you? {Is it} not in order to explore the city and to spy on it and to overthrow it {that} David has sent his servants to you?"	*the Ammonite military leaders said to King Hanun, "You should not think that when David sent these men to tell you he is sorry that your father died, he did that to honor your father. He sent them here to look around the city to determine how his army can conquer us!"*

ULT **In your eyes, is David honoring your father, since he has sent consolers to you**
UST You should not think that when David sent these men to tell you he is sorry that your father died, he did that to honor your father
(הַמְכַבֵּד דָּוִד אֶת־אָבִיךָ בְּעֵינֶיךָ כִּי־שָׁלַח לְךָ מְנַחֲמִים)

The advisors are using the question form to deny emphatically that David was honoring Hanun's father. 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 believe that David is honoring your father by sending consolers to you!]

Support Reference: Rhetorical Question

ULT **In your eyes**
UST You should not think that
(בְּעֵינֶיךָ)

See how you translated the similar expression in 3:19. Alternate translation: [In your opinion]

Support Reference: Idiom

ULT **In your eyes, is David honoring your father, since he has sent consolers to you**
UST You should not think that when David sent these men to tell you he is sorry that your father died, he did that to honor your father
(הַמְכַבֵּד דָּוִד אֶת־אָבִיךָ בְּעֵינֶיךָ כִּי־שָׁלַח לְךָ מְנַחֲמִים)

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 sent consolers to you, is he honoring your father]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{Is it} not in order to explore the city and to spy on it and to overthrow it {that} David has sent his servants to you**

UST He sent them here to look around the city to determine how his army can conquer us

(הֲלֹוא בַעֲבֻר חֲקֹור אֶת־הָעִיר וּלְרַגְּלָהּ וּלְהָפְכָּהּ שָׁלַח דָּוִד אֶת־עֲבָדָיו אֵלֶיךָ)

The advisors are using the question form to strongly assert that David sent his servants for a different reason, to explore, spy on, and overthrow the city. 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, David has sent his servants to you in order to explore the city and to spy on it and to overthrow it!]

Support Reference: Rhetorical Question

ULT **in order to explore the city and to spy on it**

UST to look around the city

(בַעֲבֻר חֲקֹור אֶת־הָעִיר וּלְרַגְּלָהּ)

The terms **explore the city** and **spy on it** mean similar things. The commanders 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: [to investigate the city thoroughly]

Support Reference: Doublet

ULT **and to overthrow it**

UST to determine how his army can conquer us

(וּלְהָפְכָּהּ)

The advisors are using one group of people who would be involved in the **overthrow** of their city, the messengers whom they believe to be spies, to represent everyone who would be involved. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [so that he can lead the Israelite army to overthrow it]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
commanders of the sons of	Ammonite
Ammon	Ammonite
their master	King
David	David
is … honoring	he did that to honor your father
David	He

ULT	UST
his servants	them

2 Samuel 10:4

ULT	UST
So Hanun took the servants of David, and he shaved half of their beard, and he cut their garments in the middle, to their buttocks, and he sent them away.	*{Hanun believed what they said.} So he commanded some of his soldiers to seize David's officials and {insult them by} shaving off one side of their beards. He also had them cut off the lower part of their robes so that their buttocks would show. Then he made them leave Ammon and go back to Israel.*

ULT **and he shaved half of their beard, and he cut their garments in the middle, to their buttocks**

UST and {insult them by} shaving off one side of their beards. He also had them cut off the lower part of their robes so that their buttocks would show

(וַיְגַלַּח֙ אֶת־חֲצִ֣י זְקָנָ֔ם וַיִּכְרֹ֖ת אֶת־מַדְוֵיהֶ֣ם בַּחֲצִ֑י עַ֚ד שְׁתוֹתֵיהֶ֔ם)

Shaving half of the beards of these men and cutting their garments in the middle was a symbolic action by which the Ammonite king sought to humiliate David's messengers. (See the further discussion in the Introduction to this chapter.) If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [and he humiliated them by shaving half of their beard and cutting their garments in the middle, to their buttocks]

Support Reference: Symbolic Action

ULT **their beard**

UST their beards

(זְקָנָ֔ם)

In this verse, the word **beard** is singular in form, but it refers to all of the beards of David's servants. If it would be helpful in your language, you could use the plural form of "beard." Alternate translation: [their beards]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	officials
David	David's

2 Samuel 10:5

ULT	UST
And they declared to David, and he sent to meet them, for the men were greatly humiliated. And the king said, "Stay in Jericho until your beard has grown, then you shall return."	*This made the men feel very ashamed. When David found out about what Hanun had done to his officials, he sent messengers to meet them on their way back to Jerusalem. {The messengers met them at the city of Jericho.} They told the men, "The king says you may stay here at Jericho until your beards have grown back and only return home after that."*

ULT **And they declared to David**
UST When David found out about what Hanun had done to his officials
(וַיַּגִּדוּ לְדָוִד)

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: [Someone declared to David] or [David was told]

Support Reference: Pronouns — When to Use Them

ULT **and he sent to meet them, for the men were greatly humiliated**
UST This made the men feel very ashamed … he sent messengers to meet them on their way back to Jerusalem
(וַיִּשְׁלַח לִקְרָאתָם כִּי־הָיוּ הָאֲנָשִׁים נִכְלָמִים 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: [and since the men were greatly humiliated, he sent to meet them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the men were greatly humiliated**
UST This made the men feel very ashamed
(הָיוּ הָאֲנָשִׁים נִכְלָמִים מְאֹד)

The expression **were greatly humiliated** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this had greatly humiliated the men]

Support Reference: Active or Passive

ULT **And the king said**
UST They told the men, “The king says
(וַיֹּאמֶר הַמֶּלֶךְ)

The author is saying **the king** to mean his messengers, who were speaking on his behalf. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the king’s messengers told them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they declared	When … found out about what Hanun had done to his officials
to David	David
humiliated	feel … ashamed
king	The king
in Jericho	The messengers met them at the city of Jericho … here at Jericho

2 Samuel 10:6

ULT	UST
And the sons of Ammon saw that they had made themselves stink to David. So the sons of Ammon sent and hired Aram of Beth Rehob and Aram of Zoba, 20,000 footsoldiers, and the king of Maacah, 1,000 men, and a man of Tob, 12,000 men.	*Then the Ammonite leaders realized that they had greatly insulted David. So they sent some men to hire some soldiers from other nearby areas to help defend them. They hired 20,000 soldiers from the Aramean regions of Beth Rehob and Zobah. They also hired 1,000 soldiers from the army of the king of Maacah and 12,000 soldiers from the region of Tob.*

ULT they had made themselves stink to David
UST they had greatly insulted David
(נִבְאַשׁוּ בְּדָוִד)

The author is speaking as if the Ammonites had made themselves smell so bad that they were offensive to David. He is using this image to mean that the Ammonites had provoked David. Your language may have a comparable image that you could use in your translation. You could also use plain language. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 13:4. Alternate translation: [they had incensed David] or [they had provoked David]

Support Reference: Metaphor

ULT Aram of Beth Rehob and Aram of Zoba, 20,000 footsoldiers, and the king of Maacah, 1,000 men, and a man of Tob, 12,000 men
UST 20,000 soldiers from the Aramean regions of Beth Rehob and Zobah. They also hired 1,000 soldiers from the army of the king of Maacah and 12,000 soldiers from the region of Tob
(אֶת־אֲרַם בֵּית־רְחוֹב וְאֶת־אֲרַם צוֹבָא עֶשְׂרִים אֶלֶף רַגְלִי וְאֶת־מֶלֶךְ מַעֲכָה אֶלֶף אִישׁ וְאִישׁ טוֹב שְׁנֵים־עָשָׂר אֶלֶף אִישׁ)

The author is using the names of each of these kingdoms to represent soldiers from those kingdoms. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [20,000 footsoldiers from Aram of Beth-Rehob and Aram of Zoba, 1,000 men of the king of Maacah, and 12,000 men of Tob]

Support Reference: Metonymy

ULT **and a man of Tob**
UST and … from the region of Tob
(וְאִישׁ טֹוב)

The author is not referring to a specific **man of Tob**. He means men from Tob in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [and men from Tob]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ammon	the Ammonite leaders
to David	David
Ammon	they
Aram of	from the Aramean regions of
and Aram of	from the Aramean regions of … and
and the king of	They also hired … from the army of the king of
Maacah	Maacah

2 Samuel 10:7

ULT	UST
And David heard, and he sent Joab and all of the army, the mighty.	*When David heard about that, he sent Joab with all of the best Israelite soldiers to fight against them.*

ULT and all of the army, the mighty
UST with all of the best Israelite soldiers
(וְאֵת כָּל־הַצָּבָא הַגִּבֹּרִים)

The expressions **all of the army** and **the mighty** mean similar things. The author is using the two expressions together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [all of the valiant warriors]

Support Reference: Doublet

ULT the mighty
UST best
(הַגִּבֹּרִים)

The author is using the adjective **mighty** as a noun to mean a certain kind of person. In context, he seems to mean regular army soldiers who were experienced in warfare, as opposed to other men capable of fighting who would be summoned when large armies were needed. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [the elite soldiers]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Joab	Joab
the mighty	best

2 Samuel 10:8

ULT	UST
And the sons of Ammon came out and arrayed {for} battle {at} the entrance of the gate. And Aram of Zobah and Rehob and a man of Tob and Maacah {were} by themselves in the field.	*The Ammonite soldiers came from their city and formed a battle line in front of its wall. At the same time, the foreign soldiers whom their king had hired from Zobah, Rehob, Tob, and Maacah formed a separate battle line in the open fields nearby.*

ULT **{at} the entrance of the gate**
UST in front of its wall
(פֶּתַח הַשָּׁעַר)

The author is using one central location in the city wall, **the entrance of the gate**, to represent the entire wall, which served as a defensive support for the Ammonite battle line. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of the city wall]

Support Reference: Synecdoche

ULT **and a man of Tob**
UST Tob
(וְאִישׁ־טוֹב)

See how you translated the similar expression in 10:6. Alternate translation: [and the men from Tob]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ammon	The Ammonite soldiers
the gate	its wall
And Aram of	At the same time, the foreign soldiers whom their king had hired from
and Maacah	and Maacah

2 Samuel 10:9

ULT	UST
And Joab saw that the faces of the battle were against him from before and from behind, and he chose from all of the chosen of Israel, and he arrayed {them} to meet Aram.	*Joab saw that there were enemy armies in front of his troops and behind his troops. So he chose some of the best Israelite soldiers and put them in position to fight against the soldiers who were in the fields.*

ULT **the faces of the battle were against him from before and from behind**
UST there were enemy armies in front of his troops and behind his troops
(הָיְתָה אֵלָיו֙ פְּנֵ֣י הַמִּלְחָמָ֔ה מִפָּנִ֖ים וּמֵאָחֽוֹר)

Here, **the faces of the battle** represents the battle lines that the enemy armies had drawn up in order to fight the Israelites. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [there were battle fronts ahead of him and behind him]

Support Reference: Metonymy

ULT **the chosen of**
UST the best
(בָּחוּרֵ֣י)

The author is using the adjective **chosen** 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 chosen troops]

Support Reference: Nominal Adjectives

ULT **the chosen of**
UST the best
(בָּחוּרֵ֣י)

The expression **chosen** 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 select troops] or [the elite troops]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	saw
the chosen of	the best

ULT	UST
Israel	Israelite soldiers
Aram	the soldiers who were in the fields

2 Samuel 10:10

ULT	UST
And the rest of the people he put in the hand of Abishai his brother, and he arrayed {them} to meet the sons of Ammon.	*He told his brother Abishai to command the rest of the soldiers. They would oppose the Ammonite soldiers who had formed a battle line in front of their city wall.*

ULT **the people**
UST the soldiers
(הָעָ֔ם)

See how you translated the similar expression in 1:4. Alternate translation: [the army]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the hand of**
UST He told … to command
(בְּיַ֣ד)

Here, **hand** represents control. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [under the control of] or [under the command of]

Support Reference: Metonymy

ULT **and he arrayed {them}**
UST They would oppose
(וַיַּעֲרֹ֖ךְ)

The pronoun **he** refers to Abishai. It may be helpful to clarify this for your readers. Alternate translation: [and Abishai arrayed {them}]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ammon	the Ammonite soldiers who had formed a battle line in front of their city wall

2 Samuel 10:11

ULT	UST
And he said, "If Aram is stronger than me, then you shall be to me for salvation, but if the sons of Ammon are stronger than you, then I will come to save you.	*Joab told Abishai, "If the soldiers from Aram are too strong for my men to defeat, then your men must come and help us. But if the Ammonite soldiers are too strong for your men, then my men will come and help them.*

ULT **And he said**
UST Joab told Abishai
(וַיֹּאמֶר)

The pronoun **he** refers to Joab. It may be helpful to clarify this for your readers. Alternate translation: [And Joab said]

Support Reference: Pronouns — When to Use Them

ULT **then you shall be to me for salvation**
UST then your men must come and help us
(וְהָיְתָה לִּי לִישׁוּעָה)

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: [then you shall come and save me]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aram	the soldiers from Aram
for salvation	then your men must come and help
Ammon	the Ammonite soldiers
to save	and help

2 Samuel 10:12

ULT	UST
Be strong, and let us use our strength for the sake of our people and for the sake of the cities of our God. And may Yahweh do the good in his eyes.”	*We must be strong and fight hard so that our enemies do not defeat us and then come and kill our people and destroy the cities in Israel, where we worship the true God. We will depend on Yahweh to make the right army win this battle.”*

ULT **the cities of our God**
UST the cities in Israel, where we worship the true God
(עָרֵי אֱלֹהֵינוּ)

Here, **the cities of our God** represents the cities of Israel, where the true God was worshiped. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [our Israelite cities]

Support Reference: Metonymy

ULT **the good in his eyes**
UST the right army win this battle
(הַטּוֹב בְּעֵינָיו)

See how you translated the similar expression in 3:19. Alternate translation: [as he sees fit] or [what he considers to be right]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Be strong	We must be strong
and let us use our strength	and fight hard
our God	in Israel, where we worship the true God
And … Yahweh	We will depend on Yahweh
the good	the right army win this battle

2 Samuel 10:13

ULT	UST
Then Joab and the people who {were} with him approached for battle against Aram, and they fled from his face.	*Then Joab and the soldiers he commanded advanced to attack the army of Aram. {They defeated the Arameans so badly that} the Arameans ran away from them.*

ULT **from his face**
UST from them
(מִפָּנָיו)

The author is using one part of Joab, his **face**, to represent all of him in the act of leading an attack against the Arameans. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [from him as he led the attack]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
against Aram	the army of Aram

2 Samuel 10:14

ULT	UST
And the sons of Ammon saw that Aram had fled, and they fled from the face of Abishai, and they entered the city. Then Joab returned from against the sons of Ammon, and he came {to} Jerusalem.	*When the Ammonites saw that the Arameans were running away, they also ran away from Abishai and the soldiers he was commanding. They retreated back inside their city. So Joab and his army stopped fighting against them and went back to Jerusalem.*

ULT from the face of Abishai

UST from Abishai and the soldiers he was commanding

(מִפְּנֵי אֲבִישַׁי)

See how you translated the similar expression in the previous verse. Alternate translation: [from Abishai as he led the attack]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ammon	When the Ammonites
Aram	the Arameans
Joab	Joab and his army
Ammon	them
{to} Jerusalem	to Jerusalem

2 Samuel 10:15

ULT	UST
And Aram saw that it had been struck to the face of Israel, and they gathered themselves together.	*The Arameans thought about how the Israelite army had defeated them. They decided to gather a much bigger army.*

ULT And Aram saw that it had been struck
UST The Arameans thought about how … had defeated them
(וַיַּרְא אֲרָם כִּי נִגַּף)

The author is using the name of this people group, **Aram**, to represent the soldiers of its army. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the Arameans saw that they had been struck]

Support Reference: Metonymy

ULT it had been struck
UST had defeated them
(נִגַּף)

Here, **struck** represents "defeated." If it would be helpful in your language, you could use an equivalent expression or plain language. See the discussion of the term "struck" in the Introduction to 2 Samuel. Alternate translation: [it had been defeated] or [they had been defeated]

Support Reference: Metonymy

ULT to the face of Israel
UST the Israelite army
(לִפְנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 2:17. Alternate translation: [as it opposed Israel] or [as they opposed Israel]

Support Reference: Metonymy

ULT **it had been struck to the face of Israel**
UST the Israelite army had defeated them
(נֻגַּף לִפְנֵי יִשְׂרָאֵל)

The expression **it had been struck** 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 Israelites had defeated them in battle]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aram	The Arameans
Israel	the Israelite army
and they gathered themselves	They decided to gather

2 Samuel 10:16

ULT	UST
And Hadadezer sent, and he brought out Aram that {was} from beyond the River, and they came {to} Helam. And Shobach, the commander of the army of Hadadezer, {was} to their faces.	*King Hadadezer summoned a great number of soldiers from the Aramean kingdoms that were on the other side of the Euphrates River. They gathered at the city of Helam. Hadadezer had his own army commander, Shobach, lead this army.*

ULT **the River**
UST the Euphrates River
(הַנָּהָר)

The author is referring to the Euphrates River, which was the most important river in this region and so was sometimes simply called **the River**. You could use your language's name for this river if that would be helpful to your readers. See how you translated the similar expression in 8:3. Alternate translation: [the Euphrates River]

Support Reference: How to Translate Names

ULT **{was} to their faces**
UST lead this army
(לִפְנֵיהֶם)

This expression depicts Shobach as being in front of this combined army, and the author is using that position to represent his leadership of the army. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [was leading them] or [was commanding them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aram	a great number of soldiers from the Aramean kingdoms
the River	the Euphrates River
the commander of	commander

2 Samuel 10:17

ULT	UST
And it was declared to David, and he gathered all of Israel, and he crossed the Jordan, and he came toward Helam. And Aram arrayed themselves to meet David, and they fought with him.	*When David learned about this, he gathered all of the Israelite fighting men and led them across the Jordan River. They marched to Helam. The Aramean army formed a battle line there, and the two armies fought.*

ULT **And it was declared to David**
UST When David learned about this
(וַיֻּגַּד לְדָוִד)

The expression **it was declared to David** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Someone declared to David]

Support Reference: Active or Passive

ULT **all of Israel**
UST all of the Israelite fighting men
(אֶת־כָּל־יִשְׂרָאֵל)

The author is using the name **Israel** to represent the soldiers of 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
And it was declared	When … learned about this
to David	David
and he gathered	he gathered
Israel	the Israelite fighting men
the Jordan	the Jordan River
Aram	The Aramean army
David	the two armies

2 Samuel 10:18

ULT	UST
And Aram fled from the face of Israel, and David killed from Aram 700 charioteers and 40,000 horsemen. And he struck Shobach, the commander of his army, and he died there.	*{The Israelites defeated the Arameans so badly that} the Aramean soldiers ran away from the Israelite soldiers. David and his army killed 700 of their chariot drivers and 40,000 other soldiers. They also wounded Shobach, Hadadezer's army commander, so badly that he died on the battlefield.*

ULT **from the face of Israel**
UST from the Israelite soldiers
(מִפְּנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 10:14. Alternate translation: [from the Israelites as they attacked]

Support Reference: Metonymy

ULT **and David killed**
UST David and his army killed
(וַיַּהֲרֹג דָּוִד)

The author is using one person who was involved in this action of the Israelite army, **David**, to represent the entire army. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and David's army killed] or [and David's forces defeated]

Support Reference: Synecdoche

ULT **horsemen**
UST other soldiers
(פָּרָשִׁים)

The parallel passage in 1 Chronicles 19:18 reads “footsoldiers” instead of **horsemen**. So does the Septuagint, an ancient Greek translation. (It is possible that here in 2 Samuel and in that passage in 1 Chronicles the biblical author is mentioning one kind of soldier in order to mean soldiers in general. The UST models one way to express that meaning, which would be the same in both cases.) 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 he struck Shobach, the commander of his army, and he died there**
UST They also wounded Shobach, Hadadezer’s army commander, so badly that he died on the battlefield
(וְאֶת שׁוֹבַךְ שַׂר־צְבָאוֹ הִכָּה וַיָּמָת שָׁם)

The pronoun **he** refers to David and his soldiers in the first instance, and it refers to Shobach in the second instance. The pronoun **his** refers to Hadadezer. It may be helpful to clarify this for your readers. Alternate translation: [And David and his soldiers struck Shobach, the commander of Hadadezer’s army, and Shobach died there]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aram	the Aramean soldiers
Israel	the Israelite soldiers
David	David and his army
and … killed	killed
from Aram	their
charioteers	of … chariot drivers
the commander of	commander

2 Samuel 10:19

ULT	UST
And all of the kings, servants of Hadadezer, saw that they had been struck to the face of Israel, and they made peace with Israel, and they served them. And Aram feared to save the sons of Ammon anymore.	*Then all the kings who has been Hadadezer's subjects thought about how the Israelites had defeated their combined armies. They decided to make a peace treaty with the Israelites. They agreed to accept David as their king. The Arameans would not help the Ammonites anymore after that, because they were afraid of Israel.*

ULT they had been struck to the face of Israel
UST the Israelites had defeated their combined armies
(נִגְּפוּ לִפְנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 10:15. Alternate translation: [the Israelites had defeated them in battle]

Support Reference: Metonymy

ULT and they made peace with Israel
UST They decided to make a peace treaty with the Israelites
(וַיְשָׁלְמוּ אֶת־יִשְׂרָאֵל)

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 asked to have peaceful relations with Israel]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kings	the kings
servants of	who has been … subjects
Israel	the Israelites
and they made peace	They decided to make a peace treaty
Israel	the Israelites
and they served them	They agreed to accept David as their king
Aram	The Arameans
And … feared	because they were afraid of Israel
to save	would not help
Ammon	the Ammonites

2 Samuel 11

2 Samuel 11 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel. However, it marks a turning point in his life. David commits two very serious sins, adultery and murder. For the rest of his life, David experienced the consequences of these sins as his children committed sexual violence and murder against one another and as one of his sons rebelled against him to try to replace him as king.

This chapter describes specifically how David saw a beautiful woman, Bathsheba, and required her have sexual relations with him. When she became pregnant, David brought her husband Uriah home from fighting against the Ammonites. David encouraged him to relax at home with his wife so it would appear as if he was the father of the child. But Uriah remained on duty, staying with the palace guards. So David arranged with his general Joab to have Uriah killed in battle. He then married Bathsheba. The author concludes this account by noting that “the thing that David had done was bad in the eyes of Yahweh.” David begins to experience the consequences in the following chapter.

2 Samuel 11:1

ULT	UST
And it happened, at the return of the year, at the time of the going out of kings, that David sent Joab and his servants with him and all of Israel, and they destroyed the sons of Ammon, and they besieged against Rabbah. But David stayed in Jerusalem.	*The following spring, at the time when kings usually led their armies to fight against their enemies, David sent out his commander Joab with his officers and the rest of the Israelite army. They fought the Ammonites and severely defeated them. Then they surrounded Rabbah{, their capital city,} and tried to capture it. But David himself stayed in Jerusalem.*

ULT **And it happened**
UST The following spring
(וַיְהִי)

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

Support Reference: Introduction of a New Event

ULT **at the return of the year**
UST The following spring
(לִתְשׁוּבַת הַשָּׁנָה)

Here, **at the return of the year** was a common expression that referred to the beginning of a new year. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [at the start of the next year]

Support Reference: Idiom

ULT **at the return of the year**
UST The following spring
(לִתְשׁוּבַת הַשָּׁנָה)

The people in this culture considered that a new year began in the spring, when they could once again start the cycle of planting and harvesting crops. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [in the spring]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at the time of the going out of kings**
UST at the time when kings usually led their armies to fight against their enemies
(לְעֵת ׀ צֵאת הַמְּלָאכִים)

The author says **going out** as a common expression that meant "going to war." 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 3:25. Alternate translation: [in the season when kings go to war]

Support Reference: Idiom

ULT **the sons of Ammon**
UST the Ammonites … them
(אֶת־בְּנֵי עַמּוֹן)

See how you translated the similar expression in 7:6. Alternate translation: [the Ammonites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the year	The following spring
at the time of	at the time when
kings	kings
David	David
Joab	his commander Joab
and his servants	with his officers
Israel	the Israelite army
and they destroyed	They fought … and severely defeated
Ammon	the Ammonites … them
and they besieged	Then they surrounded … and tried to capture
Rabbah	Rabbah{, their capital city … } … it
But David	But David himself
in Jerusalem	in Jerusalem

2 Samuel 11:2

ULT	UST
And it happened, at the time of the evening, that David arose from his bed and walked about on the roof of the house of the king. And from the roof he saw a woman bathing. And the woman {was} very good of appearance.	*Late one afternoon, after David had finished sleeping during the heat of the day, he got up and walked around on the flat roof of his palace. From there, he could look down and see a woman who was bathing in the enclosed courtyard of her house. The woman was very beautiful.*

ULT **And it happened**
UST Late one afternoon
(וַיְהִי)

The author is using the phrase **And it happened** 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 **at the time of the evening**
UST Late one afternoon
(לְעֵת עֶרֶב)

This culture considered the **evening** to begin once the day had become cooler. Some cultures would describe that time as “late afternoon” rather than evening. If it would be helpful to your readers, you could describe what the author means here. Alternate translation: [after the hottest part of the day]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the house of the king**
UST his palace
(בֵּית־הַמֶּלֶךְ)

Since David is the subject of this sentence, it may be more natural in your language to refer to his **house** or palace with a pronoun. Alternate translation: [his house] or [his palace]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
at the time of	Late one afternoon
David	David … he

ULT	UST
the house of	palace
the king	his
was … good of	was … beautiful

2 Samuel 11:3

ULT	UST
And David sent and inquired about the woman. And one said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"	*David sent someone to find out who she was. He returned and told David, "That woman is Bathsheba daughter of Eliam. She is the wife of Uriah the Hittite."*

ULT And David sent and inquired
UST David sent someone to find out
(וַיִּשְׁלַח דָּוִד וַיִּדְרֹשׁ)

The phrase **sent and inquired** expresses a single idea. The word **inquired** tells for what purpose David **sent** someone. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And David sent to inquire]

Support Reference: Hendiadys

ULT And one said
UST He returned and told David
(וַיֹּאמֶר)

Here the author is using **one** in a general sense, not to refer to a specific person. Use an expression for this that would be natural in your language. Alternate translation: [And he was told]

Support Reference: Pronouns — When to Use Them

ULT Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite
UST That woman is Bathsheba daughter of Eliam. She is the wife of Uriah the Hittite
(הֲלוֹא־זֹאת בַּת־שֶׁבַע בַּת־אֱלִיעָם אֵשֶׁת אוּרִיָּה הַחִתִּי)

The messenger is using the question form to give information to David. 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 woman is Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
and inquired	to find out
Bathsheba	Bathsheba

ULT	UST
Uriah the Hittite	Uriah the Hittite

2 Samuel 11:4

ULT	UST
And David sent messengers, and he took her. And she came to him, and he lay with her. (Now she had been sanctifying herself from her uncleanness.) And she returned to her house.	*But David sent messengers to get her anyway. They brought her to David, and he had sexual relations with her. (She had just finished performing the rituals to make herself pure after her menstrual period.) Then Bathsheba went back home.*

ULT **and he lay with her**
UST and he had sexual relations with her
(וַיִּשְׁכַּב עִמָּהּ)

The author is referring to sexual relations in a polite way by using the phrase **lay with her**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [and he slept with her]

Support Reference: Euphemism

ULT **Now she had been sanctifying herself from her uncleanness**
UST She had just finished performing the rituals to make herself pure after her menstrual period
(וְהִיא מִתְקַדֶּשֶׁת מִטֻּמְאָתָהּ)

The author is providing background information to help readers understand what happens next in the story. He is explaining that Bathsheba had been washing herself in order to restore ceremonial cleanness at the end of the seven-day period of uncleanness that followed her monthly period. This meant that she was at the time in her monthly cycle when she could conceive a child when David had sexual relations with her. 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
David	David
messengers	messengers
had been sanctifying herself	had just finished performing the rituals to make herself pure
her house	home

2 Samuel 11:5

ULT	UST
And the woman became pregnant, and she sent and declared to David, and she said, "I {am} pregnant."	*Later, she realized that she was going to have a child. So she sent a messenger to tell David this news.*

ULT **and she said**
UST to tell
(וַתֹּאמֶר)

The author is using Bathsheba (referring to her with the pronoun **she**) to represent the person she **sent** to give this message to David. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the person she sent said on her behalf]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and declared	to tell
to David	David

2 Samuel 11:6

ULT	UST
And David sent to Joab, “Send Uriah the Hittite to me.” So Joab sent Uriah to David.	*So David sent a message to Joab. He said, “Tell Uriah the Hittite to come back to Jerusalem so that I can speak with him.” So Joab sent Uriah to go and speak with David.*

ULT And David sent to Joab
UST So David sent a message to Joab
(וַיִּשְׁלַח דָּוִד אֶל־יוֹאָב)

It may be natural in your language to use a term such as “saying” to introduce the direct quotation that follows this phrase.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Joab	Joab
Uriah	Uriah
the Hittite	the Hittite
Joab	Joab
Uriah	Uriah
David	David

2 Samuel 11:7

ULT	UST
And Uriah came to him, and David asked about the welfare of Joab and about the welfare of the people and about the welfare of the war.	*When he arrived, David asked whether Joab was well, whether the other soldiers were well, and whether the Israelites were doing well fighting the war.*

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

See how you translated the similar expression in 1:4. Alternate translation: [the army]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and about the welfare of the war**
UST and whether the Israelites were doing well fighting the war
(וְלִשְׁלֹום הַמִּלְחָמָה)

The author is speaking of **the war** as if it were a living thing that could experience **welfare** or well-being. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and about whether the Israelites were winning the war]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Uriah	he
David	David
Joab	Joab

2 Samuel 11:8

ULT	UST
And David said to Uriah, "Go down to your house, and wash your feet." And Uriah went out from the house of the king, and a gift {from} the king went out after him.	*Then David told Uriah, "Now go home and relax for a while." So Uriah left, and David sent someone to bring some special food to Uriah for him to enjoy.*

ULT **Go down**
UST Now go
(רֵד)

In keeping with what is usual for his language and culture, David is marking travel for change in elevation. His palace was on the highest mountain in Jerusalem, so Uriah would have to go **down** from there to get to his **house**. If this expression contains extra information that would not be natural to express in your language, you could shorten it. Alternate translation: [Go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and wash your feet**
UST and relax for a while
(וּרְחַ֖ץ רַגְלֶֽיךָ)

In this culture, people wore sandals or went barefoot, and so their feet became dirty during work and travel. They would wash their feet when they returned home for the day and intended to do no further work or traveling. When David tells Uriah **wash your feet**, the implication is that he should consider himself to be finished with his military mission of bringing news from the battlefield. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [and consider yourself to be off duty]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and a gift {from} the king went out**
UST and David sent someone to bring some special food
(וַתֵּצֵ֥א & מַשְׂאֵ֖ת הַמֶּֽלֶךְ)

The author is speaking of **a gift** as if it were a living thing that could have gone out from the palace on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the king sent messengers with a gift]

Support Reference: Personification

> ULT **a gift**
> UST someone to bring some special food
> (מַשְׂאֵת)

The implication is that this **gift** was special food that David had told someone to prepare. You could include this information if that would be helpful to your readers. Alternate translation: [and a choice portion of food]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
to Uriah	Uriah
to your house	home
Uriah	Uriah
from the house of	So … left
the king	So … left
{from} the king	David

2 Samuel 11:9

ULT	UST
But Uriah lay down {at} the entrance of the house of the king with all of the servants of his master, and he did not go down to his house.	*But Uriah did not go home. Instead, he slept at the palace entrance with the palace guards.*

ULT But Uriah lay down {at} the entrance of the house of the king with all of the servants of his master, and he did not go down to his house

UST But Uriah did not go home. Instead, he slept at the palace entrance with the palace guards
(וַיִּשְׁכַּב אוּרִיָּה פֶּתַח בֵּית הַמֶּלֶךְ אֵת כָּל־עַבְדֵי אֲדֹנָיו וְלֹא יָרַד אֶל־בֵּיתוֹ)

If it would be more natural in your language, you may want to put the information that Uriah did not go to his house as David told him to do before the new information about what he did instead. Alternate translation: [But Uriah did not go down to his house. Instead, lay down at the entrance of the house of the king with all of the servants of his master]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Uriah	Uriah
the house of	palace
the king	palace
the servants of	the palace guards
his master	the palace guards
his house	home

2 Samuel 11:10

ULT	UST
And they declared to David, saying, "Uriah did not go down to his house." And David said to Uriah, "Are you not coming from a journey? Why did you not go down to your house?"	*The next morning, someone told David that Uriah had not gone to his house that night. So David summoned him again. He asked him, "Why did you not go home and relax last night? You needed to rest after walking so far to get here."*

ULT **And they declared to David**
UST The next morning, someone told David
(וַיַּגִּדוּ לְדָוִד)

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 declared to David] or [And David was told]

Support Reference: Pronouns — When to Use Them

ULT **Are you not coming from a journey? Why did you not go down to your house**
UST Why did you not go home and relax last night? You needed to rest after walking so far to get here
(הֲלֹוא מִדֶּרֶךְ אַתָּה בָּא מַדּוּעַ לֹא־יָרַדְתָּ אֶל־בֵּיתֶךָ)

David is using the question form for emphasis, to express his disapproval of Uriah not going to his house. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [You are coming from a journey! You should have gone down to your house!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they declared	The next morning, someone told
to David	David
Uriah	Uriah
his house	his house
David	David
Uriah	him
your house	home and relax last night

2 Samuel 11:11

ULT	UST
And Uriah said to David, "The Box and Israel and Judah are dwelling in tents, and my master Joab and the servants of my master {are} camping on the face of the field. And I, shall I go to my house to eat and to drink and to lie with my wife? Your life, and the life of your soul, I will not do this thing!"	*Uriah replied, "The soldiers of Israel and Judah are camping in the open fields. Even our commander Joab and his officers are sleeping in tents like the rest of us. We brought the sacred chest with us, and it is also in a tent. {As a soldier who is part of this military campaign,} it would not be right for me to go to my home, enjoy food and drink, and have sexual relations with my wife. I swear by your life that I would never do such a thing!"*

ULT **on the face of the field**
UST in tents like the rest of us … and it is also in a tent
(עַל־פְּנֵי הַשָּׂדֶה)

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

Support Reference: Idiom

ULT **the field**
UST in tents like the rest of us … and it is also in a tent
(הַשָּׂדֶה)

Uriah is not referring to a specific **field**. He means open ground in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [the ground]

Support Reference: Generic Noun Phrases

ULT **and to lie with my wife**
UST and have sexual relations with my wife
(וְלִשְׁכַּב עִם־אִשְׁתִּי)

Uriah is referring to sexual relations in a polite way by using the phrase **to lie with my wife**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [and to sleep with my wife]

Support Reference: Euphemism

ULT **And I, shall I go to my house to eat and to drink and to lie with my wife**
UST {As a soldier who is part of this military campaign,} it would not be right for me to go to my home, enjoy food and drink, and have sexual relations with my wife
(וַאֲנִי֙ אָבֹ֣וא אֶל־בֵּיתִ֔י לֶאֱכֹ֖ל וְלִשְׁתֹּ֑ות וְלִשְׁכַּ֖ב עִם־אִשְׁתִּ֑י)

Uriah is using the question form for emphasis, to express his strong conviction that he should not go to his house. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [So I myself should not go to my house to eat and to drink and to lie with my wife!]

Support Reference: Rhetorical Question

ULT **And I, shall I go**
UST {As a soldier who is part of this military campaign,} it would not be right for me to go
(וַאֲנִי֙ אָבֹ֣וא)

See how you translated the similar expression “you, you know” in 17:20. Alternate translation: [And shall I, for my part, go]

Support Reference: Pronouns — When to Use Them

ULT **Your life, and the life of your soul**
UST I swear by your life
(חַיָּ֤ךְ וְחֵי֙ נַפְשֶׁ֔ךָ)

Following the custom of his culture, Uriah is swearing an oath and guaranteeing it by something that he holds sacred. In your translation, express this in such a way that your readers will recognize it as an oath. Your language may have a comparable expression that you can use in your translation. Alternate translation: [I swear by your life, the life of your soul] or [As you live and breathe]

Support Reference: Oath Formulas

ULT **Your life, and the life of your soul**
UST I swear by your life
(חַיָּ֤ךְ וְחֵי֙ נַפְשֶׁ֔ךָ)

The terms **life** and **life of your soul** mean similar things. Uriah 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: [I swear by your very life]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Uriah	Uriah
David	replied
The Box	We brought the sacred chest with us
and Israel	The soldiers of Israel
and Judah	and Judah
in tents	are camping in the open fields
and my master	Even our commander
Joab	Joab
and the servants of	and … officers
my master	his
my house	my home
your soul	I swear by your life

2 Samuel 11:12

ULT	UST
And David said to Uriah, “Stay here today also, and tomorrow I will send you back.” So Uriah stayed in Jerusalem on that day and into the next day.	*Then David said to Uriah, “Stay here another day, and I will let you return to the battle tomorrow.” So Uriah stayed in Jerusalem that day and that night.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Uriah	Uriah
Uriah	Uriah
in Jerusalem	in Jerusalem
on … day	day
and into the next day	and that night

2 Samuel 11:13

ULT	UST
And David called to him, and he ate to his face, and he drank, and he got him drunk. But he went out in the evening to lie down in his bed with the servants of his master, and he did not go down to his house.	*That evening, David invited Uriah to dine with him in the palace. David gave Uriah so much wine to drink that he got drunk. But after the meal, Uriah still did not go home. Instead, he slept that night on a cot in a room with the palace guard.*

ULT **and he ate to his face, and he drank, and he got him drunk**
UST to dine with him in the palace. David gave Uriah so much wine to drink that he got drunk
(וַיֹּאכַל לְפָנָיו וַיֵּשְׁתְּ וַיְשַׁכְּרֵהוּ)

The pronouns **he** refer to Uriah in the first two instances and to David in the third instance. The pronoun **his** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [and Uriah ate to David's face, and Uriah drank, and David got him drunk]

Support Reference: Pronouns — When to Use Them

ULT **to his face**
UST with him in the palace
(לְפָנָיו)

The author is speaking of David's **face** to represent his presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in his presence] or [as his guest]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … called	That evening … invited
and he got him drunk	that he got drunk
the servants of	the palace guard
his master	the palace guard
his house	home

2 Samuel 11:14

ULT	UST
And it happened in the morning that David wrote a letter to Joab, and he sent {it} by the hand of Uriah.	*David {found out that Uriah had not gone home, so} the next morning he wrote a letter to Joab and gave it to Uriah to bring to him.*

ULT And it happened
UST { … so} the next morning
(וַיְהִי)

The author is using the phrase **And it happened** 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 and he sent {it} by the hand of Uriah
UST and gave it to Uriah to bring to him
(וַיִּשְׁלַח בְּיַד אוּרִיָּה)

The author is using the term **hand** to indicate that Uriah was the agent who delivered the letter to Joab. If it would be helpful in your language, you could use an equivalent expression or plain language. See how you translated the similar expression in 8:10. Alternate translation: [and he had Uriah deliver it]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David {found out that Uriah had not gone home … }
Joab	Joab
Uriah	Uriah

2 Samuel 11:15

ULT	UST
And he wrote in the letter, saying, "Put Uriah in the front of the face of the strongest battle, and turn them back from behind him so he will be struck and die."	*In the letter, he wrote, "Put Uriah in the front line at the place where he will be in the greatest danger. Then command the soldiers who are supporting him to retreat. That way our enemies will wound him so badly that he will die."*

ULT the face of the strongest battle
UST the front line at the place where he will be in the greatest danger
(פְּנֵי הַמִּלְחָמָה הַחֲזָקָה)

See how you translated the similar expression in 10:9. Alternate translation: [the deadliest battle front]

Support Reference: Metonymy

ULT and turn them back
UST Then command the soldiers who are supporting him
(וְשַׁבְתֶּם)

The pronoun **them** refers to the other soldiers who were fighting with Uriah. It may be helpful to clarify this for your readers. Alternate translation: [and turn the other soldiers back]

Support Reference: Pronouns — When to Use Them

ULT so he will be struck and die
UST That way our enemies will wound him so badly that he will die
(וְנִכָּה וָמֵת)

The expression **will be struck** 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: [so that the Ammonites will strike him and he will die]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Uriah	Uriah

2 Samuel 11:16

ULT	UST
And it happened, when Joab looked at the city, that he put Uriah in the place where he knew that men of valor {were} there.	*{When Joab got the letter,} he carefully observed the city's defenses. He found a place where the Ammonites had put many of their best soldiers. So he put Uriah in the front line there.*

ULT men of valor
UST their best soldiers
(אַנְשֵׁי־חָיִל)

See how you translated the similar expression in 2:7. Alternate translation: [valiant warriors]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
Uriah	Uriah
he knew	He found

2 Samuel 11:17

ULT	UST
And the men of the city came out, and they fought with Joab, and some of the people from the servants of David fell. And Uriah the Hittite also died.	*The Ammonite soldiers came out from that part of the city and fought with Joab's soldiers. They killed several of David's soldiers. Uriah was one of the soldiers they killed.*

ULT **with Joab**
UST with Joab's soldiers
(אֶת־יוֹאָב)

The author is using **Joab** to represent his entire army. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [against Joab's army]

Support Reference: Synecdoche

ULT **and some of the people from the servants of David fell**
UST They killed several of David's soldiers
(וַיִּפֹּל מִן־הָעָם מֵעַבְדֵי דָוִד)

See how you translated the similar expression in 2:7. Alternate translation: [and some of the people from the servants of David died]

Support Reference: Metonymy

ULT **the people from the servants of David**
UST David's soldiers
(הָעָם מֵעַבְדֵי דָוִד)

By **the people**, the author means the Israelite army. You could indicate this explicitly in your translation if that would be helpful to your readers. See how you translated the similar expression in 1:4. Alternate translation: [the soldiers in David's army]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with Joab	with Joab's soldiers
from the servants of	soldiers
David	David's
Uriah	Uriah

ULT	UST
the Hittite	Uriah

2 Samuel 11:18

ULT	UST
And Joab sent, and he declared to David all of the things of the battle.	*Then Joab sent a messenger to bring David news about what had happened in the battle.*

ULT And Joab sent, and he declared

UST Then Joab sent a messenger to bring … news

(וַיִּשְׁלַח יוֹאָב וַיַּגֶּד)

The author is speaking as if Joab himself **declared** this to David. The author means that Joab sent a messenger to speak to David on his behalf. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And Joab sent a messenger, and that messenger declared]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
and he declared	to bring … news
to David	David

2 Samuel 11:19

ULT	UST
And he commanded the messenger, saying, "When you have finished to speak to the king all of the things of the battle,	*He told the messenger, "Tell David the news about what happened in the battle. Once you finish telling him,*

ULT **all of the things of the battle**
UST the news about what happened in the battle
(אֵת כָּל־דִּבְרֵי הַמִּלְחָמָה)

Joab is saying **all of the things of the battle** as a generalization. Since Joab expects that the messenger will not initially tell David that Uriah has been killed, the word **all** might not be appropriate in your language. If it would be clearer in your language, you could indicate that **all** is a generalization. Alternate translation: [a general report about the battle]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the messenger	the messenger
the king	David

2 Samuel 11:20

ULT	UST
it will be, if the heat of the king rises and he says to you, 'Why did you draw near to the city to fight? Did you not know that they would shoot from the wall?	*David may become angry {because we allowed the Ammonites to kill some of our soldiers}. He may tell you, 'Your soldiers should not have gone so close to the city to fight! You should have known that the Ammonite soldiers would shoot arrows at you from the top of the city wall!*

ULT **the heat of the king rises**

UST David … become angry {because we allowed the Ammonites to kill some of our soldiers}
(תַּעֲלֶה חֲמַת הַמֶּלֶךְ)

See how you translated the similar expression in 6:7. Alternate translation: [the king becomes angry]

Support Reference: Metonymy

ULT **and he says to you, 'Why did you draw near to the city to fight? Did you not know that they would shoot from the wall**

UST He may tell you, 'Your soldiers should not have gone so close to the city to fight! You should have known that the Ammonite soldiers would shoot arrows at you from the top of the city wall
(וְאָמַר לְךָ מַדּוּעַ נִגַּשְׁתֶּם אֶל־הָעִיר לְהִלָּחֵם הֲלֹוא יְדַעְתֶּם אֵת אֲשֶׁר־יֹרוּ מֵעַל הַחוֹמָה)

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 may ask you why we drew near to the city to fight. He may say that we should have known that they would shoot from the wall.]

Support Reference: Quotes within Quotes

ULT **Why did you draw near to the city to fight? Did you not know that they would shoot from the wall**

UST Your soldiers should not have gone so close to the city to fight! You should have known that the Ammonite soldiers would shoot arrows at you from the top of the city wall

(מַדּוּעַ נִגַּשְׁתֶּם אֶל־הָעִיר לְהִלָּחֵם הֲלֹוא יְדַעְתֶּם אֵת אֲשֶׁר־יֹרוּ מֵעַל הַחוֹמָה)

Joab anticipates that David may use the question form to rebuke the army for fighting so close to the city wall. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [You should not have drawn near to the city to fight! You should have known that they would shoot from the wall!]

Support Reference: Rhetorical Question

ULT **did you draw near … Did you not know**

UST Your soldiers … have gone so close … You should have known

(נִגַּשְׁתֶּם & הֲלֹוא יְדַעְתֶּם)

The word **you** is plural here because David would be addressing all of the Israelite soldiers. So use the plural form in your translation if your language marks that distinction. Alternate translation: [did you soldiers draw near … Did you soldiers not know]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the heat of	become angry {because we allowed the Ammonites to kill some of our soldiers}
the king	David
Did you … know	You … have known

2 Samuel 11:21

ULT	UST
Who struck Abimelech, the son of Jerubbesheth? Did not a woman throw a piece of a millstone onto him from the wall, and he died in Thebez? Why did you draw near to the wall?' then you shall say, 'Your servant Uriah the Hittite is also dead.'"	*You must remember how Abimelech son of Jerubbesheth died! A woman who lived in Thebez threw a heavy millstone onto him from the top of a tower, and that killed him. So our troops should not have gone near the city wall!' If the king says this, then tell him that his soldier Uriah the Hittite also died in the battle."*

ULT **Who struck Abimelech, the son of Jerubbesheth? Did not a woman throw a piece of a millstone onto him from the wall, and he died in Thebez? Why did you draw near to the wall**

UST You must remember how Abimelech son of Jerubbesheth died! A woman who lived in Thebez threw a heavy millstone onto him from the top of a tower, and that killed him. So our troops should not have gone near the city wall

(מִי־הִכָּה אֶת־אֲבִימֶלֶךְ בֶּן־יְרֻבֶּשֶׁת הֲלוֹא־אִשָּׁה הִשְׁלִיכָה עָלָיו פֶּלַח רֶכֶב מֵעַל הַחוֹמָה וַיָּמָת בְּתֵבֵץ לָמָּה נִגַּשְׁתֶּם אֶל־הַחוֹמָה)

If, in the previous verse, you translated the first two questions that Joab suggests David might ask so that there was not a quotation within a quotation, you can continue doing that here. Alternate translation: [He may ask you who struck Abimelech the son of Jerubbesheth. He may ask whether it was not a woman who threw a piece of a millstone onto him from the wall so that he died in Thebez. He may ask you why we drew near to the wall]

Support Reference: Quotes within Quotes

ULT **Who struck Abimelech, the son of Jerubbesheth? Did not a woman throw a piece of a millstone onto him from the wall, and he died in Thebez? Why did you draw near to the wall**

UST You must remember how Abimelech son of Jerubbesheth died! A woman who lived in Thebez threw a heavy millstone onto him from the top of a tower, and that killed him. So our troops should not have gone near the city wall

(מִי־הִכָּה אֶת־אֲבִימֶלֶךְ בֶּן־יְרֻבֶּשֶׁת הֲלוֹא־אִשָּׁה הִשְׁלִיכָה עָלָיו פֶּלַח רֶכֶב מֵעַל הַחוֹמָה וַיָּמָת בְּתֵבֵץ לָמָּה נִגַּשְׁתֶּם אֶל־הַחוֹמָה)

Joab continues to anticipate that David may use the question form to rebuke the army. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [Remember who struck Abimelech the son of Jerubbesheth! It was a woman who threw a piece of a millstone onto him from the wall, so that he died in Thebez! You should not have drawn near to the wall!]

Support Reference: Rhetorical Question

ULT **Jerubbesheth**
UST Jerubbesheth
(יְרֻבֶּשֶׁת)

Jerubbesheth is another name for the person who is called Jerubbaal in the book of Judges. (That was a second name that people gave to Gideon.) Here in this book, either the original author or later scribes did not want to reproduce the name "Baal," since that was the name of a foreign god whom the Israelites detested. So the author or scribes replaced "baal" with "besheth," a Hebrew word that means "shame." We recommend that you use the name **Jerubbesheth** in your translation to reflect this. If it would be helpful to your readers, you could explain in a footnote that this is the same person known as Jerubbaal or Gideon in Judges.

Support Reference: How to Translate Names

ULT **then you shall say, 'Your servant Uriah the Hittite is also dead**
UST If the king says this, then tell him that his soldier Uriah the Hittite also died in the battle
(וְאָמַרְתָּ גַּם עַבְדְּךָ אוּרִיָּה הַחִתִּי מֵת)

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 his servant Uriah the Hittite is also dead]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abimelech	Abimelech
Your servant	his soldier
Uriah	Uriah
the Hittite	the Hittite

2 Samuel 11:22

ULT	UST
So the messenger went, and he came and declared to David all that Joab had sent him {to say}.	*So the messenger went and told David everything that Joab had told him to say.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the messenger	the messenger
and declared	and told
to David	David
Joab	Joab

2 Samuel 11:23

ULT	UST
And the messenger said to David that "the men became strong against us and they came out against us {to} the field, but we were against them to the entrance of the gate.	*The messenger said to David, "The Ammonite soldiers organized an attack against us. They came out of the city to fight against us in the fields. We were able to force them to retreat right back to the city.*

ULT **And the messenger said to David that "the men**
UST The messenger said to David, "The Ammonite soldiers
(וַיֹּאמֶר הַמַּלְאָךְ אֶל־דָּוִד כִּי & הָאֲנָשִׁים)

The author is using the term **that** to introduce a direct quotation from the messenger. This is a shorter version of the usual introductory phrase. More typically he would write, "And the messenger spoke to David, saying." This shorter form suggests the haste with which the messenger gave this report, fearing that David would become angry. Your language may have a way of introducing quotations that would similarly suggest this. Some languages may not need to use any introductory term. Alternate translation: [And the messenger told David, "The men]

Support Reference: Quotations and Quote Margins

ULT **the men became strong against us**
UST The Ammonite soldiers organized an attack against us
(גָּבְרוּ עָלֵינוּ הָאֲנָשִׁים)

The messenger is using **the men became strong against us** as a common expression of his culture to mean that the Ammonites organized a force to attack the Israelites. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [the men organized a force against us]

Support Reference: Idiom

ULT **but we were against them**
UST We were able to force them to retreat
(וַנִּהְיֶה עָלֵיהֶם)

The messenger is using **we were against them** as a common expression of his culture to mean that the Israelite soldiers repulsed this attack. 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: [but we drove them back]

Support Reference: Idiom

ULT **to the entrance of the gate**
UST right back to the city
(עַד־פֶּתַח הַשָּׁעַר)

See how you translated the similar expression in 10:8. Alternate translation: [to in front of the city wall]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the messenger	The messenger
David	David
the gate	the city

2 Samuel 11:24

ULT	UST
And the shooters shot at your servants from the wall, and some of the servants of the king died, and also your servant Uriah the Hittite died."	*But then their archers shot arrows at us from the top of the city wall. They killed some of your soldiers, and Uriah the Hittite was one of the soldiers they killed."*

ULT some of the servants of the king
UST some of your soldiers
(מֵעַבְדֵי הַמֶּלֶךְ)

Even though the messenger is addressing David directly, he is speaking of him in the third person as **the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [some of your servants]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your servants	us
some of the servants of	some of … soldiers
the king	your
your servant	the soldiers
Uriah	Uriah
the Hittite	the Hittite

2 Samuel 11:25

ULT	UST
And David said to the messenger, "Thus you shall say to Joab, 'May this matter not be bad in your eyes, for like this and like this the sword devours. Strengthen your battle against the city and destroy it.' So strengthen him."	*David said to the messenger, "Go back to Joab and tell him, 'Do not feel badly about what happened, because no one ever knows who might die in a battle. Make an even stronger attack against the city and conquer it.' Encourage Joab by telling him those things."*

ULT **Thus you shall say to Joab, 'May this matter not be bad in your eyes, for like this and like this the sword devours. Strengthen your battle against the city and destroy it**
UST Go back to Joab and tell him, 'Do not feel badly about what happened, because no one ever knows who might die in a battle. Make an even stronger attack against the city and conquer it
(כֹּה־תֹאמַר אֶל־יוֹאָב אַל־יֵרַע בְּעֵינֶיךָ אֶת־הַדָּבָר הַזֶּה כִּי־כָזֶה וְכָזֶה תֹּאכַל הֶחָרֶב הַחֲזֵק מִלְחַמְתְּךָ אֶל־הָעִיר וְהָרְסָהּ)

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 Joab not to let this matter be bad in his eyes, for like this and like this the sword devours. Tell him to strengthen his battle against the city and destroy it]

Support Reference: Quotes within Quotes

ULT **May this matter not be bad in your eyes, for like this and like this the sword devours**
UST Do not feel badly about what happened, because no one ever knows who might die in a battle
(אַל־יֵרַע בְּעֵינֶיךָ אֶת־הַדָּבָר הַזֶּה כִּי־כָזֶה וְכָזֶה תֹּאכַל הֶחָרֶב)

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 like this and like this the sword devours, may this matter not be bad in your eyes]

Support Reference: Connect — Reason-and-Result Relationship

ULT **May this matter not be bad in your eyes**
UST Do not feel badly about what happened
(אַל־יֵרַע בְּעֵינֶיךָ אֶת־הַדָּבָר הַזֶּה)

David is using **May this matter not be bad in your eyes** as a common expression of his culture to mean "Do not think that this matter is wrong" or "Do not be troubled about this matter." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Do not believe that you have done the wrong thing in this matter]

Support Reference: Idiom

ULT **like this and like this the sword devours**
UST no one ever knows who might die in a battle
(כָּזֶה וְכָזֶה תֹּאכַל הֶחָרֶב)

Here, **like this and like this** was a common expression that described things as uncertain and unpredictable. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [the sword devours people here and there]

Support Reference: Idiom

ULT **like this and like this the sword devours**
UST no one ever knows who might die in a battle
(כָּזֶה וְכָזֶה תֹּאכַל הֶחָרֶב)

Here, David is speaking as if a **sword** were a living thing, such as a wild animal, that **devours** people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [soldiers die in battle here and there]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the messenger	the messenger
Joab	Joab
the sword	no one ever knows who might die in a battle
devours	no one ever knows who might die in a battle

ULT	UST
and destroy it	and conquer it

2 Samuel 11:26

ULT	UST
And the wife of Uriah heard that Uriah her man had died. And she lamented for her husband.	*When Uriah's wife Bathsheba heard that her husband had died, she mourned for him.*

ULT And the wife of Uriah heard that Uriah her man had died. And she lamented for her husband

UST When Uriah's wife Bathsheba heard that her husband had died, she mourned for him
(וַתִּשְׁמַע֙ אֵ֣שֶׁת אֽוּרִיָּ֔ה כִּי־מֵ֥ת אוּרִיָּ֖ה אִישָׁ֑הּ וַתִּסְפֹּ֥ד עַל־בַּעְלָֽהּ)

Here the author describes Uriah as Bathsheba's husband in two different ways. First he calls him her **man**, perhaps referring more to the personal relationship that they had. Then he calls him her **husband**, using a word that can also mean "lord," perhaps referring more to their social status in the context of Bathsheba's public mourning for him. If your language has different terms for this relationship with these shades of meaning, it would be appropriate to use them in your translation.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Uriah	Uriah's
Uriah	her husband
And she lamented	she mourned

2 Samuel 11:27

ULT	UST
And the mourning passed, and David sent and gathered her to his house, and she became a wife to him, and she bore a son to him. But the thing that David had done was bad in the eyes of Yahweh.	*After her time of mourning ended, David sent messengers to bring her to the palace, and he married her. She later gave birth to a son whose father was David. But Yahweh was very displeased with what David had done.*

ULT **But the thing that David had done was bad in the eyes of Yahweh**
UST But Yahweh was very displeased with what David had done
(וַיֵּרַע הַדָּבָר אֲשֶׁר־עָשָׂה דָּוִד בְּעֵינֵי יְהוָה)

The author is using the expression **in the eyes of** to mean "in the judgment of" or "in the opinion of." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But the thing that David had done was bad in the judgment of Yahweh] or [But Yahweh considered that David had done an evil thing]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the mourning	her time of mourning
David	David
and gathered her	to bring her
his house	the palace
and she bore	She later gave birth to
David	David
Yahweh	Yahweh

2 Samuel 12

2 Samuel 12 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel. It describes how Yahweh began to make David experienced the consequences of his sins of adultery and murder. Yahweh sent the prophet Nathan to David to get him to acknowledge and confess these sins. Nathan told a story that enabled David to recognize how wrong his actions had been. David confessed his sin, and Nathan told him that Yahweh had forgiven him, but nevertheless there would be consequences. The child whom David had fathered would die, and there would be perpetual violence within David's family. David fasted and prayed in the hopes that Yahweh would spare the child, but the child died. David showed that he respected Yahweh's will by ending his fast and going to worship Yahweh. Later, David and Bathsheba had another child, one whom Yahweh welcomed. David also participated in the final conquest of the Ammonite capital city of Rabbah.

Translation Issues in This Chapter

In verses 7–12, where Nathan gives David a message from Yahweh, there is a long quotation within a quotation. The entire message is something that Nathan said that the author is quoting, so that is a first-level quotation. But within this message, Nathan tells David what Yahweh has said, so that is a quotation within a quotation, or a second-level quotation. Your language may use quotation marks or some other punctuation or convention to indicate various levels of quotation. The ULT and UST models ways to do that. You could also translate the whole message in such a way that there is not a quotation within a quotation. Notes suggest how you might do that.

Textual Issues in This Chapter

"the enemies of Yahweh" (12:14)

In 12:14, Nathan tells David that he has utterly spurned "the enemies of Yahweh." The Septuagint (an ancient Greek translation of the Hebrew Bible) and three of the Dead Sea

Scrolls (ancient manuscripts that are independent of the traditional Hebrew text) do not have the expression “the enemies of.” Some interpreters suggest that out of respect for David, in order to avoid saying that he had utterly spurned Yahweh, later scribes may have substituted the phrase about Yahweh’s enemies for a direct reference to Yahweh himself. Scribes may have done similar things in other places. (For example, if you have already translated the book of 1 Samuel, see how you translated the expression in 1 Samuel 20:16 about “the enemies of David.”) Another possibility is that the word translated as “spurned” has a meaning here that it does not have in other places. Here it might mean that David has given the enemies of Yahweh occasion to blaspheme him, that is, to say that worshiping Yahweh does not make someone a better person. 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.

2 Samuel 12:1

ULT	UST
And Yahweh sent Nathan to David. And he came to him, and he said to him, "Two men were in one city, one rich and one poor.	*Yahweh told the prophet Nathan what David had done, and he sent Nathan to correct David. Nathan came and told him a story {to help him recognize that he had done was very wrong}. He said, "Once there were two men in a certain city. One man was rich and the other was poor.*

ULT **and he said to him**
UST He said
(וַיֹּאמֶר לוֹ)

To help David understand what Yahweh has sent him to say, Nathan tells David a story as if it were true. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [and to help him understand what Yahweh had sent him to say, he told him a story as if it were true. He said to him]

Support Reference: Parables

ULT **one rich and one poor**
UST One man was rich and the other was poor
(אֶחָד עָשִׁיר וְאֶחָד רָאשׁ)

Nathan 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: [One man was rich, and the other one was poor]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Nathan	the prophet Nathan … Nathan
David	David

2 Samuel 12:2

ULT	UST
To the rich {one} was flock and herd very greatly.	*The rich man owned a lot of sheep and cattle.*

ULT To the rich {one}
UST The rich man
(לְעָשִׁיר)

The author is using the adjective **rich** as a noun to mean a certain kind of person. The ULT indicates this by adding the word **one**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [To the rich man]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
flock	sheep
and herd	and cattle

2 Samuel 12:3

ULT	UST
But to the poor {man} {was} not anything except one little ewe that he had bought. And he nourished it, and it grew up together with him and with his sons. It would eat from his morsel, and it would drink from his cup, and it would lie down in his lap. And it was like a daughter to him.	*But the poor man had only one little female lamb, which he had bought. He raised the lamb, and it grew up with his own children. He would give the lamb some of his own food and let it drink from his cup. He let the lamb sleep as he held it next to him. The lamb was like a daughter to him.*

ULT **one little ewe**
UST one little female lamb
(כִּבְשָׂה אַחַת קְטַנָּה)

A **ewe** is a female sheep. If your readers would not be familiar with what a ewe is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [a young female sheep]

Support Reference: Translate Unknowns

ULT **from his morsel**
UST some of his own food
(מִפִּתּוֹ)

The author is not referring to a specific **morsel**. He means portions of food in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [scraps of food that he gave it]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ewe	female lamb

2 Samuel 12:4

ULT	UST
Now a traveler came to the rich man, and he spared to take from his flock or from his herd to prepare for the wayfarer having come to him, but he took the ewe of the poor man, and he prepared it for the man having come to him."	*One day a visitor came to see the rich man. The rich man did not want to take one of his own sheep or cattle and kill it to prepare a meal for his guest. Instead, he sent men to take the poor man's lamb. Then he had someone kill it and prepare it as a meal for his guest."*

ULT **a traveler … for the wayfarer having come to him**
UST a visitor … for his guest
(הֵלֶךְ֮ & לָאֹרֵ֣חַ הַבָּא־לֹ֑וֹ)

Nathan uses two different terms to describe the rich man's guest. The first term, **traveler**, simply refers to someone who is on a journey. The second term, **wayfarer**, refers in this context to a traveler whom someone has taken into his home as a guest. If your language has separate words or phrases that express these ideas, it would be appropriate to use them in your translation. Alternate translation: [a man who was on a journey … his guest]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from his flock	one of his own sheep
or from his herd to	or cattle
the ewe of	lamb

2 Samuel 12:5

ULT	UST
And the nose of David burned greatly against the man, and he said to Nathan, "The life of Yahweh, that the man having done this {is} a son of death!	*When David heard that, he became very angry with the rich man. He told Nathan, "I swear by Yahweh that I want to execute the man who did that!*

ULT **And the nose of David burned greatly against the man**
UST When David heard that, he became very angry with the rich man
(וַיִּחַר־אַף דָּוִד בָּאִישׁ מְאֹד)

See how you translated the similar expression in 6:7. Alternate translation: [And David became very angry with the man]

Support Reference: Metonymy

ULT **The life of Yahweh**
UST I swear by Yahweh
(חַי־יְהוָה)

See how you translated the similar expression in 2:27. Alternate translation: [I swear by Yahweh]

Support Reference: Oath Formulas

ULT **{is} a son of death**
UST I want to execute
(בֶּן־מָוֶת)

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, David is saying that the rich man has the characteristic of **death**, in the sense that David feels he deserves to die for what he did. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 26:16. Alternate translation: [deserves to die]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Nathan	Nathan

ULT	UST
Yahweh	Yahweh

2 Samuel 12:6

ULT	UST
Now he shall restore the ewe fourfold because he did this thing and because he did not spare.”	*{I cannot actually execute him, but at least} he must pay back four lambs to the poor man for so cruelly taking his one lamb.”*

ULT **because he did this thing and because he did not spare**
UST for so cruelly taking his one lamb
(עֵקֶב אֲשֶׁר עָשָׂה אֶת־הַדָּבָר הַזֶּה וְעַל אֲשֶׁר לֹא־חָמָל)

The author is describing one event, **he did this thing**, before describing another event that preceded it, **he did not spare**. If it would be helpful your language, you may wish to relate these events in the order in which they happened, as in the UST. Alternate translation: [because he did not spare but instead did this thing]

Support Reference: Order of Events

ULT **he did not spare**
UST so cruelly
(לֹא־חָמָל)

David is using the same term, **spare**, that Nathan used in his story. Nathan said that the rich man spared all of the animals in his flock and herd from being butchered, while David means that the rich man did not spare the poor man, that is, he had no pity on him but cruelly took his lamb and butchered it. Your language may have a term that you can use meaningfully in both places in your translation. If not, be sure that the meaning of **spare** in this verse is clear. Alternate translation: [he had no pity on the poor man]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he shall restore	{I cannot actually execute him, but at least} he must pay back … to the poor man
Now … the ewe	lambs

2 Samuel 12:7

ULT	UST
And Nathan said to David, "You {are} the man. Thus says Yahweh, the God of Israel: 'I, I anointed you as king over Israel, and I, I delivered you from the hand of Saul.	*Nathan said to David, "You have acted like the man I told you about. Now this is what Yahweh, the God whom we Israelites worship, says to you: 'I was the one who chose you to be the king of Israel. When Saul was trying to kill you, I was the one who rescued you.*

ULT You {are} the man
UST You have acted like the man I told you about
(אַתָּה הָאִישׁ)

Nathan is speaking as if David actually were **the man** in his story. He means that David has done something just like what the man in the story did. If it would be helpful in your language, you could state this as a comparison. Alternate translation: [You are just like that man] or [You have done something just like what that man did]

Support Reference: Metaphor

ULT Thus says Yahweh, the God of Israel: 'I, I anointed you as king over Israel, and I, I delivered you from the hand of Saul
UST Now this is what Yahweh, the God whom we Israelites worship, says to you: 'I was the one who chose you to be the king of Israel. When Saul was trying to kill you, I was the one who rescued you
(כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָנֹכִי מָשַׁחְתִּיךָ לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאָנֹכִי הִצַּלְתִּיךָ מִיַּד שָׁאוּל)

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 anointed you as king over Israel and that he himself delivered you from the hand of Saul]

Support Reference: Quotes within Quotes

ULT I, I anointed you … and I, I delivered you
UST I was the one who chose you to be … I was the one who rescued you
(אָנֹכִי מָשַׁחְתִּיךָ & וְאָנֹכִי הִצַּלְתִּיךָ)

See how you translated the similar expression "you, you were" in 5:2. Alternate translation: [I personally ensured that the Israelites would anoint you … and I personally delivered you]

Support Reference: Pronouns — When to Use Them

ULT **from the hand of Saul**
UST When Saul was trying to kill you
(מִיַּד שָׁאוּל)

Here, **hand** represents the actions of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. See how you translated the similar expression in 3:18. Alternate translation: [from Saul when he was trying to kill you]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Nathan	Nathan
David	David
Yahweh	Yahweh
the God of	the God whom … worship
Israel	we Israelites
I anointed you	chose you to be
as king	the king
Israel	Israel
I delivered you	rescued you
Saul	Saul

2 Samuel 12:8

ULT	UST
And I gave to you the house of your master, and the wives of your master into your lap, and I gave to you the house of Israel and Judah. And if {this had been} little, then I would have added to you like them and like them.	*I gave you all of his property. I let you marry the women who had been his wives and concubines. I made you king over Israel and Judah. And if you had told me that you were not content with all that I had given you, I would have given you even more!*

ULT **And I gave … and I gave … then I would have added**
UST I gave … I made … I would have given
(וְאֶתְּנָה & וְאֶתְּנָה & וְאוֹסִפָה)

Nathan is continuing to speak a message from Yahweh to David. If, in the previous verse, you started translating this so that there was not a quotation within a quotation, you can continue doing that here and through verse 12. Alternate translation: [He says that he gave … and he gave … then he would have added]

Support Reference: Quotes within Quotes

ULT **the house of**
UST all of … property
(אֶת־בֵּית)

The author is using the term **house** by association to mean all the people and property associated with a person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the property and possessions of]

Support Reference: Metonymy

ULT **and the wives of your master into your lap**
UST I let you marry the women who had been his wives and concubines
(וְאֶת־נְשֵׁי אֲדֹנֶיךָ בְּחֵיקֶךָ)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and I gave the wives of your master into your lap]

Support Reference: Ellipsis

ULT **and the wives of your master into your lap**
UST I let you marry the women who had been his wives and concubines
(וְאֶת־נְשֵׁי אֲדֹנֶיךָ בְּחֵיקֶךָ)

Yahweh is referring to sexual intimacy in a polite way by using the phrase **into your lap**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [and I allowed you to have your master's harem as your own harem]

Support Reference: Euphemism

ULT **and I gave to you the house of Israel and Judah**
UST I made you king over Israel and Judah
(וָאֶתְּנָה לְךָ אֶת־בֵּית יִשְׂרָאֵל וְיִהוּדָה)

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 and Judah** figuratively means all the people descended from the patriarch Jacob, who was also known as Israel, including specifically those descended from his son Judah. Alternate translation: [and I made you the king of the people of Israel and Judah]

Support Reference: Metonymy

ULT **then I would have added to you like them and like them**
UST I would have given you even more
(וְאֹסִפָה לְּךָ כָּהֵנָּה וְכָהֵנָּה)

Here, **like them and like them** was a common expression that described unspecified things similar to ones just mentioned. 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 I would have given to you even more of such things]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	all of … property
your master	his
your master	his
the house of Israel	king over Israel

ULT	UST
and Judah	and Judah

2 Samuel 12:9

ULT	UST
Why have you despised the word of Yahweh to do evil in my eyes? You struck Uriah the Hittite with the sword, and you took his wife for yourself as a wife, and you murdered him with the sword of the sons of Ammon.	*But you have not taken seriously what I commanded {when I said that my people must not commit adultery or murder}. You have done things that I consider to be very evil! You arranged for Uriah the Hittite to die in battle, and after the Ammonite soldiers killed him, then you took his wife as your own wife!*

ULT **Why have you despised the word of Yahweh to do evil in my eyes**
UST But you have not taken seriously what I commanded {when I said that my people must not commit adultery or murder}. You have done things that I consider to be very evil
(מַדּוּעַ בָּזִיתָ | אֶת־דְּבַר יְהוָה לַעֲשׂוֹת הָרַע בעינו)

Yahweh is using the question form to rebuke David. 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 despised the word of Yahweh to do evil in my eyes!]

Support Reference: Rhetorical Question

ULT **the word of Yahweh**
UST what I commanded {when I said that my people must not commit adultery or murder}
(אֶת־דְּבַר יְהוָה)

Because he is officially rebuking David, Yahweh is speaking about himself formally in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [my word]

Support Reference: First, Second or Third Person

ULT **the word of Yahweh**
UST what I commanded {when I said that my people must not commit adultery or murder}
(אֶת־דְּבַר יְהוָה)

Here, **word** represents the commandments that Yahweh gave by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [my commandments]

Support Reference: Metonymy

ULT **evil in my eyes**
UST that I consider to be very evil
(הָרַע֙ בעינו)

Yahweh is using **in my eyes** as a common expression of this culture to mean "in my judgment." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [what I regard as evil]

Support Reference: Idiom

ULT **You struck Uriah the Hittite with the sword, and you took his wife for yourself as a wife, and you murdered him with the sword of the sons of Ammon**
UST You arranged for Uriah the Hittite to die in battle, and after the Ammonite soldiers killed him, then you took his wife as your own wife
(אֵת֩ אוּרִיָּ֨ה הַחִתִּ֜י הִכִּ֣יתָ בַחֶ֗רֶב וְאֶת־אִשְׁתּוֹ֙ לָקַ֣חְתָּ לְךָ֣ לְאִשָּׁ֔ה וְאֹת֖וֹ הָרַ֣גְתָּ בְחֶ֑רֶב בְּנֵ֥י עַמּֽוֹן)

If it would be more natural in your language, you may want to put the information about Uriah's murder with the information about striking him with the sword, before the information about David taking his wife. Alternate translation: [You struck Uriah the Hittite with the sword, murdering him with the sword of the sons of Ammon, and then you took his wife for yourself as a wife]

Support Reference: Information Structure

ULT **you despised … You struck**
UST But you have … taken seriously … You arranged for … to die
(בָּזִ֔יתָ & הִכִּ֣יתָ)

See how you translated the similar expression in 1:1. Alternate translation: [you killed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with the sword**
UST in battle
(בַּחֶ֑רֶב)

Here, **sword** represents warfare, since in this culture people used swords as a primary weapon of war. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [using warfare]

Support Reference: Metonymy

> ULT **with the sword of**
> UST the … soldiers
> (בְּחֶרֶב)

Here, Yahweh is using the **sword**, one kind of weapon, to represent weapons in general. (What the messenger tells David in 11:24 suggests that the Ammonites actually killed Uriah primarily with arrows.) If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [with the weapons of]

Support Reference: Synecdoche

> ULT **the sons of Ammon**
> UST Ammonite
> (בְּנֵי עַמּוֹן)

See how you translated the similar expression in 7:6. Alternate translation: [the Ammonites]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the word of Yahweh	what I commanded {when I said that my people must not commit adultery or murder}
evil	very evil
Uriah	Uriah
the Hittite	the Hittite
with the sword	in battle
you murdered	killed him
with the sword of	the … soldiers
Ammon	Ammonite

2 Samuel 12:10

ULT	UST
And now, the sword will not turn away from your house to forever, because you despised me and took the wife of Uriah the Hittite to be a wife for you.'	*You did not respect me. Instead you took Uriah's wife to be your wife. As a result, people in your family will constantly be killing each other.'*

ULT **the sword will not turn away from your house to forever, because you despised me and took the wife of Uriah the Hittite to be a wife for you**
UST You did not respect me. Instead you took Uriah's wife to be your wife. As a result, people in your family will constantly be killing each other
(לֹא־תָסוּר חֶרֶב מִבֵּיתְךָ עַד־עוֹלָם עֲקֶב כִּי בָזִתָנִי וַתִּקַּח אֶת־אֵשֶׁת אוּרִיָּה הַחִתִּי לִהְיוֹת לְךָ לְאִשָּׁה)

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 despised me and took the wife of Uriah the Hittite to be a wife for you, the sword will not turn away from your house to forever]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And now**
UST As a result
(וְעַתָּה)

Speakers in this culture used the expression **And now** to introduce their main point. See how you translated this expression in 2:6.

Support Reference: Connecting Words and Phrases

ULT **the sword will not turn away from your house to forever**
UST people in your family will constantly be killing each other
(לֹא־תָסוּר חֶרֶב מִבֵּיתְךָ עַד־עוֹלָם)

The author is speaking of **the sword** as if it were a living thing that could **turn away** and leave David and his family. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [there will always be deadly fighting within your house]

Support Reference: Personification

> ULT **from your house**
> UST in your family
> (מִבֵּיתֶךָ)

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** figuratively means all the people descended from David, here and in the next verse. Alternate translation: [from your household] or [from your family]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sword	people … will … be killing each other
from your house	in your family
forever	constantly
Uriah	Uriah’s
the Hittite	Uriah’s

2 Samuel 12:11

ULT	UST
Thus says Yahweh, 'Behold me, raising up harm against you from your house. And I will take your wives to your eyes, and I will give {them} to your neighbor. And he will lie with your wives to the eyes of this sun.	*This is what Yahweh says to you: 'I am going to make someone from your own family cause disaster for you. I will take your wives away from you and give them to that person instead. He will have sexual relations with them in public. And you will know about it.*

ULT **Behold me, raising up**
UST I am going to make
(הִנְנִי֙ מֵקִ֣ים)

Here, **Behold me** was a common expression that speakers used to mean that they were about to do something. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I am about to raise up]

Support Reference: Idiom

ULT **raising up harm against you**
UST make … cause disaster for you
(מֵקִ֣ים עָלֶ֔יךָ רָעָה)

Here, God is speaking as if harm were an object that he could be **raising up** or lifting into a higher position. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [causing harm to happen to you]

Support Reference: Metaphor

ULT **to your eyes**
UST And you will know about it
(לְעֵינֶ֔יךָ)

Here, the **eyes** represent being aware or conscious of something happening. Yahweh does not necessarily mean that David will see this, but he will know about it. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with your full awareness]

Support Reference: Metonymy

ULT **And he will lie with your wives**
UST He will have sexual relations with them
(וְשָׁכַב עִם־נָשֶׁיךָ)

Yahweh is referring to sexual relations in a polite way by using the phrase **lie with**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [And he will sleep with your wives]

Support Reference: Euphemism

ULT **to the eyes of this sun**
UST in public
(לְעֵינֵי הַשֶּׁמֶשׁ הַזֹּאת)

God is speaking of the **sun** as if it were a living thing that had **eyes** and could see. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [out in the open]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
harm	cause disaster
from your house	someone from your own family
to your neighbor	to that person instead

2 Samuel 12:12

ULT	UST
For you, you did {this} in secret, but I, I will do this thing before all of Israel and before the sun.'"	*While you tried to make sure that no one found out about what you did, I will make this happen in public. That way people throughout Israel will either see it or hear about it.'"*

ULT **For**
UST While
(כִּי)

Here the word **For** introduces not a reason but further consideration. Alternate translation: [Indeed]

Support Reference: Connecting Words and Phrases

ULT **you, you did {this} in secret, but I, I will do**
UST you tried to make sure that no one found out about what you did, I will make … happen
(אַתָּה עָשִׂיתָ בַסָּתֶר וַאֲנִי אֶעֱשֶׂה)

See how you translated the similar expression "you, you know" in 17:20. Alternate translation: [For you, for your part, did this in secret, but I, for my part, will do]

Support Reference: Pronouns — When to Use Them

ULT **in secret**
UST tried to make sure that no one found out about
(בַּסָּתֶר)

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

Support Reference: Abstract Nouns

ULT **before all of Israel and before the sun**
UST in public. That way people throughout Israel will either see it or hear about it
(נֶגֶד כָּל־יִשְׂרָאֵל וְנֶגֶד הַשָּׁמֶשׁ)

See how you translated the similar expression about the sun in the previous verse. Alternate translation: [out in the open where any Israelite can see it]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel

2 Samuel 12:13

ULT	UST
And David said to Nathan, "I have sinned against Yahweh." And Nathan said to David, "Yahweh has also taken away your sin. You will not die.	*David replied, "I have sinned against Yahweh." Nathan said to David, "Yahweh has forgiven you for sinning. He is not going to punish you by killing you for committing this sin.*

ULT **also**
UST has forgiven you
(גַּם)

In this context, the word translated as **also** indicates a correspondence between what David has said, **I have sinned against Yahweh**, and what Yahweh has done, **taken away** his sin. Use a connecting word in your language that shows how Nathan's statement relates to the statement that David made before it. Alternate translation: [consequently]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Nathan	replied
I have sinned	I have sinned
against Yahweh	against Yahweh
Nathan	Nathan
David	David
Yahweh	Yahweh
your sin	for sinning

2 Samuel 12:14

ULT	UST
Nevertheless, because spurning, you have spurned the enemies of Yahweh with this thing, also the son born to you dying, will die.”	*But you have shown great contempt for Yahweh by doing this. So the son you have just had is going to die.”*

ULT **spurning, you have spurned**
UST you have shown great contempt
(נַאֵץ נִאַצְתָּ)

Nathan is repeating forms of the verb **spurn** 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 have utterly spurned]

Support Reference: Reduplication

ULT **the enemies of Yahweh**
UST for Yahweh
(אֶת־אֹיְבֵי יְהוָה)

See the discussion of this phrase in the Introduction to this chapter.

Support Reference: Textual Variants

ULT **also**
UST So
(גַּם)

The word translated as **also** here has the same meaning as in the previous verse. Alternate translation: [consequently]

Support Reference: Connecting Words and Phrases

> ULT **dying, will die**
> UST is going to die
> (מָוֹת יָמֻֽות)

Nathan is repeating forms of the verb **die** 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: [will certainly die]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the enemies of	for
Yahweh	Yahweh

2 Samuel 12:15

ULT	UST
Then Nathan went to his home. And Yahweh struck the child whom the wife of Uriah had borne to David, and he became sick.	*Then Nathan went home. Uriah's wife had given birth to a baby boy who was David's son. Yahweh caused him to become very sick.*

ULT **And Yahweh struck the child whom the wife of Uriah had borne to David, and he became sick**

UST Uriah's wife had given birth to a baby boy who was David's son. Yahweh caused him to become very sick

(וַיִּגֹּף יְהוָה אֶת־הַיֶּלֶד אֲשֶׁר יָלְדָה אֵשֶׁת־אוּרִיָּה לְדָוִד וַיֵּאָנַשׁ)

Here, the author is speaking as Yahweh had physically **struck** a blow against this **child**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Yahweh caused the child whom the wife of Uriah had borne to David to become sick]

Support Reference: Metaphor

ULT **the wife of Uriah**

UST Uriah's wife

(אֵשֶׁת־אוּרִיָּה)

Your language may have its own term or expression for this relationship, since Uriah was now dead and Bathsheba was no longer his legal **wife**. Alternate translation: [the widow of Uriah]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Nathan	Nathan
his home	home
Yahweh	Yahweh
Uriah	Uriah's
had borne	had given birth to
to David	who was David's son

2 Samuel 12:16

ULT	UST
And David sought God on behalf of the boy. And David fasted a fast, and he went in and lodged and lay on the ground.	*So David prayed to God that the child would not die. {To show how concerned he was,} he ate very little food. He also did not sleep in his bed at night. Instead, he slept on the floor of his room.*

ULT And David sought God
UST So David prayed to God
(וַיְבַקֵּשׁ דָּוִד אֶת־הָאֱלֹהִים)

Here, the author is speaking as if David had actually **sought** or looked for God somewhere. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And David entreated God]

Support Reference: Metaphor

ULT And David fasted a fast, and he went in and lodged and lay on the ground
UST {To show how concerned he was,} he ate very little food. He also did not sleep in his bed at night. Instead, he slept on the floor of his room
(וַיָּצָם דָּוִד צוֹם וּבָא וְלָן וְשָׁכַב אָרְצָה)

Abstaining from food and lying on the ground were symbolic actions by which David expressed deep mourning and humility before God. If it would be helpful to your readers, you could explain the significance of these actions in the text of your translation or in a footnote. Alternate translation: [David showed his deep sorrow by refusing to eat and by going inside and spending the night lying on the ground]

Support Reference: Symbolic Action

ULT And David fasted a fast
UST {To show how concerned he was,} he ate very little food
(וַיָּצָם דָּוִד צוֹם)

It might seem that the expression **fasted a fast** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [And David fasted] or [And David kept a fast]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **and lodged and lay on the ground**
> UST He also did not sleep … at night. Instead, he slept on the floor of his room
> (וְלָן וְשֹׁכֵב אָרְצָה)

The phrase **lodged and lay on the ground** expresses a single idea. The phrase **lay on the ground** tells how David **lodged**, that is, how he slept at night. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and lodged by lying on the ground] or [and slept on the floor at night]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
And … sought	So … prayed
God	to God
David	he
And … fasted	To show how concerned he was … ate very little food
a fast	To show how concerned he was … ate very little food
on the ground	on the floor of his room

2 Samuel 12:17

ULT	UST
And the elders of his house arose upon him to make him arise from the ground, but he was not willing, and he would not eat bread with them.	*His most senior servants came and urged him to get up off the floor. But he refused to get up, and he refused to eat any meals with them.*

ULT **his house**
UST His most senior servants
(בֵּיתוֹ)

See how you translated the similar expression in 2:3. Alternate translation: [his household]

Support Reference: Metonymy

ULT **And … arose upon him**
UST came and urged him
(וַיָּקֻמוּ & עָלָיו)

See how you translated the similar expression in 2:14. Alternate translation: [took action regarding]

Support Reference: Assumed Knowledge and Implicit Information

ULT **bread**
UST any meals
(לֶחֶם)

The author is using **bread** to represent food in general. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [food]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	His most senior servants
his house	His most senior servants
the ground	the floor
bread	any meals

2 Samuel 12:18

ULT	UST
And it happened on the seventh day that the child died, and the servants of David were afraid to declare to him that the child had died, for they said, "Behold, while the child was living, we spoke to him, but he did not listen to our voice. So how shall we say to him, 'The child has died'? For he will do harm."	*After a week, the baby died. David's servants were afraid to tell him that. They said to each other, "Consider that while the baby was still alive, we encouraged him to take better care of himself, but he refused. Now if we tell him that the baby has died, he may do something to hurt himself!"*

ULT **And it happened**
UST After a week
(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 **Behold**
UST Consider that
(הִנֵּה)

See how you translated the similar expression in 1:2.

Support Reference: Metaphor

ULT **but he did not listen to our voice**
UST but he refused
(וְלֹא־שָׁמַע בְּקוֹלֵנוּ)

In this verse, the word **voice** is singular in form, but the servants are using it to refer to all of their voices. If it would be helpful in your language, you could use the plural form of "voice." Alternate translation: [but he did not listen to our voices]

Support Reference: Collective Nouns

ULT **but he did not listen to our voice**
UST but he refused
(וְלֹא־שָׁמַע בְּקוֹלֵנוּ)

The servants are speaking of their **voice** to represent what they said to David by using their voices. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [but he did not listen to what we said]

Support Reference: Metonymy

ULT **but he did not listen to our voice**
UST but he refused
(וְלֹא־שָׁמַע בְּקוֹלֵנוּ)

See the discussion in the Introduction to 2 Samuel of this use of the term “listen.” Alternate translation: [but he did not agree to do what we said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **So how shall we say to him, ‘The child has died**
UST Now if we tell him that the baby has died
(וְאֵיךְ נֹאמַר אֵלָיו מֵת הַיֶּלֶד)

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 how can we tell him that the child has died?]

Support Reference: Quotes within Quotes

ULT **So how shall we say to him, ‘The child has died**
UST Now if we tell him that the baby has died
(וְאֵיךְ נֹאמַר אֵלָיו מֵת הַיֶּלֶד)

The servants are using the question form to emphasize that they think it would be risky to tell David that his child has died. 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 we cannot safely say to him, ‘The child has died’!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the … day	After a week
the servants of	servants
David	David’s
and … were afraid	were afraid

ULT	UST
to declare	to tell
harm	to hurt himself

2 Samuel 12:19

ULT	UST
And David saw that his servants were whispering together, and David realized that the child had died. So David said to his servants, "Has the child died?" And they said, "He has died."	*David saw that his servants were whispering something to each other. He recognized that the baby must have died. So he asked them, "Is the baby dead?" They replied, "Yes, he is dead."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	saw
his servants	his servants
David	He
David	he
his servants	them

2 Samuel 12:20

ULT	UST
Then David arose from the ground, and he washed, and he anointed {himself}, and he changed his clothes, and he entered the house of Yahweh, and he prostrated himself. Then he went to his house, and he asked, and they set out bread for him, and he ate.	*Then David got up from the floor. He bathed himself, put olive oil on his hair and skin, and put on different clothes. Then he went to Yahweh's sacred tent and worshiped him there. After that, he came home. He asked his servants to bring him some food, and when they did, he ate it.*

ULT **Then David arose from the ground, and he washed, and he anointed {himself}, and he changed his clothes**
UST Then David got up from the floor. He bathed himself, put olive oil on his hair and skin, and put on different clothes
(וַיָּקָם דָּוִד מֵהָאָרֶץ וַיִּרְחַץ וַיָּסָךְ וַיְחַלֵּף שִׂמלתו)

Getting up from the ground, washing, anointing himself, and changing his clothes were symbolic actions by which David showed that he was accepting God's decision about his child. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [Then David showed that he accepted God's will regarding the child by getting up from the ground, washing himself, putting olive oil on his hair and body, and changing into clean clothes]

Support Reference: Symbolic Action

ULT **bread**
UST some food
(לֶחֶם)

The author is using **bread** to represent food in general. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [food] or [a meal]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
and he anointed {himself}	put olive oil on his hair and skin
the house of Yahweh	to Yahweh's sacred tent
and he prostrated himself	and worshiped him there
his house	home

ULT	UST
bread	some food

2 Samuel 12:21

ULT	UST
And his servants said to him, “What {is} this thing that you have done? For the sake of the living child you fasted and wept, but when the child died, you arose and ate bread.”	*Then his servants said to him, “We do not understand why you have done this! While the baby was still alive, you cried for him and refused to eat. But now that the baby has died, you have gotten up and eaten some food!”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servants	his servants
you fasted	and refused to eat
and wept	you cried for him
bread	some food

2 Samuel 12:22

ULT	UST
And he said, "When yet the child {was} alive, I fasted and wept, for I said, 'Who knows? Yahweh may be gracious to me, and the child may live.'	*He replied, "While the baby was still alive, I ate little food and wept because I thought, 'Perhaps Yahweh will be merciful to me and allow the baby to live.'*

ULT **I said, 'Who knows? Yahweh may be gracious to me, and the child may live**
UST I thought, 'Perhaps Yahweh will be merciful to me and allow the baby to live
(אָמַרְתִּי֙ מִ֣י יוֹדֵ֔עַ יחנני יְהוָ֖ה וְחַ֣י הַיָּלֶֽד)

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 said that for all anyone knew, Yahweh might be gracious to me and the child might live]

Support Reference: Quotes within Quotes

ULT **I said**
UST I thought
(אָמַרְתִּי֙)

See how you translated the similar expression in 10:2. Alternate translation: [I thought]

Support Reference: Quotations and Quote Margins

ULT **Who knows? Yahweh may be gracious to me**
UST Perhaps Yahweh will be merciful to me
(מִ֣י יוֹדֵ֔עַ יחנני יְהוָ֖ה)

David is using the question form to express uncertainty about what might happen. 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 all anyone knows, Yahweh may be gracious to me]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I fasted	I ate little food
and wept	and wept
knows	Perhaps
Yahweh	Yahweh

ULT	UST
may be gracious to me	will be merciful to me

2 Samuel 12:23

ULT	UST
But now, he is dead. Why {is} this, {that} I should fast? Am I able to bring him back again? I am going to him, but he, he will not return to me."	*But now that the baby is dead, there is no reason for me to go without food anymore. I cannot bring him back to me. Someday I will go to where he is, but he will not return to me."*

ULT **Why {is} this, {that} I should fast? Am I able to bring him back again**
UST there is no reason for me to go without food anymore. I cannot bring him back to me
(לָמָּה זֶּה אֲנִי צָם הַאוּכַל לַהֲשִׁיבוֹ עוֹד)

David is using the question form to emphasize that there is no reason to continue fasting since he cannot bring his son back to life. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [I have no reason to fast any longer. I am not able to bring him back again.]

Support Reference: Rhetorical Question

ULT **but he, he will not return**
UST but he will not return
(וְהוּא לֹא־יָשׁוּב)

See how you translated the similar expression "you, you know" in 17:20. Alternate translation: [but he, for his part, will not return]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
should fast	to go without food anymore

2 Samuel 12:24

ULT	UST
And David consoled Bathsheba his wife, and he came to her and lay with her. And she bore a son, and he called his name Solomon. And Yahweh loved him.	*Then David comforted his wife, Bathsheba. He had sexual relations with her, and she became pregnant again and gave birth to another son. David named this boy Solomon. Yahweh loved that little boy.*

ULT and lay with her
UST He had sexual relations with her
(וַיִּשְׁכַּב עִמָּהּ)

The author is referring to sexual relations in a polite way by using the phrase **lay with her**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [and slept with her]

Support Reference: Euphemism

ULT and he called his name Solomon
UST David named this boy Solomon
(ויקרא אֶת־שְׁמוֹ שְׁלֹמֹה)

It might seem that the expression **called his name** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [and he called him Solomon]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Bathsheba	Bathsheba
And she bore	and she became pregnant again and gave birth to
and he called	David named this boy
Solomon	Solomon
And Yahweh	Yahweh
loved him	loved that little boy

2 Samuel 12:25

ULT	UST
And he sent by the hand of Nathan the prophet, and he called his name Jedidiah because of Yahweh.	*Yahweh told the prophet Nathan to tell David to name the baby boy Jedidiah, since he loved him.*

ULT And he sent by the hand of Nathan the prophet
UST Yahweh told the prophet Nathan to tell David
(וַיִּשְׁלַח בְּיַד נָתָן הַנָּבִיא)

The author is using one part of Nathan, his **hand**, to mean all of him in the act of bringing a message from Yahweh, as if he had carried that message in his hand. Alternate translation: [And Yahweh sent Nathan the prophet to bring a message from him]

Support Reference: Synecdoche

ULT and he called his name Jedidiah because of Yahweh
UST to name the baby boy Jedidiah, since he loved him
(וַיִּקְרָא אֶת־שְׁמוֹ יְדִידְיָה בַּעֲבוּר יְהוָה)

The name **Jedidiah** means "beloved of Yahweh." The pronoun **he** could mean: (1) that Yahweh named the child Jedidiah. Alternate translation: [and Yahweh gave him the name Jedidiah because he loved him]; (2) that Nathan named the child Jedidiah. Alternate translation: [and Nathan called his name Jedidiah, since Yahweh loved him]; (3) that David named the child Jedidiah. Alternate translation: [and David called his name Jedidiah, since Yahweh loved him]

Support Reference: Pronouns — When to Use Them

ULT and he called his name
UST to name the baby boy
(וַיִּקְרָא אֶת־שְׁמוֹ)

See how you translated the similar expression in 12:24. Alternate translation: [and he called him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Nathan	Nathan
the prophet	the prophet
and he called	to name the baby boy

ULT	UST
Yahweh	since he loved him

2 Samuel 12:26

ULT	UST
And Joab fought with Rabbah of the sons of Ammon, and he captured the city of the kingdom.	*Meanwhile, Joab's soldiers were still fighting to conquer Rabbah, the Ammonite capital city. They captured the part of the city where the king had his palace.*

ULT And Joab fought
UST Meanwhile, Joab's soldiers were still fighting
(וַיִּלָּחֶם יוֹאָב)

The word that the ULT translates as **And** indicates that Joab fought against Rabbah at the same time as when the events described in the previous part of this chapter took place in Jerusalem. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [At the same time, Joab was fighting]

Support Reference: Connect — Simultaneous Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab's soldiers
with Rabbah of	to conquer Rabbah
Ammon	the Ammonite capital city
and he captured	They captured
the kingdom	the king had his palace

2 Samuel 12:27

ULT	UST
And Joab sent messengers to David, and he said, "I have fought against Rabbah. Also, I have captured the city of waters.	*Then Joab sent messengers to David to tell him, "My troops have been attacking Rabbah, and we have captured the part of the city that is down by the river.*

ULT **And Joab sent messengers to David, and he said**
UST Then Joab sent messengers to David to tell him
(וַיִּשְׁלַח יוֹאָב מַלְאָכִים אֶל־דָּוִד וַיֹּאמֶר)

The author is speaking as if Joab himself **said** this to David. The author means that the messengers Joab sent said this to David on his behalf. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And Joab sent messengers to David, and those messengers said on Joab's behalf]

Support Reference: Metonymy

ULT **Also**
UST and
(גַּם)

See how you translated the similar expression in 12:13. Alternate translation: [Consequently]

Support Reference: Connecting Words and Phrases

ULT **the city of waters**
UST the part of the city that is down by the river
(אֶת־עִיר הַמָּיִם)

Joab is using the possessive form to describe the part of this **city** that was characterized by **waters**. If your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the part of the city near the water]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
messengers	messengers
David	David
against Rabbah	Rabbah

ULT	UST
I have captured	we have captured

2 Samuel 12:28

ULT	UST
And now, gather the rest of the people and encamp against the city and capture it, lest I myself capture the city and my name be called to it."	*Now assemble all the rest of our soldiers. Come and attack the fortress that is on higher ground and capture it. If you do not do that, my soldiers will capture the fortress, and then people will give the whole city a new name, The City of Joab."*

ULT **the rest of the people**
UST all the rest of our soldiers
(אֶת־יֶתֶר הָעָם)

See how you translated the similar expression in 1:4. Alternate translation: [the rest of the army]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the city**
UST the fortress that is on higher ground
(הָעִיר)

The implication is that this was the main fortified part of the city. You could include this information if that would be helpful to your readers. Alternate translation: [the citadel] or [the fortress]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lest I myself capture the city and my name be called to it**
UST If you do not do that, my soldiers will capture the fortress, and then people will give the whole city a new name, The City of Joab
(פֶּן־אֶלְכֹּד אֲנִי֙ אֶת־הָעִ֔יר וְנִקְרָא שְׁמִ֖י עָלֶֽיהָ)

Joab is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because he does not want this outcome to happen, he first encourages David to do something so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the encouragement. Alternate translation: [otherwise, I myself will capture the city and my name will be called to it]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **and my name be called to it**
> UST and then people will give the whole city a new name, The City of Joab
> (וְנִקְרָא שְׁמִי עָלֶיהָ)

Joab is using **my name be called to it** as a common expression of his culture to mean "people give me credit for capturing it." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and it be named after me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gather	assemble
and capture it	and capture it
I … capture	will capture
and … be called	and then people will give the whole city

2 Samuel 12:29

ULT	UST
So David gathered all of the people, and he went to Rabbah. And he fought with it, and he captured it.	*So David assembled the rest of the Israelite soldiers. They went to Rabbah and attacked it, and they captured it.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
So … gathered	So … assembled
to Rabbah	to Rabbah
and he captured it	and they captured it

2 Samuel 12:30

ULT	UST
And he took the crown of their king from his head, and its weight {was} a talent of gold, and a precious stone, and it became on the head of David. And he brought out the plunder of the city, very much.	*Then David took the golden crown off the head of their king and put it on his own head. It weighed 34 kilograms, and it had a very valuable stone in it. David's soldiers also took many other valuable things from the city.*

ULT **and its weight {was} a talent of gold**
UST golden … It weighed 34 kilograms
(וּמִשְׁקָלָהּ כִּכַּר זָהָב)

A **talent** of gold weighed about 34 kilograms or 75 pounds. In your translation, you could use the ancient measurement and spell the word "talent" the way it sounds in your language. You could also use the metric measurement given in the UST or use the measurement that your language and culture customarily use. Alternatively, you could use the ancient measurement and put a modern measurement in parentheses in the text or in a footnote. Alternate translation: [and its weight was 34 kilograms of gold] or [and its weight was 75 pounds of gold]

Support Reference: Biblical Weight

ULT **and its weight {was} a talent of gold**
UST golden … It weighed 34 kilograms
(וּמִשְׁקָלָהּ כִּכַּר זָהָב)

It is possible that this expression describes the value of the crown rather than its weight, since a crown weighing 34 kilograms or 75 pounds would have been too heavy to wear. You could include this information if that would be helpful to your readers. Alternate translation: [and it was worth a talent of gold]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and a precious stone**
UST and it had a very valuable stone in it
(וְאֶבֶן יְקָרָה)

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. He seems to be noting one particular **precious stone** of exceptional value that was in the crown. (One Jewish historian says that it was a very large sardonyx.) This does not mean that there were not other precious stones in the crown as well. Alternate translation: [and one of the stones it contained was especially precious]

Support Reference: Ellipsis

ULT **very much**
UST many
(הַרְבֵּה מְאֹד)

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: [There was very much of it]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the crown of	the … crown
their king	their king
gold	golden
and a … stone	and it had a … stone in it
David	his own
And … the plunder of	other valuable things

2 Samuel 12:31

ULT	UST
But the people who {were} in it, he brought out, and he set {them} with the saw and with picks of iron and with axes of iron, and he made them pass through at the brick kiln. And thus he did to all of the cities of the sons of Ammon. And David and all of the people returned {to} Jerusalem.	*Then the Israelite soldiers brought the Ammonite people out of the city and forced them to work for them using saws, iron picks, and iron axes. David's troops also forced them to make bricks. David's soldiers made the people who lived in the other Ammonite cities work for them in the same way. Then David and all of his army returned to Jerusalem.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
iron	iron
and with axes of	and … axes
iron	iron
Ammon	Ammonite
David	David
{to} Jerusalem	to Jerusalem

2 Samuel 13

2 Samuel 13 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel. The prophet Nathan had told him that as a consequence of his sins of adultery and murder, there would be perpetual violence within his family. This chapter tells how that violence began. David's oldest son Amnon committed sexual violence against one of David's daughters, Amnon's half-sister Tamar. Another of David's sons, Absalom, Tamar's full brother, then murdered Amnon for revenge and fled to another country.

Religious and Cultural Concepts in This Chapter

"keep silent, he is your brother"

When Absalom learned that his half-brother Amnon had raped his sister Tamar, he told Tamar, "keep silent, he is your brother." Absalom did not mean that women should say nothing about sexual violence when it is committed by a family member. The Bible warns that sexual violence is a serious sin, and it forbids sexual relations between close family members. So what Absalom says here should not be taken as approval of either of those things. Instead, as the rest of the story indicates, Absalom wanted to pretend that he was not going to try to get revenge against Amnon. That way Amnon would be unsuspecting, and Absalom would be able to murder him. The author describes in 13:23–29 how he did that. Absalom needed Tamar not to make Amnon's crime public. The reason he gave Tamar, "he is your brother," may have been intended to suggest to her that making the crime public would have brought shame to the whole family. To carry out his own treacherous murder plot, Absalom appealed to Tamar's wish for her family to have a good reputation, and in the process, he left her feeling shame for the rest of her life.

Why did Absalom flee to Talmai, the son of Ammihud, the king of Geshur?

The author reports in 13:37 that after he murdered Amnon, Absalom fled to Talmai, the son of Ammihud, the king of Geshur. The author records in 3:3 that Absalom was "the son of Maacah, the daughter of Talmai, the king of Geshur." So Talmai was Absalom's grandfather, his mother's father. In many cultures in which a woman goes to live with her husband's family when she marries, a person in trouble can flee for safety back to where his mother's family lives. That is what Absalom did. You may have some way of indicating this naturally in your translation, in the text or in a footnote, particularly if your readers would be familiar with this cultural practice. The UST models one way to do this.

Translation Issues in This Chapter

"brother," "sister"

Frequently in this chapter, the author and characters refer to someone as the "brother" or "sister" of someone who has the same father but not the same mother. Your language may have its own term or expression for this relationship, such as "half-brother" and "half-sister." (See: Kinship)

2 Samuel 13:1

ULT	UST
And it happened after this that to Absalom, the son of David, {was} a beautiful sister, and her name {was} Tamar, and Amnon, the son of David, loved her.	*After this, the trouble that Nathan had announced began in David's family. David's son Absalom had a beautiful sister whose name was Tamar. Another of David's sons, Amnon, wanted to have sexual relations with her.*

ULT **And it happened**
UST the trouble that Nathan had announced began in David's family
(וַיְהִי)

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

Support Reference: Introduction of a New Event

ULT **that to Absalom, the son of David, {was} a beautiful sister, and her name {was} Tamar**
UST son Absalom had a beautiful sister whose name was Tamar … David's
(וּלְאַבְשָׁלוֹם בֶּן & אֲחוֹת יָפָה וּשְׁמָהּ תָּמָר & דָּוִד)

Here the author is introducing **Tamar** 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: [that there was a beautiful young woman named Tamar who was the sister of Absalom, David's son]

Support Reference: Introduction of New and Old Participants

ULT **and Amnon, the son of David, loved her**
UST David's … Another of … sons, Amnon, wanted to have sexual relations with her
(דָּוִד & וַיֶּאֱהַבָה אַמְנוֹן בֶּן)

The rest of the story makes clear that Amnon felt sexual desire for Tamar but that he did not care about her as a person, and he was not unselfishly devoted to her. If your language has different words for love, in your translation, use the word that indicates sexual desire.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
that to Absalom	Absalom had
David	David's

ULT	UST
{was} Tamar	Tamar
Amnon	Amnon
David	David’s
and … loved her	wanted to have sexual relations with her

2 Samuel 13:2

ULT	UST
And it narrowed to Amnon, so that he made himself sick over Tamar his sister. For she {was} a virgin, so it was difficult in the eyes of Amnon to do anything to her.	*He wanted so badly to have sexual relations with his half-sister Tamar that he felt sick. But because she was an unmarried young woman{, she lived separately from the men in the palace, so} Amnon thought he would never have a relationship with her.*

ULT **And it narrowed to Amnon, so that he made himself sick over Tamar his sister. For she {was} a virgin, so it was difficult in the eyes of Amnon to do anything to her**
UST He wanted so badly to have sexual relations with his half-sister Tamar that he felt sick. But because she was an unmarried young woman{, she lived separately from the men in the palace, so} Amnon thought he would never have a relationship with her
(וַיֵּצַר לְאַמְנוֹן לְהִתְחַלּוֹת בַּעֲבוּר תָּמָר אֲחֹתוֹ כִּי בְתוּלָה הִיא וַיִּפָּלֵא בְּעֵינֵי אַמְנוֹן לַעֲשׂוֹת לָהּ מְאוּמָה)

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: [She {was} a virgin, so it was difficult in the eyes of Amnon to do anything to her. As a result, it narrowed to Amnon, so that he made himself sick over Tamar his sister]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And it narrowed to Amnon, so that he made himself sick**
UST He wanted so badly … that he felt sick
(וַיֵּצַר לְאַמְנוֹן לְהִתְחַלּוֹת)

The author is using the expression **it narrowed to Amnon** as a common expression of his culture to mean that Amnon became very distressed. 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 Amnon felt so thwarted that he became sick] or [And Amnon felt so distressed that he became sick]

Support Reference: Idiom

ULT **his sister**
UST his half-sister
(אֲחֹתֹו)

Here and throughout the chapter, the author and characters refer to Tamar as Amnon's **sister**. Since they had the same father but different mothers, your language may have its own term or expression for this relationship that you can use in your translation.

Support Reference: Kinship

ULT **so it was difficult in the eyes of Amnon**
UST { … so} Amnon thought he would never have a relationship
(וַיִּפָּלֵא בְּעֵינֵי אַמְנֹון)

The author is using the expression **in the eyes of** to mean "in the judgment of" or "in the opinion of." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so Amnon considered it difficult]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Amnon	He wanted
Tamar	Tamar
{was} a virgin	was an unmarried young woman{, she lived separately from the men in the palace … }
Amnon	Amnon

2 Samuel 13:3

ULT	UST
Now to Amnon {was} a friend, and his name {was} Jonadab, the son of Shimeah the brother of David. And Jonadab {was} a very cunning man.	*But Amnon had a friend whose name was Jonadab. He was the son of David's brother Shimeah. Jonadab knew well how to deceive people in order to get what he wanted.*

> ULT **Now to Amnon {was} a friend, and his name {was} Jonadab, the son of Shimeah the brother of David. And Jonadab {was} a very cunning man**
> UST But Amnon had a friend whose name was Jonadab. He was the son of David's brother Shimeah. Jonadab knew well how to deceive people in order to get what he wanted
> (וּלְאַמְנ֣וֹן רֵ֗עַ וּשְׁמוֹ֙ יְוֹנָדָ֔ב בֶּן־שִׁמְעָ֖ה אֲחִ֣י דָוִ֑ד וְיוֹנָדָ֔ב אִ֥ישׁ חָכָ֖ם מְאֹֽד)

Here the author is introducing **Jonadab** 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 man named Jonadab, the son of David's brother Shimeah, who was a very cunning man and who was a friend of Amnon]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now to Amnon	But Amnon had
{was} a friend	a friend
David	David's
cunning	knew … how to deceive people in order to get what he wanted

2 Samuel 13:4

ULT	UST
And he said to him, "Why {are} you so weak, son of the king, by morning, by morning? Will you not declare to me?" And Amnon said to him, "I am loving Tamar, the sister of Absalom my brother."	*One day Jonadab said to Amnon, "Even though you are the king's son, every day {when I see you,} you seem depressed. Please tell me why." Amnon replied, "I feel sexual desire toward Tamar, the sister of my half-brother Absalom."*

ULT **And he said to him**
UST One day Jonadab said to Amnon
(וַיֹּאמֶר לוֹ)

The pronoun **he** refers to Jonadab, while the pronoun **him** refers to Amnon. It may be helpful to clarify this for your readers. Alternate translation: [And Jonadab said to Amnon]

Support Reference: Pronouns — When to Use Them

ULT **son of the king**
UST Even though you are the king's son
(בֶּן־הַמֶּלֶךְ)

Jonadab is referring to Amnon by the respectful title **son of the king**. Use a comparable title or expression for addressing someone in such a position respectfully in your language. Alternate translation: [Your Highness] or [Prince Amnon]

Support Reference: Politeness

ULT **by morning, by morning**
UST every day {when I see you … }
(בַּבֹּקֶר בַּבֹּקֶר)

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

Support Reference: Idiom

ULT **Will you not declare to me**
UST Please tell me why
(הֲלֹוא תַגִּיד לִי)

Jonadab is using the question form as a polite way of urging Amnon to tell him what is wrong. 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: [Please declare to me]

Support Reference: Rhetorical Question

ULT **my brother**
UST my half-brother
(אָחִי)

Here and throughout the chapter, the author and characters refer to Absalom and Amnon as each other's **brother**. Since they had the same father but different mothers, your language may have its own term or expression for this relationship that you can use in your translation.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king's
Will you … declare	tell … why
Amnon	Amnon
am loving	feel sexual desire toward
Tamar	Tamar
Absalom	Absalom

2 Samuel 13:5

ULT	UST
And Jonadab said to him, "Lie down on your bed and pretend to be sick. And your father will come to see you, and you shall say to him, 'Please let Tamar my sister come and let her serve me bread, and let her make the food to my eyes so that I may see, and I will eat from her hand.'"	*Jonadab said to him, "Lie down on your bed and pretend that you are sick. Your father will come to visit you. {Tell him that you do not feel like eating anything, but you might eat} if someone prepared food while you were watching so you could see what the person was doing and if the person then served you the food directly. Suggest that you half-sister Tamar could come and do this for you."*

ULT **and you shall say to him, 'Please let Tamar my sister come and let her serve me bread, and let her make the food to my eyes so that I may see, and I will eat from her hand**

UST {Tell him that you do not feel like eating anything, but you might eat} if someone prepared food while you were watching so you could see what the person was doing and if the person then served you the food directly. Suggest that you half-sister Tamar could come and do this for you

(וְאָמַרְתָּ אֵלָיו תָּבֹא נָא תָּמָר אֲחוֹתִי וְתַכֵּרְנִי לֶחֶם וְעָשְׂתָה לְעֵינַי אֶת־הַבִּרְיָה לְמַעַן אֲשֶׁר אֶרְאֶה וְאָכַלְתִּי מִיָּדָהּ)

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 ask him please to let Tamar your sister come and let her serve you bread, and let her make the food to your eyes so that you may see, and you will eat from her hand]

Support Reference: Quotes within Quotes

ULT **bread**

UST food

(לֶחֶם)

Jonadab is using **bread** to represent a meal or food in general. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [a meal]

Support Reference: Synecdoche

ULT **to my eyes**
UST while you were watching
(לְעֵינַי)

Here, **to my eyes** represents "where I can see." If it would be helpful in your language, in your translation you could use an equivalent expression or plain language, here and in verses 6 and 8. Alternate translation: [in my sight]

Support Reference: Metonymy

ULT **from her hand**
UST directly
(מִיָּדָהּ)

Here, **hand** represents the service and care of Tamar bringing food to Amnon. If it would be helpful in your language, in your translation you could use an equivalent expression or plain language here and in verses 6 and 10. Alternate translation: [if she serves it to me]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tamar	Tamar
and let her serve me	{ … that you do not feel like eating anything, but you might eat} if someone prepared
bread	food

2 Samuel 13:6

ULT	UST
So Amnon lay down, and he pretended to be sick. And the king came to see him, and Amnon said to the king, "Please let Tamar my sister come, and let her make to my eyes a couple of pancakes, and I will eat from her hand."	*So Amnon lay down and pretended that he was sick. When King David came to visit him, Amnon told him, "{I might eat something if} someone made a couple of pancakes for me while I was watching and then served them to me directly. Please allow my half-sister Tamar to come and do that for me."*

ULT **pancakes**
UST pancakes
(לְבִבֹּות)

A **pancake** is a kind of flat bread cooked in a pan. If your readers would not be familiar with what a pancake is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [flat bread] or [breadcakes]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amnon	Amnon
the king	King David
Amnon	Amnon
the king	him
Tamar	Tamar

2 Samuel 13:7

ULT	UST
So David sent to Tamar at the house, saying, "Please go {to} the house of Amnon your brother and make food for him."	*So David sent a message to Tamar in the palace. He told her, "Amnon your half-brother {is sick, so} please go to his house and prepare some food for him {so that he will eat}."*

ULT at the house
UST in the palace
(הַבַּיְתָה)

The implication is that Tamar lived in the women's quarters of David's palace. You could include this information if that would be helpful to your readers. Alternate translation: [in the women's apartments in his palace]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	sent
Tamar	Tamar
at the house	in the palace
{to} the house of	to … house
Amnon	Amnon … his

2 Samuel 13:8

ULT	UST
So Tamar went {to} the house of Amnon her brother, and he was lying down. And she took the dough, and she kneaded {it}, and she made pancakes to his eyes, and she cooked the pancakes.	*So Tamar went to Amnon's house. He was lying on a couch there. While he was watching her, she took some dough and kneaded it, then she formed it into some pancakes and baked them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tamar	Tamar
{to} the house of	to … house
Amnon	Amnon's

2 Samuel 13:9

ULT	UST
And she took the pan, and she poured {them} out to his face, but he refused to eat. And Amnon said, "Make every man go out from me." So every man went out from him.	*She brought the pan and served the pancakes from it onto a plate in front of Amnon. But he refused to eat them. He said to everyone else who was present, "All the rest of you, leave me!" So they all left.*

ULT **to his face**
UST in front of Amnon
(לְפָנָ֑יו)

Here, **to his face** represents "in front of him." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of him]

Support Reference: Metonymy

ULT **Make every man go out from me**
UST All the rest of you, leave me
(הוֹצִ֥יאוּ כָל־אִ֛ישׁ מֵעָלָ֖י)

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: [Make every person go out from me]

Support Reference: When Masculine Words Include Women

ULT **Make every man go out from me**
UST All the rest of you, leave me
(הוֹצִ֥יאוּ כָל־אִ֛ישׁ מֵעָלָ֖י)

While this is a plural imperative that Amnon appears to be using to tell two or more people to **Make** everyone in the room leave, he is actually addressing everyone in the room except Tamar and telling them to leave. Translate this with the appropriate verbal form in your language. Alternate translation: [All of you people, go out from me]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amnon	said

2 Samuel 13:10

ULT	UST
Then Amnon said to Tamar, "Bring the food {to} the bedroom, and I will eat from your hand." So Tamar took the pancakes that she had made and brought {them} into the bedroom to Amnon her brother.	*Then Amnon said to Tamar, "{I need to lie in bed, so} bring the food into my bedroom and serve it to me there." So Tamar brought the pancakes that she had made into his bedroom.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amnon	Amnon
Tamar	Tamar
Tamar	Tamar
to Amnon	his

2 Samuel 13:11

ULT	UST
And she brought {them} near to him to eat, and he seized her, and he said to her, "Come, lie with me, my sister."	*But when she brought them close for him to eat them, he grabbed her and told her, "I want to have sex with you!"*

ULT **Come, lie with me**
UST I want to have sex with
(בֹּואִי שִׁכְבִי עִמִּי)

Amnon is not telling Tamar to **Come** somewhere. She is already in his room. He is saying **Come** to mean that he wants her to take action. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Come on, lie with me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lie with me**
UST I want to have sex with
(שִׁכְבִי עִמִּי)

Amnon is referring to having sexual relations in a polite way by using the phrase **lie with me**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [sleep with me]

Support Reference: Euphemism

ULT **my sister**
UST you
(אֲחוֹתִי)

In this context, Amnon may be using the word **sister** not to describe a kinship relationship but as a term of endearment, as in Song of Songs 4:9 and several other places in that book. Your language may have a comparable term that you can use in your translation. Alternate translation: [my darling]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he seized	he grabbed

2 Samuel 13:12

ULT	UST
And she said to him, "No, my brother, do not humble me, for it is not done thus in Israel. Do not do this wickedness!	*She replied, "No, do not force me to have sex with you! Israelites should not do things like that. You are my half-brother! So do not commit this crime against me!*

ULT **do not humble me, for it is not done thus in Israel**
UST do not force me to have sex with you! Israelites should not do things like that … So
(אַל־תְּעַנֵּנִי כִּי לֹא־יֵעָשֶׂה כֵּן 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: [it is not done thus in Israel, so do not humble me]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it is not done thus in Israel**
UST Israelites should not do things like that
(לֹא־יֵעָשֶׂה כֵּן בְּיִשְׂרָאֵל)

The expression **it is not done** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people in Israel do not do thus]

Support Reference: Active or Passive

ULT **do not humble me**
UST do not force me to have sex with you
(אַל־תְּעַנֵּנִי)

Here the expression **humble me** has the sense of forcibly violating and raping a woman. You could translate the expression that way if that would be clearer for your readers. Alternate translation: [do not rape me]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **this wickedness**
> UST this crime against me
> (אֶת־הַנְּבָלָה הַזֹּאת)

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: [this wicked thing]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … humble me	do … force me to have sex with you
in Israel	Israelites
wickedness	crime against me

2 Samuel 13:13

ULT	UST
And I, where would I bring my shame? And you, you would be like one of the wicked {ones} in Israel. And now, please, speak to the king, for he would not withhold me from you."	*If you did, I would always have shame afterwards. And as for you, you would be acting like the Israelite men who do wrong things without regard for God. So I plead with you, ask the king {to allow you to marry me}. I am sure he would agree to let me become your wife."*

ULT **And I … And you**
UST If you did, I … afterwards. And as for you
(וַאֲנִי & וְאַתָּה)

Tamar is stating the pronouns **I** and **you** separately, even though the verbs translated as **would I bring** and **you would be** already include their meanings. She is doing that because she is comparing the situations that she and Amnon would each be in. If a speaker of your language would use explicit pronouns for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that Tamar is comparing these situations. It may not be necessary to represent the separately stated pronouns explicitly. Alternate translation: [For my part … And for your part]

Support Reference: Pronouns — When to Use Them

ULT **where would I bring my shame**
UST would always have shame
(אָנָה אוֹלִיךְ אֶת־חֶרְפָּתִי)

Tamar is using the question form to emphasize that she would be permanently disgraced if Amnon raped her. 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 would not be able to bring my shame anywhere!]

Support Reference: Rhetorical Question

ULT **where would I bring my shame**
UST would always have shame
(אָנָה אוֹלִיךְ אֶת־חֶרְפָּתִי)

Here, Tamar is speaking as if **shame** were actually something that could be carried to a different place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I could never get rid of my shame]

Support Reference: Metaphor

ULT **And now**
UST So I plead with you
(וְעַתָּה)

And now was an expression that speakers in this culture commonly used to introduce their main topic. 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 2:6.

Support Reference: Connecting Words and Phrases

ULT **please, speak to the king, for he would not withhold me from you**
UST So I plead with you, ask the king {to allow you to marry me}. I am sure he would agree to let me become your wife
(דַּבֶּר־נָא אֶל־הַמֶּלֶךְ כִּי לֹא יִמְנָעֵנִי מִמֶּךָּ)

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 king would not withhold me from you, please speak to him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he would not withhold me from you**
UST he would agree to let me become your wife
(לֹא יִמְנָעֵנִי מִמֶּךָּ)

This is a double negative, consisting of the negative particle **not** and the negative word **withhold**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [he would give me to you]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my shame	shame

ULT	UST
the wicked {ones}	do wrong things without regard for God
in Israel	Israelite
please	So I plead with you
the king	the king

2 Samuel 13:14

ULT	UST
But he was not willing to listen to her voice. And he was stronger than she, and he humbled her, and he lay with her.	*But he refused to do what she said he should do. He was stronger than she was, so he forcibly had sexual relations with her.*

ULT to listen to her voice
UST to do what she said he should do
(לִשְׁמַע בְּקוֹלָהּ)

See how you translated the similar expression in 12:18. Alternate translation: [to do what she said]

Support Reference: Assumed Knowledge and Implicit Information

ULT and he humbled her
UST so … forcibly
(וַיְעַנֶּהָ)

See how you translated the similar expression in 13:12. Alternate translation: [and he raped her]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he was stronger	He was stronger
and he humbled her	so … forcibly

2 Samuel 13:15

ULT	UST
Then Amnon hated her {with} very great hatred, so that the hatred {with} which he hated her {was} greater than the love {with} which he had loved her. And Amnon said to her, "Arise, go."	*Afterwards, Amnon felt great hatred toward her. He hated her much more than he had desired her. He told her, "Now I want you to leave!"*

ULT than the love {with} which he had loved her
UST than he had desired her
(מֵאַהֲבָה אֲשֶׁר אֲהֵבָהּ)

See how you translated the similar expression in 13:1. Alternate translation: [the sexual attraction that he had felt toward her]

Support Reference: Assumed Knowledge and Implicit Information

ULT Arise, go
UST Now I want you to leave
(קוּמִי לֵכִי)

While Tamar would have to **Arise** from the bed in order to **go**, Amnon seems to be saying **Arise** brusquely to tell Tamar to take action. See how you translated the similar expression in 2:14. Alternate translation: [Go on, get out of here]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Amnon	Amnon
than the love	than he had desired her
he had loved her	than he had desired her
Amnon	He

2 Samuel 13:16

ULT	UST
But she said to him, "No, because this great evil, to send me away, than the other that you did to me." But he was not willing to listen to her.	*But she told him, "No! You should not send me away. That would be very wrong. It would be worse than what you just did to me!" But again he refused to do what she said he should do.*

ULT **this great evil**
UST That would be very wrong
(הָרָעָה הַגְּדוֹלָה הַזֹּאת)

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 very evil action]

Support Reference: Abstract Nouns

ULT **than the other**
UST It would be worse than what … just
(מֵאֲחֶרֶת)

Tamar 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 worse than the other]

Support Reference: Ellipsis

ULT **than the other**
UST It would be worse than what … just
(מֵאֲחֶרֶת)

Tamar is using the adjective **other** 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: [the other very evil action]

Support Reference: Nominal Adjectives

ULT **But he was not willing to listen to her**
UST But again he refused to do what she said he should do
(וְלֹא אָבָה לִשְׁמֹעַ לָהּ)

See how you translated the similar expression in 13:14. Alternate translation: [But he was not willing to do what she said]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	would be … wrong

2 Samuel 13:17

ULT	UST
And he called his young man, the one attending him, and he said, "Now send this {one} away from me outside, and lock the door behind her."	*Instead, he summoned his personal servant and told him, "Take this woman outside, away from me, and lock the door so that she cannot come in again!"*

ULT **this {one}**
UST this woman
(אֶת־זֹאת)

Amnon is using the adjective **this** 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. Amnon is being hostile and dismissive toward the woman he previously admired but whom he now detests because of his own guilt. Use an expression in your translation that reflects this. The UST models one way to do that.

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he called	Instead, he summoned
his young man	his … servant
the one attending him	personal

2 Samuel 13:18

ULT	UST
Now a long robe {was} on her, for thus the virgin daughters of the king dressed {in} garments. And the one attending him brought her outside, and he locked the door behind her.	*So the servant put her outside and locked the door so that she could not come in again. Now Tamar was wearing a long robe. That was the clothing that the unmarried daughters of the king customarily wore at that time.*

ULT **Now a long robe {was} on her, for thus the virgin daughters of the king dressed {in} garments. And the one attending him brought her outside, and he locked the door behind her**

UST So the servant put her outside and locked the door so that she could not come in again. Now Tamar was wearing a long robe. That was the clothing that the unmarried daughters of the king customarily wore at that time

(וְעָלֶיהָ כְּתֹנֶת פַּסִּים כִּי־כֵן תִּלְבַּשְׁן בְּנוֹת־הַמֶּלֶךְ הַבְּתוּלֹת מְעִילִים וַיֹּצֵא אוֹתָהּ מְשָׁרְתוֹ הַחוּץ וְנָעַל הַדֶּלֶת אַחֲרֶיהָ)

If it would be more natural in your language, you may want to put the information about the servant forcing Tamar outside and locking the door first in the verse to connect it with Amnon's instruction in the previous verse. Alternate translation: [So the one attending him brought her outside, and he locked the door behind her. Now a long robe was on her, for thus the virgin daughters of the king dressed in garments]

Support Reference: Information Structure

ULT **Now a long robe {was} on her, for thus the virgin daughters of the king dressed {in} garments**

UST Now Tamar was wearing a long robe. That … that the unmarried daughters of the king customarily wore at that time

(וְעָלֶיהָ כְּתֹנֶת פַּסִּים כִּי־כֵן תִּלְבַּשְׁן בְּנוֹת־הַמֶּלֶךְ הַבְּתוּלֹת)

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 **dressed {in} garments**
UST that … customarily wore at that time
(תְּלֻבָּשֶׁן)

It might seem that the expression **dressed in garments** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [dressed]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **And the one attending him**
UST So the servant … was the clothing
(מְעִילִים & מְשָׁרְתוֹ)

The pronoun **him** refers to Amnon. It may be helpful to clarify this for your readers. Alternate translation: [And the one attending Amnon]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … robe {was}	a … robe
virgin	unmarried
the king	the king
And the one attending	was the clothing

2 Samuel 13:19

ULT	UST
And Tamar put ashes on her head, and she tore the long robe that {was} on her, and she put her hand on her head, and she went, going and she cried out.	*But {to show how distressed she was,} Tamar put ashes on her head. She tore the long robe that she was wearing. She also placed her hand on her head. As she went away, she kept screaming.*

ULT **And Tamar put ashes on her head, and she tore the long robe that {was} on her, and she put her hand on her head**

UST But {to show how distressed she was,} Tamar put ashes on her head. She tore the long robe that she was wearing. She also placed her hand on her head

(וַתִּתֵּ֤ן תָּמָר֙ אֵ֣פֶר עַל־רֹאשָׁ֔הּ וּכְתֹ֥נֶת הַפַּסִּ֖ים אֲשֶׁר עָלֶ֑יהָ קָרָ֣עָה וַתָּ֣שֶׂם יָדָ֔הּ עַל־רֹאשָׁ֖הּ)

Putting ashes on her head, tearing her robe, and putting her hand on her head were symbolic actions by which Tamar showed extreme grief and distress. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [And Tamar showed her deep grief by putting ashes on her head, tearing her long robe, and putting her hand on her head]

Support Reference: Symbolic Action

ULT **going and she cried out**

UST As she went away, she kept screaming

(הָלֹ֥וךְ וְזָעָֽקָה)

The phrase **going and she cried out** expresses a single idea. The word **going** describes what she did as she **cried out**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [crying out as she went]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tamar	Tamar
and … the … robe	the … robe
and she cried out	she kept screaming

2 Samuel 13:20

ULT	UST
And Absalom her brother said to her, "Has Amnon your brother been with you? And now, my sister, keep silent, he {is} your brother. Do not set your heart to this matter." And Tamar dwelled and was desolate {in} the house of Absalom her brother.	*Her brother Absalom {saw her and} said to her, "Did your half-brother Amnon force you to have sex with him? Please, my sister, do not tell anyone. He is your half-brother. Do not let this bother you." Then Tamar went to live in Absalom's house, and she never got married.*

ULT **Has Amnon your brother been with you**
UST Did your half-brother Amnon force you to have sex with him
(הַאָמִינֹון אָחִיךְ הָיָה עִמָּךְ)

Absalom is referring to sexual relations in a polite way by using the phrase **been with you**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [Has Amnon your brother slept with you?]

Support Reference: Euphemism

ULT **Do not set your heart to this matter**
UST Do not let this bother you
(אַל־תָּשִׂיתִי אֶת־לִבֵּךְ לַדָּבָר הַזֶּה)

Absalom is using a common expression of his culture to mean that Tamar should not continue to think about what happened and be upset about it. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Do not take this matter to heart] or [Do not dwell on this matter]

Support Reference: Idiom

ULT **and was desolate**
UST and she never got married
(וְשֹׁמֵמָה)

The meaning of the term **desolate** in this context is that Tamar remained unmarried because of her defilement. You could include this information if that would be helpful to your readers. Alternate translation: [and never married]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
Amnon	Amnon
Tamar	Tamar
and was desolate	and she never got married
{in} the house of	in … house
Absalom	Absalom’s

2 Samuel 13:21

ULT	UST
And King David heard all of these things, and it burned to him greatly.	*When King David learned what had happened, it made him very angry {but he did not do anything about it}.*

ULT and it burned to him greatly

UST it made him very angry {but he did not do anything about it}

(וַיִּחַר לוֹ מְאֹד)

See how you translated the similar expression in 3:8. Alternate translation: [And he became very angry]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And King David	When King David

2 Samuel 13:22

ULT	UST
But Absalom did not speak with Amnon to evil or to good, for Absalom hated Amnon for the reason that he had humbled Tamar his sister.	*Absalom hated Amnon because he had forcibly had sexual relations with his sister Tamar. But he did not say anything to Amnon about this{, because he did not want Amnon to suspect that he wanted to kill him}.*

ULT **But Absalom did not speak with Amnon to evil or to good, for Absalom hated Amnon for the reason that he had humbled Tamar his sister**

UST Absalom hated Amnon because he had forcibly had sexual relations with his sister Tamar. But he did not say anything to Amnon about this{, because he did not want Amnon to suspect that he wanted to kill him}

(וְלֹא־דִבֶּר אַבְשָׁלוֹם עִם־אַמְנוֹן לְמֵרַע וְעַד־טוֹב כִּי־שָׂנֵא אַבְשָׁלוֹם אֶת־אַמְנוֹן עַל־דְּבַר אֲשֶׁר עִנָּה אֶת תָּמָר אֲחֹתוֹ)

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 Absalom hated Amnon for the reason that he had humiliated Tamar his sister, Absalom did not speak with Amnon to evil or to good]

Support Reference: Connect — Reason-and-Result Relationship

ULT **But Absalom did not speak with Amnon to evil or to good**

UST But he did not say anything to Amnon about this

(וְלֹא־דִבֶּר אַבְשָׁלוֹם עִם־אַמְנוֹן לְמֵרַע וְעַד־טוֹב)

The author is referring to all of Absalom's speech by naming two extremes, **evil** and **good**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [But Absalom did not say anything at all to Amnon about this]

Support Reference: Merism

ULT **he had humbled**

UST he had forcibly had sexual relations with

(עִנָּה)

See how you translated the similar expression in 13:12. Alternate translation: [he had raped]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	he
Amnon	Amnon

ULT	UST
to evil	anything … about this
to good	anything … about this
Absalom	Absalom
Amnon	Amnon
he had humbled	he had forcibly had sexual relations with
Tamar	Tamar

2 Samuel 13:23

ULT	UST
And it happened after two years of days that shearers were to Absalom in Baal Hazor, which {is} near Ephraim. And Absalom called to all of the sons of the king.	*However, two years later, Absalom hired men to cut the wool off his sheep at Baal Hazor, where he lived. That place is near the tribal land of Ephraim. He was going to host a celebration when they finished cutting the wool off the sheep, and Absalom invited all the king's sons to come to the celebration.*

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

The author is using the words translated **And it happened** 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 **after two years of days**
UST two years later
(לִשְׁנָתַיִם יָמִים)

Here, **days** represents "time." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [after two years' time]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
after two years of	two years later
days	two years later
to Absalom	Absalom
in Baal Hazor	at Baal Hazor, where he lived
Ephraim	the tribal land of Ephraim
Absalom	Absalom
And … called	He was going to host a celebration when they finished cutting the wool off the sheep, and … invited … to come to the celebration
the king	the king's

2 Samuel 13:24

ULT	UST
And Absalom went to the king, and he said, "Behold, please, shearers {are} to your servant. May the king and his servants please go with your servant."	*Absalom went to King David and said to him, "Sir, I have workers shearing my sheep {and we are going to celebrate when they finish}. Please come with your officials to celebrate with us!"*

ULT Behold
UST Sir
(הִנֵּה)

See how you translated the similar expression in 1:2. Alternate translation: [Listen]

Support Reference: Metaphor

ULT shearers {are} to your servant … with your servant
UST I have workers shearing my sheep {and we are going to celebrate when they finish} … with us
(גֹּזְזִים לְעַבְדֶּךָ & עִם־עַבְדֶּךָ)

Absalom is speaking of himself in the third person as **your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. Alternate translation: [I have hired shearers … with me]

Support Reference: First, Second or Third Person

ULT May the king and his servants please go
UST Please come with your officials to celebrate
(יֵלֶךְ־נָא הַמֶּלֶךְ וַעֲבָדָיו)

In a context such as this, your language might say "come" instead of **go**, here and in the next verse. Alternate translation: [May the king and his servants please come]

Support Reference: Go and Come

ULT **the king and his servants**
UST come with your officials to celebrate
(הַמֶּלֶךְ וַעֲבָדָיו)

Even though Absalom is addressing David directly, he is speaking of him in the third person as **the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [you, O king, and your servants]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
the king	King David
please	Sir
{are} to your servant	I have
the king	come … to celebrate
and his servants	with your officials
please	Please
your servant	us

2 Samuel 13:25

ULT	UST
And the king said to Absalom, "No, my son, please let not all of us go, and let us not be heavy to you." Then he urged him, but he was not willing to go, but he blessed him.	*But the king replied, "No, my son, it would not be good for all of us to come. That would be too great an expense for you." Absalom kept inviting him, but King David finally refused. Instead, he said that he hoped that God would make them happy while they celebrated.*

ULT **and let us not be heavy to you**
UST That would be too great an expense for you
(וְלֹא נִכְבַּד עָלֶיךָ)

The king is using the word translated as **and** to introduce an outcome that he does not want to happen. Because of this, he first gives Absalom an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [otherwise, we would be heavy to you]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and let us not be heavy to you**
UST That would be too great an expense for you
(וְלֹא נִכְבַּד עָלֶיךָ)

Here, the king is speaking as if he and his sons were **heavy** objects that would weigh Absalom down. Your language may have a comparable expression that you can use in your translation. You could also use plain language, as the UST does. Alternate translation: [so that we will not be a burden to you]

Support Reference: Metaphor

ULT **Then he urged him, but he was not willing to go, but he blessed him**
UST Absalom kept inviting him, but King David finally refused. Instead, he said that he hoped that God would make them happy while they celebrated
(וַיִּפְרָץ־בּוֹ וְלֹא־אָבָה לָלֶכֶת וַיְבָרְכֵהוּ)

The pronoun **he** refers to Absalom in the first instance and to David in the next two instances. The pronoun **him** refers to David in the first instance and to Absalom in the second instance. It may be helpful to clarify this for your readers. Alternate translation: [Then Absalom urged David, but David was not willing to go, but David blessed Absalom]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
Absalom	But … replied
please	it would … be good
but he blessed him	Instead, he said that he hoped that God would make them happy while they celebrated

2 Samuel 13:26

ULT	UST
And Absalom said, "If not, may Amnon my brother please go with us." And the king said to him, "Why should he go with you?"	*Then Absalom said, "If you will not come, please send my half-brother Amnon {the crown prince} with us {as your representative}." But the king replied, "You do not need to invite him to the celebration either."*

ULT **Why should he go with you**

UST You do not need to invite him to the celebration either

(לָמָּה יֵלֵךְ עִמָּךְ)

The king is using the question form to emphasize that Amnon does not need to go with Absalom. 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 him to go with you.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
Amnon	Amnon {the crown prince}
please	please
the king	the king

2 Samuel 13:27

ULT	UST
But Absalom urged him, so he sent Amnon and all of the sons of the king with him.	*But Absalom insisted, and finally King David agreed to let Amnon go with Absalom. He sent all of his other sons with him.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
Amnon	Amnon
the king	his other

2 Samuel 13:28

ULT	UST
And Absalom commanded his young men, saying, "See, now, when Amnon {is} good of heart with wine, and I say to you, 'Strike Amnon!' then you shall kill him. Do not fear. {Is it} not that I, I have commanded you? Be courageous and be sons of valor."	*At the celebration, Absalom told his servants, "Pay attention to these instructions. Once Amnon has become a bit drunk from the wine, I will shout out, 'Kill Amnon!' When I say that, you must kill him. Do not be afraid. You will be doing this only because I told you to do it. So be very brave {and do it}!"*

ULT **See**
UST Pay attention to these instructions
(רְאוּ)

Here, Absalom is speaking as if to pay attention meant to **See**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Listen]

Support Reference: Metaphor

ULT **when … {is} good of heart with wine**
UST Once … has become a bit drunk from the wine
(כְּטוֹב לֵב בַּיָּיִן)

Absalom is using **good of heart with wine** as a common expression of his culture to describe Amnon beginning to become drunk from the wine he would serve. 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: [is tipsy from the wine] or [has begun to become drunk from the wine]

Support Reference: Idiom

ULT **and I say to you, 'Strike Amnon**
UST I will shout out, 'Kill Amnon
(וְאָמַרְתִּי אֲלֵיכֶם הַכּוּ אֶת־אַמְנוֹן)

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 call out to you to strike Amnon,]

Support Reference: Quotes within Quotes

ULT **{Is it} not that I, I have commanded you**
UST You will be doing this only because I told you to do it
(הֲלוֹא כִי אָנֹכִי צִוִּיתִי אֶתְכֶם)

Absalom is using the question form to emphasize that he himself has given this command. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [It is I myself who have commanded you.]

Support Reference: Rhetorical Question

ULT **I, I have commanded you**
UST You will be doing this … I told you to do it
(אָנֹכִי צִוִּיתִי אֶתְכֶם)

See how you translated the similar expression “you, you were” in 5:2. Alternate translation: [I have commanded you personally]

Support Reference: Pronouns — When to Use Them

ULT **Be courageous and be sons of valor**
UST So be very brave {and do it}
(חִזְקוּ וִהְיוּ לִבְנֵי־חָיִל)

In certain contexts, biblical authors and characters use the expression **sons of** to indicate that a person has a certain characteristic. In this case, Absalom means that he wants his servants to have the characteristic of **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: [Be courageous and be brave men]

Support Reference: Idiom

ULT **Be courageous and be sons of valor**
UST So be very brave {and do it}
(חִזְקוּ וִהְיוּ לִבְנֵי־חָיִל)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
his young men	his servants
Amnon	Amnon
when … {is} good of	Once … has become a bit drunk
with wine	from the wine
Amnon	Amnon
then you shall kill	When I say that, you must kill
fear	Do … be afraid
Be courageous	So be very brave {and do it}

2 Samuel 13:29

ULT	UST
And the young men of Absalom did to Amnon just as Absalom had commanded. And all of the sons of the king arose, and they rode, a man on his mule, and they fled.	*So Absalom's servants did what Absalom told them to do. They killed Amnon. When the rest of David's sons saw what had happened, they left the celebration. They got onto their mules and escaped by riding away fast.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the young men of	servants
Absalom	Absalom's
to Amnon	They killed Amnon
Absalom	Absalom
the king	David's
his mule	their mules

2 Samuel 13:30

ULT	UST
And it happened, they {were} on the road, and the report came to David, saying, "Absalom has struck all of the sons of the king, and not one of them is left."	*While they were still on their way home, someone {who had fled when the servants first killed Amnon} rushed back and reported {incorrectly} to David, "Absalom has killed all of your other sons! None of them is still alive!"*

ULT **and the report came to David, saying**
UST someone {who had fled when the servants first killed Amnon} rushed back and reported {incorrectly} to David
(וְהַשְּׁמֻעָה בָּאָה אֶל־דָּוִד לֵאמֹר)

The author is speaking of **the report** as if it were a living thing that could have come to David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and someone brought a report to David, saying]

Support Reference: Personification

ULT **Absalom has struck all of the sons of the king, and not one of them is left**
UST Absalom has killed all of your other sons! None of them is still alive
(הִכָּה אַבְשָׁלוֹם אֶת־כָּל־בְּנֵי הַמֶּלֶךְ וְלֹא־נוֹתַר מֵהֶם אֶחָד)

These two phrases **Absalom has struck all of the sons of the king** and **not one of them is left** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [Absalom has killed every single one of the king's sons]

Support Reference: Parallelism

ULT **has struck**
UST has killed
(הִכָּה)

See how you translated the similar expression in 12:9. Alternate translation: [has murdered]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **is left**
> UST is still alive
> (נוֹתַר)

The expression **is 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: [remains alive]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the report	someone {who had fled when the servants first killed Amnon} rushed back and reported {incorrectly}
David	David
Absalom	Absalom
the king	your other

2 Samuel 13:31

ULT	UST
And the king arose, and he tore his clothes, and he lay on the ground, and all of his servants were standing, torn of clothes.	*When King David heard this, he got up from his throne, tore his clothes, and then lay down on the ground {to show how sad he was}. His officials also tore their clothes, and they stood around him {to show their sympathy}.*

ULT and he tore his clothes, and he lay on the ground, and all of his servants were standing, torn of clothes

UST tore his clothes, and then lay down on the ground {to show how sad he was}. His officials also tore their clothes, and they stood around him {to show their sympathy}

(וַיִּקְרַע אֶת־בְּגָדָיו וַיִּשְׁכַּב אָרְצָה וְכָל־עֲבָדָיו נִצָּבִים קְרֻעֵי בְגָדִים)

Tearing his clothes and lying on the ground were symbolic actions by which David showed extreme grief and distress. David's servants similarly tore their clothes to show their grief. If it would be helpful to your readers, you could explain the significance of these actions in the text of your translation or in a footnote. Alternate translation: [and he showed his deep anguish by tearing his clothes and lying on the ground, and all his servants stood there, having also torn their clothes in grief]

Support Reference: Symbolic Action

ULT torn of clothes

UST tore their clothes

(קְרֻעֵי בְגָדִים)

The expression **torn of clothes** 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: [having torn their clothes]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
on the ground	on the ground {to show how sad he was}
his servants	His officials also

2 Samuel 13:32

ULT	UST
But Jonadab, the son of Shimeah the brother of David, answered and said, "May my lord not say, 'All of the young men, the sons of the king, have been killed,' for Amnon alone has died. For it was placed on the mouth of Absalom from the day of his humbling Tamar his sister.	*But Jonadab, the son of David's brother Shimeah, said, "Your Majesty, please do not believe that Absalom has killed all your sons. I am sure that only Amnon is dead. I say this because Absalom has wanted to kill him ever since the day that Amnon raped his sister Tamar.*

ULT **But Jonadab, the son of Shimeah the brother of David, answered and said**
UST But Jonadab, the son of David's brother Shimeah, said
(וַיַּ֣עַן יוֹנָדָ֗ב ו בֶּן־שִׁמְעָ֤ה אֲחִי־דָוִד֙ וַיֹּ֣אמֶר)

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: [But Jonadab, the son of Shimeah the brother of David, responded]

Support Reference: Quotations and Quote Margins

ULT **May my lord not say, 'All of the young men, the sons of the king, have been killed,' for Amnon alone has died**
UST Your Majesty, please do not believe that Absalom has killed all your sons. I am sure that only Amnon is dead
(אַל־יֹאמַ֤ר אֲדֹנִי֙ אֶת כָּל־הַנְּעָרִ֣ים בְּנֵי־הַמֶּ֔לֶךְ הֵמִ֖יתוּ כִּי־אַמְנ֣וֹן לְבַדּ֑וֹ מֵ֥ת)

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 Amnon alone has died, may my lord not say, 'All of the young men, the sons of the king, have been killed.']

Support Reference: Connect — Reason-and-Result Relationship

ULT **May my lord not say, 'All of the young men, the sons of the king, have been killed**
UST Your Majesty, please do not believe that Absalom has killed all your sons
(אַל־יֹאמַ֤ר אֲדֹנִי֙ אֶת כָּל־הַנְּעָרִ֣ים בְּנֵי־הַמֶּ֔לֶךְ הֵמִ֖יתוּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [May my lord not say that all of the young men, the sons of the king, have been killed]

Support Reference: Quotes within Quotes

ULT **May my lord not say**
UST Your Majesty, please do not believe
(אַל־יֹאמַר אֲדֹנִי)

Even though Jonadab is addressing David directly, he is speaking of him in the third person as **my lord** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [Please do not say, my lord]

Support Reference: First, Second or Third Person

ULT **All of the young men, the sons of the king, have been killed**
UST that Absalom has killed all your sons
(אֶת כָּל־הַנְּעָרִים בְּנֵי־הַמֶּלֶךְ הֵמִיתוּ)

The expression **have been killed** 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: [Absalom has killed all of the young men, the sons of the king] or [All of the young men, the sons of the king, are dead]

Support Reference: Active or Passive

ULT **For**
UST I say this because
(כִּי)

Here the word **For** provides not a reason but an explanation. Alternate translation: [You see]

Support Reference: Connecting Words and Phrases

ULT **it was placed on the mouth of Absalom**
UST Absalom has wanted to kill him
(עַל־פִּי אַבְשָׁלוֹם הָיְתָה שׂוּמָה)

By saying **it was placed on the mouth of Absalom**, Jonadab is using a common expression of his culture to mean that Absalom had been talking about this. (The context suggests that he had been talking about it only to himself or perhaps a few close confidants over the previous two years, not talking about it publicly.) 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: [Absalom has been telling himself that he would do this]

Support Reference: Idiom

ULT **from the day of his humbling Tamar his sister**
UST ever since the day that Amnon raped his sister Tamar
(מִיּוֹם עַנֹּתוֹ אֶת תָּמָר אֲחֹתוֹ)

The pronoun **his** refers to Amnon in the first instance and to Absalom in the second instance. If it would be clearer in your language, you could state these names explicitly. Alternate translation: [from the day when Amnon humbled Absalom's sister Tamar]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David's
my lord	Your Majesty
the king	your
have been killed	that Absalom has killed
Amnon	Amnon
Absalom	Absalom
from the day of	ever since the day
his humbling	that Amnon raped
Tamar	Tamar

2 Samuel 13:33

ULT	UST
And now, may my lord the king not put the matter to his heart, saying, 'All of the sons of the king have died,' for only Amnon has died."	*So, your Majesty, please do not let the thought that all your sons may be dead cause you great distress. I am sure that only Amnon is dead."*

ULT **may my lord the king not put the matter to his heart, saying, 'All of the sons of the king have died,' for only Amnon has died**

UST your Majesty, please do not let the thought that all your sons may be dead cause you great distress. I am sure that only Amnon is dead

(אַל־יָשֵׂם אֲדֹנִי הַמֶּלֶךְ אֶל־לִבּוֹ דָּבָר לֵאמֹר כָּל־בְּנֵי הַמֶּלֶךְ מֵתוּ כִּי־אִם־אַמְנוֹן לְבַדּוֹ מֵת)

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 only Amnon has died, may my lord the king not put the matter to his heart, saying, 'All of the sons of the king have died.']

Support Reference: Connect — Reason-and-Result Relationship

ULT **may my lord the king not put the matter to his heart**

UST your Majesty, please do not let the thought … cause you great distress

(אַל־יָשֵׂם אֲדֹנִי הַמֶּלֶךְ אֶל־לִבּוֹ דָּבָר)

See how you translated the similar expression in 13:20. Alternate translation: [may my lord the king not be distressed about the matter]

Support Reference: Idiom

ULT **may my lord the king not put**

UST your Majesty, please do not let … cause you great distress

(אַל־יָשֵׂם אֲדֹנִי הַמֶּלֶךְ)

Even though Jonadab is addressing David directly, he is speaking of him in the third person as **my lord the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [may you, my lord the king, not put]

Support Reference: First, Second or Third Person

> ULT **saying, ‘All of the sons of the king have died**
> UST that all your sons may be dead
> (לֵאמֹ֔ר כָּל־בְּנֵ֥י הַמֶּ֖לֶךְ מֵ֑תוּ)

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 all of the sons of the king have died]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	your Majesty
the king	your Majesty
the king	your
Amnon	Amnon

2 Samuel 13:34

ULT	UST
(Now Absalom had fled.) And the young man watching lifted his eyes, and he saw, and behold, many people were coming from the road behind him, from the side of the mountain.	*(Absalom had fled {from the celebration after his servants killed Amnon}.) One of the city guards looked out and saw a large crowd of people coming around from behind a hill on the road from the west {and reported this to King David}.*

ULT **Now Absalom had fled**
UST Absalom had fled {from the celebration after his servants killed Amnon}
(וַיִּבְרַח אַבְשָׁלוֹם)

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. Alternate translation: [By this time, Absalom had already escaped] or [Meanwhile, Absalom had run away]

Support Reference: Background Information

ULT **And … lifted his eyes**
UST looked out
(וַיִּשָּׂא & אֶת־עֵינָו)

The author is using **lifted his eyes** as a common expression of his culture to mean that this young man looked off into the distance. 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. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 6:13. Alternate translation: [looked off into the distance]

Support Reference: Idiom

ULT **and he saw, and behold, many people were coming**
UST and saw a large crowd of people coming … and reported this to King David
(וַיַּרְא וְהִנֵּה עַם־רַב הֹלְכִים)

Here and in the next two verses, the term **behold** calls attention to the information that follows. Your language may have its own way of calling attention to information that you can use in your translation.

Support Reference: Metaphor

> ULT **behind him**
> UST from the west
> (אַחֲרָיו)

The author is indicating a direction in the way that was customary in his culture, in which people spoke as if someone were facing in the direction of the sunrise. So **behind him** would mean in the direction of the sunset, or to the west. Your culture may have its own way of indicating directions that you can use in your translation. You could also use plain language. Alternate translation: [from the west]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
the young man	One of the city guards
watching	One of the city guards

2 Samuel 13:35

ULT	UST
And Jonadab said to the king, "Behold, the sons of the king are coming. As your servant spoke, thus it is."	*Jonadab said to the king, "You see, what I told you is true. Your other sons are alive, and they are coming here now."*

ULT **the king … the sons of the king … your servant**
UST the king … I … Your other sons
(הַמֶּלֶךְ & בְּנֵי־הַמֶּלֶךְ & עַבְדְּךָ)

Jonadab is speaking in the third person respectfully about David as **the king** and about himself humbly as **your servant**. If it would be helpful in your language, you could translate this in the second person and the first person. Alternate translation: [your sons … I, your servant]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … king	the king
the … king	the king
your servant	I
king … the … the king	the king … Your other

2 Samuel 13:36

ULT	UST
And it happened, as he finished speaking, that behold, the sons of the king came, and they lifted up their voice and wept. And the king and all of his servants also wept a very great weeping.	*And as soon as he said that, David's sons came in. They were all crying loudly, and David and all his officials also cried very much.*

ULT and they lifted up their voice and wept
UST They were all crying loudly
(וַיִּשְׂאוּ קוֹלָם וַיִּבְכּוּ)

See how you translated the similar expression in 3:32. Alternate translation: [and they wept very loudly]

Support Reference: Hendiadys

ULT their voice
UST loudly
(קוֹלָם)

In this verse, the word **voice** is singular in form, but the author is using it to refer to the voices of all of David's sons. If it would be helpful in your language, you could use the plural form of "voice." Alternate translation: [their voices]

Support Reference: Collective Nouns

ULT wept a very great weeping
UST cried very much
(בָּכֹּו בְּכִי גָּדוֹל מְאֹד)

It might seem that the expression **wept a very great weeping** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [wept very greatly]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	David's
and wept	They were all crying
the king	David
his servants	his officials
wept	cried

ULT	UST
a … weeping	very much

2 Samuel 13:37

ULT	UST
But Absalom fled, and he went to Talmai, the son of Ammihud, the king of Geshur. And David mourned for his son all of the days.	*Absalom fled {for safety} to the kingdom of Geshur, where {his grandfather} Talmai son of Ammihud was the king. King David mourned continually for his son Amnon.*

ULT **for his son**
UST for his son Amnon
(עַל־בְּנוֹ)

The phrase **for his son** refers to Amnon, who had been killed. You could include this information if that would be helpful to your readers. Alternate translation: [for his son Amnon]

Support Reference: Assumed Knowledge and Implicit Information

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

The author is using **all of the days** as a common expression of his culture to mean “every day” or “continually.” 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: [day after day]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But Absalom	Absalom
the king of	was the king
Geshur	the kingdom of Geshur
And David mourned	King David mourned
the days	continually

2 Samuel 13:38

ULT	UST
And Absalom fled, and he went {to} Geshur, and he was there three years.	*When Absalom fled to the kingdom of Geshur, he stayed there for three years.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Absalom	When Absalom
Geshur	to the kingdom of Geshur
years	for … years

2 Samuel 13:39

ULT	UST
And it ceased, David the king to go out against Absalom, for he was comforted concerning Amnon, that he had died.	*King David had intended to attack Absalom {to capture him and punish him for killing Amnon}. But by the end of those three years, David was not grieving as severely that Amnon had died, so he no longer planned to attack Absalom.*

ULT **And it ceased, David the king to go out against Absalom, for he was comforted concerning Amnon, that he had died**

UST King David had intended to attack Absalom {to capture him and punish him for killing Amnon}. But by the end of those three years, David was not grieving as severely that Amnon had died, so he no longer planned to attack Absalom

(וַתִּכַל֙ דָּוִ֣ד הַמֶּ֔לֶךְ לָצֵ֖את אֶל־אַבְשָׁל֑וֹם כִּי־נִחַ֥ם עַל־אַמְנ֖וֹן כִּי־מֵֽת׃)

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 he was comforted concerning Amnon, that he had died, it ceased, David the king to go out against Absalom]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And it ceased, David the king to go out against Absalom**

UST King David had intended to attack Absalom {to capture him and punish him for killing Amnon}

(וַתִּכַל֙ דָּוִ֣ד הַמֶּ֔לֶךְ לָצֵ֖את אֶל־אַבְשָׁל֑וֹם)

This could mean: (1) that David had planned to **go out against** Absalom (that is, to attack him so that he could capture and punish him), but he **ceased** to plan that. Alternate translation: [Then David the king would no longer go out against Absalom]; (2) that David longed (another possible meaning of the term translated as **ceased**) to **go out** to see Absalom. Alternate translation: [Then David the king longed to see Absalom]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he was comforted**
> UST David was not grieving as severely … so he no longer planned to attack Absalom (נֻחַם)

The expression **he was comforted** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he felt consolation]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the king	King
Absalom	Absalom
Amnon	Amnon

2 Samuel 14

2 Samuel 14 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel. It describes how Joab got a woman to go to David and tell him a story that would provide an illustration that would convince David that he should permit Absalom to return to the city of Jerusalem and not punish him for killing his half-brother Amnon. The chapter also describes Absalom's appearance and family and how he ruthlessly got Joab to appeal to David to allow him to return to the royal court itself.

Religious and Cultural Concepts in This Chapter

How much did Absalom's hair weigh?

In 14:26, the author says that when Absalom cut his hair each year, it weighed "200 shekels by the stone of the king." The author is helping readers understand how much Absalom's hair weighed by expressing the weight in terms of a measurement they know. The "stone of the king" was a standard for the weight of a shekel, but it is no longer certain exactly what this was. If it was the same as the shekel of the sanctuary, Absalom's hair would have weighed about five pounds or about two kilograms, which seems improbable. Some interpreters suggest that the final version of 2 Samuel was edited during or after the Babylonian exile and that the book is referring to the Babylonian shekel as a standard that readers would recognize. In that case the weight would be about two pounds or about one kilogram, which is more probable. Since the actual weight is uncertain, in your translation, you could use the ancient measurement, "shekels by the stone of the king," and spell the word "shekel" the way it sounds in your language. You could also use a general expression, as the UST does.

Translation Issues in This Chapter

“my lord the king”

In several places in this chapter, people who are addressing David directly speak of him in the third person as “the king” or “my lord the king” to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person.

2 Samuel 14:1

ULT	UST
Now Joab the son of Zeruiah knew that the heart of the king {was} against Absalom.	*But Joab recognized that the king was still angry with Absalom.*

ULT Now Joab the son of Zeruiah knew that the heart of the king {was} against Absalom
UST But Joab recognized that the king was still angry with Absalom
(וַיֵּדַע יוֹאָב בֶּן־צְרוּיָה כִּי־לֵב הַמֶּלֶךְ עַל־אַבְשָׁלוֹם)

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 heart of the king {was} against Absalom
UST the king was still angry with Absalom
(לֵב הַמֶּלֶךְ עַל־אַבְשָׁלוֹם)

Here, the **heart** represents a person's feelings. This could mean: (1) that David felt hostile toward Absalom. That is the meaning in Daniel 11:28, the only other instance of this expression in the Bible. The rest of this chapter shows that David had to be persuaded through an elaborate ruse to allow Absalom to return to Jerusalem, and even then he would not allow him to come into his presence. Alternate translation: [that King David felt hostile toward Absalom]; (2) that David was longing to see Absalom. Many versions follow this interpretation, and you may wish to follow it if a translation of the Bible exists in your region and follows it. Alternate translation: [that King David longed to see Absalom]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
Now … knew	But … recognized
the king	the king
Absalom	Absalom

2 Samuel 14:2

ULT	UST
And Joab sent {to} Tekoa, and he brought a wise woman from there. And he said to her, "Please mourn, and please put on clothes of mourning. And you shall not anoint {yourself} {with} oil, but you shall be like this woman mourning many days for one having died.	*So Joab sent someone to the city of Tekoa to bring to him a woman who was very clever. When she arrived, Joab said to her, "I want you to look very sad, as if you are grieving because someone you love has died. Put on the clothes that people wear who are mourning. Do not put any olive oil on your hair or skin. Act as if you are a woman who has been mourning for a long time for someone who has died.*

ULT **and please put on clothes of mourning. And you shall not anoint {yourself} {with} oil**
UST I want you … Put on the clothes that people wear who are mourning. Do not put any olive oil on your hair or skin
(וְלִבְשִׁי־נָא בִגְדֵי־אֵבֶל וְאַל־תָּסוּכִי שָׁמֶן)

Putting on **clothes of mourning** and not anointing oneself **with oil** were symbolic actions that in ancient Israel showed grief and sorrow over someone who had died. If it would be helpful to your readers, you could explain the significance of these actions in the text of your translation or in a footnote. Alternate translation: [and act as if you are grieving by wearing dark clothes and not applying any oil to yourself]

Support Reference: Symbolic Action

ULT **like this woman**
UST as if you are a woman
(כְּאִשָּׁה זֹאת)

Joab is not referring to a specific **woman**. He means any woman who had been **mourning many days**. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [like a woman]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
wise	who was very clever
mourn	to look very sad, as if you are grieving because someone you love has died
please	I want you
mourning	that people wear who are mourning

ULT	UST
you shall … anoint {yourself}	Do … put any … on your hair or skin
{with} oil	olive oil
mourning	who has been mourning
days	for a … time

2 Samuel 14:3

ULT	UST
And you shall come to the king, and you shall speak to him according to this word." And Joab put the words in her mouth.	*Then go to King David and tell him what I tell you to say." Then Joab told her what to say.*

ULT And you shall come
UST Then go
(וּבָאת)

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [And you shall go]

Support Reference: Go and Come

ULT according to this word
UST what I tell you to say
(כַּדָּבָר הַזֶּה)

Joab is using the term **word** to represent what he is going 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 tell him the following]

Support Reference: Metonymy

ULT And Joab put the words in her mouth
UST Then Joab told her what to say
(וַיָּשֶׂם יוֹאָב אֶת־הַדְּבָרִים בְּפִיהָ)

Here, the author is speaking as if **words** were actually objects that Joab could have placed in the woman's **mouth**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Then Joab specified what she ought to say]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
Joab	Joab

2 Samuel 14:4

ULT	UST
So the Tekoite woman spoke to the king. And she fell on her nose to the ground, and she prostrated herself, and she said, "Save, O king!"	*So the woman who was from Tekoa went to the king. She got down and lay flat out in front of him to honor him, and then she cried out, "Your Majesty, please help me!"*

ULT **So the Tekoite woman spoke to the king**
UST So the woman who was from Tekoa went to the king
(וַתֹּאמֶר הָאִשָּׁה הַתְּקֹעִית אֶל־הַמֶּלֶךְ)

The author is using a summary statement to introduce a new part of this story, which takes place in verses 4–20. Your language may have its own way of offering an introductory summary at the beginning of a new part of a story. Alternate translation: [So the Tekoite woman went to speak to the king]

Support Reference: Introduction of a New Event

ULT **And she fell on her nose to the ground, and she prostrated herself**
UST She got down and lay flat out in front of him to honor him
(וַתִּפֹּל עַל־אַפֶּיהָ אַרְצָה וַתִּשְׁתָּחוּ)

Be sure that it is clear in your translation that the woman did not fall down accidentally. She knelt down in front of David, pressing her face **to the ground** as a gesture to honor him. She then **prostrated herself** or stretched out flat on the ground to show David great honor. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [and she knelt on the ground in front of David, stretching herself out flat, to honor him greatly]

Support Reference: Symbolic Action

ULT **Save, O king**
UST Your Majesty, please help me
(הוֹשִׁיעָה הַמֶּלֶךְ)

The woman is referring to King David by a respectful title, and she is using the customary expression of this culture to ask him to use his royal power to help her. Use a comparable title and expression from your language. Alternate translation: [Help me, Your Majesty]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
to the ground	She got down and lay flat out in front of him to honor him
and she prostrated herself	She got down and lay flat out in front of him to honor him
Save	please help me
O king	Your Majesty

2 Samuel 14:5

ULT	UST
And the king said to her, "What {is} to you?" And she said, "Truly I {am} a woman, a widow, for my husband has died.	*The king replied, "What is your problem?" She replied, "Sadly I am a widow. My husband died some time ago.*

ULT **What {is} to you**
UST What is your problem
(מַה־לָּךְ׃)

The king is using **What {is} to you** as a common expression of his culture to ask the woman why she needs help. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [What is the matter]

Support Reference: Idiom

ULT **And she said**
UST She replied
(וַתֹּאמֶר)

To try to convince David that he should allow Absalom to return, the woman, as instructed by Joab, tells David a story as if it were true. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [And to try to convince David to allow Absalom, she told him a story as if it were true. She said to him]

Support Reference: Parables

ULT **Truly I {am} a woman, a widow, for my husband has died**
UST Sadly I am a widow. My husband died some time ago
(אֻמְנָה אִשָּׁה־אַלְמָנָה אֲנִי וַיָּמָת אִישִׁי׃)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. The woman is clarifying that she is not without the support of a male relative for some other reason, for example, she has not separated from a husband who is still living. Alternate translation: [Since my husband has died, I am truly a widow]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **{am} a woman, a widow**
> UST am a widow
> (אִשָּׁה־אַלְמָנָה)

The woman is using **a woman, a widow** as a common expression of her culture to mean "a woman who is a widow." 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: [a woman who is a widow] or [a widow]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king

2 Samuel 14:6

ULT	UST
And to your maidservant {were} two sons. But the two of them fought in the field, and {there was} no deliverer between them. And the one struck him, the one, and he killed him.	*I had two sons. But one day they quarreled with each other while they were working out in the field. There was no one to separate them, and one of them hit the other one so hard that he killed him.*

ULT **And to your maidservant**
UST I had
(וּלְשִׁפְחָתְךָ)

The woman is speaking of herself in the third person as **your maidservant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. You could translate similar expressions in the same way throughout the chapter. Alternate translation: [And to me, your maidservant]

Support Reference: First, Second or Third Person

ULT **And the one struck him, the one**
UST and one of them hit the other one
(וַיַּכֵּהוּ הָאֶחָד אֶת־הָאֶחָד)

It might seem that the expression **And the one struck him, the one** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [And one of them struck the other]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And to your maidservant	I had
deliverer	to separate
and he killed	so hard that he killed

2 Samuel 14:7

ULT	UST
And behold, all of the clan has arisen against your maidservant, and they have said, 'Give the one having struck his brother, and we will kill him for the life of his brother whom he slew, and let us destroy the heir also.' And they would quench my coal that remains, without leaving to my husband a name or remnant on the face of the ground."	*Now, all of my extended family has come to me and insisted that I surrender to them my son who is still alive. They want to kill him to punish him for killing his brother. But if they do that, I will not have any son to inherit my late husband's land {and the family will take it}. My son is the only relative I have left. If they kill him, my husband will have no living descendants to preserve our family's name."*

ULT **And behold**
UST Now
(וְהִנֵּה)

The woman is using the term **behold** to call attention to what she is about to say. Your language may have a comparable expression that you can use in your translation. See how you translated the term "behold" in 1:2.

Support Reference: Metaphor

ULT **has arisen**
UST has come
(קָמָה)

The woman is using **has arisen** as a common expression of her culture to mean "has taken action." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [has taken action]

Support Reference: Idiom

ULT **and they have said, ‘Give the one having struck his brother, and we will kill him for the life of his brother whom he slew, and let us destroy the heir also**
UST and insisted that I surrender to them my son who is still alive. They want to kill him to punish him for killing his brother. But if they do that, I will not have any son to inherit my late husband’s land {and the family will take it}
(וַיֹּאמְרוּ֙ תְּנִ֣י ׀ אֶת־מַכֵּ֣ה אָחִ֗יו וּנְמִתֵ֙הוּ֙ בְּנֶ֣פֶשׁ אָחִ֔יו אֲשֶׁ֖ר הָרָ֑ג וְנַשְׁמִ֣ידָה גַּ֔ם אֶת־הַיּוֹרֵ֖שׁ)

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 have told me to give them the one having struck his brother so that they can kill him for the life of his brother whom he slew, and they want to destroy the heir also]

Support Reference: Quotes within Quotes

ULT **for the life of his brother**
UST for killing his brother
(בְּנֶ֣פֶשׁ אָחִ֔יו)

Here, **life** represents “death.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to avenge the death of his brother]

Support Reference: Metonymy

ULT **and let us destroy the heir also**
UST But if they do that, I will not have any son to inherit my late husband’s land {and the family will take it}
(וְנַשְׁמִ֣ידָה גַּ֔ם אֶת־הַיּוֹרֵ֖שׁ)

The other members of the clan would not have spoken these words directly to the woman. Since they say **let us**, in her depiction of them, they are pausing to speak confidentially to one another. They are speaking in this way because they are betraying their real motive, which is to get the late husband’s property by killing his sole remaining **heir**. If it would be helpful to your readers, you could indicate this explicitly in your translation, ending the second-level direct quotation after **he slew** and beginning a new sentence. Alternate translation: [But their real motive is to destroy the heir also]

Support Reference: Aside

ULT **And they would quench my coal that remains**
UST My son is the only relative I have left
(וְכִבּוּ אֶת־גַּחַלְתִּי אֲשֶׁר נִשְׁאָרָה)

Here, the woman is speaking as if her son were actually a **coal** that could be extinguished. She uses this image to describe her son as her family's last remaining source of life, hope, and continuation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they would destroy my only remaining son]

Support Reference: Metaphor

ULT **a name or remnant**
UST descendants to preserve our family's name
(שֵׁם וּשְׁאֵרִית)

The terms **name** and **remnant** mean similar things. The woman is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [any survivors]

Support Reference: Doublet

ULT **a name**
UST to preserve our family's name
(שֵׁם)

Here, **a name** represents "someone to carry on the family line." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [anyone to carry on his name]

Support Reference: Metonymy

ULT **on the face of the ground**
UST living
(עַל־פְּנֵי הָאֲדָמָה)

The woman is using one part of the earth, **the face of the ground**, to represent the entire earth. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [alive on earth]

Support Reference: Synecdoche

ULT **on the face of the ground**
UST living
(עַל־פְּנֵי הָאֲדָמָה)

See how you translated the similar expression in 11:11. Alternate translation: [on the surface of the ground]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the clan	my extended family
your maidservant	me
and we will kill him	They want to kill him to punish him
and let us destroy	But if they do that, I will not have any son to inherit my late husband's land {and the family will take it}
the heir	But if they do that, I will not have any son to inherit my late husband's land {and the family will take it}
And they would quench	is the only relative
or remnant	descendants

2 Samuel 14:8

ULT	UST
And the king said to the woman, "Go to your house, and I, I will command concerning you."	*Then the king said to the woman, "I will forbid anyone to punish your surviving son by killing him. So you may go back home {without appealing any further}."*

ULT **Go to your house, and I, I will command concerning you**
UST I will forbid anyone to punish your surviving son by killing him. So you may go back home {without appealing any further}
(לְכִי לְבֵיתֵךְ וַאֲנִי אֲצַוֶּה עָלַיִךְ)

If it would be more natural in your language, you may want to put the information about the king's command with the information about the woman going home. Alternate translation: [Since I myself will command concerning you, you may go to your house]

Support Reference: Information Structure

ULT **and I, I will command concerning you**
UST I will forbid anyone to punish your surviving son by killing him
(וַאֲנִי אֲצַוֶּה עָלַיִךְ)

The implication is that the king will take some action that will ensure that the woman and her son are protected. You could include this information if that would be helpful to your readers. Alternate translation: [and I myself will take care of this matter for you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and I, I will command**
UST I will forbid anyone
(וַאֲנִי אֲצַוֶּה)

David is stating the pronoun **I** separately, even though the verb translated as **I will command** already includes this meaning. He is doing that because he is making a promise to the woman. If a speaker of your language would use an explicit pronoun for this same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that David is making a promise. It may not be necessary to represent the separately stated pronoun explicitly. Alternate translation: [and I promise that I will command]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
to your house	home

2 Samuel 14:9

ULT	UST
And the Tekoite woman said to the king, "On me, my lord the king, {be} the iniquity, and on the house of my father, and {may} the king and his throne {be} innocent."	*The woman from Tekoa replied to the king, "Your Majesty, {let me reassure you that} if my son actually is guilty of murder and deserves to die, then I will accept the blame and expect Yahweh to punish me and my family. May Yahweh not punish you or the kingdom of Israel because you have said that no one should kill my surviving son."*

ULT **On me, my lord the king, {be} the iniquity, and on the house of my father**
UST Your Majesty, {let me reassure you that} if my son actually is guilty of murder and deserves to die, then I will accept the blame and expect Yahweh to punish me and my family
(עָלַי אֲדֹנִי הַמֶּלֶךְ הֶעָוֹן וְעַל־בֵּית אָבִי)

The woman is actually describing a possible condition. She is saying that if there is any wrong in this situation, she and her family, not David, will be guilty and bear the responsibility. Express this possible condition in a way that would be natural in your language. Alternate translation: [If there is any iniquity, my lord the king, then let it be on me and on the house of my father]

Support Reference: Connect — Hypothetical Conditions

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

See how you translated the similar expression in 3:29. Alternate translation: [my extended family]

Support Reference: Kinship

ULT and {may} the king and his throne {be} innocent
UST May Yahweh not punish you or the kingdom of Israel because you have said that no one should kill my surviving son
(וְהַמֶּלֶךְ וְכִסְאֹו נָקִי)

Even though the woman is addressing the king directly, she is speaking of him in the third person as **the king and his throne** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person, here and in similar instances throughout the chapter. Alternate translation: [and may you, O king, and your throne]

Support Reference: First, Second or Third Person

ULT and his throne
UST or the kingdom of Israel
(וְכִסְאֹו)

Here, **throne** represents "kingdom." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and his kingdom]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
my lord	Your Majesty
the king	Your Majesty
{be} the iniquity	the blame
the house of	my family
and … the king	you
and his throne	or the kingdom of Israel
may … {be} innocent	May Yahweh not punish … because you have said that no one should kill my surviving son

2 Samuel 14:10

ULT	UST
And the king said, "The one speaking to you, then bring him to me, and he will not continue to touch you further."	*The king said to her, "If anyone continues to demand that you surrender your surviving son for execution, bring that person to me. I will make sure that he never causes you trouble again."*

ULT **The one speaking to you, then bring him to me**
UST If anyone continues to demand that you surrender your surviving son for execution, bring that person to me
(הַמְדַבֵּר אֵלַיִךְ וְהֵבֵאתָו אֵלָי)

The king is actually describing a possible condition. He is telling the woman that if anyone speaks to her about this matter, then she should bring that person to him. Express this possible condition in a way that would be natural in your language. Alternate translation: [If anyone speaks to you about this again, then bring him to me]

Support Reference: Connect — Hypothetical Conditions

ULT **and he will not continue to touch you further**
UST I will make sure that he never causes you trouble again
(וְלֹא־יֹסִיף עוֹד לַגַּעַת בָּךְ)

It might seem that the expression **he will not continue to touch you further** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [and he will not continue to touch you] or [and he will not touch you further]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and he will not continue to touch you further**
UST I will make sure that he never causes you trouble again
(וְלֹא־יֹסִיף עוֹד לַגַּעַת בָּךְ)

The king is using **he will not continue to touch you further** as a common expression of his culture to mean "he will not do any further harm to you." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and he will not do any further harm to you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king

2 Samuel 14:11

ULT	UST
And she said, "May the king please remember Yahweh your God, from the increasing of the avenger of blood to destroy. Then they will not destroy my son." And he said, "The life of Yahweh, if from the hair of your son should fall to the ground!"	*Then the woman said, "Your Majesty, please swear by Yahweh your God that you will do this. That way the relative who would be responsible to kill my son if he had actually murdered his brother will not kill him and cause someone further to die in my family." David replied, "I swear by Yahweh that I will not allow anyone to hurt your son at all."*

ULT **May the king please remember Yahweh your God**
UST Your Majesty, please swear by Yahweh your God that you will do this
(יִזְכָּר־נָ֣א הַמֶּ֗לֶךְ אֶת־יְהוָה֙ אֱלֹהֶ֔יךָ)

The woman is using **remember Yahweh your God** as a common expression of her culture to mean "swear an oath by Yahweh your God." 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 you, the king, please swear an oath by Yahweh your God]

Support Reference: Idiom

ULT **from the increasing of the avenger of blood to destroy**
UST the relative who would be responsible to kill my son if he had actually murdered his brother … and cause someone further to die in my family
(מֵהַרְבִּ֥ית גֹּאֵ֖ל דָּ֣ם לְשַׁחֵֽת)

The implication is that the woman wants the king to protect her son from the avenger of blood who is trying to kill him, since that would increase the number of people who had died. You could include this information if that would be helpful to your readers. Alternate translation: [so that the avenger of blood will not cause any further destruction of life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Then they will not destroy my son**
UST That way … will not kill him
(וְלֹא יַשְׁמִידוּ אֶת־בְּנִי)

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: [Then no one will destroy my son] or [Then my son will not be destroyed]

Support Reference: Pronouns — When to Use Them

ULT **The life of Yahweh, if from the hair of your son should fall to the ground**
UST I swear by Yahweh that I will not allow anyone to hurt your son at all
(חַי־יְהוָה אִם־יִפֹּל מִשַּׂעֲרַת בְּנֵךְ אָרְצָה)

Following the custom of his culture, David is swearing an oath and guaranteeing it by something that he holds sacred. He is then stating the first part of a condition ("if") but not the second part ("then"). If it would be helpful to your readers, you could explicitly state the second part of this condition. Alternate translation: [I swear by Yahweh that not a single hair from your son will fall to the ground. If he suffers any harm, then may Yahweh punish me severely]

Support Reference: Oath Formulas

ULT **if from the hair of your son should fall to the ground**
UST that I will not allow anyone to hurt your son at all
(אִם־יִפֹּל מִשַּׂעֲרַת בְּנֵךְ אָרְצָה)

David is using one small part of the woman's son, implicitly a single strand from his **hair**, to emphasize that he 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. If you have already translated the book of 1 Samuel, see how you translated the same expression in 1 Samuel 14:45. Alternate translation: [I swear that no one shall harm your son in the slightest way]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Your Majesty
please	please
Yahweh	Yahweh
your God	your God
the avenger of	the relative
to destroy	and cause someone … to die in my family

ULT	UST
they will … destroy	will … kill
Yahweh	Yahweh
to the ground	that I will … allow anyone to hurt … at all

2 Samuel 14:12

ULT	UST
And the woman said, "May your maidservant please speak a word to my lord the king." And he said, "Speak."	*Then the woman said, "Your Majesty, please allow me to say one more thing to you." He replied, "Speak!"*

ULT May … speak a word
UST allow … to say one more thing
(דַּבֶּר & תְּדַבֵּר)

The woman is using the term **word** to represent what she wants to say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [say something further]

Support Reference: Metonymy

ULT Speak
UST Speak
(דַּבֵּרִי)

This is an imperative, but it communicates permission rather than a command. Use a form in your language that communicates permission. Alternate translation: [You may speak]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your maidservant	me
please	please
my lord	Your Majesty … you
the king	Your Majesty … you

2 Samuel 14:13

ULT	UST
And the woman said, "Then why have you devised like this against the people of God? For from speaking this word, the king {is} like the guilty, in that the king has not brought back his banished one.	*The woman said, "You have been acting badly toward God's people. Based on the judgment you have just given, you have been doing the wrong thing. {Since you take circumstances into account when judging cases of manslaughter,} you should allow your son Absalom{, our crown prince,} to return home.*

ULT **Then why have you devised like this against the people of God**
UST You have been acting badly toward God's people
(וְלָמָּה חָשַׁבְתָּה כָּזֹאת עַל־עַם אֱלֹהִים)

The woman is using the question form to rebuke the king mildly and indirectly. 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 you should not have devised like this against the people of God.]

Support Reference: Rhetorical Question

ULT **the people of God**
UST God's people
(עַם אֱלֹהִים)

Here, **the people of God** represents the Israelite people, who worshiped the one true **God**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Israelite people]

Support Reference: Metonymy

ULT **For from speaking this word**
UST Based on the judgment … have just given
(וּמְדַבֵּר הַדָּבָר הַזֶּה)

Here, **word** represents the judgment that David pronounced by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [For as a result of giving this judgment]

Support Reference: Metonymy

ULT **{is} like the guilty … the king**
UST you have been doing the wrong thing … you
(כְּאָשֵׁם & הַמַּלְכוֹ)

The woman is not referring to a specific **guilty** person. She means guilty people in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [is like a guilty person]

Support Reference: Generic Noun Phrases

ULT **his banished one**
UST your son Absalom{, our crown prince … }
(אֶת־נִדָּחוֹ)

The expression **his banished one** 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 one he has banished]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the people of God	God's people
God	God's
the king	you
{is} like the guilty	you have been doing the wrong thing
the king	you
has … brought back	allow … to return home

2 Samuel 14:14

ULT	UST
For dying, we will die, and like water spilled on the ground that is not gathered. But God does not take away life, but he devises devices so that the banished will not be banished from him.	*Consider that all of us are going to die. Like water that no one can pick up from the ground once someone has spilled it, death is permanent {so you should reconcile with Absalom while you are both still alive}. And it is not God who makes people die {even to punish them when they have done wrong things}. Instead, God forgives people who have sinned against him so that they can once more be in a good relationship with him.*

ULT **For dying, we will die**
UST Consider that all of us are going to die
(כִּי־מָוֹת נָמֻוּת)

The woman is repeating forms of the verb **die** 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: [For we will certainly die]

Support Reference: Reduplication

ULT **and like water spilled on the ground that is not gathered**
UST Like water that no one can pick up from the ground once someone has spilled it, death is permanent {so you should reconcile with Absalom while you are both still alive}
(וְכַמַּיִם הַנִּגָּרִים אַרְצָה אֲשֶׁר לְׂא יֵאָסֵפוּ)

The woman 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 will die like water spilled on the ground that is not gathered]

Support Reference: Ellipsis

ULT **and like water spilled on the ground that is not gathered**
UST Like water that no one can pick up from the ground once someone has spilled it, death is permanent {so you should reconcile with Absalom while you are both still alive}
(וְכַמַּ֣יִם הַנִּגָּרִ֔ים אַ֖רְצָה אֲשֶׁ֣ר לֹ֥א יֵאָסֵֽפוּ)

The expressions **water spilled** and **is not gathered** are passive verbal forms. If your language would not use those forms, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and we will die like water that someone has spilled on the ground that no one can gather up]

Support Reference: Active or Passive

ULT **and like water spilled on the ground that is not gathered**
UST Like water that no one can pick up from the ground once someone has spilled it, death is permanent {so you should reconcile with Absalom while you are both still alive}
(וְכַמַּ֣יִם הַנִּגָּרִ֔ים אַ֖רְצָה אֲשֶׁ֣ר לֹ֥א יֵאָסֵֽפוּ)

The point of this comparison is that just as **water spilled on the ground** cannot be **gathered** up again, so a person who dies cannot be brought back to life. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and after that we cannot be brought back to life]

Support Reference: Simile

ULT **but he devises devices**
UST Instead, God forgives
(וְחָשַׁ֥ב מַחֲשָׁבֹ֖ות)

The woman 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: [but he makes merciful arrangements]

Support Reference: Poetry

> ULT **so that the banished will not be banished from him**
> UST people who have sinned against him so that they can once more be in a good relationship with him
> (לְבִלְתִּי יַדַּח מִמֶּנּוּ נִדָּח)

The expressions **the banished** and **will not be banished** are passive verbal forms. If your language would not use those forms, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that people whom he has banished will not remain in banishment]

Support Reference: Active or Passive

> ULT **so that the banished will not be banished from him**
> UST people who have sinned against him so that they can once more be in a good relationship with him
> (לְבִלְתִּי יַדַּח מִמֶּנּוּ נִדָּח)

Here, the woman is speaking as if God had actually **banished** some people. She is referring to the way God works to restore people who have alienated themselves from him through sin and rebellion. Your language may have a comparable expression that you can use in your translation. Alternate translation: [to bring people back who have gone away from him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the ground	from the ground
is … gathered	can pick up
God	God

2 Samuel 14:15

ULT	UST
And now that I have come to speak this word to my lord the king, {it is} because the people have frightened me. And your maidservant said, 'Let me now speak to the king. Perhaps the king will do the word of his female servant.	*I came to appeal to you, Your Majesty, because I was very afraid that the members of my extended family would kill my son. I said to myself, 'I will go and talk to the king, and maybe he will do what I ask him to do.*

ULT **to speak this word**
UST to appeal
(לְדַבֵּר & הַדָּבָר הַזֶּה)

The woman is using the term **word** to the case she presented by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to present my case]

Support Reference: Metonymy

ULT **the people**
UST that the members of my extended family would kill my son
(הָעָם)

The implication is that **the people** are specifically the members of the woman's own clan. You could include this information if that would be helpful to your readers. Alternate translation: [the members of my clan]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And your maidservant said, 'Let me now speak to the king. Perhaps the king will do the word of his female servant**
UST I said to myself, 'I will go and talk to the king, and maybe he will do what I ask him to do
(וַתֹּאמֶר שִׁפְחָתְךָ אֲדַבְּרָה־נָּא אֶל־הַמֶּלֶךְ אוּלַי יַעֲשֶׂה הַמֶּלֶךְ אֶת־דְּבַר אֲמָתוֹ)

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 told myself that I should come and speak to you, since you might do what I requested]

Support Reference: Quotes within Quotes

ULT **And your maidservant said**
UST I said to myself
(וַתֹּאמֶר שִׁפְחָתְךָ)

See how you translated the similar expression in 10:2. Alternate translation: [And your maidservant said to herself] or [And your maidservant thought]

Support Reference: Quotations and Quote Margins

ULT **the word of his female servant**
UST what I ask him to do
(אֶת־דְּבַר אֲמָתוֹ)

The woman is using the term **word** to represent what she planned to say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what his female servant asks] or [what I ask]

Support Reference: Metonymy

ULT **his female servant**
UST I
(אֲמָתוֹ)

Here and in the next verse, the woman describes herself as a **female servant**, using a different term than the one she had been using, which the ULT translates as “maidservant.” This term refers to a higher-ranking member of the household whose master might feel some sense of obligation toward her. If your language and culture have different terms for female servants of different rank, use the term for a female servant of higher rank here and in the next verse.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	you, Your Majesty
the king	you, Your Majesty
have frightened me	I was very afraid
your maidservant	I
the king	the king
the king	he
his female servant	I

2 Samuel 14:16

ULT	UST
For the king will listen to deliver his female servant from the palm of the man {who is} to destroy me and my son together from the inheritance of God.'	*Perhaps he will listen to me and save my son from the man who is trying to kill him. If that man kills my son, I might die too {without his support}. Then we would both no longer be a part of the Israelite community.'*

ULT **For the king will listen to deliver his female servant from the palm of the man {who is} to destroy me and my son together from the inheritance of God**
UST Perhaps he will listen to me and save my son from the man who is trying to kill him. If that man kills my son, I might die too {without his support}. Then we would both no longer be a part of the Israelite community
(כִּי יִשְׁמַע הַמֶּלֶךְ לְהַצִּיל אֶת־אֲמָתוֹ מִכַּף הָאִישׁ לְהַשְׁמִיד אֹתִי וְאֶת־בְּנִי יַחַד מִנַּחֲלַת אֱלֹהִים)

If you decided in the previous verse to translate what the woman claims she said to herself so that there would not be a quotation within a quotation, you can continue to do that here.

Support Reference: Quotes within Quotes

ULT **will listen**
UST will listen to me
(יִשְׁמַע)

See how you translated the similar expression in 12:18. Alternate translation: [will agree]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the palm of the man**
UST from the man … If that man
(מִכַּף הָאִישׁ)

Here, **palm**, equivalent to "hand" in other contexts, represents the power and capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [from the power of the man]

Support Reference: Metonymy

ULT from the inheritance of God
UST Then we would both no longer be a part of the Israelite community
(מִנַּחֲלַת אֱלֹהִים)

The woman is speaking of the people of Israel as if they were something that Yahweh had inherited as a lasting possession. She is referring to the Israelites as the people who belong to Yahweh perpetually. If it would be clearer in your language, you could state the meaning plainly. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 10:1. Alternate translation: [from living among the people of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	he
to deliver	and save
his female servant	my son
{who is} to destroy	who is trying to kill … kills … might die … without his support
from the inheritance of	Then we would both no longer be a part of the … community
God	Israelite

2 Samuel 14:17

ULT	UST
Then your maidservant said, 'Now the word of my lord the king will be for rest, because like an angel of God, so {is} my lord the king, to understand good and evil. And may Yahweh your God be with you!'"	*And I decided, 'What the king says will comfort me, because he is like an angel of God. He knows how to determine what is right and what is wrong.' I pray that Yahweh your God will help you."*

ULT **Then your maidservant said, 'Now the word of my lord the king will be for rest, because like an angel of God, so {is} my lord the king, to understand good and evil**
UST And I decided, 'What the king says will comfort me, because he is like an angel of God. He knows how to determine what is right and what is wrong
(וַתֹּאמֶר֙ שִׁפְחָתְךָ֔ יְהִי־נָ֣א דְבַר־אֲדֹנִ֔י הַמֶּ֖לֶךְ לְמְנוּחָ֑ה כִּ֣י ׀ כְּמַלְאַ֣ךְ הָאֱלֹהִ֗ים כֵּ֚ן אֲדֹנִ֣י הַמֶּ֔לֶךְ לִשְׁמֹ֖עַ הַטּ֣וֹב וְהָרָ֑ע)

Some versions end the second-level quotation after **rest**. Alternate translation: [Then your maidservant said, 'Now the word of my lord the king will be for rest.' For like an angel of God, so {is} my lord the king, to understand good and evil]

Support Reference: Direct and Indirect Quotations

ULT **Now the word of my lord the king will be for rest, because like an angel of God, so {is} my lord the king, to understand good and evil**
UST What the king says will comfort me, because he is like an angel of God. He knows how to determine what is right and what is wrong
(יְהִי־נָ֣א דְבַר־אֲדֹנִ֔י הַמֶּ֖לֶךְ לְמְנוּחָ֑ה כִּ֣י ׀ כְּמַלְאַ֣ךְ הָאֱלֹהִ֗ים כֵּ֚ן אֲדֹנִ֣י הַמֶּ֔לֶךְ לִשְׁמֹ֖עַ הַטּ֣וֹב וְהָרָ֑ע)

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 lord the king is like an angel of God, to understand good and evil, now the word of my lord the king will be for rest]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the word of my lord the king will be for rest**
UST What the king says will comfort me
(יְהִי֙ דְּבַר־אֲדֹנִ֣י הַמֶּ֔לֶךְ לְמְנוּחָ֑ה)

The woman is using the term **word** to represent what the king would say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what my lord the king tells me will be for rest]

Support Reference: Metonymy

ULT **will be for rest**
UST will comfort me
(לְמְנוּחָה & יִהְיֶה)

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: [will restore me to a restful situation]

Support Reference: Abstract Nouns

ULT **so {is} my lord the king**
UST he
(כֵּן אֲדֹנִי הַמֶּלֶךְ)

Since the woman has already referred to David as **my lord the king** once in this sentence, it may be more natural in your language to use a pronoun in this second instance. Alternate translation: [so is he]

Support Reference: Pronouns — When to Use Them

ULT **And may Yahweh your God be with you**
UST I pray that Yahweh your God will help you
(וַיהוָה אֱלֹהֶיךָ יְהִי עִמָּךְ)

The woman is asking God to bless King David. In your translation, use a form that people would recognize as a blessing in your language. You could express this as a prayer if that would be more natural in your language. Alternate translation: [I pray that Yahweh your God will continue to guide and support you]

Support Reference: Blessings

ULT **And may Yahweh your God be with you**
UST I pray that Yahweh your God will help you
(וַיהוָה אֱלֹהֶיךָ יְהִי עִמָּךְ)

See how you translated the similar expression in 3:12. Alternate translation: [And may Yahweh your God help you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your maidservant	I
my lord	the king
the king	the king
like an angel of	is like an angel of

ULT	UST
God	God
my lord	he
the king	he
to understand	He knows how to determine
good	what is right
and evil	and what is wrong
And … Yahweh	Yahweh
your God	your God

2 Samuel 14:18

ULT	UST
And the king answered and said to the woman, "Now do not hide from me a thing that I am asking you." And the woman said, "May my lord the king please speak."	*In response King David told the woman, "I am going to ask you about something, and I want you to tell me the whole truth about it." The woman replied, "Go ahead and ask, Your Majesty{, and I will answer truthfully}."*

ULT **And the king answered and said**
UST In response King David told
(וַיַּעַן 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 the king replied]

Support Reference: Quotations and Quote Margins

ULT **May my lord the king please speak**
UST Go ahead and ask, Your Majesty{, and I will answer truthfully}
(יְדַבֶּר־נָא אֲדֹנִי הַמֶּלֶךְ)

The woman is responding to David with a courteous expression that implies that she will answer truthfully. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Ask whatever you want, and I will tell you the truth]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
my lord	Your Majesty
the king	Your Majesty
please	Go ahead and

2 Samuel 14:19

ULT	UST
And the king said, "{Is} the hand of Joab with you in all of this?" And the woman answered and said, "The life of your soul, my lord the king, if there is turning to the right or turning to the left from all that my lord the king has spoken. For your servant Joab, he, he commanded me, and he, he put all of these words in the mouth of your maidservant.	*The king said, "Did Joab arrange for you to do all this?" She replied, "I swear by your life, Your Majesty, that it is not possible to say otherwise than you have said! Yes, it was in fact Joab who told me to come here, and he was the one who told me what to say.*

ULT **{Is} the hand of Joab with you in all of this**
UST Did Joab arrange for you to do all this
(הֲיַד יוֹאָב אִתְּךָ בְּכָל־זֹאת)

The king is using **the hand of Joab** to represent Joab himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Is Joab with you in all this]

Support Reference: Synecdoche

ULT **And the woman answered and said**
UST She replied
(וַתַּעַן הָאִשָּׁה וַתֹּאמֶר)

See how you translated the similar expression in 14:18. Alternate translation: [And the woman responded]

Support Reference: Quotations and Quote Margins

ULT **The life of your soul, my lord the king, if there is turning to the right or turning to the left from all that my lord the king has spoken**
UST I swear by your life, Your Majesty, that it is not possible to say otherwise than you have said
(חֵי־נַפְשְׁךָ֙ אֲדֹנִ֣י הַמֶּ֔לֶךְ אִם־אֵ֖שׁ ׀ לְהַמִּ֣ין וּלְהַשְׂמִ֑יל מִכֹּ֗ל אֲשֶׁר־דִּבֶּ֛ר אֲדֹנִ֥י הַמֶּ֖לֶךְ)

Following the custom of her culture, the woman is swearing an oath and guaranteeing it by something that he holds sacred. She is then stating the first part of a condition ("if") but not the second part ("then"). Use a natural way in your language to express an oath. In a context such as this, it may be natural to express just the first part of the condition as a negative statement. Alternate translation: [I swear by the life of your soul, my lord the king, that there is no turning to the right or turning to the left from all that my lord the king has spoken]

Support Reference: Oath Formulas

ULT **The life of your soul**
UST I swear by your life
(חֵי־נַפְשְׁךָ֙)

The woman is using **your soul** to represent David himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Your life]

Support Reference: Synecdoche

ULT **turning to the right or turning to the left from all**
UST to say otherwise
(לְהַמִּ֣ין וּלְהַשְׂמִ֑יל מִכֹּ֗ל)

The woman is using **turning** in two basic directions, **the right** and **the left**, to represent all directions. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [any turning away at all from anything]

Support Reference: Merism

ULT **turning to the right or turning to the left from all**
UST to say otherwise
(לְהַמִּין וּלְהַשְׂמִיל מִכֹּל)

Here, the woman is speaking of agreeing completely with the king's words as if that were staying on a straight path and not **turning to the right or turning to the left**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [contradicting anything]

Support Reference: Metaphor

ULT **For**
UST Yes, it was in fact
(כִּי)

Here the word **For** provides not a reason but a further explanation. Alternate translation: [In fact,]

Support Reference: Connecting Words and Phrases

ULT **he, he commanded me, and he, he put**
UST who told me to come here, and he was the one who told
(הוּא צִוַּנִי וְהוּא שָׂם)

The woman is stating the pronoun **he** separately in both of these instances, even though the verbs translated as **he commanded** and **he put** already include this meaning. She is doing that to confirm Joab's personal role in these actions. If a speaker of your language would use explicit pronouns for this same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that the woman is confirming Joab's personal role. It may not be necessary to represent the separately stated pronouns explicitly. Alternate translation: [he was the one who commanded me, and he was the one who put]

Support Reference: Pronouns — When to Use Them

> ULT **he put all of these words in the mouth of your maidservant**
> UST told me what to say
> (שָׂם בְּפִי שִׁפְחָתְךָ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה)

Here, the woman is speaking as if words were actually objects that could be **put** in the **mouth** of a person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [told your maidservant everything she should say] or [told me everything I should say]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king
Joab	Joab
your soul	your life
my lord	Your Majesty
the king	Your Majesty
my lord	you
the king	you
your servant	Joab
Joab	Joab
your maidservant	me

2 Samuel 14:20

ULT	UST
In order to turn the face of the matter, your servant Joab did this thing. But my master {is} wise like the wisdom of an angel of God, to know everything that {is} in the land."	*Joab did that to try to get you to feel differently about this matter. But Your Majesty, you seem to be as wise as one of God's angels. You know what is happening throughout your kingdom{, and that is how you knew that Joab sent me here}."*

ULT **In order to turn the face of the matter, your servant Joab did this thing**
UST Joab did that to try to get you to feel differently about this matter
(לְסֹבֵב אֶת־פְּנֵי הַדָּבָר עָשָׂה עַבְדְּךָ יוֹאָב אֶת־הַדָּבָר הַזֶּה)

The woman is speaking as if the **matter** of Absalom's banishment were a living thing that had a **face** that Joab could **turn**, in other words, as if Joab could get it to head in a different direction. This could mean: (1) that Joab wanted to change the situation so that Absalom could come home. Alternate translation: [In order to help Absalom come home from banishment, your servant Joab sent me to speak with you]; (2) that Joab told the woman to pretend to be a widow in order to make her appeal to David for Absalom appear to be an appeal for a son of her own. Alternate translation: [So that you would not realize I was talking about Absalom, your servant Joab told me to pretend I was talking about my own situation]

Support Reference: Personification

ULT **to know everything that {is} in the land**
UST You know what is happening throughout your kingdom{, and that is how you knew that Joab sent me here}
(לָדַעַת אֶת־כָּל־אֲשֶׁר בָּאָרֶץ)

The woman is making an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. She could be saying: (1) that David knows what is happening in **the land**, that is, in the kingdom of Israel. Alternate translation: [since you clearly know what is happening in the land]; (2) that David knows everything that is happening on earth. Alternate translation: [as if you knew everything that was happening on earth]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your servant	Joab
Joab	Joab

ULT	UST
But my master	But Your Majesty
{is} wise	you seem to be as wise
like the wisdom of	as
an angel of	one of … angels
God	God’s
to know	You know
{is} in the land	what is happening throughout your kingdom{, and that is how you knew that Joab sent me here}

2 Samuel 14:21

ULT	UST
And the king said to Joab, "Behold, I will now do this thing. So go, bring back the young man Absalom."	*Then King David had his servants bring Joab to him. David told Joab, "Listen! I have decided to do what you want. So you may go and get that young man Absalom and bring him back here to Jerusalem."*

ULT And the king said to Joab

UST Then King David had his servants bring Joab to him. David told Joab
(וַיֹּאמֶר הַמֶּלֶךְ אֶל־יוֹאָב)

Joab was clearly not present when the woman was speaking with David, since David had to ask her whether Joab had sent her to him. David must first have summoned Joab and then spoken to him as this verse describes. It may be appropriate in your language to reintroduce Joab as a participant in the story here. Alternate translation: [And the king summoned Joab and said to him]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	Then King David had his servants bring Joab to him. David
Joab	Joab
bring back	and get … and bring … back here to Jerusalem
Absalom	Absalom … him

2 Samuel 14:22

ULT	UST
And Joab fell on his face to the ground, and he prostrated himself, and he blessed the king. And Joab said, "Today your servant knows that I have found favor in your eyes, my lord the king, that the king does the word of his servant."	*Joab got down and lay flat out in front of David to honor him. Then he asked God to do good things for him. Then Joab said, "Your Majesty, now I know that you are pleased with me, since you have agreed to do what I asked."*

ULT And Joab fell on his face to the ground, and he prostrated himself
UST Joab got down and lay flat out in front of David to honor him
(וַיִּפֹּל֩ יוֹאָ֨ב אֶל־פָּנָ֜יו אַ֗רְצָה וַיִּשְׁתַּחוּ)

See how you translated the similar expression in 14:4. Alternate translation: [And Joab bowed down all the way to the ground as a sign of deep respect]

Support Reference: Symbolic Action

ULT and he blessed the king
UST Then he asked God to do good things for him
(וַיְבָרֶךְ֙ אֶת־הַמֶּ֔לֶךְ)

The author does not mean that Joab gave David his blessing, since an inferior does not bless a superior. He means that Joab wished that Yahweh would bless David for agreeing that Absalom could return. In your translation, you may wish to represent what Joab may have said as a direct quotation. Alternate translation: [and he said, "May Yahweh bless you, O king!"]

Support Reference: Blessings

ULT I have found favor in your eyes
UST you are pleased with me
(מָצָ֤אתִי חֵן֙ בְּעֵינֶ֔יךָ)

See how you translated the similar expression in 3:19. Alternate translation: [you regard me with favor]

Support Reference: Idiom

ULT **the word of his servant**
UST what I asked
(אֶת־דְּבַר עבדו)

Here, **the word** represents what Joab said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what his servant has requested] or [what I, your servant, have requested]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
and he prostrated himself	got down and lay flat out in front of David to honor him
and he blessed	Then he asked God to do good things for
the king	him
Joab	Joab
Joab	Joab
your servant	I
knows	know
favor	you are pleased with me
my lord	Your Majesty
the king	Your Majesty
the king	you
his servant	I

2 Samuel 14:23

ULT	UST
And Joab arose and went to Geshur, and he brought Absalom {to} Jerusalem.	*Then Joab did what David had said he could do. He went to Geshur and got Absalom and brought him back to Jerusalem.*

ULT And Joab arose

UST Then Joab did what David had said he could do

(וַיָּקָם יוֹאָב)

See how you translated the similar expression in 2:14. Alternate translation: [And Joab took action]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
to Geshur	to Geshur
Absalom	Absalom
{to} Jerusalem	to Jerusalem

2 Samuel 14:24

ULT	UST
Now the king had said, "He may return to his house, but my face he shall not see." So Absalom returned to his house, but the face of the king he did not see.	*But King David had said that while Absalom could live in his own house again, he could not come and speak with him. So Absalom lived in his own house, but he did not go and speak with the king.*

ULT **Now the king had said, "He may return to his house, but my face he shall not see**
UST But King David had said that while Absalom could live in his own house again, he could not come and speak with him
(וַיֹּאמֶר הַמֶּלֶךְ יִסֹּב אֶל־בֵּיתוֹ וּפָנַי לֹא יִרְאֶה)

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 **but my face he shall not see … but the face of the king he did not see**
UST he could not come and speak with him … but he did not go and speak with the king
(וּפָנַי לֹא יִרְאֶה & וּפְנֵי הַמֶּלֶךְ לֹא רָאָה)

Here, **face** represents the presence of a person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [but he shall not come into my presence … but he did not come into the presence of the king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
his house	his own house again
Absalom	Absalom
his house	his own house
the king	the king

2 Samuel 14:25

ULT	UST
Now {there} was not a handsome man like Absalom in all of Israel to praise greatly. From the sole of his foot and to his pate, no blemish was on him.	*Now people throughout Israel praised Absalom for being a very handsome man. He did not seem to have any flaws in any part of his body.*

ULT **Now {there} was not a handsome man like Absalom in all of Israel to praise greatly**
UST Now people throughout Israel praised Absalom for being a very handsome man … in any part of his body
(וּכְאַבְשָׁלוֹם לֹא־הָיָה אִישׁ־יָפֶה בְּכָל־יִשְׂרָאֵל לְהַלֵּל מְאֹד)

The author is providing background information to help readers understand what happens next in the story. This verse describes Absalom's outstanding physical appearance, which helps explain his popularity among the people and sets up his ability to gain followers later in the narrative. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **Now {there} was not a handsome man like Absalom in all of Israel to praise greatly**
UST Now people throughout Israel praised Absalom for being a very handsome man … in any part of his body
(וּכְאַבְשָׁלוֹם לֹא־הָיָה אִישׁ־יָפֶה בְּכָל־יִשְׂרָאֵל לְהַלֵּל מְאֹד)

If it would be more natural in your language, you may want to put the information about Absalom being a handsome man with the information about people praising him. Alternate translation: [Now there was not another man in all of Israel whom people praised as greatly as they praised Absalom for being a handsome man]

Support Reference: Information Structure

ULT **From the sole of his foot and to his pate, no blemish was on him**
UST He did not seem to have any flaws in any part of his body
(מִכַּף רַגְלוֹ וְעַד קָדְקֳדוֹ לֹא־הָיָה בּוֹ מוּם)

The author is referring to all of Absalom's body by naming two extremes, **the sole of his foot** and **his pate**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [He did not have a single blemish anywhere on his body]

Support Reference: Merism

ULT **From the sole of his foot and to his pate, no blemish was on him**
UST He did not seem to have any flaws in any part of his body
(מִכַּף רַגְלוֹ֙ וְעַד קָדְקֳדּ֔וֹ לֹא־הָיָ֥ה בּ֖וֹ מֽוּם)

The author is making an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [People felt that he was attractive in every part of his body]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now … like Absalom	Now … Absalom
Israel	Israel
to praise	people … praised
blemish	any flaws

2 Samuel 14:26

ULT	UST
And when he shaved his head (and it was at the end of years to years that he would shave, because {it was} heavy on him, so he would shave it) and he weighed the hair of his head, 200 shekels by the stone of the king.	*Absalom wore his hair long and only cut it once a year when it became too heavy on his head. When he cut his hair, he would weigh it, and {because it was so thick} it always weighed nearly a kilogram.*

ULT **And when he shaved his head (and it was at the end of years to years that he would shave, because {it was} heavy on him, so he would shave it) and he weighed the hair of his head, 200 shekels by the stone of the king**

UST Absalom wore his hair long and only cut it once a year when it became too heavy on his head. When he cut his hair, he would weigh it, and {because it was so thick} it always weighed nearly a kilogram

(וּבְגַלְּחוֹ֙ אֶת־רֹאשׁ֔וֹ וְהָיָה֙ מִקֵּ֣ץ יָמִ֔ים ׀ לַיָּמִ֖ים אֲשֶׁ֣ר יְגַלֶּ֑ח כִּֽי־כָבֵ֥ד עָלָ֖יו וְגִלְּחָ֑ו וְשָׁקַל֙ אֶת־שְׂעַ֣ר רֹאשׁ֔וֹ מָאתַ֥יִם שְׁקָלִ֖ים בְּאֶ֥בֶן הַמֶּלֶֽךְ׃)

If it would be more natural in your language, you may want to put the initial statement about Absalom shaving his hair with the information about him weighing his hair. Alternate translation: [At the end of years to years he would shave, because it was heavy on him, so he would shave it. And when he shaved his head and weighed the hair of his head, it weighed 200 shekels by the stone of the king]

Support Reference: Information Structure

ULT **at the end of years to years**

UST once a year

(מִקֵּ֣ץ יָמִ֔ים ׀ לַיָּמִ֖ים)

The author is using **at the end of years to years** as a common expression of his culture to mean “at the end of each year.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [at the end of each year]

Support Reference: Idiom

> ULT **because {it was} heavy on him, so he would shave it**
> UST when it became too heavy on his head. When he cut his hair
> (כִּי־כָבֵד עָלָיו וְגִלָּחָו)

The pronoun **it** refers in the first instance to Absalom's hair and in the second instance to his head. It may be helpful to clarify this for your readers. Alternate translation: [because his hair heavy on him, so he would shave his head]

Support Reference: Pronouns — When to Use Them

> ULT **200 shekels by the stone of the king**
> UST nearly a kilogram
> (מָאתַיִם שְׁקָלִים בְּאֶבֶן הַמֶּלֶךְ)

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: [he found that it weighed 200 shekels by the stone of the king]

Support Reference: Ellipsis

> ULT **by the stone of the king**
> UST nearly a kilogram
> (בְּאֶבֶן הַמֶּלֶךְ)

See the discussion of this phrase in the Introduction to this chapter for an explanation of what it might mean and for suggestions as to how you might represent it in your translation.

Support Reference: Biblical Weight

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	once a year
to years	once a year
the king	nearly a kilogram

2 Samuel 14:27

ULT	UST
And to Absalom were born three sons and one daughter, and her name {was} Tamar. She was a woman beautiful of appearance.	*Absalom had three sons. He also had a daughter, whose name was Tamar. She was a very beautiful woman.*

ULT And to Absalom were born three sons and one daughter

UST Absalom had three sons. He also had a daughter

(וַיִּוָּלְדוּ לְאַבְשָׁלוֹם שְׁלוֹשָׁה בָנִים וּבַת אַחַת)

The expression **were born** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And Absalom's wife bore him three sons and one daughter]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Absalom	Absalom
{was} Tamar	was Tamar

2 Samuel 14:28

ULT	UST
And Absalom lived in Jerusalem two years, days, but the face of the king he did not see.	*Even though Absalom had lived in Jerusalem for two entire years, David had still not allowed him to come and speak with him.*

ULT **two years, days**
UST for two entire years
(שְׁנָתַיִם יָמִים)

The author is using **two years, days** as a common expression of his culture to mean "two full years." 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: [two full years]

Support Reference: Idiom

ULT **but the face of the king he did not see**
UST David had still not allowed him to come and speak with him
(וּפְנֵי הַמֶּלֶךְ לֹא רָאָה)

See how you translated the similar expression in 14:24. Alternate translation: [but he did not come into the presence of the king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
in Jerusalem	in Jerusalem
two years	two entire
days	for … years
the king	David had … allowed him to come and speak with him

2 Samuel 14:29

ULT	UST
So Absalom sent to Joab to send him to the king, but he was not willing to come to him. So Absalom sent again a second time, but he was not willing to come.	*So Absalom sent a messenger to ask Joab to come and speak with him. Absalom wanted to ask Joab to help him receive permission to speak with King David. But Joab refused to come and speak with Absalom. So Absalom sent another messenger to ask Joab to come and speak with him. But Joab still would not come.*

ULT **but he was not willing to come to him**
UST But Joab refused to come and speak with Absalom
(וְלֹא אָבָה לָבוֹא אֵלָיו)

The pronoun **he** refers to Joab, while the pronoun **him** refers to Absalom. It may be helpful to clarify this for your readers. Alternate translation: [but Joab was not willing to come to Absalom]

Support Reference: Pronouns — When to Use Them

ULT **So Absalom sent again a second time**
UST So Absalom sent another messenger to ask Joab to come and speak with him
(וַיִּשְׁלַח עוֹד שֵׁנִית)

It might seem that the expression **Absalom sent again a second time** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [So Absalom sent for him again] or [So Absalom sent for him a second time]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
Joab	Joab
the king	King David
So Absalom sent	So Absalom sent … messenger to ask Joab to come and speak with him
a second time	another

2 Samuel 14:30

ULT	UST
So he said to his servants, "See, the property of Joab {is} to my hand, and barley {is} to him there. Go and burn it with fire." So the servants of Absalom burned the property with fire.	*Then Absalom told his servants, "Here is what I want you to do. Joab owns a piece of land next to my land, and he has barley growing there. Go over and start a fire there to burn up the barley." So Absalom's servants went over and started a fire, and it burned up all the barley.*

ULT **See**
UST Here is what I want you to do
(רְאוּ)

Absalom is using the term **See** to focus his servants' 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 similar expression in 7:2. Alternate translation: [Listen]

Support Reference: Metaphor

ULT **{is} to my hand**
UST next to my land
(אֶל־יָדִי)

Absalom is using **to my hand** as a common expression of his culture to mean "next to mine." 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: [is next to mine]

Support Reference: Idiom

ULT **Go and burn it with fire**
UST Go over and start a fire there to burn up the barley
(לְכוּ והוצתיה בָאֵשׁ)

It might seem that the expression **burn it with fire** contains extra information that would not be natural to express in your language. If so, you could shorten it, here, in the next sentence, and in the next verse. Alternate translation: [Go and burn it] or [Go and set it on fire]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the property of**
UST owns a piece of land
(חֶלְקַת)

Here, the author is saying **the property** to represent the barley that was growing on the property. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the barley]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servants	his servants
Joab	Joab
barley	barley growing
the servants of	So … servants
Absalom	Absalom’s

2 Samuel 14:31

ULT	UST
And Joab arose, and he came to Absalom, to the house, and he said to him, "Why did your servants burn with fire the property that {is} to me?"	*Joab {realized who must have started the fire, so he} went to Absalom's house and demanded to know, "Why did your servants burn up the barley that was growing on my piece of land?"*

ULT And Joab arose
UST Joab {realized who must have started the fire, so he} went
(וַיָּקָם יוֹאָב)

See how you translated the similar expression in 2:14. Alternate translation: [And Joab took action]

Support Reference: Assumed Knowledge and Implicit Information

ULT the property that {is} to me
UST the barley that was growing on my piece of land
(אֶת־הַחֶלְקָה אֲשֶׁר־לִי)

Joab is using this expression to represent the barley on his **property**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the barley on my property]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
Absalom	Absalom's
to the house	house
your servants	your servants

2 Samuel 14:32

ULT	UST
And Absalom said to Joab, “Behold, I sent to you, saying, ‘Come here, that I may send you to the king, saying, “Why have I come from Geshur? {It would be} better for me {if} I {were} still there.”’ And now, let me see the face of the king, but if iniquity is in me, then let him kill me.”	*Absalom replied, “I had them do that because when I sent messengers to ask you to come and speak with me, you refused. I wanted you to go to the king and tell him on my behalf that it seemed useless for me to have come here from Geshur and that I thought it would have been better for me to stay there. Now please get the king to allow me to come and speak with him. Tell him that if he is keeping me away to punish me for doing something wrong, he can go ahead and execute me!”*

ULT **Behold, I sent to you, saying, ‘Come here, that I may send you to the king, saying, “Why have I come from Geshur? {It would be} better for me {if} I {were} still there**

UST I had them do that because when I sent messengers to ask you to come and speak with me, you refused. I wanted you to go to the king and tell him on my behalf that it seemed useless for me to have come here from Geshur and that I thought it would have been better for me to stay there

(הִנֵּה שָׁלַחְתִּי אֵלֶיךָ ׀ לֵאמֹר בֹּא־הֵנָּה וְאֶשְׁלָחֲךָ אֹתְךָ אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה בָּאתִי מִגְּשׁוּר טוֹב לִי עֹד אֲנִי־שָׁם)

There are three levels of quotation here. The author is quoting what Absalom said (level 1). Absalom is quoting what he sent his messengers to tell Joab on his behalf (level 2). And as he quotes their message, Absalom quotes what the messengers told Joab to say to King David on his behalf (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a second-level or third-level quotation (see the Quotes within Quotes note).

Support Reference: Quote Markings

ULT **Behold, I sent to you, saying, ‘Come here, that I may send you to the king, saying, “Why have I come from Geshur? {It would be} better for me {if} I {were} still there**
UST I had them do that because when I sent messengers to ask you to come and speak with me, you refused. I wanted you to go to the king and tell him on my behalf that it seemed useless for me to have come here from Geshur and that I thought it would have been better for me to stay there
(הִנֵּה שָׁלַחְתִּי אֵלֶיךָ ׀ לֵאמֹר בֹּא־הֵנָּה וְאֶשְׁלְחָהּ אוֹתְךָ אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה בָּאתִי מִגְּשׁוּר טוֹב לִי עֹד אֲנִי־שָׁם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Behold, I sent to you and told you to come here so that I could send you to the king and ask him on my behalf why I had come from Geshur, since it seemed as if it would be better for me if I were still there]

Support Reference: Quotes within Quotes

ULT **Why have I come from Geshur**
UST that it seemed useless for me to have come here from Geshur
(לָמָּה בָּאתִי מִגְּשׁוּר)

Absalom 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 should not have come from Geshur!]

Support Reference: Rhetorical Question

ULT **And now**
UST Now
(וְעַתָּה)

And now was an expression that speakers in this culture commonly used to introduce their main topic. 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 same expression in 2:6.

Support Reference: Connecting Words and Phrases

ULT let me see the face of the king
UST please get the king to allow me to come and speak with him
(אֶרְאֶה פְּנֵי הַמֶּלֶךְ)

Here, **the face of the king** represents "the presence of the king." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [arrange for me to come into the presence of the king]

Support Reference: Metonymy

ULT but if iniquity is in me
UST Tell him that if he is keeping me away to punish me for doing something wrong
(וְאִם־יֶשׁ־בִּי עָוֹן)

Absalom is speaking as if iniquity were an object that was actually **in him**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [but if I am guilty of a serious crime]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
Joab	replied
the king	the king
from Geshur	from Geshur
{It would be} better	and that I thought it would have been better
the king	the king
iniquity	he is keeping me away to punish me for doing something wrong
then let him kill me	he can go ahead and execute me

2 Samuel 14:33

ULT	UST
So Joab came to the king, and he declared to him. And he called to Absalom, and he came to the king, and he prostrated himself to him on his nose to the ground to the face of the king. And the king kissed Absalom.	*So Joab went to the king and told him what Absalom had said. Then the king sent messengers to bring Absalom to the royal court. Absalom came to the king and, to honor him, he knelt down in front of him with his face touching the ground. Then the king {indicated that Absalom could get up, and he} kissed Absalom on the cheek to show that he was no longer hostile to him.*

ULT And he called to Absalom
UST Then the king sent messengers to bring Absalom to the royal court
(וַיִּקְרָא אֶל־אַבְשָׁלוֹם)

The pronoun **he** refers to King David. It may be helpful to clarify this for your readers. Alternate translation: [And King David called to Absalom]

Support Reference: Pronouns — When to Use Them

ULT and he prostrated himself to him on his nose to the ground to the face of the king
UST and, to honor him, he knelt down in front of him with his face touching the ground
(וַיִּשְׁתַּחוּ לוֹ עַל־אַפָּיו אַרְצָה לִפְנֵי הַמֶּלֶךְ)

See how you translated the similar expression in 14:4. Alternate translation: [and he bowed down with his face to the ground before the king]

Support Reference: Symbolic Action

ULT And the king kissed Absalom
UST Then the king {indicated that Absalom could get up, and he} kissed Absalom on the cheek to show that he was no longer hostile to him
(וַיִּשַּׁק הַמֶּלֶךְ לְאַבְשָׁלוֹם)

Kissing Absalom was a symbolic action by which David expressed reconciliation and acceptance. After years of estrangement, this gesture demonstrated that David was officially forgiving his son and restoring him to his position in the royal family. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [And the king kissed Absalom, signifying that he was restoring him to his position in the royal family]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
the king	the king
and he declared	and told … what Absalom had said
And he called	Then the king sent messengers
Absalom	Absalom
the king	the king
and he prostrated himself	he knelt down
to the ground	touching the ground
the king	him
And the king	the king
kissed	Then … {indicated that Absalom could get up, and he} kissed … on the cheek to show that he was no longer hostile to him
Absalom	Absalom

2 Samuel 15

2 Samuel 15 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel. It describes how Absalom got the Israelites to want him to be the king instead of David. It tells how Absalom then proclaimed that he was king and how David and his supporters had to flee from Jerusalem for safety. It describes how Ittai the Gittite, a great soldier, promised to stay with David. It tells how the high priests Zadok and Abiathar wanted to come with David and bring the Box of Yahweh, but he sent them back to Jerusalem with it. And it describes how David also sent his counselor Hushai the Archite back to Jerusalem to pretend he was loyal to Absalom but to try to confuse him instead.

Translation Issues in This Chapter

"your servant"

In several places in this chapter, people speak of themselves to authorities in the third person as **your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person.

Textual Variants in This Chapter

Did Absalom spend four years or 40 years becoming popular among the Israelites?

According to the traditional Hebrew text, Absalom asked David for permission to go to Hebron after he had been back in Jerusalem for "40 years." The ULT follows that reading. Other ancient versions and authorities read "four years." The UST follows that reading, which makes sense, because there would not have been time for Absalom to have been trying to win the affections of the Israelites for 40 years. Absalom was born after David became king in Hebron, and David's entire reign lasted only a little over 40 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.

2 Samuel 15:1

ULT	UST
And it happened after this that Absalom made for himself a chariot and horses and 50 men running to his face.	*Soon afterwards, Absalom got a chariot and horses to pull it. He hired 50 men to run in front of him while he was riding around Jerusalem in the chariot.*

ULT And it happened after this
UST Soon afterwards
(וַיְהִי֙ מֵאַחֲרֵי כֵּ֔ן)

The author is using this expression 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 50 men running to his face
UST He hired 50 men to run in front of him while he was riding around Jerusalem in the chariot
(וַחֲמִשִּׁ֣ים אִ֔ישׁ רָצִ֖ים לְפָנָֽיו)

Having **50 men** run ahead of his **chariot** to clear the way and announce his coming was a symbolic action by which Absalom asserted his importance. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and he had 50 men run ahead of his chariot to show how important he was]

Support Reference: Symbolic Action

ULT to his face
UST in front of him while he was riding around Jerusalem in the chariot
(לְפָנָֽיו)

Here, **to his face** represents "ahead of him." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [ahead of him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
a chariot	a chariot
and horses	and horses to pull it

2 Samuel 15:2

ULT	UST
And Absalom would arise early, and he would stand at the hand of the way of the gate. And it happened, {when} any man to whom was a dispute came to the king for judgment, then Absalom would call to him, and he would say, "Where from this city {are} you?" And he would say, "Your servant {is} from one of the tribes of Israel."	*And Absalom would also go and stand by the city gate starting early each morning. When a person came toward the gate so they could go into the city and ask the king to decide a case for him, Absalom would call out to him. He would ask what city he was from. Then the person would tell him what {city and} tribe he was from.*

ULT **at the hand of the way of the gate**
UST by the city gate
(עַל־יַד דֶּרֶךְ הַשָּׁעַר)

The author is using **at the hand of the way of the gate** as a common expression of his culture to mean "by the side of the road leading to the city gate." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [by the side of the road leading to the city gate]

Support Reference: Idiom

ULT **man**
UST a person
(הָאִישׁ)

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, here and in verses 5 and 6. Alternate translation: [person]

Support Reference: When Masculine Words Include Women

> ULT **Where from this city {are} you**
> UST what city he was from
> (אֵי־מִזֶּה עִיר אַתָּה)

Absalom was using a common expression of his culture to ask what city a person was from. 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. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 30:13. Alternate translation: [What city are you from]

Support Reference: Idiom

> ULT **And he would say, "Your servant {is} from one of the tribes of Israel**
> UST Then the person would tell him what {city and} tribe he was from
> (וְ֝אָמַר מֵאַחַד שִׁבְטֵי־יִשְׂרָאֵל עַבְדְּךָ)

If it would be more natural in your language, you could express this as an indirect quotation, since these are not the exact words that a person would have spoken. Alternate translation: [And he would tell Absalom what tribe of Israel he came from]

Support Reference: Direct and Indirect Quotations

> ULT **Your servant {is} from one of the tribes of Israel**
> UST what {city and} tribe he was from
> (מֵאַחַד שִׁבְטֵי־יִשְׂרָאֵל עַבְדְּךָ)

The man is speaking of himself in the third person as **Your servant** to show humility. If it would be helpful in your language, you could translate this and similar expressions in a humble form in the first person, here and throughout the chapter. Alternate translation: [I am from one of the tribes of Israel]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
the gate	the city gate
the king	the king
for judgment	to decide
Absalom	Absalom
then … would call	would call out
Your servant	he
the tribes of	{city and} tribe

ULT	UST
Israel	{city and} tribe

2 Samuel 15:3

ULT	UST
Then Absalom would say to him, "See, your matter {is} good and right, but there is not a hearer for you from with the king."	*Then Absalom would {ask the person about his case} and tell him, "It certainly seems to me that you deserve to win your case. But the king {is not able to decide everyone's case, and he} has not appointed anyone else to judge cases for people like you."*

ULT **See**
UST It certainly seems to me that
(רְאֵה)

See how you translated the similar expression in 7:2. Alternate translation: [Listen]

Support Reference: Metaphor

ULT **your matter {is} good and right**
UST you deserve to win your case
(דְּבָרְךָ טוֹבִים וּנְכֹחִים)

Here Absalom is using plural forms of **good** and **right** where he could have used singular forms. This suggests that he is using plural forms to emphasize the validity of the person's case. If it would be helpful in your language, you could use the singular and express the emphasis in another way. Alternate translation: [your case is very good and very right]

Support Reference: Unusual Uses of the Plural

ULT **your matter {is} good and right**
UST you deserve to win your case
(דְּבָרְךָ טוֹבִים וּנְכֹחִים)

The terms **good** and **right** mean similar things. Absalom is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [your claims are completely justified]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
{is} good	you deserve to win your case
and right	you deserve to win your case

ULT	UST
the king	But the king

2 Samuel 15:4

ULT	UST
And Absalom would say, "Who will appoint me a judge in the land, that every person to whom was a dispute and a judgment would come to me, and I would do him justice?"	*Absalom would then add, "I should really be a judge for all the Israelites. That way anyone who had a legal case could come to me, and I would decide it fairly."*

ULT **Who will appoint me a judge in the land, that every person to whom was a dispute and a judgment would come to me, and I would do him justice**

UST I should really be a judge for all the Israelites. That way anyone who had a legal case could come to me, and I would decide it fairly

(מִי־יְשִׂמַנִי שֹׁפֵט בָּאָרֶץ וְעָלַי יָבוֹא כָּל־אִישׁ אֲשֶׁר־יִהְיֶה־לוֹ־רִיב וּמִשְׁפָּט וְהִצְדַּקְתִּיו)

Absalom 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: [Someone should appoint me a judge in the land, that every person to whom was a dispute and a judgment would come to me, and I would do him justice!]

Support Reference: Rhetorical Question

ULT **in the land**

UST for all the Israelites

(בָּאָרֶץ)

Here, **the land** represents "the people of the land." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for the people of the land]

Support Reference: Metonymy

ULT **a dispute and a judgment**

UST a legal case

(רִיב וּמִשְׁפָּט)

The phrase **a dispute and a judgment** expresses a single idea. The word **judgment** tells what kind of **dispute** this is. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [a dispute calling for a judgment] or [a judicial dispute]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
will appoint me	I should really be
a judge	a judge
in the land	for all the Israelites
and a judgment	legal
and I would do him justice	and I would decide it fairly

2 Samuel 15:5

ULT	UST
And it happened, when a man approached to prostrate himself to him, that he would stretch out his hand and take hold of him and kiss him.	*And whenever anyone approached Absalom and started to bow respectfully in front of him, Absalom would reach out and hold him up and kiss him on the cheek.*

ULT **when a man approached to prostrate himself to him, that he would stretch out his hand and take hold of him and kiss him**

UST whenever anyone approached Absalom and started to bow respectfully in front of him, Absalom would reach out and hold him up and kiss him on the cheek

(בְּקָרֵב־אִישׁ לְהִשְׁתַּחֲוֹת לוֹ וְשָׁלַח אֶת־יָדוֹ וְהֶחֱזִיק לוֹ וְנָשַׁק לוֹ)

A person would start to **prostrate himself** as a symbolic action that showed submission and honor to Absalom as a royal figure. By stopping the person from bowing down and instead embracing him and kissing him, Absalom was treating him as a friend and equal. If it would be helpful to your readers, you could explain the significance of these actions in the text of your translation or in a footnote. Alternate translation: [when a man approached him to bow down before him in respect, Absalom would stop him and instead embrace him and kiss him as a friend and equal]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to prostrate himself	and started to bow respectfully
and kiss	and kiss … on the cheek

2 Samuel 15:6

ULT	UST
And Absalom acted according to this matter for all of Israel who came to the king for judgment. And Absalom stole the heart of the men of Israel.	*Absalom acted this way toward every Israelite who came to King David to ask him to judge a case. As a result, the Israelites began to wish that Absalom were their king instead of David.*

ULT for all of Israel
UST toward every Israelite
(לְכָל־יִשְׂרָאֵל)

Here, **Israel** represents "the Israelites." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for all the Israelites]

Support Reference: Metonymy

ULT And Absalom stole the heart of
UST As a result … began to wish that Absalom were their king instead of David
(וַיְגַנֵּב אַבְשָׁלוֹם אֶת־לֵב)

Here, the **heart** represents the feelings of the Israelite people. The author is speaking as if Absalom actually **stole** these feelings. He mean that Absalom used these manipulative means to get the Israelites to feel positively toward him. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [And Absalom manipulatively won the affections]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
Israel	Israelite
the king	King David
for judgment	to ask him to judge a case
Absalom	Absalom
Israel	the Israelites

2 Samuel 15:7

ULT	UST
And it happened at the end of 40 years that Absalom said to the king, "Please may I go, and may I fulfill in Hebron my vow that I vowed to Yahweh.	*After four years, Absalom went to King David and said, "I made a promise to Yahweh. Please allow me to go to the city of Hebron so that I can do what I promised.*

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

The author is using the word translated **And it happened** 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 **40 years**
UST four years
(אַרְבָּעִים שָׁנָה)

See the discussion of this phrase in the Introduction to this chapter. Many versions read "four years," following the reading of some ancient manuscripts. 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 **my vow that I vowed to Yahweh**
UST I made a promise to Yahweh … what I promised
(אֶת־נִדְרִי אֲשֶׁר־נָדַרְתִּי לַיהוָה)

It might seem that the expression **my vow that I vowed to Yahweh** contains extra information that would not be natural to express in your language. If so, you could shorten it here and in the next verse. Alternate translation: [the vow that I made to Yahweh]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years
Absalom	Absalom
the king	King David

ULT	UST
and may I fulfill	so that I can do
in Hebron	to the city of Hebron
my vow	what I promised
I vowed	I made a promise
to Yahweh	to Yahweh

2 Samuel 15:8

ULT	UST
For your servant vowed a vow when I was living in Geshur in Aram, saying, 'If bringing back, Yahweh brings me back {to} Jerusalem, then I will serve Yahweh.'"	*I ask this because when I was living in Geshur, in Aram, I promised Yahweh that if he made it possible for me to return to Jerusalem, then I would worship him in Hebron {and thank him publicly}."*

ULT If bringing back, Yahweh brings me back
UST if he made it possible for me to return
(אִם־יָשִׁיב יְשִׁיבֵנִי יְהוָה)

Absalom is repeating forms of the verb **brings** 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: [If Yahweh indeed brings me back]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your servant	I
vowed	promised Yahweh
a vow	promised Yahweh
in Geshur	in Geshur
in Aram	in Aram
bringing back	made it possible for me to return
Yahweh	he
brings me back	made it possible for me to return
{to} Jerusalem	to Jerusalem
then I will serve	then I would worship … in Hebron {and thank him publicly}
Yahweh	him

2 Samuel 15:9

ULT	UST
And the king said to him, "Go in peace." So he arose and went to Hebron.	*The king replied, "You have my permission to go." So Absalom went to Hebron.*

ULT Go in peace
UST You have my permission to go
(לֵךְ בְּשָׁלוֹם)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [Go with my blessing] or [Go undisturbed]

Support Reference: Abstract Nouns

ULT So he arose
UST So Absalom went
(וַיָּקָם)

See how you translated the similar expression in 2:14. Alternate translation: [So he took action]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king
in peace	You have my permission
to Hebron	to Hebron

2 Samuel 15:10

ULT	UST
Then Absalom sent spies among all of the tribes of Israel, saying, "When you hear the sound of the shofar, then you shall say, 'Absalom reigns in Hebron!'"	*But while he was there, he secretly sent messengers throughout the territory of all the tribes of Israel. The messengers told people, "When you hear the sound of people blowing rams' horns, shout, 'Absalom has become the king at Hebron!'"*

ULT **then you shall say, 'Absalom reigns in Hebron**
UST shout, 'Absalom has become the king at Hebron
(וְאָמַרְתֶּם מָלַךְ אַבְשָׁלוֹם בְּחֶבְרוֹן)

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 shout out that Absalom reigns in Hebron]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	he
the tribes of	all the tribes of
Israel	Israel
the shofar	people blowing rams' horns
Absalom	Absalom
reigns	has become the king
in Hebron	at Hebron

2 Samuel 15:11

ULT	UST
Now 200 men from Jerusalem had gone with Absalom, called and walking in their innocence, and they did not know any of the matter.	*There were 200 men who came from Jerusalem to Hebron with Absalom. But they came because he had invited them to the feast he was going to host there. They were not part of his conspiracy. They knew nothing about what he was planning to do.*

ULT **and walking in their innocence**

UST They were not part of his conspiracy

(וְהֹלְכִים לְתֻמָּם)

The author is speaking of how these men lived as if they were **walking** along a path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and proceeding innocently] or [and acting without knowing Absalom's plans]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Jerusalem	from Jerusalem to Hebron
Absalom	Absalom
called	But they came because he had invited them to the feast he was going to host there
they did … know	They knew … about

2 Samuel 15:12

ULT	UST
And Absalom sent {for} Ahithophel the Gilonite, the counselor of David, from his city, from Giloh, while he sacrificed the sacrifices. And it happened, the conspiracy {became} strong, and the people were going and many with Absalom.	*King David had an advisor whose name was Ahithophel the Gilonite. While Absalom was offering sacrifices at Hebron, he sent messengers to bring Ahithophel from his home in the city of Giloh. Many other people also came and joined Absalom {in his rebellion against David}.*

ULT while he sacrificed the sacrifices
UST While … was offering sacrifices at Hebron, he
(בְּזָבְחוֹ אֶת־הַזְּבָחִים)

It might seem that the expression **while he sacrificed the sacrifices** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [while he offered the sacrifices]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT and the people were going and many with Absalom
UST Many other people … came and joined Absalom
(וְהָעָם הוֹלֵךְ וָרַב אֶת־אַבְשָׁלוֹם)

See how you translated the similar expression in 3:1. Alternate translation: [and more and more people joined Absalom]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
the counselor of	had an advisor
David	King David
while he sacrificed	While … was offering … he
the sacrifices	sacrifices at Hebron
Absalom	Absalom

2 Samuel 15:13

ULT	UST
And a declarer came to David, saying, "The heart of a man of Israel {is} behind Absalom."	*Then someone came to David and warned him, "The Israelites now want Absalom to be their king!"*

ULT The heart of a man of Israel {is} behind Absalom
UST The Israelites now want Absalom to be their king
(הָיָה לֵב־אִישׁ יִשְׂרָאֵל אַחֲרֵי אַבְשָׁלוֹם)

Here, **a man of Israel** represents the people of Israel in general, not a specific person. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [The heart of the people of Israel is behind Absalom]

Support Reference: Generic Noun Phrases

ULT The heart of a man of Israel {is} behind Absalom
UST The Israelites now want Absalom to be their king
(הָיָה לֵב־אִישׁ יִשְׂרָאֵל אַחֲרֵי אַבְשָׁלוֹם)

In this verse, the word **heart** is singular in form, but it refers to all the people of Israel as a group. If it would be helpful in your language, you could use the plural form of "heart." Alternate translation: [The hearts of the people of Israel are behind Absalom]

Support Reference: Collective Nouns

ULT The heart of a man of Israel {is} behind Absalom
UST The Israelites now want Absalom to be their king
(הָיָה לֵב־אִישׁ יִשְׂרָאֵל אַחֲרֵי אַבְשָׁלוֹם)

Here, the **heart** represents people's commitments and intentions. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [The people of Israel are now supporting Absalom]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a declarer	and warned him
David	David
Israel	The Israelites
Absalom	Absalom

2 Samuel 15:14

ULT	UST
And David said to all of his servants who {were} with him in Jerusalem, "Arise, and let us flee, for there will not be for us an escape from the face of Absalom. Hurry to go, lest he hurry and overtake us and bring harm upon us and strike the city to the mouth of the sword."	*So David told all the officials in his royal court, "We must leave immediately if we want to escape from Absalom! We must go quickly, before he and his men arrive. If we do not do that, they will kill us and everyone else in the city!"*

ULT **Arise, and let us flee, for there will not be for us an escape from the face of Absalom**
UST We must leave immediately if we want to escape from Absalom
(קוּמוּ וְנִבְרָחָה כִּי לֹא־תִהְיֶה־לָּנוּ פְלֵיטָה מִפְּנֵי אַבְשָׁלוֹם)

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 there will not be for us an escape from the face of Absalom otherwise, arise, and let us flee]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Arise, and let us flee**
UST We must leave immediately
(קוּמוּ וְנִבְרָחָה)

See how you translated the similar expression in 2:14. Alternate translation: [Let us take action to flee]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the face of Absalom**
UST from Absalom
(מִפְּנֵי אַבְשָׁלוֹם)

David is using Absalom's **face** to represent the murderous intent with which he regards him and his supporters. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from Absalom, who would kill us]

Support Reference: Metonymy

ULT **Hurry to go, lest he hurry and overtake us**
UST We must go quickly, before he and his men arrive. If we do not do that
(מַהֲרוּ לָלֶכֶת פֶּן־יְמַהֵר וְהִשִּׂגָנוּ)

David is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives his servants an instruction to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [Hurry to go! Otherwise, he will hurry and overtake us]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and strike the city to the mouth of the sword**
UST and everyone else in the city
(וְהִכָּה הָעִיר לְפִי־חָרֶב)

David is using a common expression of his culture to mean that Absalom would kill everyone in the city of Jerusalem if David and his supporters tried to resist him there. 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. If you have already translated the book of 1 Samuel, see how you translated the same expression in 1 Samuel 15:8. Alternate translation: [and kill everyone in this city]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
his servants	the officials
in Jerusalem	in … royal court
Absalom	Absalom
and overtake us	before he and his men arrive
harm	they will kill
the sword	and everyone else in the city

2 Samuel 15:15

ULT	UST
And the servants of the king said to the king, "According to all that my lord the king chooses, behold your servants."	*The king's officials replied, "Very well, your Majesty, we are ready to do whatever you wish."*

ULT my lord
UST Very well, your Majesty
(אֲדֹנִי)

Since there are multiple speakers among **the servants of the king**, you could use the plural form of "my" if that would be more natural in your language. Alternate translation: [our lord]

Support Reference: Collective Nouns

ULT behold your servants
UST we are ready to do
(הִנֵּה עֲבָדֶיךָ)

David's servants are responding to him 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. See how you translated the similar expression in 1:7. Alternate translation: [we are at your disposal]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	officials
the king	The king's
the king	replied
my lord	Very well, your Majesty
the king	Very well, your Majesty
chooses	you wish
your servants	we are ready to do

2 Samuel 15:16

ULT	UST
And the king went out, and all of his house {was} at his feet. And the king left ten women, concubines, to keep the house.	*So King David quickly left Jerusalem. His family and officials went with him. But David left ten of his secondary wives at the palace to take care of it.*

ULT and all of his house
UST His family and officials
(וְכָל־בֵּיתוֹ)

See how you translated the similar expression in 12:10. Alternate translation: [and all of his household]

Support Reference: Metonymy

ULT {was} at his feet
UST went with him
(בְּרַגְלָיו)

Here, **at his feet** means that the people of David's household were following him. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [followed him]

Support Reference: Metonymy

ULT ten women, concubines
UST ten of his secondary wives
(אֵת עֲשֶׂר נָשִׁים פִּלַגְשִׁים)

It might seem that the expression **women, concubines** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [ten of his concubines]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
his house	His family and officials
the king	David
concubines	secondary

ULT	UST
the house	at the palace … it

2 Samuel 15:17

ULT	UST
And the king went out, and all of the people {were} at his feet. And they stopped {at} the farthest house.	*Many of the people of Jerusalem also left the city with King David. They stopped at the edge of the city {to organize an orderly retreat}.*

ULT {at} the farthest house
UST at the edge of the city
(בֵּית הַמֶּרְחָק)

This could be the name of a place, Beth Merhak. Some interpreters suggest that it may have been the location of a pavilion on the edge of the Kidron Valley where travelers could rest before going down into and across the valley. If a translation of the Bible exists in your region and represents this as a place name, you may wish to do the same in your translation.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
{at} the … house	at the edge of the city

2 Samuel 15:18

ULT	UST
And all of his servants were passing by at his hand. And all of the Cherethites and all of the Pelethites and all of the Gittites, the 600 men who had come at his foot from Gath, were passing by to the face of the king.	*David stepped out of the roadway so that his officials could walk past him. He also let his elite corps of bodyguards go in front of him {to lead the way}. The 600 men who had been David's soldiers when he fled to the city of Gath also walked by in front of him.*

ULT **at his hand**
UST David stepped out of the roadway
(עַל־יָדֹו)

See how you translated the similar expression in 15:2. Alternate translation: [beside him]

Support Reference: Idiom

ULT **And all of the Cherethites and all of the Pelethites**
UST He also let his elite corps of bodyguards
(וְכָל־הַכְּרֵתִי וְכָל־הַפְּלֵתִי)

See how you translated these names in 8:18.

Support Reference: How to Translate Names

ULT **at his foot**
UST who had been David's soldiers when he fled to the city of Gath
(בָּרַגְלֹו)

The author is using this phrase to describe the relationship to David of the **600 men** who gathered around him while he was fleeing from Saul. He calls them **Gittites**, meaning people from the city of Gath, because these men went with David to the city of Gath, as 1 Samuel 27:2 describes, and then returned with him to Hebron, as the author states in 2:3. Alternate translation: [under his leadership]

Support Reference: Metaphor

ULT **to the face of the king**
UST in front of him
(עַל־פְּנֵי הַמֶּלֶךְ)

Here, **face** represents “front.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of the king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his servants	so that his officials
the Cherethites	He also let his elite corps of bodyguards
the Gittites	who had been David’s soldiers when he fled to the city of Gath
from Gath	who had been David’s soldiers when he fled to the city of Gath
the king	him

2 Samuel 15:19

ULT	UST
But the king said to Ittai the Gittite, "Why are you also going with us? Return and dwell with the king, for you {are} a foreigner and you {are} also an exile to your place.	*Then David said to Ittai{, a military commander who had come} from Gath {to serve David}, "You do not need to come with us. You may safely return to Jerusalem and serve whoever is the king. After all, you are not an Israelite, and this is not your own country{, so people will consider you to be impartial}.*

ULT **Ittai the Gittite**
UST Ittai{, a military commander who had come} from Gath {to serve David}
(אִתַּי הַגִּתִּי)

The author does not formally introduce **Ittai the Gittite** as a participant in the story, even though he later has an important role in it. The next verse provides some further information about him, but if it would be helpful to your readers, you could introduce him in more detail here. The UST models one way to do that.

Support Reference: Introduction of New and Old Participants

ULT **Why are you also going with us**
UST You do not need to come with us
(לָמָּה תֵלֵךְ גַּם־אַתָּה אִתָּנוּ)

David is using the question form to tell Ittai the Gittite not to go with him. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should not be going with us!]

Support Reference: Rhetorical Question

ULT **are you also going**
UST You … to come
(תֵלֵךְ גַּם־אַתָּה)

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: [are you also coming]

Support Reference: Go and Come

ULT **Return and dwell with the king, for you {are} a foreigner and you {are} also an exile to your place**

UST You may safely return to Jerusalem and serve whoever is the king. After all, you are not an Israelite, and this is not your own country{, so people will consider you to be impartial}
(שׁוּב וְשֵׁב עִם־הַמֶּלֶךְ כִּי־נָכְרִי אַתָּה וְגַם־גֹּלֶה אַתָּה לִמְקוֹמֶךָ)

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 are a foreigner and you are also an exile to your place, return and dwell with the king]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	David
the Gittite	a military commander who had come} from Gath {to serve David}
the king	whoever is the king … so people will consider you to be impartial
{are} a foreigner	are not an Israelite
are … an exile	this is not your own country

2 Samuel 15:20

ULT	UST
Yesterday {was} your coming, and today shall I make you wander with us to go, when I am going upon where I am going? Return, and make your brothers return. {May} kindness and faithfulness {be} with you."	*You have lived here in Israel for only a short time. And we do not even know where we will be going. So it is not right for me to make you come with us now and wander around with us. Please return to your country and take your troops with you. May people treat you kindly and be loyal to you."*

ULT **Yesterday {was} your coming, and today shall I make you wander with us to go, when I am going upon where I am going**

UST You have lived here in Israel for only a short time. And we do not even know where we will be going. So it is not right for me to make you come with us now and wander around with us
(תְּמוֹל ו בּוֹאֲךָ וְהַיּוֹם אנועך עִמָּנוּ לָלֶכֶת וַאֲנִי הוֹלֵךְ עַל אֲשֶׁר־אֲנִי הוֹלֵךְ)

David is using the question form to express that he should not make Ittai the Gittite wander with him. 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: [Since yesterday was your coming, today I should not make you wander with us to go, when I am going upon where I am going.]

Support Reference: Rhetorical Question

ULT **Yesterday**

UST for only a short time
(תְּמוֹל)

David is using **Yesterday** as a common expression of his culture to mean "only recently" or "a little while ago." 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: [Only recently]

Support Reference: Idiom

ULT **shall I make you wander with us to go**
UST So it is not right for me to make you come with us … and wander around with us
(אנועך עִמָּנוּ לָלֶכֶת)

The phrase **wander with us to go** expresses a single idea. The word **wander** tells in what way Itta would have to **go** with David if he accompanied him. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [shall I make you go wandering with us]

Support Reference: Hendiadys

ULT **when I am going upon where I am going**
UST And we do not even know where we will be going
(וְאֲנִי הוֹלֵךְ עַל אֲשֶׁר־אֲנִי הוֹלֵךְ)

David is using **when I am going upon where I am going** as a common expression of his culture to mean "when I do not know where I am going." 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: [when I am going I know not where] or [when I will have to go wherever I can]

Support Reference: Idiom

ULT **your brothers**
UST your troops
(אֶת־אַחֶיךָ)

David is speaking as if Ittai's soldiers were actually his **brothers**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your soldiers]

Support Reference: Metaphor

ULT **{May} kindness and faithfulness {be} with you**
UST with you. May people treat you kindly and be loyal to you
(עִמְּךָ חֶסֶד וֶאֱמֶת)

David is asking God to bless Ittai. In your translation, use a form that people would recognize as a blessing in your language. You might express this as a prayer, if that would be more natural in your language. Alternate translation: [I pray that Yahweh will make kindness and faithfulness be with you]

Support Reference: Blessings

> ULT **{May} kindness and faithfulness {be} with you**
> UST with you. May people treat you kindly and be loyal to you
> (עִמְּךָ חֶסֶד וֶאֱמֶת)

If your language does not use abstract nouns for the ideas of **kindness** and **faithfulness**, you could express the same ideas in other ways. Alternate translation: [I pray that Yahweh will make people kind and loyal to you]

Support Reference: Abstract Nouns

> ULT **{May} kindness and faithfulness {be} with you**
> UST with you. May people treat you kindly and be loyal to you
> (עִמְּךָ חֶסֶד וֶאֱמֶת)

From the vow that Ittai makes in verse 21, it is clear that he has been kind and loyal to David, and David is wishing the same for him. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [I pray that Yahweh will make people kind and loyal to you, just as you have been to me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and faithfulness	and be loyal to you

2 Samuel 15:21

ULT	UST
But Ittai answered the king and said, "The life of Yahweh and the life of my lord the king, surely in the place where my lord the king will be there, whether to death, whether to life, that there your servant shall be."	*But Ittai replied, "Your Majesty, I swear by Yahweh and I swear by your own life that I will go wherever you go. I will fight to defend you even if I have to die doing that."*

ULT But Ittai answered the king and said
UST But Ittai replied
(וַיַּעַן אִתַּי 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: [But Ittai responded to the king]

Support Reference: Quotations and Quote Margins

ULT The life of Yahweh and the life of my lord the king
UST I swear by Yahweh and I swear by your own life
(חַי־יְהוָה וְחֵי אֲדֹנִי הַמֶּלֶךְ)

Following the custom of this culture, Ittai is swearing an oath and guaranteeing it by something that he holds sacred. Use a natural way in your language to express such an oath. Alternate translation: [I swear by Yahweh and by the life of my lord the king]

Support Reference: Oath Formulas

ULT where my lord the king will be there
UST Your Majesty … wherever you go
(אֲשֶׁר יִהְיֶה־שָּׁם ׀ אֲדֹנִי הַמֶּלֶךְ)

It might seem that the expression **where my lord the king will be there** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [where my lord the king will be]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **whether to death, whether to life**
> UST I will fight to defend you even if I have to die doing that
> (אִם־לְמָ֥וֶת אִם־לְחַיִּ֖ים)

Ittai is using **whether to death, whether to life** as a common expression of his culture to mean "whether I live or die." 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: [even if it costs me my life]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	But … replied
Yahweh	Yahweh
my lord	your own life
the king	your own life
my lord	Your Majesty … you
the king	Your Majesty … you
your servant	I

2 Samuel 15:22

ULT	UST
And David said to Ittai, "Go and pass by." So Ittai the Gittite passed by, and all of his men and all of the little {ones} who {were} with him.	*David replied to Ittai, "Very well, please come with us!" So Ittai and all his troops and their families went with David.*

ULT **Go and pass by**
UST Very well, please come with us
(לֵךְ וַעֲבֹר)

David is not telling Ittai to **go** somewhere. He is saying **go** to mean that Ittai should take action. See how you translated the similar expression in 7:23. Alternate translation: [Go ahead and pass by]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the little {ones}**
UST and their families
(הַטַּף)

The author is using the adjective **little** as a noun to mean a certain kind of person. The ULT indicates this by adding the word **ones**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [the children]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the Gittite	Ittai

2 Samuel 15:23

ULT	UST
And all of the land was weeping {with} a great voice, and all of the people were crossing, and the king was crossing, over the Valley of Kidron, and all of the people were crossing to the face of the way of the wilderness.	*All the people who lived along the road cried loudly when they saw King David and the people with him walking by. {Since Absalom would be coming from the southwest,} the king and the others crossed the Kidron Valley and then went up the hill on the road that goes through the desolate area {east of Jerusalem}.*

ULT **And all of the land was weeping**
UST All the people who lived along the road cried
(וְכָל־הָאָ֖רֶץ בּוֹכִ֑ים)

Here, **the land** represents the people of the land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And all the people of the land were weeping]

Support Reference: Metonymy

ULT **And all of the land was weeping**
UST All the people who lived along the road cried
(וְכָל־הָאָ֖רֶץ בּוֹכִ֑ים)

The author says **all** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [And people throughout the land were weeping]

Support Reference: Hyperbole

ULT **to the face of**
UST and then went up the hill on
(פְּנֵ֣י)

Here, **face** represents "direction." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the direction of]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the people who lived along the road
was weeping	cried
and the king	the king

ULT	UST
the wilderness	the desolate area {east of Jerusalem}

2 Samuel 15:24

ULT	UST
And behold, Zadok and all of the Levites with him were also carrying the Box of the Covenant of God. And they set down the Box of God, but Abiathar went up until all of the people had finished passing from the city.	*Zadok the high priest had also left the city. He had brought the sacred chest of God. Some Levites were with him, and they were carrying it. But they {did not carry it across the Kidron Valley right away. Instead, they} set it on the ground. Abiathar, the other high priest, went up {the Mount of Olives on the other side of the valley and stood there}until all of the people fleeing from Jerusalem had gone by{, and then he came back down to where the sacred chest was}.*

ULT **And behold**
UST had … left the city
(וְהִנֵּה)

The author is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. See how you translated the similar expression in 1:2.

Support Reference: Metaphor

ULT **but Abiathar went up**
UST Abiathar, the other high priest, went up {the Mount of Olives on the other side of the valley and stood there}
(וַיַּעַל אֶבְיָתָר)

The implication is that Abiathar went up onto the Mount of Olives, which was across the valley. You could include this information if that would be helpful to your readers. Alternate translation: [but Abiathar went up onto the Mount of Olives across the valley]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zadok	Zadok the high priest
the Levites	Levites
were … carrying	He had brought … and they were carrying
the Box of the Covenant of	the sacred chest … it
God	of God
the Box of God	it

ULT	UST
Abiathar	Abiathar, the other high priest

2 Samuel 15:25

ULT	UST
And the king said to Zadok, "Bring back the Box of God {to} the city. If I find favor in the eyes of Yahweh, then he will bring me back, and he will make me see it and his habitation.	*Then the king told Zadok, "I want you to take the sacred chest back into Jerusalem. If Yahweh chooses to be kind to me, someday he will allow me to return and see the sacred chest in the place where he is especially present.*

ULT **If I find favor in the eyes of Yahweh**
UST If Yahweh chooses to be kind to me
(אִם־אֶמְצָא חֵן֙ בְּעֵינֵ֣י יְהוָ֔ה)

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

Support Reference: Idiom

ULT **and his habitation**
UST in the place where he is especially present
(וְאֶת־נָוֵ֖הוּ)

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

Support Reference: Abstract Nouns

ULT **and his habitation**
UST in the place where he is especially present
(וְאֶת־נָוֵ֖הוּ)

Here, David is speaking of the sanctuary he prepared for the ark of the covenant (6:17) as if it were actually Yahweh's **habitation** or the place where he lived. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his sanctuary]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
to Zadok	Zadok
Bring back	I want you to take … back
the Box of God	the sacred chest
favor	chooses to be kind to me

ULT	UST
Yahweh	Yahweh

2 Samuel 15:26

ULT	UST
But if he says thus, ‘I do not delight in you,’ behold me, may he do to me just as {is} good in his eyes.”	*But if he says that he is not pleased with me, then I am willing for him to do to me whatever he thinks is right.”*

ULT But if he says thus, ‘I do not delight in you
UST But if he says that he is not pleased with me
(וְאִם כֹּה יֹאמַר לֹא חָפַצְתִּי בָּךְ)

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 he says that he does not delight in me]

Support Reference: Quotes within Quotes

ULT behold me
UST then
(הִנֵּנִי)

See how you translated the similar expression in 15:15 and 1:7. Alternate translation: [I am at his disposal]

Support Reference: Politeness

ULT just as {is} good in his eyes
UST whatever he thinks is right
(כַּאֲשֶׁר טוֹב בְּעֵינָיו)

David is using the expression **as {is} good in his eyes** to mean “in the judgment of” or “in the opinion of.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as he sees fit]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I do … delight	he is … pleased
{is} good	is right

2 Samuel 15:27

ULT	UST
And the king said to Zadok the priest, "Are you seeing? Return {to} the city in peace, and Ahimaaz your son and Jonathan the son of Abiathar, your two sons, with you.	*He also told Zadok, "Now listen to what I want you to do. Go back to the city peacefully. Take your son Ahimaaz with you. Abiathar should also take his son Jonathan, and you should both go back.*

ULT **Are you seeing**
UST Now listen to what I want you to do
(הֲרֹאֶה אַתָּה)

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. This could mean: (1) that David is using sight to represent attention, as in the expression "behold." Alternate translation: [Pay attention to what I am about to say!]; (2) that David is questioning whether Zadok is a "seer" or prophet. By asking "Are you a seer?" he would mean "You are not a seer." Alternate translation: [You have no more idea than I do of what is going to happen]

Support Reference: Rhetorical Question

ULT **in peace**
UST peacefully
(בְּשָׁלוֹם)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [without openly taking my side]

Support Reference: Abstract Nouns

ULT **your two sons, with you**
UST and you should both go back
(שְׁנֵי בְנֵיכֶם אִתְּכֶם)

The pronouns **your** and **you** are plural here. David now addressing both Zadok and Abiathar. So use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

> ULT **with you**
> UST and you should both go back
> (אִתְּכֶם)

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: [should go with you]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	He
Zadok	Zadok
the priest	Zadok
in peace	peacefully
Abiathar	Abiathar should also take his

2 Samuel 15:28

ULT	UST
See, I will be waiting at the fords of the wilderness until word comes from you to declare to me."	*This will be the plan. I will wait in the wilderness at the place where people can walk across the Jordan River until you send a message to me {telling me what I should do}."*

ULT **See**
UST This will be the plan
(רְאוּ)

See how you translated the similar expression in 7:2. Alternate translation: [Listen]

Support Reference: Metaphor

ULT **at the fords of the wilderness**
UST in the wilderness at the place where people can walk across the Jordan River
(בעברות הַמִּדְבָּר)

David is identifying the Jordan River by its location in the **wilderness** east of Jerusalem. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at the fords of the Jordan River]

Support Reference: Metonymy

ULT **word comes from you**
UST you send a message to me
(בְּוֹא דָבָר מֵעִמָּכֶם)

David is speaking of a **word** as if it were a living thing that could come to him on its own from someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you send me word]

Support Reference: Personification

ULT **word comes from you**
UST you send a message to me
(בְּוֹא דָבָר מֵעִמָּכֶם)

David is using the term **word** to represent what Zadok would say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you send me a message]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wilderness	in the wilderness
to declare	telling … what I should do

2 Samuel 15:29

ULT	UST
So Zadok and Abiathar brought the Box of God back {to} Jerusalem, and they stayed there.	*So Zadok and Abiathar carried the sacred chest back to Jerusalem, and they remained in the city.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zadok	Zadok
and Abiathar	and Abiathar
the Box of God	the sacred chest
{to} Jerusalem	to Jerusalem

2 Samuel 15:30

ULT	UST
And David was going up onto the Mount of Olives, going up and weeping, and his head was covered, and he was walking barefoot. And all of the people who {were} with him covered, a man his head, and they went up, going up and weeping.	*Then David walked up the Mount of Olives. He was crying as he walked. To show that he was very sad, he covered his head {with part of his cloak}. He also took off his sandals. All the people who were walking with him also covered their heads, and they too cried while they walked.*

ULT **going up and weeping**
UST He was crying as he walked
(עֹלֶה ו בוֹכֶה)

The phrase **going up and weeping** expresses a single idea. The word **weeping** tells in what way David was **going up**. If it would be more natural in your language, you could express this meaning in a different way, here and at the end of the verse. Alternate translation: [going up weepingly] or [weeping as he went]

Support Reference: Hendiadys

ULT **and his head was covered, and he was walking barefoot**
UST To show that he was very sad, he covered his head {with part of his cloak}. He also took off his sandals
(וְרֹאשׁ לוֹ חָפוּי וְהוּא הֹלֵךְ יָחֵף)

Covering his head and walking barefoot were symbolic actions by which David expressed mourning, humiliation, and distress. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [and he had covered his head and removed his sandals as signs of his deep sorrow]

Support Reference: Symbolic Action

ULT **and his head was covered**
UST To show that he was very sad, he covered his head {with part of his cloak}
(וְרֹאשׁ לוֹ חָפוּי)

The expression **his head was covered** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and he had covered his head]

Support Reference: Active or Passive

ULT **covered, a man his head**
UST covered their heads
(חָפוּ֙ אִ֣ישׁ רֹאשׁ֔וֹ)

The author is using **covered, a man his head** as a common expression of his culture to mean "each person covered his own head." 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: [covered their own heads]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And David	Then David
onto the Mount of Olives	the Mount of Olives
and weeping	He was crying
and weeping	and they too cried

2 Samuel 15:31

ULT	UST
And {to} David one declared, saying, "Ahithophel {is} among the conspirators with Absalom." And David said, "Please, Yahweh, make foolish the counsel of Ahithophel."	*Then someone told David that Ahithophel had joined the Israelites who were rebelling against David and supporting Absalom as their king. So David prayed, "Yahweh, please make Ahithophel give Absalom bad advice!"*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And {to} David	Then … David
one declared	someone told … that
Absalom	Absalom
David	David
Yahweh	Yahweh
make foolish	make … give Absalom bad
the counsel of	advice

2 Samuel 15:32

ULT	UST
And it happened, David came to the top, where one would prostrate himself to God there, and behold, meeting him {was} Hushai the Archite. His robe was torn, and dirt {was} on his head.	*When they arrived at the top of the hill, where there was a place where people worshiped God, David unexpectedly met Hushai the Archite. To show that he was very sad, Hushai had torn his clothes and put dirt on his head.*

ULT **And it happened**
UST When
(וַיְהִ֗י)

The author is using the word translated **And it happened** 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 behold, meeting him {was} Hushai the Archite**
UST David unexpectedly met Hushai the Archite
(וְהִנֵּ֣ה לִקְרָאת֔וֹ חוּשַׁ֖י הָאַרְכִּֽי)

The author is using the term **behold** to focus his listeners' attention on an unexpected development in the story. Your language may have a comparable expression that you can use for this purpose in your translation. Alternate translation: [and whom do you think he should meet but Hushai the Archite]

Support Reference: Metaphor

ULT **His robe was torn, and dirt {was} on his head**
UST To show that he was very sad, Hushai had torn his clothes and put dirt on his head
(קָר֤וּעַ כֻּתָּנְתּוֹ֙ וַאֲדָמָ֣ה עַל־רֹאשֽׁוֹ)

Tearing his robe and putting dirt on his head were symbolic actions by which Hushai was expressing deep mourning, grief, and distress. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [He had torn his robe and put dirt on his head to show his great distress]

Support Reference: Symbolic Action

ULT His robe was torn

UST To show that he was very sad, Hushai had torn his clothes
(קָרוּעַ כֻּתָּנְתּוֹ)

The expression **His robe 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: [He had torn his robe]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	they
one would prostrate himself	a place where people worshiped
to God	God
His robe	his clothes

2 Samuel 15:33

ULT	UST
And David said to him, "If you pass along with me, you will become a burden to me.	*David said to him, "If you come with me, you will make us travel more slowly.*

ULT **you will become a burden to me**
UST you will make us travel more slowly
(וְהָיִיתָ עָלַי לְמַשָּׂא)

David is speaking as if Hushai were actually a **burden** that would weigh him down. He means that Hushai would slow him down or make his situation more difficult. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you will only make things more difficult for me] or [you will not be able to help me, and you might slow me down]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David

2 Samuel 15:34

ULT	UST
But if you return {to} the city and say to Absalom, 'I {am} your servant, O king. I was the servant of your father, and {as} I {was} previously, and now, so I {will be} your servant,' then you will break up the counsel of Ahithophel for me.	*But if you return to the city, you can help me by telling Absalom, 'Your Majesty, I will be your advisor. In the past, I was your father's advisor. But just as I advised him then, so I will advise you now.' If you do that, you will be able to help me by countering any good advice that Ahithophel gives to Absalom.*

ULT **and say to Absalom, 'I {am} your servant, O king. I was the servant of your father, and {as} I {was} previously, and now, so I {will be} your servant**
UST you can help me by telling Absalom, 'Your Majesty, I will be your advisor. In the past, I was your father's advisor. But just as I advised him then, so I will advise you now
(וְאָמַרְתָּ לְאַבְשָׁלוֹם עַבְדְּךָ אֲנִי הַמֶּלֶךְ אֶהְיֶה עֶבֶד אָבִיךָ וַאֲנִי מֵאָז וְעַתָּה וַאֲנִי עַבְדֶּךָ)

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 address Absalom as king and tell him that you are his servant. Say that just as previously you were the servant of his father, so now you will be his servant]

Support Reference: Quotes within Quotes

ULT **and now**
UST But … now
(וְעַתָּה)

See how you translated the similar expression in 2:6.

Support Reference: Idiom

ULT then you will break up the counsel of Ahithophel for me
UST If you do that, you will be able to help me by countering any good advice that Ahithophel gives to Absalom
(וְהַפַרְתָּה לִּי אֵת עֲצַת אֲחִיתֹפֶל)

David is speaking as if Ahithophel's advice were actually a physical object that Hushai could **break up**. He means that Hushai could prevent Absalom from accepting or following Ahithophel's advice. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then you will be able to help me by preventing Absalom from following Ahithophel's advice] or [then you will be able to counter Ahithophel's advice for my benefit]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Absalom	Absalom
{am} your servant	will be your advisor
O king	Your Majesty
the servant of	advisor
{will be} your servant	will advise you
the counsel of	any good advice

2 Samuel 15:35

ULT	UST
{Will} not Zadok and Abiathar the priests {be} with you there? And may it be, every word that you hear from the house of the king, declare to Zadok and to Abiathar the priests.	*Zadok and Abiathar the priests are already there. Whatever you hear people say in the king's palace, tell it to Zadok and Abiathar.*

ULT {Will} not Zadok and Abiathar the priests {be} with you there
UST Zadok and Abiathar the priests are already there
(וְהֲלֹוא עִמְּךָ שָׁם צָדֹוק וְאֶבְיָתָר הַכֹּהֲנִים)

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: [Zadok and Abiathar the priests will be with you there.]

Support Reference: Rhetorical Question

ULT every word that you hear
UST Whatever you hear people say
(כָּל־הַדָּבָר אֲשֶׁר תִּשְׁמַע)

David is using the term **word** to represent what Absalom or others might say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [any information that you get]

Support Reference: Metonymy

ULT from the house of the king
UST in the king's palace
(מִבֵּית הַמֶּלֶךְ)

David is using the term **house** to mean an entire household living together. In this context, it would apply to Absalom's family and officials. Alternate translation: [in the royal court]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zadok	Zadok
and Abiathar	and Abiathar
the priests	the priests
from the house of	in the … palace
the king	king's

ULT	UST
declare	tell it
to Zadok	to Zadok
and to Abiathar	and Abiathar
the priests	and Abiathar

2 Samuel 15:36

ULT	UST
Behold, with them there {are} the two of their sons, Ahimaaz to Zadok and Jonathan to Abiathar. And you shall send to me by their hand every word that you hear."	*Keep in mind that Zadok's son Ahimaaz and Abiathar's son Jonathan are there. Whatever any of you find out, send them to report it to me."*

ULT Ahimaaz to Zadok and Jonathan to Abiathar
UST Zadok's … Ahimaaz and Abiathar's … Jonathan
(אֲחִימַעַץ לְצָדוֹק וְיהוֹנָתָן לְאֶבְיָתָר)

David is describing the father-son relationship between these men in the terms of his own culture. Your language may have its own term or expression for this relationship. Alternate translation: [Zadok's son Ahimaaz and Abiathar's son Jonathan] or [Ahimaaz the son of Zadok and Jonathan the son of Abiathar]

Support Reference: Kinship

ULT And you shall send to me by their hand every word that you hear
UST Whatever any of you find out, send them to report it to me
(וּשְׁלַחְתֶּם בְּיָדָם אֵלַי כָּל־דָּבָר אֲשֶׁר תִּשְׁמָעוּ)

The word **you** is plural in both instances. David seems to mean that Hushai, Zadok, and Abiathar should have Ahimaaz and Jonathan inform him of anything they hear. So use the plural form of "you" in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT And you shall send to me by their hand every word that you hear
UST Whatever any of you find out, send them to report it to me
(וּשְׁלַחְתֶּם בְּיָדָם אֵלַי כָּל־דָּבָר אֲשֶׁר תִּשְׁמָעוּ)

See how you translated the similar expression in 11:14. Alternate translation: [And you shall have them come and tell me any news that you hear]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Zadok	Zadok's
and Jonathan	and … Jonathan
to Abiathar	Abiathar's

2 Samuel 15:37

ULT	UST
So Hushai the friend of David came {to} the city. And Absalom came {to} Jerusalem.	*So David's friend Hushai returned to the city. He arrived just as Absalom was entering Jerusalem.*

ULT So … came {to} the city. And Absalom came {to} Jerusalem
UST So … returned to the city. He arrived just as Absalom was entering Jerusalem
(וַיָּבֹא הָעִיר וְאַבְשָׁלֹם יָבֹא יְרוּשָׁלָ͏ִם)

The word that the ULT translates as **And** indicates that Hushai **came** to Jerusalem around the same time as when Absalom **came** there himself. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [returned to Jerusalem just as Absalom was arriving there himself]

Support Reference: Connect — Simultaneous Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the friend of	friend
David	David's
And Absalom	Absalom
{to} Jerusalem	Jerusalem

2 Samuel 16

2 Samuel 16 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel and specifically how he resisted Absalom's attempt to replace him as king. It tells how Ziba, Saul's servant who was helping to provide for Mephibosheth, brought David food to sustain him and the people with him in the wilderness. It tells how a Benjaminite man named Shimei cursed David and threw stones at him as David walked through the area where Shimei lived. It tells how Hushai the Archite got Absalom to accept him as a counselor. It then tells how Ahithophel, Absalom's other counselor, advised him to have sexual relations with the concubines David had left in Jerusalem.

Religious and Cultural Concepts in This Chapter

Why did Ahithophel tell Absalom to have sexual relations with David's concubines?

One reason why Ahithophel told Absalom to do this was to make a complete break with David so that his followers would fight desperately. Ahithophel says this himself in 16:21. However, a further reason may have been that having sexual relations with a former king's concubines would be a symbolic assertion that Absalom was now the king instead. This seems to be the background in 3:7 and later in 1 Kings 2:22.

Translation Issues in This Chapter

"the people"

In the story of Absalom's rebellion against David, the author and characters use the term "people" in various contexts to mean either the crowd of supporters who left Jerusalem with David or the soldiers who fought for David or for Absalom. In chapter 15, the term "people" seems to refer in each instance to the crowd, which included both soldiers and others. In chapters 16–19, the term means different things in different contexts. For

example, in 16:6, it seems to describe David's soldiers, who surrounded him to protect him from the stones that Shimei was throwing at him. But in 16:14 it seems to refer to the entire crowd that was with David. The UST gives an indication of the meaning in each context, and this may help you translate the term in that context in a way that will be helpful to your readers.

Hushai's overstatement for emphasis

In 16:18, Hushai tells Absalom that "every man of Israel" is supporting him. Hushai is saying **every** as an overstatement for emphasis to try to convince Absalom of his loyalty. Absalom himself has just acknowledged that many Israelites have gone with David, and he has suggested that Hushai might have done that himself. So Hushai really means that "very many" Israelites are supporting Absalom. However, it would be good to show in your translation that he is making an overstatement for emphasis, so we recommend that you not translate his statement as a less emphatic one. (See: Hyperbole)

2 Samuel 16:1

ULT	UST
And David passed over a little from the top, and behold, meeting him {was} Ziba, the young man of Mephibosheth, and a pair of saddled donkeys, and on them 200 {loaves of} bread and 100 clusters of raisins and 100 summer fruit and a skin of wine.	*When David and the others had gone a little way past the top of the hill, he unexpectedly met Mephibosheth's servant Ziba. He had two donkeys with him that were carrying 200 loaves of bread, 100 bunches of raisins, 100 bunches of fresh figs, and a leather bag full of wine.*

ULT **and behold, meeting him {was} Ziba**
UST he unexpectedly met … Ziba
(וְהִנֵּה צִיבָא & לִקְרָאתוֹ)

See how you translated the similar expression in 15:32.

Support Reference: Metaphor

ULT **the young man of Mephibosheth**
UST Mephibosheth's servant
(נַעַר מְפִי־בֹשֶׁת)

See how you translated this expression in 9:9, where it has a similar meaning. Alternate translation: [the servant of Mephibosheth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and a pair of saddled donkeys**
UST He had two donkeys with him that were carrying
(וְצֶמֶד חֲמֹרִים חֲבֻשִׁים)

The expression **saddled** 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: [donkeys that someone had saddled]

Support Reference: Active or Passive

ULT **and 100 summer fruit**
UST 100 bunches of fresh figs
(וּמֵאָה קָיִץ)

Here, **summer fruit** represents "figs." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and 100 bunches of figs]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And David	David and the others
meeting him	he … met
the young man of	servant
donkeys	He had … donkeys with him
{loaves of} bread	loaves of bread
summer fruit	bunches of fresh figs
wine	wine

2 Samuel 16:2

ULT	UST
And the king said to Ziba, "What {are} these to you?" And Ziba said, "The donkeys {are} for the house of the king to ride, and the bread and the summer fruit {are for} the young men to eat, and the wine {is for} the faint in the wilderness to drink."	*The king said to Ziba, "What is all this for?" Ziba replied, "The donkeys are for your family to ride on. The bread and the fruit are for your soldiers to eat. And the wine is for anyone to drink who becomes tired in this desolate area."*

ULT **What {are} these to you**
UST What is all this for
(מָה־אֵלֶּה לָּךְ)

David is using **What {are} these to you?** as a common expression of his culture to mean "Why have you brought these things?" 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 do you have here] or [Why have you brought these things]

Support Reference: Idiom

ULT **{are} for the house of the king**
UST are for your family
(לְבֵית־הַמֶּלֶךְ)

Even though Ziba is addressing David directly, he is speaking of him in the third person as **the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [for your house]

Support Reference: First, Second or Third Person

ULT **{are} for the house of the king**
UST are for your family
(לְבֵית־הַמֶּלֶךְ)

Ziba is using the term **house** to mean David's household, that is, his family and servants. Alternate translation: [for the household of the king] or [for your household]

Support Reference: Metonymy

ULT **{is for} the faint in the wilderness**
UST anyone … who becomes tired in this desolate area
(הַיָּעֵף בַּמִּדְבָּר)

Ziba is using the adjective **faint** 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: [is for people who become faint in the wilderness]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king
The donkeys	The donkeys
{are} for the house of	are for … family
the king	your
and the bread	The bread
and the summer fruit	and the fruit
and the wine	And the wine
in the wilderness	in this desolate area

2 Samuel 16:3

ULT	UST
And the king said, "And where {is} the son of your master?" And Ziba said to the king, "Behold, he is staying in Jerusalem, for he said, 'Today, the house of Israel will return the kingdom of my father to me.'"	*The king said, "Where is Mephibosheth, the grandson of your former master Saul?" Ziba answered, "You should know that he has remained in Jerusalem, because he thinks that now the Israelites will allow him to rule their kingdom as his grandfather Saul did."*

ULT **he is staying in Jerusalem, for he said, 'Today, the house of Israel will return the kingdom of my father to me**
UST he has remained in Jerusalem, because he thinks that now the Israelites will allow him to rule their kingdom as his grandfather Saul did
(יוֹשֵׁב בִּירוּשָׁלַ͏ִם כִּי אָמַר הַיּוֹם יָשִׁיבוּ לִי֙ בֵּ֣ית יִשְׂרָאֵ֔ל אֵ֖ת מַמְלְכ֥וּת אָבִֽי)

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 said, 'Today, the house of Israel will return the kingdom of my father to me,' he is staying in Jerusalem]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the house of Israel**
UST the Israelites
(בֵּ֣ית יִשְׂרָאֵ֔ל)

See how you translated the similar expression in 1:12. Alternate translation: [the people of Israel]

Support Reference: Metaphor

ULT **my father**
UST as his grandfather Saul did
(אָבִֽי)

See how you translated the similar expression in 9:7. Alternate translation: [my grandfather]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king
your master	your former master Saul
the king	answered

ULT	UST
in Jerusalem	in Jerusalem
the house of Israel	the Israelites
the kingdom of	to rule their kingdom

2 Samuel 16:4

ULT	UST
And the king said to Ziba, "Behold, to you {is} all that {was} to Mephibosheth." And Ziba said, "I prostrate myself. May I find favor in your eyes, my lord the king."	*The king said to Ziba, "In that case, everything that belonged to Mephibosheth is now yours." Ziba replied, "Your Majesty, I will humbly serve you. I hope that you will always be pleased with me."*

ULT **I prostrate myself**
UST I will humbly serve you
(הִשְׁתַּחֲוֵיתִי)

Ziba did **prostrate** himself as he said this. This was a symbolic action that expressed submission, respect, and gratitude to the king. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [I prostrate myself to you in submission and gratitude]

Support Reference: Symbolic Action

ULT **May I find favor in your eyes**
UST I hope that you will always be pleased with me
(אֶמְצָא־חֵן בְּעֵינֶיךָ)

See how you translated the similar expression in 3:19. Alternate translation: [May you regard me with favor]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king
I prostrate myself	I will humbly serve you
favor	I hope that you will always be pleased with me
my lord	Your Majesty
the king	Your Majesty

2 Samuel 16:5

ULT	UST
And King David came to Bahurim. And behold, a man from the clan of the house of Saul was coming out from there, and his name {was} Shimei, the son of Gera. {He} was coming out, coming out and cursing.	*When King David and those with him arrived at the city of Bahurim, a man whose name was Shimei unexpectedly came out of his house to meet him. Shimei's father was Gera. They were members of the same clan that Saul's family belonged to. Shimei kept cursing David as he approached.*

ULT **a man from the clan of the house of Saul was coming out from there, and his name {was} Shimei, the son of Gera**

UST a man whose name was Shimei … came out of his house to meet him. Shimei's father was Gera. They were members of the same clan that Saul's family belonged to

(מִשָּׁם֙ אִ֣ישׁ יוֹצֵ֔א מִמִּשְׁפַּ֖חַת בֵּית־שָׁא֑וּל וּשְׁמ֣וֹ שִׁמְעִ֔י בֶּן־גֵּרָ֖א)

Here the author is introducing Shimei 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 man named Shimei son of Gera, who belonged to the same clan as Saul's family, was coming out from there]

Support Reference: Introduction of New and Old Participants

ULT **coming out and cursing**

UST Shimei kept cursing David as he approached

(יָצֹ֥א וּמְקַלֵּֽל)

The phrase **coming out and cursing** expresses a single idea. The word **cursing** tells in what way Shimei was **coming out**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [and he was cursing as he came out]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	King
David	David and those with him
the clan of … from	They were members of the same clan that … belonged to
the house of	family
Saul	Saul's
{was} Shimei	was Shimei

ULT	UST
and cursing	Shimei kept cursing David

2 Samuel 16:6

ULT	UST
And he stoned David with stones and all of the servants of King David, and all of the people and all of the mighty {were} on his right and on his left.	*Then he threw stones at David and his officials. David's soldiers and bodyguards surrounded David {to try to protect him from the stones}.*

ULT And he stoned David with stones
UST Then he threw stones at David
(וַיְסַקֵּל בָּאֲבָנִים אֶת־דָּוִד)

It might seem that the expression **stoned David with stones** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [And he hurled stones at David]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT And he stoned David with stones
UST Then he threw stones at David
(וַיְסַקֵּל בָּאֲבָנִים אֶת־דָּוִד)

Throwing stones at David was a symbolic action by which Shimei showed contempt and rebellion against David's authority as king. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [he contemptuously threw stones at David]

Support Reference: Symbolic Action

ULT and all of the people and all of the mighty {were} on his right and on his left
UST David's soldiers and bodyguards surrounded David {to try to protect him from the stones}
(וְכָל־הָעָם וְכָל־הַגִּבֹּרִים מִימִינוֹ וּמִשְּׂמֹאלוֹ)

The author is using this clause to describe something that was ongoing. This provides the background for the event that he describes in the first part of the verse. Connect this clause to that event in a way that makes it clear in your language that this clause is describing something that was ongoing at the same time. Alternate translation: [even though all of the people and all of the mighty had formed a protective shield on his right and on his left]

Support Reference: Connect — Background Information

ULT **the mighty**
UST and bodyguards
(הַגִּבֹּרִים)

The author is using the adjective **mighty** 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 mighty warriors]

Support Reference: Nominal Adjectives

ULT **{were} on his right and on his left**
UST surrounded David {to try to protect him from the stones}
(מִימִינוֹ וּמִשְּׂמֹאלוֹ)

The author is referring to the area all around David by naming two directions, **on his right** and **on his left**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [were surrounding him]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he stoned	Then he threw
David	at David
with stones	stones
the servants of	officials
King	his
David	his
the mighty	and bodyguards

2 Samuel 16:7

ULT	UST
And thus Shimei said in his cursing, "Get out, get out, man of blood, man of wickedness!	*Shimei cursed David and said to him, "Go away and never come back, you murderer, you scoundrel!*

ULT **Get out, get out**
UST Go away and never come back
(צֵא צֵא)

Shimei is repeating the verb **get out** 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: [Get all the way out of here]

Support Reference: Reduplication

ULT **man of blood, man of wickedness**
UST you murderer, you scoundrel
(אִישׁ הַדָּמִים וְאִישׁ הַבְּלִיָּעַל)

Shimei is saying **man of** here in the same way that biblical authors and characters often use the similar expression "son of" to indicate that a person has the characteristic of something. In this case, Shimei is saying that David has the characteristics of being deadly violent and wicked. The first phrase describes what David has done, and the second phrase describes what kind of person Shimei believes David to be. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. The UST models one way to do that.

Support Reference: Idiom

ULT **man of blood**
UST you murderer
(אִישׁ הַדָּמִים)

The word **blood** is plural here because it refers to blood shed by violence. Your language may use the plural form of its word for blood to mean the same thing. If not, you could express the meaning in another way, here and in the next verse. See how you translated the similar expression in 3:28. Alternate translation: [man of bloodshed]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Shimei	Shimei
in his cursing	cursed David

2 Samuel 16:8

ULT	UST
Yahweh has brought back upon you all of the blood of the house of Saul, in whose place you are king, and Yahweh has given the kingdom into the hand of Absalom your son. And behold you in your evil, for you {are} a man of blood."	*Yahweh is punishing you for killing so many people who were Saul's relatives and supporters. You took Saul's place as king, and now Yahweh is making your son Absalom take your place as king. You are getting what you deserve for killing so many people!"*

ULT **Yahweh has brought back upon you all of the blood of the house of Saul**
UST Yahweh is punishing you for killing so many people who were Saul's relatives and supporters
(הֵשִׁיבׇ עָלֶיךָ יְהוָה כׇּל ׀ דְּמֵי בֵית־שָׁאוּל)

Shimei is using an expression similar to the one David used in 3:29 when he spoke of the blood of Abner being on the head of Joab. By saying that Yahweh has brought the blood of the house of Saul **upon** David, Shimei means that Yahweh is holding David responsible for shedding this blood and punishing him for doing that. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh is holding you responsible for all of the blood of the house of Saul that you shed]

Support Reference: Idiom

ULT **Yahweh has brought back upon you all of the blood of the house of Saul**
UST Yahweh is punishing you for killing so many people who were Saul's relatives and supporters
(הֵשִׁיבׇ עָלֶיךָ יְהוָה כׇּל ׀ דְּמֵי בֵית־שָׁאוּל)

Shimei is using **blood** to represent death, since people bleed when they are killed violently. He is referring to the many people whom David's soldiers killed when, in order to make David the king, they fought against soldiers loyal to Saul's descendants. Alternate translation: [Yahweh is holding you responsible for the deaths of all of the people loyal to Saul whom your soldiers killed]

Support Reference: Metonymy

> ULT **And behold you in your evil**
> UST You are getting what you deserve
> (וְהִנְּךָ֙ בְּרָעָתְךָ֔)

Shimei is using the term **evil** to represent what he believes are the consequences of evil actions on David's part. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And behold you suffering the consequences of your evil actions]

Support Reference: Metonymy

> ULT **And behold you in your evil**
> UST You are getting what you deserve
> (וְהִנְּךָ֙ בְּרָעָתְךָ֔)

Shimei is using **behold you** as a common expression of his culture to mean that one can **behold** or look at David and see that what he is saying is true. 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: [Now look at you, suffering the consequences of your evil actions] or [It is clear that you are suffering the consequences of your evil actions]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the house of	people who were … relatives and supporters
Saul	Saul's
you are king	You took … as king
Yahweh	Yahweh
the kingdom	take your place as king
Absalom	Absalom
in your evil	You are getting what you deserve

2 Samuel 16:9

ULT	UST
And Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Please, let me go over and let me remove his head."	*Then Abishai said to the king, "Your Majesty, this man is as worthless as a dead dog! You should not allow him to curse you! Permit me to go over there and cut off his head!"*

ULT **Why should this dead dog curse my lord the king**
UST Your Majesty, this man is as worthless as a dead dog! You should not allow him to curse you
(לָמָּה יְקַלֵּל הַכֶּלֶב הַמֵּת הַזֶּה אֶת־אֲדֹנִי הַמֶּלֶךְ)

Abishai is using the question form for emphasis to express his outrage that Shimei would curse King David. 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 dead dog should not be cursing my lord the king!]

Support Reference: Rhetorical Question

ULT **dead dog**
UST is as worthless as a dead dog
(הַכֶּלֶב הַמֵּת)

See how you translated the similar expression in 9:5. Alternate translation: [contemptible person]

Support Reference: Metaphor

ULT **my lord the king**
UST Your Majesty … you
(אֶת־אֲדֹנִי הַמֶּלֶךְ)

Even though Abishai is addressing David directly, he is speaking of him in the third person as **my lord the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [you, my lord the king]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
should … curse	to curse
my lord	Your Majesty … you

ULT	UST
the king	Your Majesty … you
Please	Permit me

2 Samuel 16:10

ULT	UST
And the king said, "What to me and to you, sons of Zeruiah? If he curses because Yahweh has said to him, 'Curse David,' then who shall say, 'Why have you done thus'?"	*But the king replied, "I do not agree at all with what you two sons of Zeruiah want to do. If he is cursing me because Yahweh told him to curse me, then no one should challenge him for doing that."*

> ULT **What to me and to you, sons of Zeruiah**
> UST I do not agree at all with what you two sons of Zeruiah want to do
> (מַה־לִּי וְלָכֶם בְּנֵי צְרוּיָה)

David is using **What to me and to you** as a common expression of his culture to say that he has nothing in common with these **sons of Zeruiah** in terms of what they want to do. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I will have nothing to do with your suggestion, sons of Zeruiah!]

Support Reference: Idiom

> ULT **What to me and to you**
> UST I do not agree at all with what you … want to do
> (מַה־לִּי וְלָכֶם)

The word **you** is plural here because David is addressing both Abishai and Joab. Joab seems to have been nearby and supporting his brother Abishai's suggestion. So use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **If he curses because Yahweh has said to him, ‘Curse David,’ then who shall say, ‘Why have you done thus**
UST If he is cursing me because Yahweh told him to curse me, then no one should challenge him for doing that
(כִּי יְקַלֵּל וכי יְהוָה אָמַר לוֹ קַלֵּל אֶת־דָּוִד וּמִי יֹאמַר מַדּוּעַ עָשִׂיתָה כֵּן)

David is using the question form for emphasis to express that no one should tell Shimei that he should not curse David. He is suggesting that someone might use the question form to tell Shimei that. If a speaker of your language would not use the question form for those purposes, you could translate these questions as statements or as exclamations. Alternate translation: [If he is cursing me because Yahweh has said to him, ‘Curse David,’ then no one should tell him, ‘You should not be doing thus’!]

Support Reference: Rhetorical Question

ULT **because Yahweh has said to him, ‘Curse David,’ then who shall say, ‘Why have you done thus**
UST because Yahweh told him to curse me, then no one should challenge him for doing that
(וכי יְהוָה אָמַר לוֹ קַלֵּל אֶת־דָּוִד וּמִי יֹאמַר מַדּוּעַ עָשִׂיתָה כֵּן)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [because Yahweh has told him to curse me, then no one should ask him why he is doing this] or [because Yahweh has told him to curse me, then no one should tell him that he should not be doing this]

Support Reference: Quotes within Quotes

ULT **Yahweh has said to him, ‘Curse David**
UST Yahweh told him to curse me
(יְהוָה אָמַר לוֹ קַלֵּל אֶת־דָּוִד)

David probably does not mean to suggest that Yahweh may have said this directly to Shimei. Instead, he probably means that Yahweh may have led Shimei to do this. So even if your language could put a quotation within a quotation, you may wish not to represent this as a direct quotation. Alternate translation: [Yahweh has led him to curse me]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
he curses	he is cursing me
Yahweh	Yahweh

ULT	UST
Curse	to curse
David	me

2 Samuel 16:11

ULT	UST
And David said to Abishai and to all of his servants, "Behold, my son, who came out from my belly, is seeking my life. And how much more that now a Benjaminite! Leave him alone and let him curse, if Yahweh has spoken to him.	*Then David said to Abishai and to all his officials, "You know that my very own son is trying to kill me. So it is not surprising that this man from the tribe of Benjamin also wants me to die. Just ignore him and let him curse me if Yahweh has told him to do that.*

ULT **who came out from my belly**
UST very own
(אֲשֶׁר־יָצָא מִמֵּעַי)

See how you translated the similar expression in 7:12. Alternate translation: [whose actual father I am]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is seeking my life**
UST is trying to kill me
(מְבַקֵּשׁ אֶת־נַפְשִׁי)

See how you translated the similar expression in 4:8. Alternate translation: [is seeking to kill me]

Support Reference: Metonymy

ULT **And how much more**
UST So it is not surprising
(וְאַף)

See how you translated the similar expression in 4:11. Alternate translation: [And with how much greater reason]

Support Reference: Exclamations

ULT that now a Benjaminite
UST that this man from the tribe of Benjamin also wants me to die
(כִּי־עַתָּה בֶּן־הַיְמִינִי)

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: [that now a Benjaminite should wish that I were dead]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
his servants	his officials
is seeking	is trying
a Benjaminite	this man from the tribe of Benjamin
and let him curse	and let him curse me
Yahweh	Yahweh

2 Samuel 16:12

ULT	UST
Perhaps Yahweh will look at my affliction, and Yahweh will return good to me in place of his cursing this day.”	*Perhaps Yahweh will see how much trouble I am having and decide to make good things happen to me instead of the curses that this man is shouting at me today.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
at my affliction	how much trouble I am having
Yahweh	and decide to make … happen
and … will return	and decide to make … happen
good	good things
his cursing	the curses that this man is shouting at me
day	today

2 Samuel 16:13

ULT	UST
So David and his men walked on the road, and Shimei was walking on the side of the hill beside him, walking and he cursed, and he stoned with stones beside him, and he dusted with dust.	*So David and those who were with him continued walking along the road. Shimei walked along the hillside next to the road, and as he walked along next to them, he kept cursing David and throwing stones and dirt at him.*

ULT **walking and he cursed**
UST and as he walked along … he kept cursing David
(הָלוֹךְ וְיָקֵלֵּל)

The phrase **walking and he cursed** expresses a single idea. The word **cursed** tells in what way Shimei was **walking**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [walking cursingly] or [cursing as he walked]

Support Reference: Hendiadys

ULT **and he stoned with stones beside him**
UST and throwing stones … at him
(וַיְסַקֵּל בָּאֲבָנִים לְעֻמָּתוֹ)

See how you translated the similar expression in 16:6. Alternate translation: [and he threw stones at him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and he dusted with dust**
UST and throwing … and dirt
(וְעַפַּר בֶּעָפָר)

It might seem that the expression **dusted with dust** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [and he showered dirt on him]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **and he dusted with dust**
> UST and throwing … and dirt
> (וְעֹפֵר בֶּעָפָר)

Throwing dust on David was a symbolic action by which Shimei showed extreme disrespect and contempt for him. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [and he threw dirt at him to show his contempt]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
and Shimei	Shimei
and he cursed	he kept cursing David
and he stoned	and throwing
with stones	stones

2 Samuel 16:14

ULT	UST
And the king and all of the people who {were} with him came, weary. And he refreshed himself there.	*King David and the people who were traveling with him were very tired by the time they got to the place where people can walk across the Jordan River. But they were able to get a good rest there.*

ULT And … came

UST by the time they got to the place where people can walk across the Jordan River

(וַיָּבֹא)

The implication is that David and his people arrived at the fords of the Jordan River. That was where David specified he would be going in 15:28. You could include this information if that would be helpful to your readers. Alternate translation: [arrived at the fords of the Jordan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David

2 Samuel 16:15

ULT	UST
And Absalom and all of the people, a man of Israel, came {to} Jerusalem, and Ahithophel {was} with him.	*While that was happening, Absalom and all the Israelites who were supporting him had arrived in Jerusalem. Ahithophel had also arrived there.*

ULT **the people, a man of Israel**
UST the Israelites who were supporting him
(הָעָם אֲשֶׁר יִשְׂרָאֵל)

The author is using **the people, a man of Israel** as a common expression of his culture to refer to Israelites from various tribes. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [the Israelites from various tribes who had joined him]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Absalom	While that was happening, Absalom
Israel	the Israelites who were supporting him
Jerusalem	in Jerusalem

2 Samuel 16:16

ULT	UST
And it happened, when Hushai the Archite, the friend of David, came to Absalom, that Hushai said to Absalom, "May the king live! May the king live!"	*Then David's friend Hushai came to Absalom and said, "May you, the king, live a long time!"*

> ULT **May the king live! May the king live**
> UST May you, the king, live a long time
> (יְחִי הַמֶּלֶךְ יְחִי הַמֶּלֶךְ)

Hushai is repeating this phrase in order to intensify his expression of the idea that it conveys. If speakers of your language repeat phrases 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: [May the king live forever!]

Support Reference: Reduplication

> ULT **May the king live! May the king live**
> UST May you, the king, live a long time
> (יְחִי הַמֶּלֶךְ יְחִי הַמֶּלֶךְ)

Hushai is using a courteous and deferential expression that people in this culture would use to greet and acknowledge someone as their ruler. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Long live the king! Long live the king!] or [God save the king! God save the king!]

Support Reference: Politeness

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the friend of	friend
David	David's
Absalom	Absalom
Absalom	and said
the king	you, the king
the king	you, the king

2 Samuel 16:17

ULT	UST
And Absalom said to Hushai, "{Is} this your loyalty to your friend? Why did you not go with your friend?"	*Absalom said to Hushai, "You have been a loyal friend of my father David for a long time. So I do not understand why you did not leave Jerusalem with him."*

ULT {Is} this your loyalty to your friend? Why did you not go with your friend
UST You have been a loyal friend of my father David for a long time. So I do not understand why you did not leave Jerusalem with him
(זֶה חַסְדְּךָ אֶת־רֵעֶךָ לָמָּה לֹא־הָלַכְתָּ אֶת־רֵעֶךָ)

Absalom is using the question form to express disappointment with Hushai and to rebuke him for not being loyal to David. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [You are not showing loyalty to your friend! I would have expected you to go with him.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
your friend	of my father David
your friend	him

2 Samuel 16:18

ULT	UST
And Hushai said to Absalom, "No, but whom Yahweh has chosen, and this people, and every man of Israel, to him I will be, and with him I will stay.	*Hushai replied, "Yahweh has chosen you to be the king. So have all these people here, and so have all the other Israelites. So I will now be loyal to you and stay here in Jerusalem with you.*

ULT **and every man of Israel**
UST and so have all the other Israelites
(וְכָל־אִישׁ יִשְׂרָאֵל)

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: [all the people of Israel]

Support Reference: When Masculine Words Include Women

ULT **and every man of Israel**
UST and so have all the other Israelites
(וְכָל־אִישׁ יִשְׂרָאֵל)

See the discussion of this phrase in the Introduction to this chapter.

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	replied
Yahweh	Yahweh
has chosen	has chosen … to be the king
Israel	Israelites

2 Samuel 16:19

ULT	UST
And second, I, before whom shall I serve? {Is it} not to the face of his son? Just as I served to the face of your father, thus I will be to your face."	*Besides, it makes sense for me to serve you. After all, you are his son. Just as I served in your father's royal court, in the same way, I will serve in your royal court."*

ULT **And second**
UST Besides
(וְהַשֵּׁנִית)

If your language would not represent a number in a form such as **second**, you could represent this number in a form that your language would use, or you could use a comparable expression. Alternate translation: [And point number two] or [Furthermore]

Support Reference: Ordinal Numbers

ULT **I, before whom shall I serve? {Is it} not to the face of his son**
UST it makes sense for me to serve you. After all, you are his son
(לְמִי אֲנִי אֶעֱבֹד הֲלֹוא לִפְנֵי בְנֹו)

Hushai is using the question form to emphasize that it is right and proper for him to serve Absalom, David's son. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [it is appropriate for you, his son, to be the one before whose face I serve!]

Support Reference: Rhetorical Question

ULT **I, before whom shall I serve**
UST it makes sense for me to serve you
(לְמִי֙ אֲנִ֣י אֶֽעֱבֹ֔ד)

After saying that Yahweh, the people present, and many other Israelites have chosen Absalom as king, Hushai is stating the pronoun **I**, even though its meaning is already included in the verb translated as **shall I serve**, to indicate that for his part, he will do the same thing. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that Hushai is saying that his own actions will be comparable to those of others. It may not be necessary to represent the separately stated pronoun explicitly. Alternate translation: [before whom shall I, for my part, serve]

Support Reference: Pronouns — When to Use Them

ULT **{Is it} not to the face of his son? Just as I served to the face of your father, thus I will be to your face**
UST After all, you are his son. Just as I served in your father's royal court, in the same way, I will serve in your royal court
(הֲלֹ֖וא לִפְנֵ֣י בְנ֑וֹ כַּאֲשֶׁ֤ר עָבַ֙דְתִּי֙ לִפְנֵ֣י אָבִ֔יךָ כֵּ֥ן אֶֽהְיֶ֖ה לְפָנֶֽיךָ)

Here, **to the face of** represents being in the presence of someone. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Is it not in the presence of his son? Just as I served in the presence of your father, thus I will be in your presence]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shall I serve	to serve you
I served	I served

2 Samuel 16:20

ULT	UST
And Absalom said to Ahithophel, "Give counsel for yourselves. What shall we do?"	*Then Absalom said to Ahithophel, "What would you advise that we should do?"*

ULT **And Absalom said to Ahithophel, "Give counsel for yourselves**
UST Then Absalom said to Ahithophel, "What would you advise … we
(וַיֹּאמֶר אַבְשָׁלוֹם אֶל־אֲחִיתֹפֶל הָבוּ לָכֶם עֵצָה)

The implied "you" in the imperative **Give** is plural, as the plural pronoun **yourselves** indicates. While the author says that Absalom spoke these words to Ahithophel, Absalom was evidently addressing him as chief among a group of advisors. So use a plural form of the imperative in your translation if your language marks that distinction. You may also wish to indicate more fully whom Absalom was addressing. Alternate translation: [And Absalom said to Ahithophel and his other advisors, "Give counsel for yourselves]

Support Reference: Forms of 'You' — Singular

ULT **Give counsel for yourselves**
UST What would you advise … we
(הָבוּ לָכֶם עֵצָה)

Absalom is using the pronoun **yourselves** because his advisors are part of the group for whose benefit this **counsel** will be given. Since the speaker, Absalom, is also part of this group, it may be natural in your language to use a first-person plural pronoun. Alternate translation: [Give counsel for us]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
counsel	What would you advise

2 Samuel 16:21

ULT	UST
And Ahithophel said to Absalom, "Go in to the concubines of your father whom he left to keep the house, and all of Israel will hear that you have made yourself stink with your father, and the hands of all who {are} with you will become strong."	*Ahithophel replied, "Your father left some of his secondary wives in the palace to take care of it. I advise you to have sexual relations with them. When people throughout Israel hear that you have done that, they will realize that you will never be able to reconcile with your father. Then all of the Israelites who are supporting you will fight hard to make sure that you defeat him."*

ULT **Go in to**
UST I advise you to have sexual relations with
(בּוֹא אֶל)

The author is referring to sexual relations in a polite way by using the phrase **Go in to**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly, here and in the next verse. Alternate translation: [Sleep with]

Support Reference: Euphemism

ULT **you have made yourself stink with your father**
UST you have done that, they will realize that you will never be able to reconcile with your father
(נִבְאַשְׁתָּ אֶת־אָבִיךָ)

See how you translated the similar expression in 10:6. Alternate translation: [you have incensed your father] or [you have made yourself abhorrent to your father]

Support Reference: Metaphor

ULT **and the hands of all who {are} with you will become strong**
UST Then all of the Israelites who are supporting you will fight hard to make sure that you defeat him
(וְחָזְקוּ יְדֵי כָּל־אֲשֶׁר אִתָּךְ)

See how you translated the similar expression in 2:7. Alternate translation: [and all who are with you will become more determined]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	replied
the concubines of	some of his secondary wives … them
the house	in the palace
Israel	Israel

2 Samuel 16:22

ULT	UST
So they spread a tent for Absalom on the roof, and Absalom went in to the concubines of his father to the eyes of all of Israel.	*So they set up a tent for Absalom on the roof of the palace. Then Absalom had sexual relations in the tent with each of his father's secondary wives, one at a time. The Israelites in Jerusalem could see Absalom's officials bringing each secondary wife into the tent, and they could see Absalom going into the tent afterwards to have sexual relations with each one.*

ULT **to the eyes of all of Israel**
UST The Israelites in Jerusalem could see Absalom's officials bringing each secondary wife into the tent, and they could see Absalom going into the tent afterwards to have sexual relations with each one
(לְעֵינֵי כָּל־יִשְׂרָאֵל)

Here, the word **eyes** represents sight. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the sight of all of Israel]

Support Reference: Metonymy

ULT **to the eyes of all of Israel**
UST The Israelites in Jerusalem could see Absalom's officials bringing each secondary wife into the tent, and they could see Absalom going into the tent afterwards to have sexual relations with each one
(לְעֵינֵי כָּל־יִשְׂרָאֵל)

The author says **all of Israel** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [for any Israelite to see]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a tent	a tent
for Absalom	for Absalom
Absalom	Absalom
the concubines of	each of … secondary wives, one at a time
Israel	The Israelites

2 Samuel 16:23

ULT	UST
Now the counsel of Ahithophel that he counseled in those days {was} just as if one inquired of the word of God. Thus {was} all of the counsel of Ahithophel, both to David and to Absalom.	*In those days, people did what Ahithophel recommended just as if God himself had recommended it. That was how David had regarded what Ahithophel recommended, and Absalom regarded it in that same way.*

ULT **Now the counsel of Ahithophel that he counseled in those days {was} just as if one inquired of the word of God**
UST In those days, people did what Ahithophel recommended just as if God himself had recommended it
(וַעֲצַת אֲחִיתֹפֶל אֲשֶׁר יָעַץ בַּיָּמִים הָהֵם כַּאֲשֶׁר יִשְׁאַל־בִּדְבַר הָאֱלֹהִים)

The author is providing background information to help readers understand what has just happened in the story. He is accounting for why Absalom did such an outrageous thing without questioning it. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Connect — Background Information

ULT **Now the counsel of Ahithophel that he counseled**
UST people did what Ahithophel recommended
(וַעֲצַת אֲחִיתֹפֶל אֲשֶׁר יָעַץ)

It might seem that the expression **counsel of Ahithophel that he counseled** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [Now the counsel that Ahithophel gave]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **of the word of God**
UST God himself had recommended it
(בִּדְבַר הָאֱלֹהִים)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now the counsel of	people did

ULT	UST
he counseled	recommended
in … days	In … days
one inquired	had recommended it
of the word of God	God himself had recommended it
the counsel of	what … recommended
to David	David had regarded
to Absalom	Absalom regarded it

2 Samuel 17

2 Samuel 17 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel and specifically how he resisted Absalom's attempt to replace him as king. It tells how Hushai the Archite, David's friend, persuaded Absalom to reject the counsel of Ahithophel and not attack David immediately. This gave Hushai time to send David a warning so that he crossed the Jordan River to safety while Absalom was gathering a great army. The chapter also tells how other friends of David provided food and supplies for him.

Translation Issues in This Chapter

"the people"

In this chapter, the term "people" continues to vary in meaning. Sometimes it refers to David's or Absalom's soldiers, and sometimes it refers to the large group that left Jerusalem with David, which included many individuals who were not soldiers. The UST gives an indication of the meaning in each context, and this may help you translate the term in that context in a way that will be helpful to your readers.

Hushai's overstatements for emphasis

In this chapter, Hushai continues to make overstatements for emphasis as he speaks to Absalom. He says in 17:11 that Absalom may gather an army that is "like the sand that {is} by the sea for multitude," that is, one that has too many troops to count. In 17:12, he says that not a single soldier from David's army will escape. And in 17:13, he says that Absalom's troops may tear down a city so that "not even a pebble will be found there." These overstatements suggest that Hushai is loyal to Absalom. They also appeal to Absalom's pride and vanity in order to get him to follow a course that is actually foolish and not in his interests. As with the overstatement made in 16:18, we suggest that it would be good to show in your translation that Hushai is making overstatements for

emphasis in these further cases, so we recommend that you not translate his statements as less emphatic ones.

2 Samuel 17:1

ULT	UST
And Ahithophel said to Absalom, "Please let me choose 12,000 men, and let me arise and pursue after David tonight.	*Then Ahithophel said to Absalom, "Please allow me to pick 12,000 of our best soldiers so that I can lead them tonight to chase David.*

ULT **and let me arise**
UST so that I can lead them
(וְאָקוּמָה)

See how you translated the similar expression in 2:14. Alternate translation: [let me take action]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
let me choose	allow me to pick
David	David

2 Samuel 17:2

ULT	UST
And I will come upon him, and he {will be} weary and weak of hands, and I will make him tremble, and all of the people who {are} with him will flee. And I will strike the king alone.	*When we catch up to him, he will be tired from traveling and physically weak. When our soldiers appear, this will terrify him. The other people who are with him will run away {and not fight against us}. We will only need to kill the king.*

ULT **and weak of hands**
UST and physically weak
(וּרְפֵ֥ה יָדָ֖יִם)

See how you translated the similar expression in 4:1. Alternate translation: [and worn out]

Support Reference: Metonymy

ULT **and I will make him tremble**
UST When our soldiers appear, this will terrify him
(וְהַחֲרַדְתִּי֙ אֹת֔וֹ)

Ahithophel assumes that Absalom will understand that he means he will **make** David **tremble** with fear. You could indicate this explicitly in your translation if that would be helpful to your readers. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 13:7. Alternate translation: [and I will make him tremble with fear] or [and I will terrify him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And I will strike the king alone**
UST We will only need to kill the king
(וְהִכֵּיתִ֥י אֶת־הַמֶּ֖לֶךְ לְבַדּֽוֹ)

See how you translated the similar expression in 1:1. Also see the discussion of the term “strike” in the Introduction to 2 Samuel. Alternate translation: [And I will kill the king alone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and I will make … tremble	When our soldiers appear, this will terrify
the king	the king

2 Samuel 17:3

ULT	UST
And I will make all of the people return to you. Like the returning of all {is} the man whom you are seeking. All of the people will be {at} peace."	*After that, the others who left Jerusalem with him will return to the city and accept you as their king. If we just kill the man you want to catch, that will be enough to get all the others to come back. It will not be necessary to hurt anyone else."*

> ULT **All of the people will be {at} peace**
> UST It will not be necessary to hurt anyone else
> (כָּל־הָעָם יִהְיֶה שָׁלוֹם)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. This could mean: (1) that all of the other people with David will be unharmed. The term "peace" would have the sense of "welfare" or "well-being." Alternate translation: [All of the other people will be unharmed]; (2) that none of the people with David will continue fighting against Absalom once David is dead. The term "peace" would have the sense of "absence of war." Alternate translation: [None of the other people will continue fighting against you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are seeking	If we just kill … want to catch
{at} peace	It will not be necessary to hurt anyone else

2 Samuel 17:4

ULT	UST
And the word was right in the eyes of Absalom and in the eyes of all of the elders of Israel.	*Absalom and all the Israelite leaders who were with him thought that it would be good to do what Ahithophel had recommended.*

ULT **And the word was right**
UST that it would be good to do what Ahithophel had recommended
(וַיִּישַׁר הַדָּבָר)

The author is using the term **word** to represent what Ahithophel said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And what Ahithophel had said]

Support Reference: Metonymy

ULT **And … was right in the eyes of Absalom and in the eyes of all of the elders of Israel**
UST Absalom and all the Israelite leaders who were with him thought that it would be good to do
(וַיִּישַׁר & בְּעֵינֵי אַבְשָׁלֹם וּבְעֵינֵי כָּל־זִקְנֵי יִשְׂרָאֵל)

The author is using the common expression of his culture **in the eyes of** to mean "in the judgment of" or "in the opinion of." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. See how you translated the similar expression in 3:19. Alternate translation: [seemed to Absalom and all of the elders of Israel to be the right thing to do]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … was right	that it would be good to do
Absalom	Absalom
the elders of	the … leaders
Israel	Israelite … who were with him

2 Samuel 17:5

ULT	UST
But Absalom said, "Please also call to Hushai the Archite, and let us hear what {is} in his mouth, even he."	*But then Absalom said, "Ask Hushai to come and speak to us as well. We should find out whether he recommends anything different that we should consider."*

ULT and let us hear
UST We should find out
(וְנִשְׁמָעָה)

Absalom is probably speaking to a servant or official while using the pronoun **us** to refer to himself and the elders of Israel. Since the addressee is probably not included, use the exclusive form of "us" if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT what {is} in his mouth
UST whether … recommends
(מַה־בְּפִיו)

Here, **in his mouth** represents "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 he has to say]

Support Reference: Metonymy

ULT even he
UST he … anything different that we should consider
(גַּם־הוּא)

Absalom adds this phrase to clarify his meaning. Without it, the word **his** might apply to Ahithophel, and Absalom might mean that he wants to hear what Ahithophel says about what Hushai recommends. He is clarifying that his meaning is simply that he wants to hear what Hushai has to say. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [for his part]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom

ULT	UST
call	Ask … to come and speak to us

2 Samuel 17:6

ULT	UST
And Hushai came to Absalom, and Absalom spoke to him, saying, "According to this word, Ahithophel has spoken. Shall we do his word? If not, you speak."	*When Hushai arrived, Absalom told him what Ahithophel had suggested. Then he asked Hushai, "What do you think we should do? If you do not think that we should do what Ahithophel advises, then tell us what you think we should do instead."*

ULT **saying, "According to this word, Ahithophel has spoken. Shall we do**
UST told … what Ahithophel had suggested … we should do
(לֵאמֹר כַּדָּבָר הַזֶּה דִּבֶּר אֲחִיתֹפֶל הֲנַעֲשֶׂה)

If it would be more natural in your language, you could express the first part of this as an indirect quotation, since Absalom did not actually say **According to this word**. Rather, he gave Hushai a summary of what Ahithophel had said. Alternate translation: [and told him what Ahithophel had said. Then he asked, "Shall we do]

Support Reference: Direct and Indirect Quotations

ULT **his word**
UST what Ahithophel advises
(אֶת־דְּבָרוֹ)

Absalom is using the term **word** to represent what Ahithophel said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what he has recommended]

Support Reference: Metonymy

ULT **you speak**
UST What do you think we should do
(אַתָּה דַּבֵּר)

See how you translated the similar expression "you, you know" in 7:20. Alternate translation: [tell us what you, for your part, would recommend]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	When … arrived

ULT	UST
Absalom spoke	Absalom

2 Samuel 17:7

ULT	UST
And Hushai said to Absalom, "The counsel that Ahithophel has counseled on this occasion is not good."	*Hushai replied, "This time, what Ahithophel has suggested is not good advice."*

ULT The counsel that Ahithophel has counseled
UST what Ahithophel has suggested
(הָעֵצָה אֲשֶׁר־יָעַץ אֲחִיתֹפֶל)

It might seem that this expression contains extra information that would not be natural to express in your language. See how you translated the similar expression in 16:23. Alternate translation: [The counsel that Ahithophel has given]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	replied
The counsel	what … has suggested
has counseled	what … has suggested
is … good	good advice

2 Samuel 17:8

ULT	UST
And Hushai said, "You, you know your father and his men, that they {are} warriors and they {are} bitter of soul, like a bear bereaved in the field. And your father {is} a man of war, so he will not lodge with the people.	*He continued, "You know that your father and the men who are with him are elite soldiers. You know that they must be very angry, like a wild mother bear whose cubs someone has stolen from her. Furthermore, your father has fought in many battles{, so he knows what he should do now}. He will not spend the night with the crowd of people who left Jerusalem with him.*

ULT **You, you know your father and his men, that they {are} warriors**
UST You know that your father and the men who are with him are elite soldiers. You know that
(אַתָּה יָדַעְתָּ אֶת־אָבִיךָ וְאֶת־אֲנָשָׁיו כִּי גִבֹּרִים הֵמָּה)

Hushai is stating the pronoun **you** separately, even though the verb translated as **you know** already includes this meaning. He is doing that to emphasize that Absalom has knowledge that should make him realize that Ahithophel has not given good advice. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [You know quite well that your father and his men are warriors]

Support Reference: Pronouns — When to Use Them

ULT **and his men … and … {are} bitter of soul**
UST and the men who are with him … must be very angry
(וְאֶת־אֲנָשָׁיו & וּמָרֵי נָפֶשׁ)

Hushai is speaking as if David and his men actually had souls that were **bitter**. He means that they were easily provoked to violence. If it would be clearer in your language, you could state the meaning plainly. If you have already translated the book of Judges, see how you translated the similar expression in Judges 18:25. Alternate translation: [and prone to violence]

Support Reference: Metaphor

ULT **like a bear bereaved**
UST like a … mother bear whose cubs someone has stolen from her
(כְּדֹ֥ב שַׁכּ֖וּל)

The expression **bereaved** 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: [like a she-bear whose cubs someone has taken from her]

Support Reference: Active or Passive

ULT **like a bear bereaved in the field**
UST like a wild mother bear whose cubs someone has stolen from her
(כְּדֹ֥ב שַׁכּ֛וּל בַּשָּׂדֶ֖ה)

Hushai is using this comparison to make the point that just as a **bear bereaved in the field** is enraged and aggressive, so David and his men will be as well. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as vicious as a bear in the wild whose cubs have been taken] or [as fierce as a bear in the wild that has lost her young]

Support Reference: Simile

ULT **{is} a man of war**
UST has fought in many battles{, so he knows what he should do now}
(אִ֣ישׁ מִלְחָמָ֔ה)

Hushai is using this possessive form to describe a **man** who is characterized by having much experience in **war**. If a speaker of your language would not use the possessive form in that way, you could express this idea in another way. Alternate translation: [is an experienced warrior]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you know	know … know
{are} warriors	are elite soldiers
soul	must be very angry
like a bear	like a … mother bear

2 Samuel 17:9

ULT	UST
Behold, he has now hidden himself in one of the pits or in one of the places. And it will be, when {some} among them fall in the beginning, the hearer will hear and say, 'A slaughter has happened among the people who {are} behind Absalom.'	*Right now he is probably already hiding in a cave or in some other safe place. If Ahithophel leads soldiers out to attack David's soldiers, David's soldiers will certainly kill some of them at the start of the battle. When people hear about that, they will say, 'David's soldiers are slaughtering Absalom's soldiers!'*

ULT **Behold**
UST Right now
(הִנֵּה)

See how you translated the similar expression in 1:2. Alternate translation: [Listen]

Support Reference: Metaphor

ULT **or in one of the places**
UST or in some other safe place
(אוֹ בְּאַחַד הַמְּקוֹמֹת)

The author is using **one of the places** as a common expression of his culture to mean "some other such place." 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: [or in some other such place]

Support Reference: Idiom

ULT **when {some} among them fall**
UST David's soldiers will certainly kill some of them
(כִּנְפֹּל בָּהֶם)

The author is using the term **fall** by association to mean that they died, since people fall down when they die. If it would be helpful in your language, you could use an equivalent expression or plain language. See how you translated the similar expression in 2:16. Alternate translation: [when some among them die] or [when some among them are killed]

Support Reference: Metonymy

ULT **when {some} among them fall**
UST David's soldiers will certainly kill some of them
(כִּנְפֹּל בָּהֶם)

The pronoun **them** refers to the soldiers whom Ahithophel wants to lead out against David. It may be helpful to clarify this for your readers. Alternate translation: [when some among the soldiers whom Ahithophel wants to lead out tonight fall]

Support Reference: Pronouns — When to Use Them

ULT **the hearer will hear and say**
UST When people hear about that, they will say
(וְשָׁמַע הַשֹּׁמֵעַ וְאָמַר)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you state this differently. Alternate translation: [people will hear and say]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and say, 'A slaughter has happened among the people who {are} behind Absalom**
UST will say, 'David's soldiers are slaughtering Absalom's soldiers
(וְאָמַר הָיְתָה מַגֵּפָה בָּעָם אֲשֶׁר אַחֲרֵי אַבְשָׁלֹם)

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 a slaughter has happened among the people who are behind Absalom]

Support Reference: Quotes within Quotes

ULT **among the people who {are} behind Absalom**
UST Absalom's soldiers
(בָּעָם אֲשֶׁר אַחֲרֵי אַבְשָׁלֹם)

See how you translated the similar expression in 2:25. Alternate translation: [the soldiers who are fighting for Absalom]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pits	in … cave
A slaughter	David's soldiers are slaughtering

ULT	UST
Absalom	Absalom’s

2 Samuel 17:10

ULT	UST
And even he, a son of valor whose heart {is} like the heart of a lion, melting, he will melt, because all of Israel knows that your father {is} a warrior and {they} who {are} with him {are} sons of valor.	*Then your other soldiers, even if they are as fierce as lions, will become very afraid. After all, everyone in Israel knows that your father is a great soldier and that the soldiers who are with him are very brave.*

ULT **a son of valor … and … {are} sons of valor**
UST even if they are as fierce … and that the soldiers … are very brave
(בֶּן־חַיִל & וּבְנֵי־חַיִל)

See how you translated the similar expression in 2:7. Alternate translation: [a valiant warrior … are valiant warriors]

Support Reference: Idiom

ULT **whose heart {is} like the heart of a lion**
UST even if they are as fierce as lions
(אֲשֶׁר לִבּוֹ כְּלֵב הָאַרְיֵה)

Here, the **heart** represents a person's courage. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [whose courage is like the courage of a lion]

Support Reference: Metaphor

ULT **whose heart {is} like the heart of a lion**
UST even if they are as fierce as lions
(אֲשֶׁר לִבּוֹ כְּלֵב הָאַרְיֵה)

The point of this comparison is that just as **a lion** has great courage, so does King David. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [whose courage is great, like the courage of a lion]

Support Reference: Simile

ULT **melting, he will melt, because all of Israel knows that your father {is} a warrior and {they} who {are} with him {are} sons of valor**
UST will become very afraid. After all, everyone in Israel knows that your father is a great soldier and that the soldiers who are with him are very brave
(הַמֵּס יִמָּס כִּי־יֹדֵעַ כָּל־יִשְׂרָאֵל כִּי־גִבּוֹר אָבִיךָ וּבְנֵי־חַיִל אֲשֶׁר אִתּוֹ)

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 all of Israel knows that your father is a warrior and they who are with him are sons of valor, melting, he will melt]

Support Reference: Connect — Reason-and-Result Relationship

ULT **melting, he will melt**
UST will become very afraid
(הַמֵּס יִמָּס)

Hushai is repeating forms of the verb **melt** 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 will certainly melt]

Support Reference: Reduplication

ULT **melting, he will melt**
UST will become very afraid
(הַמֵּס יִמָּס)

Hushai is speaking as if even the bravest warrior in Absalom's army would actually **melt** when he heard that David's soldiers were killing the soldiers in his army. If it would be helpful in your language, you could state the meaning plainly. If you have already translated the book of Joshua, see how you translated the similar expressions in Joshua 2:11, Joshua 5:1, and Joshua 7:5. Alternate translation: [he will certainly become terrified]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lion	as lions
Israel	Israel
knows	knows
{is} a warrior	is a great soldier

2 Samuel 17:11

ULT	UST
Therefore I counsel, being gathered, all of Israel shall be gathered to you, from Dan and to Beersheba, like the sand that {is} by the sea for multitude. And your face shall be going into the battle.	*So this is what I recommend. You should really summon the entire Israelite army. Have the solders come here even if they live as far away as Dan {in the far north} or Beersheba {in the far south}. You will have too many soldiers to count, like the grains of sand on the seashore. {Wait until they come, and then} you yourself should lead the army into battle.*

ULT **being gathered, all of Israel shall be gathered**
UST You should really summon the entire Israelite army
(הָאָסֹף יֵאָסֵף & כָּל־יִשְׂרָאֵל)

The author is repeating forms of the verb **gathered** 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: [all of Israel shall certainly be gathered]

Support Reference: Reduplication

ULT **being gathered, all of Israel shall be gathered**
UST You should really summon the entire Israelite army
(הָאָסֹף יֵאָסֵף & כָּל־יִשְׂרָאֵל)

The expression **being gathered … shall be gathered** uses passive verbal forms. If your language would not use those forms, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you shall certainly gather all of Israel]

Support Reference: Active or Passive

ULT **being gathered, all of Israel shall be gathered**
UST You should really summon the entire Israelite army
(הָאָסֹף יֵאָסֵף & כָּל־יִשְׂרָאֵל)

Israel represents “the soldiers of Israel.” If it would be helpful in your language, you could use an equivalent expression or plain language, here and in verse 13. Alternate translation: [you shall certainly gather all of the soldiers of Israel] or [you shall certainly gather the entire Israelite army]

Support Reference: Metonymy

ULT **from Dan and to Beersheba**
UST Have the solders come here even if they live as far away as Dan {in the far north} or Beersheba {in the far south}
(מִדָּן וְעַד־בְּאֵר שָׁבַע)

Hushai is referring to all of Israel by naming cities at its northern and southern extremes, **Dan** and **Beersheba**. If it would be helpful in your language, you could use an equivalent expression or plain language. See how you translated the similar expression in 3:10. Alternate translation: [from throughout the country]

Support Reference: Merism

ULT **like the sand that {is} by the sea for multitude**
UST You will have too many soldiers to count, like the grains of sand on the seashore
(כַּחוֹל אֲשֶׁר־עַל־הַיָּם לָרֹב)

The point of this comparison is that just as **the sand that is by the sea** is uncountable, so would be the soldiers whom Absalom would gather. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like the seemingly countless grains of sand that are by the sea for multitude]

Support Reference: Simile

ULT **like the sand that {is} by the sea for multitude**
UST You will have too many soldiers to count, like the grains of sand on the seashore
(כַּחוֹל אֲשֶׁר־עַל־הַיָּם לָרֹב)

By suggesting that Absalom will have too many troops to count, Hushai is making an overstatement for emphasis in order to convince Absalom to follow his advice. See the discussion in the Introduction to this chapter of how you might represent this overstatement and the ones in the next two verses in your translation.

Support Reference: Hyperbole

ULT **And your face shall be going into the battle**
UST {Wait until they come, and then} you yourself should lead the army into battle
(וּפָנֶיךָ הֹלְכִים בַּמָּרְחָב)

Hushai is using one part of Absalom, his **face**, to represent Absalom himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [And you personally shall go into the battle as the Israelite commander]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I counsel	this is what I recommend
being gathered	really
Israel	Israelite army
shall be gathered	You should … summon
from Dan	Have the solders come here even if they live as far away as Dan {in the far north}
Beersheba	Beersheba {in the far south}

2 Samuel 17:12

ULT	UST
And we will come upon him in one of the places where he may be found there, and we {will be} upon him just as the dew falls upon the ground. And not even one will be left of him or of any of the men who {are} with him.	*We will find your father, wherever he is, and our great army will overwhelm his smaller army, just as dew covers the entire ground. Neither he nor any of the soldiers who are with him will survive.*

ULT **where he may be found there**
UST he is
(אֲשֶׁר נִמְצָא 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 he may be found]

Support Reference: Assumed Knowledge and Implicit Information

ULT **where he may be found there**
UST he is
(אֲשֶׁר נִמְצָא שָׁם)

The expression **will be found** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [where we may find him]

Support Reference: Active or Passive

ULT **just as the dew falls upon the ground**
UST just as dew covers the entire ground
(כַּאֲשֶׁר יִפֹּל הַטַּל עַל־הָאֲדָמָה)

The point of this comparison is that just as the **dew** that **falls upon the ground** completely covers the ground, so Absalom's army would completely overwhelm David and his soldiers. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [just as the dew falls everywhere upon the ground]

Support Reference: Simile

ULT **And not even one will be left of him or of any of the men who {are} with him**
UST Neither he nor any of the soldiers who are with him will survive
(וְלֹא־נוֹתַר בּוֹ וּבְכָל־הָאֲנָשִׁים אֲשֶׁר־אִתּוֹ גַּם־אֶחָד)

We recommend that you represent this overstatement in your translation, like the one in the previous verse.

Support Reference: Hyperbole

ULT **will be left**
UST will survive
(נוֹתַר)

The expression **will be 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: [will remain]

Support Reference: Active or Passive

2 Samuel 17:13

ULT	UST
And if he gathers himself into a city, then all of Israel will bring ropes to that city, and we will drag it to the wadi until that not even a pebble will be found there."	*If he decides to retreat into some city, all our soldiers will bring ropes to that city and pull it down into the valley below. As a result, not one stone will remain on top of the hill where that city was!"*

ULT **he gathers himself**
UST he decides to retreat
(יֶאֱסֹף)

Here, David **himself** represents him and all of his forces. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [he gathers his forces]

Support Reference: Metonymy

ULT **to the wadi**
UST into the valley below
(עַד־הַנַּחַל)

Hushai is assuming that David would retreat into a fortified city that had been built on a hill above a valley or ravine through which water sometimes flowed. Since 16:2 indicates that it was summer at this time, Hushai may not be expecting that water would be flowing. So you may wish to describe this feature without implying that there would be water in it. Alternate translation: [down into the ravine below]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not even a pebble will be found there**
UST not one stone will remain on top of the hill where that city was
(לֹא־נִמְצָא שָׁם גַּם־צְרוֹר)

Hushai is using the term **found** in a way characteristic of his language and culture to mean that such a **pebble** will not be able to **be found**, that is, it will not be there. If it would be helpful in your language, you could state the meaning plainly. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 9:8. Alternate translation: [not even a pebble will be there]

Support Reference: Idiom

> ULT **not even a pebble will be found there**
> UST not one stone will remain on top of the hill where that city was
> (לֹא־נִמְצָא שָׁם גַּם־צְרוֹר)

We recommend that you represent this overstatement in your translation, like the ones in the previous two verses.

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	our soldiers
the wadi	the valley below

2 Samuel 17:14

ULT	UST
And Absalom and all of the men of Israel said, "The counsel of Hushai the Archite {is} better than the counsel of Ahithophel." For Yahweh had appointed to break up the good counsel of Ahithophel for the sake of Yahweh bringing harm to Absalom.	*Absalom and the other Israelite leaders who were with him decided, "What Hushai suggests is better than what Ahithophel suggested." Yahweh led them not to accept Ahithophel's advice, which actually would have been better for Absalom. As a result, Yahweh caused a great defeat for Absalom.*

ULT **For Yahweh**
UST Yahweh
(יְהוָה)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [This happened because]

Support Reference: Connecting Words and Phrases

ULT **to break up**
UST not to accept
(לְהָפֵר)

See how you translated the similar expression in 15:34. Alternate translation: [to counter]

Support Reference: Metaphor

ULT **the good counsel of Ahithophel**
UST Ahithophel's advice, which actually would have been better for Absalom
(אֶת־עֲצַת אֲחִיתֹפֶל הַטּוֹבָה)

The author does not mean that it was morally **good** for Ahithophel to have recommended launching a sudden attack in order to kill David. He means that Ahithophel's counsel would have been "good" for Absalom in the sense that it would have been more effective in defeating David. You could translate the term that way if that would be helpful to your readers. Alternate translation: [the counsel of Ahithophel that would have been more effective]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for the sake of Yahweh bringing harm to Absalom**
UST As a result, Yahweh caused a great defeat for Absalom
(לְבַעֲבוּר הָבִיא יְהוָה אֶל־אַבְשָׁלוֹם אֶת־הָרָעָה)

Since the author has already mentioned Yahweh earlier in the sentence, it may be more natural in your language to refer to him with a pronoun here. Alternate translation: [so that he could bring harm to Absalom]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
Israel	Israelite … who were with him
The counsel of	What … suggests
{is} better	is better
than the counsel of	than what … suggested
For Yahweh	Yahweh
had appointed	led them
good	which actually would have been better for Absalom
the … counsel of	advice
Yahweh	Yahweh
harm	a great defeat
Absalom	Absalom

2 Samuel 17:15

ULT	UST
Then Hushai said to Zadok and to Abiathar, the priests, "Like this and like this Ahithophel counseled Absalom and the elders of Israel, but like this and like this I, I have counseled.	*Then Hushai {went secretly and} told the two priests, Zadok and Abiathar, what both he and Ahithophel had suggested to Absalom and the Israelite leaders.*

ULT **Then Hushai said to Zadok and to Abiathar, the priests, "Like this and like this Ahithophel counseled Absalom and the elders of Israel, but like this and like this I, I have counseled**

UST Then Hushai {went secretly and} told the two priests, Zadok and Abiathar, what both he and Ahithophel had suggested to Absalom and the Israelite leaders

(וַיֹּאמֶר חוּשַׁי אֶל־צָדוֹק וְאֶל־אֶבְיָתָר֙ הַכֹּהֲנִ֔ים כָּזֹאת וְכָזֹאת יָעַ֥ץ אֲחִיתֹ֖פֶל אֶת־אַבְשָׁל֑וֹם וְאֶת זִקְנֵ֖י יִשְׂרָאֵ֑ל וְכָזֹאת וְכָזֹאת יָעַ֖צְתִּי אָֽנִי)

Since Hushai did not actually say the words **like this and like this**, if it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [Then Hushai told Zadok and Abiathar, the priests, what Ahithophel had counseled Absalom and the elders of Israel and what he himself had counseled instead]

Support Reference: Direct and Indirect Quotations

ULT **Like this and like this … but like this and like this**

UST what

(כָּזֹאת וְכָזֹאת & וְכָזֹאת וְכָזֹאת)

The author is using the phrase **Like this and like this** as a common expression of his culture to indicate that Hushai summarized what he and Ahithophel had said. If you choose to translate this as a direct quotation, but 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 such and such a way … but in such and such a way]

Support Reference: Idiom

ULT **I, I have counseled**

UST both he … had suggested

(יָעַצְתִּי אָנִי)

See how you translated the similar expression "you, you know" in 17:20. Alternate translation: [I, for my part, have counseled]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zadok	Zadok
Abiathar	Abiathar
the priests	the two priests
counseled	had suggested
Absalom	to Absalom
and the elders of	and the … leaders
Israel	Israelite
I have counseled	had suggested

2 Samuel 17:16

ULT	UST
And now, send quickly and declare to David, saying, 'Do not lodge tonight at the fords of the wilderness, but also crossing over, cross over, lest the king be swallowed and all of the people who {are} with him.'"	*Then he said to them, "{There is still a risk that Absalom might decide to do what Ahithophel suggested, so} send a message quickly to David. Tell him not to stay overnight at the place where people can walk across the Jordan River. Instead, he and his soldiers must cross the Jordan River immediately. Otherwise, Absalom and his army may come and kill them."*

ULT **And now**
UST Then he said to them, "{There is still a risk that Absalom might decide to do what Ahithophel suggested, so}
(וְעַתָּה)

See how you translated the similar expression in 2:6.

Support Reference: Idiom

ULT **saying, 'Do not lodge tonight at the fords of the wilderness, but also crossing over, cross over, lest the king be swallowed and all of the people who {are} with him**
UST Tell him not to stay overnight at the place where people can walk across the Jordan River. Instead, he and his soldiers must cross the Jordan River immediately. Otherwise, Absalom and his army may come and kill them
(לֵאמֹר אַל־תָּלֶן הַלַּיְלָה בְּעַרְבוֹת הַמִּדְבָּר וְגַם עָבוֹר תַּעֲבֹר פֶּן יְבֻלַּע לַמֶּלֶךְ וּלְכָל־הָעָם אֲשֶׁר אִתּוֹ)

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 tell him not to lodge tonight at the fords of the wilderness but instead, crossing over, to cross over, lest the king be swallowed and all of the people who are with him]

Support Reference: Quotes within Quotes

ULT **at the fords of the wilderness**
UST at the place where people can walk across the Jordan River
(בְּעַרְבוֹת הַמִּדְבָּר)

See how you translated the similar expression in 15:28. Alternate translation: [at the fords of the Jordan River]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but also crossing over, cross over**
> UST Instead … his … must cross the Jordan River immediately
> (וְגַם עָבוֹר תַּעֲבֹר)

Hushai is repeating forms of the verb **cross over** 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 instead certainly cross over]

Support Reference: Reduplication

> ULT **lest the king be swallowed**
> UST he … Otherwise, Absalom and his army may come and kill them
> (פֶּן יְבֻלַּע לַמֶּלֶךְ)

Hushai is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives David an instruction for him and his men to follow so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of the instruction. Alternate translation: [Otherwise, the king will be swallowed]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **lest the king be swallowed**
> UST he … Otherwise, Absalom and his army may come and kill them
> (פֶּן יְבֻלַּע לַמֶּלֶךְ)

Here, Hushai is speaking as if King David would actually be **swallowed**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [lest the king be destroyed]

Support Reference: Metaphor

> ULT **lest the king be swallowed**
> UST he … Otherwise, Absalom and his army may come and kill them
> (פֶּן יְבֻלַּע לַמֶּלֶךְ)

The expression **be swallowed** 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: [lest Absalom and his army swallow up the king] or [lest Absalom and his army destroy the king]

Support Reference: Active or Passive

ULT **the king**
UST he
(לַמֶּלֶךְ)

Even though the priests' messengers would be addressing David directly, Hushai tells them to speak of him in the third person as **the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [you, the king]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and declare	Tell him
to David	to David
the wilderness	the Jordan River
the king	he

2 Samuel 17:17

ULT	UST
Now Jonathan and Ahimaaz were staying at En Rogel, and a maidservant would go and declare to them, and they, they would go and declare to King David, for they were not able to be seen entering the city.	*The priests' two sons, Jonathan and Ahimaaz, were staying near En Rogel{, outside Jerusalem}. They did not dare to enter the city{, because if someone saw them, he would report it to Absalom}. Instead, they had arranged for a woman who served the two priests to come and report to them what was happening. They would then go and report it to King David.*

ULT **Now Jonathan and Ahimaaz were staying at En Rogel, and a maidservant would go and declare to them, and they, they would go and declare to King David, for they were not able to be seen entering the city**

UST The priests' two sons, Jonathan and Ahimaaz, were staying near En Rogel{, outside Jerusalem}. They did not dare to enter the city{, because if someone saw them, he would report it to Absalom}. Instead, they had arranged for a woman who served the two priests to come and report to them what was happening. They would then go and report it to King David

(וְיהוֹנָתָן וַאֲחִימַעַץ עֹמְדִים בְּעֵין־רֹגֵל וְהָלְכָה הַשִּׁפְחָה וְהִגִּידָה לָהֶם וְהֵם יֵלְכוּ וְהִגִּידוּ לַמֶּלֶךְ דָּוִד כִּי לֹא יוּכְלוּ לְהֵרָאוֹת בָּעִיר׃)

Here, the author is providing background information to help readers understand what happens next in the story. This information explains how Jonathan and Ahimaaz were secretly communicating with David after he had fled from Jerusalem. 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 a maidservant would go and declare to them, and they, they would go and declare to King David, for they were not able to be seen entering the city**

UST They did not dare to enter the city{, because if someone saw them, he would report it to Absalom}. Instead, they had arranged for a woman who served the two priests to come and report to them what was happening. They would then go and report it to King David

(וְהָלְכָה הַשִּׁפְחָה וְהִגִּידָה לָהֶם וְהֵם יֵלְכוּ וְהִגִּידוּ לַמֶּלֶךְ דָּוִד כִּי לֹא יוּכְלוּ לְהֵרָאוֹת בָּעִיר׃)

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 could not risk being seen in the city, a servant girl would bring them messages, which they would then deliver to King David]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and a maidservant would go**
UST Instead, they had arranged for a woman who served the two priests to come
(וְהָלְכָה הַשִּׁפְחָה)

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [and a maidservant would come]

Support Reference: Go and Come

ULT **and they, they would go**
UST They would then go
(וְהֵם֙ יֵלְכ֔וּ)

See how you translated the similar expression "you, you know" in 17:20. Alternate translation: [and for their part, they would go]

Support Reference: Pronouns — When to Use Them

ULT **they were not able to be seen**
UST They did not dare … because if someone saw them, he would report it to Absalom
(לֹ֥א יוּכְל֖וּ לְהֵרָאֹ֑ות)

The expression **be seen** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they could not allow people to see them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a maidservant	Instead, they had arranged for a woman who served the two priests
and declare	and report … what was happening
and declare	and report it
to King	to King
David	David

2 Samuel 17:18

ULT	UST
But a young man saw them, and he declared to Absalom. So the two of them went {in} haste, and they came to the house of a man in Bahurim, and to him {was} a well in his courtyard, and they went down there.	*But a young man saw them at En Rogel, and he went and reported this to Absalom. {They knew the young man had recognized them,} so both of them left quickly and went to the house of a man who lived in the city of Bahurim. That man had a well in his courtyard, and he let Jonathan and Ahimaaz go down into the well to hide.*

ULT **{in} haste**
UST quickly
(מְהֵרָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a young man	a young man
and he declared to	and he went and reported this
Absalom	to Absalom
the house of	the house of
{was} a well	a well
in his courtyard	in his courtyard

2 Samuel 17:19

ULT	UST
And the woman took and stretched out a covering over the face of the well, and she spread grain over it, so the matter was not known.	*The man's wife took a cloth and covered the opening of the well. Then she scattered grain on top of it {to make it look as if this was the place where she dried the grain in the sun}. As a result, it was not evident that there was a well beneath the cloth.*

ULT **And the woman took**
UST The man's wife took
(וַתִּקַּח הָאִשָּׁה)

The context indicates that this **woman** was married to the man whom the author describes in the previous verse. Your language may have its own term or expression for this relationship. Alternate translation: [And his wife]

Support Reference: Kinship

ULT **the face of the well**
UST the opening of the well
(פְּנֵי הַבְּאֵר)

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

Support Reference: Idiom

ULT **so the matter was not known**
UST As a result, it was not evident that there was a well beneath the cloth
(וְלֹא נוֹדַע דָּבָר)

The expression **was not known** 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: [so no one knew the matter]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the well	the well
grain	

ULT	UST
	grain … to make it look as if this was the place where she dried the grain in the sun
was … known	As a result, it was … evident that

2 Samuel 17:20

ULT	UST
And the servants of Absalom came to the woman {at} the house, and they said, "Where {are} Ahimaaz and Jonathan?" And the woman said to them, "They crossed over the brook of waters." And they sought, but they did not find, so they returned {to} Jerusalem.	*Some of Absalom's soldiers learned in what direction the two men had gone. So they went {in that direction} and came to the house {where they were hiding}. They asked the wife, "Where are Ahimaaz and Jonathan?" She replied, "They went across that stream over there." So the soldiers went in that direction and searched for them. But they could not find them, so they went back to Jerusalem.*

ULT **the brook of waters**
UST that stream over there
(מֵיכַל הַמָּיִם)

It might seem that the expression **brook of waters** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [that brook]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the servants of	Some of … soldiers
Absalom	Absalom's
{at} the house	the house {where they were hiding}
And they sought	So the soldiers went in that direction and searched for them
{to} Jerusalem	to Jerusalem

2 Samuel 17:21

ULT	UST
And it happened after they went that they came up from the well, and they went and declared to King David. And they said to David, "Arise and cross over the waters in haste, for according to this Ahithophel has counseled against you."	*After the soldiers had gone, the two men came out of the well and went and reported to King David. They told him, "Ahithophel has encouraged Absalom to attack you immediately. So you must get all these people across the Jordan River quickly!"*

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

The author is using the phrase **And it happened** 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 **after they went that they came up**
UST After the soldiers had gone, the two men came out
(אַחֲרֵי לֶכְתָּם וַיַּעֲלוּ)

The first pronoun **they** refers to Absalom's soldiers, while the second pronoun **they** refers to Jonathan and Ahimaaz. It may be helpful to clarify this for your readers. Alternate translation: [after the soldiers left that Jonathan and Ahimaaz came up]

Support Reference: Pronouns — When to Use Them

ULT **And they said to David, "Arise and cross over the waters in haste, for according to this Ahithophel has counseled against you**
UST They told him, "Ahithophel has encouraged Absalom to attack you immediately. So you must get all these people across the Jordan River quickly
(וַיֹּאמְרוּ אֶל־דָּוִד קוּמוּ וְעִבְרוּ מְהֵרָה אֶת־הַמָּיִם כִּי־כָכָה יָעַץ עֲלֵיכֶם אֲחִיתֹפֶל)

Since Jonathan and Ahimaaz did not actually say **according to this**, but provided an actual summary, if it would be more natural in your language, you could express the first part of this as an indirect quotation. Alternate translation: [And they told David what Ahithophel had counseled against him and then said, "Arise and cross over the waters in haste."]

Support Reference: Direct and Indirect Quotations

ULT **Arise and cross over the waters in haste, for according to this Ahithophel has counseled against you**
UST Ahithophel has encouraged Absalom to attack you immediately. So you must get all these people across the Jordan River quickly
(קוּמוּ וְעִבְרוּ מְהֵרָה אֶת־הַמָּיִם כִּי־כָכָה יָעַץ עֲלֵיכֶם אֲחִיתֹפֶל)

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 according to this Ahithophel has counseled against you, arise and cross over the waters in haste]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Arise and cross over … against you**
UST to attack you immediately … you must get … across the Jordan River
(קוּמוּ וְעִבְרוּ & עֲלֵיכֶם)

The word **you** and the implied "you" in the imperatives **Arise** and **cross over** are plural because Jonathan and Ahimaaz mean David and all of the people who are with him. So use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **the waters**
UST all these people
(אֶת־הַמָּיִם)

The implication is that **the waters** refers to the Jordan River. You could include this information if that would be helpful to your readers. Alternate translation: [the Jordan River]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the well	of the well
and declared	and reported
to King	to King
David	David
David	him
has counseled	has encouraged Absalom

2 Samuel 17:22

ULT	UST
So David and all of the people who {were} with him arose and crossed the Jordan until the light of dawn, until not one was missing who had not crossed the Jordan.	*So David and all his soldiers quickly started to cross the Jordan River, and by the next morning they had all crossed to the other side.*

ULT not one was missing who had not crossed the Jordan
UST they had all crossed to the other side
(אַחַד֙ לֹ֣א נֶעְדָּ֔ר אֲשֶׁ֖ר לֹא־עָבַ֥ר אֶת־הַיַּרְדֵּֽן)

This is a double negative, consisting of two instances of the negative word **not**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [every one of them had crossed the Jordan]

Support Reference: Double Negatives

ULT not one was missing
UST all
(אַחַד֙ לֹ֣א נֶעְדָּ֔ר)

The expression **was missing** 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: [they were not missing anyone]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the Jordan	the Jordan River
the Jordan	to the other side

2 Samuel 17:23

ULT	UST
And Ahithophel saw that his counsel was not done, and he saddled his donkey, and he arose and went to his house, to his city, and he commanded about his house, and he hanged himself, and he died. And he was buried in the grave of his father.	*When Ahithophel realized that Absalom was not going to do what he had recommended, {he knew that David would defeat Absalom, so} he put a saddle on his donkey and returned home to his own city. He gave to his family instructions about what to do with his possessions, and then he hanged himself {because he knew that otherwise David would kill him as a traitor}. People buried his body in the same tomb where people had buried his father.*

ULT **his counsel was not done**
UST Absalom was not going to do what he had recommended
(לֹא נֶעֱשְׂתָה֙ עֲצָתֹ֔ו)

The expression **was not done** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Absalom had not followed his counsel] or [Absalom had not done what he advised]

Support Reference: Active or Passive

ULT **and he commanded about his house**
UST He gave to his family instructions about what to do with his possessions
(וַיְצַ֖ו אֶל־בֵּיתֹ֑ו)

The author is using **commanded about his house** as a common expression of his culture to mean “put his affairs in order” or “arranged his household affairs.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and he put his house in order]

Support Reference: Idiom

ULT **And he was buried**
UST People buried his body
(וַיִּקָּבֵר)

The expression **was buried** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And his family buried him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his counsel	what he had recommended
his donkey	his donkey
his house	home
his house	his family
and he hanged himself	and then he hanged himself {because he knew that otherwise David would kill him as a traitor}
And he was buried	People buried his body
in the grave of	in the same tomb where people had buried

2 Samuel 17:24

ULT	UST
And David came to Mahanaim. And Absalom crossed the Jordan, he and all of the men of Israel with him.	*David and his soldiers arrived at Mahanaim. At the same time, Absalom and all his soldiers also crossed the Jordan River.*

ULT and all of the men of Israel
UST and all … soldiers
(וְכָל־אִישׁ יִשְׂרָאֵל)

The author is saying **all of the men of Israel** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [and all of the Israelite soldiers who were supporting him]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And David	David and his soldiers
And Absalom	At the same time, Absalom
the Jordan	the Jordan River
Israel	soldiers

2 Samuel 17:25

ULT	UST
And Absalom appointed Amasa over the army in place of Joab. Now Amasa {was} the son of a man and his name {was} Ithra the Israelite, who had gone in to Abigail, the daughter of Nahash, the sister of Zeruiah the mother of Joab.	*Now Absalom had appointed Amasa to be the commander of his army instead of Joab. Amasa was the son of an Israelite man whose name was Ithra. Amasa's mother was Abigail. She was the daughter of Nahash and the sister of Joab's mother Zeruiah.*

ULT **Now Amasa {was} the son of a man and his name {was} Ithra the Israelite, who had gone in to Abigail, the daughter of Nahash, the sister of Zeruiah the mother of Joab**
UST Amasa was the son of an Israelite man whose name was Ithra. Amasa's mother was Abigail. She was the daughter of Nahash and the sister of Joab's mother Zeruiah
(וַעֲמָשָׂא בֶן־אִישׁ וּשְׁמוֹ יִתְרָא הַיִּשְׂרְאֵלִי אֲשֶׁר־בָּא אֶל־אֲבִיגַל בַּת־נָחָשׁ אֲחוֹת צְרוּיָה אֵם יוֹאָב)

Here the author is introducing Amasa as 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

ULT **a man and his name {was} Ithra the Israelite**
UST an Israelite man whose name was Ithra
(אִישׁ וּשְׁמוֹ יִתְרָא הַיִּשְׂרְאֵלִי)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [a man named Ithra the Israelite]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and his name {was} Ithra the Israelite**
UST Israelite … whose name was Ithra
(וּשְׁמוֹ יִתְרָא הַיִּשְׂרְאֵלִי)

The account of Amasa's lineage in 1 Chronicles 2:17 identifies his father as "Jether the Ishmaelite." The name Jether is simply a variant of the name Ithra, but "Ishmaelite" may have been the original reading here, since identifying Ithra as an **Israelite** would not provide information that would help readers distinguish him from other men by the same name. 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 **Abigail, the daughter of Nahash, the sister of Zeruiah the mother of Joab**
UST was Abigail. She was the daughter of Nahash and the sister of Joab's mother Zeruiah
(אֲבִיגַ֣ל בַּת־נָחָ֔שׁ אֲחֹ֖ות צְרוּיָ֑ה אֵ֖ם יֹואָֽב)

Abigail was the sister of Zeruiah. Zeruiah was the mother of Joab. Be sure that these relationships are clear in your translation.

Support Reference: Kinship

ULT **who had gone in to Abigail, the daughter of Nahash**
UST Amasa's mother was Abigail. She was the daughter of Nahash
(אֲשֶׁר־בָּא֙ אֶל־אֲבִיגַ֣ל בַּת־נָחָ֔שׁ)

The author is referring to sexual relations in a polite way by using the phrase **had gone in to**. The implication, which the author is politely not stating directly, is that Ithra had not necessarily been married to Abigail. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [who had slept with Abigail, the daughter of Nahash]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom
appointed	had appointed
Joab	Joab
Joab	Joab's

2 Samuel 17:26

ULT	UST
And Israel and Absalom camped {in} the land of Gilead.	*Absalom and his Israelite soldiers set up their military camp in the region of Gilead.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	and his Israelite soldiers
and Absalom	Absalom
{in} the land of	in the region of
Gilead	Gilead

2 Samuel 17:27

ULT	UST
And it happened, when David came to Mahanaim, that Shobi, the son of Nahash, from Rabbah of the sons of Ammon and Machir, the son of Ammiel, from Lo Debar and Barzillai the Gileadite from Rogelim,	*When David and his soldiers arrived at Mahanaim, Shobi son of Nahash from the Ammonite city of Rabbah, Machir son of Ammiel from the city of Lo Debar, and Barzillai from the city of Rogelim in Gilead came to them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David and his soldiers
from Rabbah of	Rabbah
Ammon	from the Ammonite city of
the Gileadite	in Gilead

2 Samuel 17:28

ULT	UST
beds and basins and vessels of the potter and wheat and barley and flour and roasted grain and beans and lentils and roasted beans	*They brought mats for them to sleep on and bowls and clay pots that they could use to prepare and serve food. They also brought wheat and barley, as raw grains, as flour, and as roasted grains. They also brought beans and lentils, some raw and some roasted.*

ULT **beds and basins**
UST They brought mats for them to sleep on and bowls … that they could use to prepare and serve food
(מִשְׁכָּב וְסַפּוֹת)

The main verb of this sentence, "brought," occurs in the next verse. If it would be helpful to your readers, you could combine 17:28 and 17:29 into a verse bridge so that you can put the verb "brought" before the list of things that these men provided. You could also state the verb, which is implied in the context, in this verse and repeat it in the next verse. The UST models one way to do that.

Support Reference: Verse Bridges

ULT **and vessels of the potter**
UST and clay pots
(וּכְלֵי יוֹצֵר)

Here, **vessels of the potter** represents "earthenware vessels" or "clay pots." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [earthenware vessels]

Support Reference: Metonymy

ULT **and roasted grain … and roasted beans**
UST and as roasted grains … and some roasted
(וְקָלִי & וְקָלִי)

The term that the ULT translates as **roasted grain** is the same one that it translates as **roasted beans**, but the context suggests that the author is not listing the same item twice. Instead, this term describes the way in which the grain and beans were prepared.

Support Reference: Assumed Knowledge and Implicit Information

ULT and beans and lentils
UST They also brought beans and lentils, some raw
(וּפׇוֹל וַעֲדָשִׁים)

The term **beans** describes edible seeds that typically grow in pods. A **lentil** is a kind of small, round, edible seed. If your readers would not be familiar with these foods, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [and peas and small beans]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and wheat	They also brought wheat … as raw grains
and barley	and barley
and roasted grain	and as roasted grains

2 Samuel 17:29

ULT	UST
and honey and curds and sheep and cheese of cattle, they brought to David and to the people who {were} with him to eat, for they said, "The people {will be} hungry and weary and thirsty in the wilderness."	*They also brought honey, curds, sheep, and cow's cheese. They knew that David and his soldiers would need to have these things to eat because they would be hungry and thirsty and tired from marching through a desolate area.*

ULT **and curds**
UST curds
(וְחֶמְאָה)

The word **curds** describes a soft, thickened milk product similar to yogurt. If your readers would not be familiar with what curds are, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [and yogurt] or [and soured milk]

Support Reference: Translate Unknowns

ULT **{will be} hungry and weary and thirsty**
UST would be hungry and thirsty and tired
(רָעֵב וְעָיֵף וְצָמֵא)

If it would be more natural in your language, you may want to put the information about thirst with the information about hunger. Alternate translation: [hungry and thirsty and weary]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and honey	honey
and sheep	sheep
cattle	cow's
to David	David
in the wilderness	from marching through a desolate area

2 Samuel 18

2 Samuel 18 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel and specifically how he finally overcame Absalom's attempt to replace him as king. It tells how David's soldiers fought against Absalom's army and defeated it. It describes how Joab killed Absalom even though David had publicly ordered him to spare Absalom. And it tells how messengers brought the news of Absalom's defeat and death to David and how David mourned publicly for his son.

Religious and Cultural Concepts in This Chapter

Why did Joab want to send his Cushite servant as a messenger to David instead of Ahimaaz?

In 18:19, Ahimaaz asks Joab for permission to run to David and bring him the news that his soldiers have defeated Absalom's army. Joab at first refuses and instead sends an Ethiopian man who served him as a runner. We learn from the story in 4:10 that in this culture, someone who brought good news often received a reward. Joab tells Ahimaaz in 18:22 that he would not receive a reward if he brought the news of the battle to David. By sending a slave with the news instead of a friend or a person of rank (such as the high priest's son, Ahimaaz), Joab was signaling in advance that he did not expect the news to win a reward for the messenger. This was a way of breaking the news of Absalom's death to David slowly and in stages. Joab evidently also anticipated that David would be more upset at the news of Absalom's death than he would be with the news that his army had won a great victory, and since he apparently liked and appreciated Ahimaaz (he calls him "my son" in 18:22), he may have wanted to spare him from any angry reaction that David may have had. But Ahimaaz, for his part, seems to have wanted to encourage David first with the news of the victory, and so he persisted in asking for permission to run as a messenger. When Joab gave his permission, Ahimaaz ran by a route he knew would be faster, and he got to David first with this part of the news. If it would be

helpful to your readers, you could explain all or some of this in the text of your translation or in a footnote.

2 Samuel 18:1

ULT	UST
And David counted the people who {were} with him, and he set over them commanders of thousands and commanders of hundreds.	*David organized his soldiers for the battle. He counted them and then appointed someone to lead each group of a hundred soldiers. He then appointed someone to lead each group of one thousand soldiers {that contained ten groups of a hundred soldiers}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David … He
and he set	and then appointed … He then appointed
commanders of	someone to lead
and commanders of	someone to lead

2 Samuel 18:2

ULT	UST
And David sent out the people, a third in the hand of Joab and a third in the hand of Abishai, the son of Zeruiah, the brother of Joab, and a third in the hand of Ittai the Gittite. And the king said to the people, "Going out, I will go out, I too, with you."	*David then sent the soldiers out in three divisions. Joab commanded one division, Joab's brother Abishai commanded a second division, and Ittai from Gath commanded the third division. Before they left, David told the soldiers, "I will go with you personally into the battle."*

ULT **a third**
UST in three divisions … one division
(הַשְּׁלִשִׁית)

A **third** means one part out of three equal parts. Represent this in the way your language and culture characteristically would.

Support Reference: Fractions

ULT **in the hand of Joab**
UST Joab commanded
(בְּיַד־יוֹאָב)

Here, **hand** represents the control of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly, in this case and for the same expression as applied to Abishai and Ittai. Alternate translation: [under the command of Joab]

Support Reference: Metonymy

ULT **Abishai, the son of Zeruiah, the brother of Joab**
UST Joab's brother Abishai
(אֲבִישַׁי בֶּן־צְרוּיָהּ אֲחִי יוֹאָב)

The author is identifying **Abishai**, not **Zeruiah**, as the **brother of Joab**. Be sure that this is clear in your translation.

Support Reference: Kinship

> ULT **Going out, I will go out, I too**
> UST I will go … personally into the battle
> (יָצֹא אֵצֵא גַּם־אָנִי)

David is repeating forms of the verb **go out** 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 will certainly go out, I too]

Support Reference: Reduplication

> ULT **Going out, I will go out, I too**
> UST I will go … personally into the battle
> (יָצֹא אֵצֵא גַּם־אָנִי)

David is stating the pronoun **I** separately, even though the verb translated as **I will go out** already includes this meaning. He is doing that to indicate that his actions will be comparable to those of the Israelite soldiers and commanders. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that David is indicating that his actions will be comparable. It may not be necessary to represent the separately stated pronoun explicitly. Alternate translation: [And for my own part, going out, I will go out] or [And for my own part, I will certainly go out]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Joab	Joab
Joab	Joab’s
the Gittite	from Gath
the king	David

2 Samuel 18:3

ULT	UST
But the people said, "You shall not go out, for if fleeing, we flee, they will not set a heart to us. Even if half of us die, they will not set a heart to us. For now {there are} ten thousand like us. And now, {it is} better that you be help for us from the city."	*But his soldiers said, "No, we will not permit you to come into the battle with us. Even if they defeat us so that we all run away, they will not care about us. Or even if they kill half of us, they will not care about that either. There are ten thousand soldiers like us{, but only one king like you}. So it would be better for you to stay here inside the city of Mahanaim. You can receive reports of the battle and send soldiers to where we need them, and you can keep the city secure as a place to which we can retreat if we need to."*

ULT **if fleeing, we flee**
UST Even if they defeat us so that we all run away
(אִם־נָ֣ס נָנ֔וּס)

The soldiers are repeating forms of the verb **flee** 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: [if in fact we flee]

Support Reference: Reduplication

ULT **they will not set a heart to us**
UST they will not care about us
(לֹא־יָשִׂ֥ימוּ אֵלֵ֛ינוּ לֵ֖ב)

See how you translated the similar expression in 13:20. Alternate translation: [they will not be concerned about us]

Support Reference: Idiom

ULT **half of us**
UST half of us
(חֶצְיֵ֥נוּ)

A **half** means one part out of two equal parts. Represent this in the way your language and culture characteristically would.

Support Reference: Fractions

ULT For now {there are} ten thousand like us
UST There are ten thousand soldiers like us{, but only one king like you}
(כִּי־עַתָּה כָּמֹנוּ עֲשֶׂרֶה אֲלָפִים)

The Septuagint (an ancient Greek translation) reads “you” instead of **now**. This reflects a difference of only one letter in Hebrew, and it gives the meaning, “For you are worth ten thousand of us.” That may have been the original reading, since it does not require the reader to supply the rest of the thought (as the traditional Hebrew text requires, “but there is only one like you”). 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{it is} better	it would be better

2 Samuel 18:4

ULT	UST
And the king said to them, "What is good in your eyes, I will do." And the king stood at the hand of the gate, and all of the people went out by hundreds and by thousands.	*The king replied to them, "Very well, I will do whatever seems best to you." So he stood beside the city gate and observed while his soldiers marched out in their groups of hundreds and thousands.*

ULT **What is good in your eyes, I will do**
UST Very well, I will do whatever seems best to you
(אֲשֶׁר־יִיטַב בְּעֵינֵיכֶם אֶעֱשֶׂה)

See how you translated the similar expression in 3:19. Alternate translation: [I will do as you see fit] or [I will do what you think is best]

Support Reference: Idiom

ULT **And the king stood at the hand of the gate, and all of the people went out by hundreds and by thousands**
UST So he stood beside the city gate and observed while his soldiers marched out in their groups of hundreds and thousands
(וַיַּעֲמֹד הַמֶּלֶךְ אֶל־יַד הַשַּׁעַר וְכָל־הָעָם יָצְאוּ לְמֵאוֹת וְלָאֲלָפִים)

Standing beside the gate was a symbolic action by which the king showed his support for the troops and his authority in sending them to battle. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [And the king took his place beside the gate to review the troops as they marched out in their military units]

Support Reference: Symbolic Action

ULT **at the hand of the gate**
UST beside the city gate and observed
(אֶל־יַד הַשַּׁעַר)

See how you translated the similar expression in 15:2. Alternate translation: [next to the gate]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king
is good	best
the king	he

ULT	UST
the gate	the city gate and observed

2 Samuel 18:5

ULT	UST
And the king commanded Joab and Abishai and Ittai, saying, "Gently for me with the young man, with Absalom." And all of the people heard when the king commanded all of the commanders about the matter of Absalom.	*As they were leaving, the king ordered Joab, Abishai, and Ittai, "For my sake, do not harm that young man Absalom!" All the soldiers heard David give this order about Absalom to his three main commanders.*

ULT **Gently for me**
UST For my sake, do not harm
(לְאַט־לִי)

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: [Deal gently for my sake]

Support Reference: Ellipsis

ULT **with the young man**
UST that young man
(לַנַּעַר)

David could have referred to Absalom as "my son" rather than as **the young man**. However, by rebelling against his father, Absalom was acting in a way unworthy of a son, so David did not describe him in terms of their family relationship. So while the expression "young man" can have the sense of "son" in some contexts, it would not be appropriate to translate it that way here.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
Joab	Joab
with Absalom	Absalom
the king	David
the commanders	main commanders
Absalom	Absalom

2 Samuel 18:6

ULT	UST
And the people went out {to} the field to meet Israel, and the battle was in the Forest of Ephraim.	*So David's soldiers went out to fight against the Israelite soldiers who were supporting Absalom. They fought a battle in the Forest of Ephraim.*

ULT Israel
UST the Israelite soldiers who were supporting Absalom
(יִשְׂרָאֵל)

Here, **Israel** represents "the Israelite army." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Israelite army]

Support Reference: Metonymy

ULT in the Forest of Ephraim
UST in the Forest of Ephraim
(בְּיַעַר אֶפְרָיִם)

This is a name, not a description of a forest within the territory of the tribe of Ephraim. That territory was west of the Jordan River, while the narrative makes clear that this battle was fought on the east side of the river. This forest is not mentioned elsewhere in the Bible, and it is not entirely clear how it got this name. But translate this as a name, not as a description.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite soldiers who were supporting Absalom
Ephraim	Ephraim

2 Samuel 18:7

ULT	UST
And the people of Israel were struck there to the face of the servants of David. And the striking there was great on that day, 20,000.	*David's soldiers won the battle there against Absalom's soldiers. They badly defeated them that day. They killed 20,000 of them.*

ULT **And the people of Israel were struck there to the face of the servants of David**
UST David's soldiers won the battle there against Absalom's soldiers
(וַיִּנָּגְפוּ שָׁם עַם יִשְׂרָאֵל לִפְנֵי עַבְדֵי דָוִד)

Here, **to the face of** represents being in front of David's servants, that is, opposing them in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the people of Israel were struck there in front of the servants of David] or [And the people of Israel were struck there as they opposed the servants of David]

Support Reference: Metonymy

ULT **And the people of Israel were struck there to the face of the servants of David**
UST David's soldiers won the battle there against Absalom's soldiers
(וַיִּנָּגְפוּ שָׁם עַם יִשְׂרָאֵל לִפְנֵי עַבְדֵי דָוִד)

The expression **were struck** 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 servants of David struck the people of Israel there as they opposed them]

Support Reference: Active or Passive

ULT **And the people of Israel were struck**
UST won the battle … Absalom's soldiers
(וַיִּנָּגְפוּ & עַם יִשְׂרָאֵל)

See how you translated the similar expression in 2:17. Alternate translation: [And the people of Israel were defeated]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the striking**
UST They … defeated them
(הַמַּגֵּפָה)

While the word **struck** in the previous sentence describes defeat, the term **striking** in this sentence describes killing. You could indicate this in your translation if that would be helpful to your readers. See the discussion of the term “struck” in the Introduction to 2 Samuel. Alternate translation: [the slaughter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **20,000**
UST They killed 20,000 of them
(עֶשְׂרִים אָלֶף)

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 20,000 Israelite soldiers were killed]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Absalom’s
the servants of	soldiers
David	David’s
on … day	that

2 Samuel 18:8

ULT	UST
And the battle was scattered there over the face of all of the land. And the forest made more to consume among the people than what the sword consumed on that day.	*The battle broke up into small skirmishes all over that area. The number of Absalom's soldiers who died that day because of accidents in the forest was greater than the number of them whom David's soldiers killed in the battle.*

ULT **And the battle was scattered**
UST The battle broke up into small skirmishes
(וַתְּהִי & הַמִּלְחָמָה נפצית)

The expression **was scattered** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And the battle spread out]

Support Reference: Active or Passive

ULT **the face of**
UST all over
(פְּנֵי)

See how you translated the similar expression in 11:11. Alternate translation: [the surface of]

Support Reference: Idiom

ULT **And the forest made more to consume among the people than what the sword consumed on that day**
UST The number of Absalom's soldiers who died that day because of accidents in the forest was greater than the number of them whom David's soldiers killed in the battle
(וַיֶּרֶב הַיַּעַר לֶאֱכֹל בָּעָם מֵאֲשֶׁר אָכְלָה הַחֶרֶב בַּיּוֹם הַהוּא)

The author is speaking of this **forest** and of a **sword** as if they were living things that could have **consumed** or eaten these soldiers. If it would be helpful in your language, you could state the meaning plainly. This could mean: (1) Alternate translation: [And more of Absalom's soldiers died from injuries they suffered trying to flee through the forest than died from injuries they suffered from the swords that David's soldiers used against them]; (2) Alternate translation: [And more of Absalom's soldiers died during the fighting in the forest, which slowed them down as they were trying to flee, than died from the fighting in the open field]

Support Reference: Personification

ULT **And the forest made more to consume among the people**
UST The number of Absalom's soldiers who died … because of accidents in the forest was greater
(וַיֶּרֶב הַיַּעַר לֶאֱכֹל בָּעָם)

Together, the terms **made more** and **to consume** expresses a single idea. The term **made more** tells to what extent the forest consumed or killed soldiers, that is, to a greater extent than the weapons opposing soldiers were using. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And the forest consumed more of the people] or [And the forest killed more of the people]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scattered	broke up into small skirmishes
land	that area
to consume	The number of … soldiers who died
the sword	in the battle
consumed	David's soldiers killed
on … day	that

2 Samuel 18:9

ULT	UST
And Absalom was met to the face of the servants of David. Now Absalom was riding on the mule, and the mule came under the branches of a great oak tree, and his head was caught in the oak tree, and he was put between the heavens and between the earth, and the mule that {was} under him passed on.	*In the forest, Absalom suddenly noticed that some of David's soldiers were near him. Absalom was riding on the mule {that the Israelite king rode}. {To get away from David's soldiers, he made the mule run away, and} the mule ran under the thick branches of a large oak tree. Absalom's head got caught in the branches. The mule he was riding kept going, and that left Absalom dangling in the air.*

> ULT **And Absalom was met to the face of the servants of David**
> UST In the forest, Absalom suddenly noticed that some of David's soldiers were near him
> (וַיִּקָּרֵא אַבְשָׁלוֹם לִפְנֵי עַבְדֵי דָוִד)

Here, **to the face of** represents being in the presence of David's servants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And Absalom encountered some of the servants of David]

Support Reference: Metonymy

> ULT **And Absalom was met to the face of the servants of David**
> UST In the forest, Absalom suddenly noticed that some of David's soldiers were near him
> (וַיִּקָּרֵא אַבְשָׁלוֹם לִפְנֵי עַבְדֵי דָוִד)

The author is using **was met** as a common expression of his culture to mean "happened to be." 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 Absalom unexpectedly found himself in the presence of the servants of David] or [And Absalom happened to come into the presence of the servants of David]

Support Reference: Idiom

ULT **Now Absalom was riding on the mule**
UST Absalom was riding on the mule {that the Israelite king rode}
(וַאַבְשָׁלֹ֖ום רֹכֵ֣ב עַל־הַפֶּ֑רֶד)

Here, 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 Absalom was riding on the mule**
UST Absalom was riding on the mule {that the Israelite king rode}
(וַאַבְשָׁלֹ֖ום רֹכֵ֣ב עַל־הַפֶּ֑רֶד)

Riding on a mule was a symbolic action by which Absalom showed that he claimed to be king of Israel, since kings rode on mules. (For example, David has Solomon ride on his mule in 1 Kings 1:33 to show that he has chosen him to be the next king.) If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [Now Absalom was riding on the royal mule]

Support Reference: Symbolic Action

ULT **and the mule came**
UST {To get away from David's soldiers, he made the mule run away, and} the mule ran
(וְיָבֹ֥א הַפֶּ֖רֶד)

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

Support Reference: Go and Come

ULT **between the heavens and between the earth**
UST and that left Absalom dangling in the air
(בֵּ֣ין הַשָּׁמַ֗יִם וּבֵין֙ הָאָ֔רֶץ)

In this context, the term **heavens** refers to the sky, and the term **earth** refers to the ground. Alternate translation: [between the sky and the ground] or [up in the air]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	In the forest, Absalom
the servants of	some of … soldiers
David	David's

ULT	UST
Now Absalom	Absalom
the mule	the mule {that the Israelite king rode}
the mule	{To get away from David's soldiers, he made the mule run away, and} the mule
a … oak tree	a … oak tree
in the oak tree	in the branches
the heavens	and that left Absalom dangling in the air
the earth	and that left Absalom dangling in the air
and the mule	The mule

2 Samuel 18:10

ULT	UST
And one man saw, and he declared to Joab, and he said, "Behold, I saw Absalom hung on an oak tree."	*One of David's soldiers saw what happened. He went and told Joab, "Listen, I saw Absalom hanging in an oak tree!"*

ULT **Behold**
UST Listen
(הִנֵּה)

See how you translated the similar expression in 1:2. Alternate translation: [Listen]

Support Reference: Metaphor

ULT **hung on an oak tree**
UST hanging in an oak tree
(תָּלוּי בָּאֵלָה)

The expression **hung** 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: [hanging from an oak tree]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he declared to	He went and told
Joab	Joab
Absalom	Absalom
hung	hanging
on an oak tree	in an oak tree

2 Samuel 18:11

ULT	UST
And Joab said to the man declaring to him, "And behold, you saw, so why did you not strike him there to the ground? For {it was} to me to give to you ten silver and one belt."	*Joab said to the man, "Listen, when you saw him hanging there, you should have killed him immediately! If you had killed him, I would have rewarded you with ten pieces of silver and a soldier's belt!"*

ULT **so why did you not strike him there to the ground**
UST you should have killed him immediately
(וּמַדּוּעַ לֹא־הִכִּיתָוֹ שָׁם אָרְצָה)

Joab is using the question form to rebuke the soldier for not killing Absalom. 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 have struck him there to the ground!]

Support Reference: Rhetorical Question

ULT **did you … strike him**
UST killed him
(הִכִּיתָוֹ)

See how you translated the similar expression in 1:1. Alternate translation: [kill him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the ground**
UST immediately
(אָרְצָה)

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

Support Reference: Idiom

ULT **silver**
UST silver
(כֶּסֶף)

Joab 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: [shekels of silver]

Support Reference: Ellipsis

ULT **For {it was} to me to give to you**
UST If you had killed him, I would have rewarded you
(וְעָלַי לָתֶת לְךָ)

Joab is using **{it was} to me** as a common expression of his culture to mean "I had the capacity." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [For I could have given you]

Support Reference: Idiom

ULT **and one belt**
UST and a soldier's belt
(וַחֲגֹרָה אֶחָת)

In this culture, commanders would give a soldier a decorative and costly military **belt** in recognition of distinguished service in battle. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [and a military belt for distinguished service] or [and a military decoration]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
declaring	to the man
to the ground	immediately
silver	silver

2 Samuel 18:12

ULT	UST
And the man said to Joab, "Even if I were weighing on my palm a thousand silver, I would not stretch out my hand against the son of the king. For in our ears the king commanded you and Abishai and Ittai, saying, 'Guard who {is} upon the young man Absalom.'	*The man replied to Joab, "Even if you gave me a thousand pieces of silver, I would not do anything to harm the king's son. I say this because we all heard the king command you and Abishai and Ittai, 'For my sake, keep any soldier from hurting that young man Absalom!'*

ULT **I were weighing on my palm**
UST you gave me
(אָנֹכִי שֹׁקֵל עַל־כַּפַּי)

While this soldier might have hefted the silver in his **palm** or hand to be sure it was the entire weight Joab promised, the term **palm** in this context also represents possession. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I had in my possession]

Support Reference: Metonymy

ULT **a thousand silver**
UST a thousand pieces of silver
(אֶלֶף כֶּסֶף)

The soldier 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: [a thousand shekels of silver]

Support Reference: Ellipsis

ULT **a thousand silver**
UST a thousand pieces of silver
(אֶלֶף כֶּסֶף)

These 1,000 **silver** shekels would have weighed nearly 12 kilograms or over 25 pounds. In your translation, you could use the ancient measurement and spell the word "shekel" the way it sounds in your language. You could also use the metric measurement given in the UST or use the measurement that your language and culture customarily use. Alternatively, you could use the ancient measurement and put a modern measurement in parentheses in the text or in a footnote.

Support Reference: Biblical Weight

ULT **I would not stretch out my hand**
UST I would not do anything to harm
(לֹא־אָשְׁלַח יָדִי)

See how you translated the similar expression in 1:14. Alternate translation: [I would not use violence]

Support Reference: Idiom

ULT **For**
UST I say this because
(כִּי)

Here the word **For** provides not a reason but an explanation. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

ULT **in our ears**
UST we all heard
(בְּאָזְנֵינוּ)

The soldier is using the term **ears** to mean hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in our hearing]

Support Reference: Metonymy

ULT **saying, 'Guard who {is} upon the young man Absalom**
UST command … For my sake, keep any soldier from hurting that young man Absalom
(לֵאמֹר שִׁמְרוּ־מִי בַּנַּעַר בְּאַבְשָׁלוֹם)

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 guard who was upon the young man Absalom]

Support Reference: Quotes within Quotes

> ULT **Guard who {is} upon the young man**
> UST For my sake, keep any soldier from hurting that young man
> (שִׁמְרוּ־לִי בַּנַּעַר)

In paraphrasing what David said, the soldier is using **Guard who is upon** as a common expression of his culture to mean "make sure that no one hurts." 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: [Make sure that no one hurts]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
silver	silver
the king	king's
the king	the king
Guard	keep any soldier from hurting
Absalom	Absalom

2 Samuel 18:13

ULT	UST
Otherwise I would have done wrong against my life, for every matter is not hidden from the king, and you, you would have stationed yourself from before {me}."	*If I had killed Absalom, I would have put my own life in danger. {The king would have heard about it, since} the king hears about everything. You would not have protected me by saying I was obeying your orders{, and the king would have executed me}."*

ULT **I would have done wrong against my life, for every matter is not hidden from the king**
UST I would have put my own life in danger. {The king would have heard about it, since} the king hears about everything
(עָשִׂיתִי בנפשו שֶׁקֶר וְכָל־דָּבָר לֹא־יִכָּחֵד מִן־הַמֶּלֶךְ)

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 every matter is not hidden from the king, I would have done wrong against my life]

Support Reference: Connect — Reason-and-Result Relationship

ULT **wrong**
UST in danger
(שֶׁקֶר)

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

Support Reference: Abstract Nouns

ULT **and you, you would have stationed yourself**
UST You would not have protected me by saying I was obeying your orders{, and the king would have executed me}
(וְאַתָּה תִּתְיַצַּב)

See how you translated the similar expression "you, you know" in 17:8. Alternate translation: [and you know quite well that you would have stationed yourself]

Support Reference: Pronouns — When to Use Them

ULT **and you, you would have stationed yourself from before {me}**
UST You would not have protected me by saying I was obeying your orders{, and the king would have executed me}
(וְאַתָּה תִּתְיַצֵּב מִנֶּגֶד)

The soldier is using **stationed yourself from before me** as a common expression of his culture to mean “kept your distance” or “would not have defended me.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and you would have kept your distance from me] or [and you would not have defended me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wrong	in danger
the king	the king

2 Samuel 18:14

ULT	UST
And Joab said, "I will not wait thus to your face." And he took three spears in his palm, and he thrust them into the heart of Absalom, he still {being} alive in the heart of the oak tree.	*Joab said, "I am not going to stay here and speak with you any longer!" Then he got three spears and went to where Absalom was. Absalom was still alive, dangling from the branches of the oak tree. Joab thrust the spears into Absalom's chest.*

ULT **to your face**
UST here and speak with you
(לְפָנֶיךָ)

Here, **to your face** represents being in your presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in your presence] or [here with you]

Support Reference: Metonymy

ULT **in his palm**
UST Then he got
(בְּכַפּוֹ)

Here, **in his palm** represents possession and conveyance. (These **spears** were likely too large to have all fit in Joab's palm.) If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [with him]

Support Reference: Metonymy

ULT **into the heart of Absalom**
UST into Absalom's chest
(בְּלֵב אַבְשָׁלוֹם)

Here the word **heart** probably refers to Absalom's chest or torso, the central part of his body. (It has the same sense as in the phrase **the heart of the oak tree** in the next clause.) It is unlikely that Absalom would still have been alive afterwards if Joab had thrust three spears into his actual heart. You could indicate this meaning in your translation if that would be helpful to your readers. Alternate translation: [into the chest of Absalom] or [into Absalom's body]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the heart of the oak tree**
> UST dangling from the branches of the oak tree
> (בְּלֵב הָאֵלָה)

The author is using **in the heart of the oak tree** as a common expression of his culture to mean “in the midst of the oak tree” or “among the branches of the oak tree.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [in the midst of the oak tree] or [among the branches of the oak tree]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
spears	spears
Absalom	Absalom’s
the oak tree	the oak tree

2 Samuel 18:15

ULT	UST
And ten young men, carriers of the weapons of Joab, surrounded {him}. And they struck Absalom, and they killed him.	*Then ten young men who carried Joab's weapons gathered around Absalom, and they stabbed him repeatedly to finish killing him.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
young men	young men
Joab	Joab's
Absalom	him
and they killed him	to finish killing him

2 Samuel 18:16

ULT	UST
Then Joab blew on the shofar, and the people returned from pursuing after Israel, for Joab restrained the people.	*Then Joab blew on his ram's horn to signal to his soldiers that they should stop fighting. So his soldiers stopped chasing Absalom's soldiers and came back {to their camp}.*

ULT **and the people returned from pursuing after Israel, for Joab restrained the people**
UST to signal to his soldiers that they should stop fighting. So his soldiers stopped chasing Absalom's soldiers and came back {to their camp}
(וַיָּשָׁב הָעָם מִרְדֹּף אַחֲרֵי יִשְׂרָאֵל כִּי־חָשַׂךְ יוֹאָב אֶת־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 since Joab had restrained the people, the people returned from pursuing after Israel]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Israel**
UST Absalom's soldiers
(יִשְׂרָאֵל)

Here, **Israel** represents "the Israelite soldiers." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Israelite soldiers]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
on the shofar	on his ram's horn
Israel	Absalom's soldiers
Joab	his

2 Samuel 18:17

ULT	UST
And they took Absalom, and they threw him into a great pit in the forest, and they set up a very great heap of stones over him. And all of Israel fled, a man to his tent.	*They took Absalom's body and threw it into a huge pit in the forest. They covered it with a huge pile of stones. Meanwhile, all the remaining Israelite soldiers who had been supporting Absalom ran away back to their own homes.*

ULT **and they set up a very great heap of stones over him**
UST They covered it with a huge pile of stones
(וַיַּצֲבוּ עָלָיו גַּל־אֲבָנִים גָּדוֹל מְאֹד)

In this culture, piling a **heap of stones** over a grave was a way putting shame on the person who had died. The Israelites had done this, for example, to Achan in Joshua 7:26. Some interpreters believe that in this case, it was also symbolic of the stoning that the Law of Moses said was the penalty for a rebellious son (Deuteronomy 21:18–21). If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [and to shame him, they set over him a very great heap of stones]

Support Reference: Symbolic Action

ULT **a man to his tent**
UST back to their own homes
(אִישׁ לְאָהֳלוֹ)

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: [abandoning the army and returning home]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Absalom	Absalom's body
a … pit	a … pit
stones	stones
Israel	Israelite soldiers

ULT	UST
to his tent	back to their own homes

2 Samuel 18:18

ULT	UST
Now while he was living, Absalom had taken and set up for himself a pillar, which {was} in the Valley of the King. For he said, "{There is} no son to me in order to make {people} remember my name." And he called the pillar according to his name, and it is called the Hand of Absalom to this day.	*(Absalom had no sons to preserve his family name {because his sons had died while they were still young}. So while Absalom was alive, he had built a monument in the Valley of Kings {near Jerusalem}. He thought that if he did that, people would remember him. He named the monument after himself, and people still call it Absalom's Monument.)*

ULT **Now while he was living, Absalom had taken and set up for himself a pillar**
UST So while Absalom was alive, he had built a monument … if he did that, people would remember him
(וְאַבְשָׁלֹם לָקַח וַיַּצֶּב־לוֹ בחיו אֶת־מַצֵּבָת)

The author is providing background information to help readers appreciate the irony of Absalom wanting to have a high monument that would make people remember him. His monument turned out to be the shameful pile of stones, not the one described here. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **{There is} no son to me**
UST Absalom had no sons … because his sons had died while they were still young
(אֵין־לִי בֵּן)

The author says in 14:27 that Absalom had three sons, so they had all apparently died by the time Absalom set up this pillar. You could include this information if that would be helpful to your readers. The UST models one way to do that.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and it is called**
UST and people … call it
(וַיִּקָּרֵא לָהּ)

The expression **it is called** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and people call it]

Support Reference: Active or Passive

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

See how you translated the similar expression in 4:3. Alternate translation: [as of the time of this writing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Hand of Absalom**
UST Absalom's Monument
(יַד אַבְשָׁלֹם)

In this culture, people used the term **Hand** to mean a monument. They may have done this because ancient monuments may have had an image of a hand engraved or sculpted on them as a symbol of power and strength, or because monuments called attention to an achievement, as a gesturing hand would do. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 15:12. Alternate translation, as in the UST: [Absalom's Monument]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now … Absalom	Absalom
a pillar	a monument
the King	Kings {near Jerusalem}
And he called	He named
the pillar	the monument
and … is called	and people … call
Absalom	Absalom's
day	still

2 Samuel 18:19

ULT	UST
And Ahimaaz, the son of Zadok, said, "Please let me run and let me bring news {to} the king, for Yahweh has judged him out of the hand of his enemies."	*Ahimaaz son of Zadok said to Joab, "Allow me to run to King David and tell him the good news. I want to do this because Yahweh has shown that he wants David to remain as king, because he enabled his soldiers to defeat his enemies!"*

ULT **Please let me run and let me bring news {to} the king, for Yahweh has judged him out of the hand of his enemies**

UST Allow me to run to King David and tell him the good news. I want to do this because Yahweh has shown that he wants David to remain as king, because he enabled his soldiers to defeat his enemies

(אָרִיצָה נָּא וַאֲבַשְּׂרָה אֶת־הַמֶּלֶךְ כִּי־שָׁפְטוֹ יְהוָה מִיַּד אֹיְבָיו)

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 judged the king out of the hand of his enemies, please let me run and bring news to him]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh has judged him out of the hand of his enemies**

UST Yahweh has shown that he wants David to remain as king, because he enabled his soldiers to defeat his enemies

(שָׁפְטוֹ יְהוָה מִיַּד אֹיְבָיו)

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: [Yahweh has judged him favorably and has delivered him out of the hand of his enemies]

Support Reference: Ellipsis

ULT **out of the hand of his enemies**
UST because he enabled his soldiers to defeat his enemies
(מִיַּד אֹיְבָיו)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zadok	Zadok
{to} the king	to King David
Yahweh	Yahweh
has judged him	has shown that he wants David to remain as king
his enemies	his enemies

2 Samuel 18:20

ULT	UST
But Joab said to him, "You {are} not a man of news this day, but you will bring news another day. But this day you will not bring news, because the son of the king is dead."	*But Joab said to him, "No, I will not allow you to run and tell this news to the king today. Some other day you may do that, but not today. I do not want you to bring to the king the news that his son is dead."*

ULT **are … a man of news**
UST No, I will … allow … to run and tell this news to the king
(אִישׁ בְּשֹׂרָה)

Joab is saying **man of** here in the same way that biblical authors and characters often use the similar expression "son of" to indicate that a person has the characteristic of something. See how you translated the similar expression in 16:7. Alternate translation: [a man who brings news] or [the one to bring the news]

Support Reference: Idiom

ULT **But this day you will not bring news, because the son of the king is dead**
UST but not today. I do not want you to bring to the king the news that his son is dead
(וְהַיּוֹם הַזֶּה לֹא תְבַשֵּׂר כִּי־עַל בֶּן־הַמֶּלֶךְ מֵת)

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 son of the king is dead, this day you will not bring news]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
day	today
day	day
But … day	but not today
the king	his

2 Samuel 18:21

ULT	UST
Then Joab said to the Cushite, "Go, declare to the king what you have seen." And the Cushite prostrated himself to Joab, then he ran.	*Then Joab said to the man from Ethiopia who ran carrying messages for him, "You go and tell the king what you have seen." So that man bowed respectfully to Joab {to show that he would obey} and started to run.*

ULT **to the Cushite**
UST to the man from Ethiopia who ran carrying messages for him
(לַכּוּשִׁי)

The author assumes that his readers will know that by **the Cushite**, he means a particular man from the region of Cush (modern Ethiopia) who was able to run far and fast and so served Joab as a messenger. You could say that explicitly if that would be helpful to your readers. Alternate translation: [the Cushite man who served him as a swift messenger]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the Cushite prostrated himself to Joab**
UST So that man bowed respectfully to Joab {to show that he would obey}
(וַיִּשְׁתַּחוּ כוּשִׁי לְיוֹאָב)

Bowing down before Joab was a symbolic action by which the Cushite showed his respect and submission to Joab's authority to indicate that he would obey Joab's command. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [And the Cushite expressed his obedience to Joab]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
declare	and tell
to the king	the king
And … prostrated himself	So … bowed respectfully … to show that he would obey
to Joab	to Joab

2 Samuel 18:22

ULT	UST
And again Ahimaaz, the son of Zadok, resumed and said to Joab, "But whatever may be, please let me run, I too, after the Cushite." And Joab said, "Why {is} this, you running, my son, when for you {there is} no news finding?"	*Then Ahimaaz said again to Joab, "However the king might respond to the news, even though your servant from Ethiopia has already left, please allow me to run too." Joab replied, "My boy, you should not want to do that! You will not receive any reward for your news!"*

ULT **And again Ahimaaz, the son of Zadok, resumed and said**
UST Then Ahimaaz said again
(וַיֹּ֨סֶף עֹ֜וד אֲחִימַ֤עַץ בֶּן־צָדוֹק֙ וַיֹּ֣אמֶר)

It might seem that saying both **again** and **resumed** would be extra information that would not be natural to express in your language. If so, you could shorten this. Alternate translation: [And Ahimaaz, the son of Zadok, resumed and said]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **And again Ahimaaz, the son of Zadok, resumed and said**
UST Then Ahimaaz said again
(וַיֹּ֨סֶף עֹ֜וד אֲחִימַ֤עַץ בֶּן־צָדוֹק֙ וַיֹּ֣אמֶר)

It might seem that saying both **again** and **resumed** would be to present extra information that would not be natural in your language. If so, you can just use one of these terms. Alternate translation: [And Ahimaaz, the son of Zadok, said again]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **please let me run, I too**
UST please allow me to run too
(אָ֤רְצָה־נָּ֥א גַם־אָ֖נִי)

Ahimaaz is stating the pronoun **I** separately, even though the verb translated as **let me run** already includes this meaning. He is doing that to indicate that his action would be comparable to that of the **Cushite**. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that Ahimaaz is indicating that his action would be comparable. It may not be necessary to represent the separately stated pronoun explicitly. Alternate translation: [please let me run, for my own part]

Support Reference: Reflexive Pronouns

ULT **Why {is} this, you running, my son, when for you {there is} no news finding**
UST My boy, you should not want to do that! You will not receive any reward for your news
(לָמָּה־זֶּ֤ה אַתָּה֙ רָ֣ץ בְּנִ֔י וּלְכָ֖ה אֵין־בְּשׂוֹרָ֥ה מֻצֵּֽאת)

Joab is using the question form to rebuke Ahimaaz for wanting to run. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should not be running, my son, when for you there is no news finding!]

Support Reference: Rhetorical Question

ULT **Why {is} this, you running**
UST you should not want to do that
(לָמָּה־זֶּ֤ה אַתָּה֙ רָ֣ץ)

Joab is using **Why {is} this, you running** as a common expression of his culture to mean "Why would you run?" If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [For what reason would you run]

Support Reference: Idiom

ULT **my son**
UST My boy
(בְּנִ֔י)

Joab is referring to Ahimaaz 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

ULT **{there is} no news finding**
UST will not receive any reward for your news
(אֵין־בְּשׂוֹרָ֥ה מֻצֵּֽאת)

Joab 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: [there is no news finding a reward]

Support Reference: Ellipsis

ULT **{there is} no news finding**
UST will not receive any reward for your news
(אֵין־בְּשׂוֹרָה מְצָאת)

Joab is speaking of **news** as if it were a living thing that could find something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [there is no news for which King David would reward you]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zadok	Ahimaaz
Joab	Joab
please	please
Joab	Joab

2 Samuel 18:23

ULT	UST
“But whatever may be, let me run.” And he said to him, “Run.” And Ahimaaz ran the way of the plain, and he passed the Cushite.	*But Ahimaaz replied, “However the king might respond to the news, I want to go.” So Joab said, “Very well, then, go.” Ahimaaz ran on the flat ground through which the Jordan River flows and arrived where David was before the man from Ethiopia did {because he had run through hills and forests}.*

ULT **But whatever may be, let me run**
UST But Ahimaaz replied, “However the king might respond to the news, I want to go
(וִיהִי־מָה אָרֻוץ)

The direct quotation can be marked to clearly show that these are Ahimaaz’s words. Use whatever punctuation or other ways of indicating quotations that are natural in your language. Alternate translation: [But Ahimaaz replied, “But whatever may be, let me run.”]

Support Reference: Quotations and Quote Margins

ULT **And he said to him**
UST So Joab said
(וַיֹּאמֶר לֻוֹ)

The pronoun **he** refers to Joab, while the pronoun **him** refers to Ahimaaz. It may be helpful to clarify this for your readers. Alternate translation: [And Joab said to Ahimaaz]

Support Reference: Pronouns — When to Use Them

ULT **Run**
UST Very well, then, go
(רֻוץ)

This is an imperative, but it communicates permission rather than a command. Use a form in your language that communicates permission. Alternate translation: [You may run]

Support Reference: Imperatives — Other Uses

> ULT **and he passed the Cushite**
> UST and arrived where David was before the man from Ethiopia did {because he had run through hills and forests}
> (וַיַּעֲבֹר אֶת־הַכּוּשִׁי)

The implication is that Ahimaaz ran faster than the Cushite and got to King David before he did. The author indicates that Ahimaaz took a different route, so it was not the case that he **passed** the Cushite in the sense of running past him on the same road. Indicate this in your translation in a way that would be helpful to your readers. Alternate translation: [and he outran the Cushite]

Support Reference: Assumed Knowledge and Implicit Information

2 Samuel 18:24

ULT	UST
Now David was sitting between the two gates, and the watcher went to the roof of the gate, on the wall, and he lifted his eyes, and he saw, and behold, a man running by himself.	*David was sitting in the area between the inner and outer gate in the city wall. A watchman went up on top of the city wall and stood on the roof over the gates. As he was looking around, he suddenly noticed a lone runner.*

ULT Now David was sitting between the two gates
UST David was sitting in the area between the inner and outer gate in the city wall
(וְדָוִד יוֹשֵׁב בֵּין־שְׁנֵי הַשְּׁעָרִים)

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 between the two gates
UST in the area between the inner and outer gate in the city wall
(בֵּין־שְׁנֵי הַשְּׁעָרִים)

This phrase means the same thing as the phrase “in the middle of the gate” in 3:27. See how you translated that phrase.

Support Reference: Assumed Knowledge and Implicit Information

ULT and he lifted his eyes
UST As he was looking around
(וַיִּשָּׂא אֶת־עֵינָיו)

See how you translated the similar expression in 13:34. Alternate translation: [and he looked off into the distance]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now David	David
gates	the inner and outer gate in the city wall
the gate	the gates

2 Samuel 18:25

ULT	UST
And the watcher called and declared to the king. And the king said, "If {he is} by himself, news {is} in his mouth." And he came, coming and near.	*The watchman called down and reported this to King David. David said, "If he is alone, that indicates that he is coming to tell us news." The man who was running continued to come closer.*

ULT **news {is} in his mouth**
UST that indicates that he is coming to tell us news
(בְּשׂוֹרָה בְּפִיו)

David is using the term **mouth** to mean that the messenger would use his mouth to say or tell something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [he has some news to tell]

Support Reference: Metonymy

ULT **And he came, coming and near**
UST The man who was running continued to come closer
(וַיָּבֹא הָלוֹךְ וְקָרֵב)

Together, the words **coming** and **near** express a single idea. The word **near** indicates that the messenger got nearer and nearer as he was **coming**. If it would be more natural in your language, you could express this idea in a different way. Alternate translation: [And as he came, he kept coming nearer and nearer]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the watcher	The watchman
And … called	called down
and declared	and reported this
to the king	to King David
the king	David

2 Samuel 18:26

ULT	UST
And the watcher saw another man running, and the watcher called to the gatekeeper and said, "Behold, a man running by himself." And the king said, "This {one} is also bringing news."	*Then the watchman saw another man running. So he called down to those below, "I see another man running alone!" And King David said, "He is also coming to tell us some news."*

ULT **to the gatekeeper**
UST to those below
(אֶל־הַשֹּׁעֵר)

The phrase translated as **to the gatekeeper** could also be translated as "into the gate," that is, down to where David was. That may be the correct translation, since David responds directly to what the watcher says, and there is no mention of a gatekeeper in the previous verse when the watcher similarly calls to David. Alternate translation: [into the gate]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the watcher	the watchman
the watcher	he
and … called	So … called down
the gatekeeper	those below
the king	King David

2 Samuel 18:27

ULT	UST
And the watcher said, "I am seeing the running of the first like the running of Ahimaaz, the son of Zadok." And the king said, "This {is} a good man, and he comes with good news."	*The watchman said, "The first man seems to be Ahimaaz son of Zadok. He is running the way Ahimaaz runs." The king said, "He must be coming to tell us good news, because Joab would not have sent someone like him to tell us bad news."*

ULT I am seeing the running of the first like the running of Ahimaaz
UST The first man seems to be Ahimaaz … He is running the way Ahimaaz runs
(אֲנִי רֹאֶה אֶת־מְרוּצַת הָרִאשׁוֹן כְּמְרֻצַת אֲחִימַעַץ)

The watcher is using a participle form to describe an impression that is forming as he looks. Your language may have a verb form or comparable expression that would convey this meaning. Alternate translation: [The running of the first appears to me like the running of Ahimaaz]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the watcher	The watchman
the watcher	The watchman
Zadok	Zadok
the king	The king
good	because Joab would not have sent someone like him to tell us bad news
good	good

2 Samuel 18:28

ULT	UST
And Ahimaaz called and said to the king, "Peace!" And he prostrated himself to the king with his nose to the ground. And he said, "Blessed be Yahweh your God, who has enclosed the men who lifted their hand against my lord the king."	*When Ahimaaz got close enough, he called out to King David, "All is well!" When he arrived, he knelt down in front of him with his face on the ground to show respect. Then he said, "Your Majesty, praise Yahweh your God, who made your soldiers defeat the men who were rebelling against you!"*

ULT **and said**
UST When … got close enough, he called out
(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 **Blessed be Yahweh your God**
UST praise Yahweh your God
(בָּרוּךְ יְהוָה אֱלֹהֶיךָ)

The expression **Blessed be** 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: [Bless Yahweh your God]

Support Reference: Active or Passive

ULT **who has enclosed the men**
UST who made your soldiers defeat the men
(אֲשֶׁר סִגַּר אֶת־הָאֲנָשִׁים)

Ahimaaz is speaking as if Yahweh had actually **enclosed** Absalom's soldiers in the hands of David's soldiers, that is, as if Yahweh had enabled David's soldiers to grasp Absalom's soldiers completely in their hands. If it would be helpful in your language, you could state the meaning plainly. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 17:46. Alternate translation: [who has enabled your soldiers to overpower the men]

Support Reference: Metaphor

ULT **who lifted their hand**
UST who were rebelling
(אֲשֶׁר־נָשְׂאוּ אֶת־יָדָם)

Ahimaaz is using **lifted their hand** as a common expression of his culture to mean "used violence." (The meaning is the same as in the similar phrase "stretch out my hand" in 18:12.) 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: [who took up arms] or [who violently rebelled]

Support Reference: Idiom

ULT **against my lord the king**
UST Your Majesty … against you
(בַּאדֹנִי הַמֶּלֶךְ)

Even though Ahimaaz is addressing David directly, he is speaking of him in the third person as **my lord the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person, here and in verses 31 and 32. Alternate translation: [you, my lord the king]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … called	When … got close enough, he called out
the king	King David
Peace	All is well
And he prostrated himself	When he arrived, he knelt down … to show respect
to the king	in front of him
to the ground	on the ground
Blessed be	praise
Yahweh	Yahweh
your God	your God
against my lord	Your Majesty … against you
the king	Your Majesty … against you

2 Samuel 18:29

ULT	UST
And the king said, "{Is} peace to the young man, to Absalom?" And Ahimaaz said, "I saw a great tumult when Joab sent the servant of the king and your servant, but I do not know what."	*King David asked, "Is the young man Absalom safe?" Ahimaaz {did not want to answer that question, so he} replied, "When Joab sent the man from Ethiopia and me to bring news to you, I saw that there was a lot of confusion, but I do not know what it was about."*

ULT **{Is} peace to the young man, to Absalom**
UST Is the young man Absalom safe
(שָׁלוֹם לַנַּעַר לְאַבְשָׁלוֹם)

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: [Is the young man Absalom well]

Support Reference: Abstract Nouns

ULT **the servant of the king**
UST the man from Ethiopia
(אֶת־עֶבֶד הַמֶּלֶךְ)

The implication is that this refers to the Cushite messenger who was sent after Ahimaaz. (He may be gesturing to him as he approaches.) You could include this information if that would be helpful to your readers. Alternate translation: [the Cushite]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and your servant**
UST and me
(וְאֶת־עַבְדֶּךָ)

Ahimaaz is speaking of himself in the third person as **your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. Alternate translation: [and me, your servant]

Support Reference: First, Second or Third Person

ULT **but I do not know what**
UST but I do not know what it was about
(וְלֹא יָדַעְתִּי מָה)

Ahimaaz 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 I do not know what was happening]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
{Is} peace	safe
to Absalom	Absalom
Joab	Joab
the servant of	the man from Ethiopia
the king	the man from Ethiopia
and your servant	and me
I do … know	I do … know

2 Samuel 18:30

ULT	UST
And the king said, "Turn aside, station yourself thus." And he turned aside, and he stood.	*So the king said, "Stand over there and wait." So Ahimaaz stepped aside and stood nearby.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king

2 Samuel 18:31

ULT	UST
And behold, the Cushite came. And the Cushite said, "May my lord the king receive the good news that Yahweh has judged you today out of the hand of all of the ones having arisen against you."	*Then the man from Ethiopia arrived. He said, "Your Majesty, I have some good news to share with you. Here it is. Today Yahweh has shown that he wants you to remain as king, because he has enabled your soldiers to defeat the enemies who rebelled against you!"*

ULT **Yahweh has judged you today out of the hand of all of the ones having arisen against you**
UST Today Yahweh has shown that he wants you to remain as king, because he has enabled your soldiers to defeat the enemies who rebelled against you
(שְׁפָטְךָ יְהוָה הַיּוֹם מִיַּד כָּל־הַקָּמִים עָלֶיךָ)

See how you translated the similar expression in 18:19. Alternate translation: [Yahweh has judged you favorably today and has delivered you from the power of all of the ones having arisen against you]

Support Reference: Ellipsis

ULT **out of the hand of**
UST because he has enabled your soldiers
(מִיַּד)

In this verse, the word **hand** is singular in form, but it refers to all of the hands of David's enemies as a group. If it would be helpful in your language, you could use the plural form of "hand." Alternate translation: [the hands of]

Support Reference: Collective Nouns

ULT **the ones having arisen against you**
UST to defeat the enemies who rebelled against you
(הַקָּמִים עָלֶיךָ)

The phrase **the ones having arisen against you** was a common expression meaning those who rebel against authority or try to overthrow someone from power. Alternate translation: [the ones who tried to overthrow you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	Your Majesty

ULT	UST
the king	Your Majesty
May … receive the good news	I have some good news to share with you
May … receive the good news	I have some good news to share with you
Yahweh	Yahweh
has judged you	has shown that he wants you to remain as king

2 Samuel 18:32

ULT	UST
And the king said to the Cushite, "{Is} peace to the young man, to Absalom?" And the Cushite said, "May the enemies of my lord the king and all who arise against you for harm be like the young man."	*The king said to him, "Is the young man Absalom safe?" The man from Ethiopia replied, "Sir, I wish that what happened to him would happen to all of your enemies and to anyone who violently rebels against you!"*

ULT **May the enemies of my lord the king and all who arise against you for harm be like the young man**

UST Sir, I wish that what happened to him would happen to all of your enemies and to anyone who violently rebels against you

(יִהְיוּ כַנַּעַר אֹיְבֵי אֲדֹנִי הַמֶּלֶךְ וְכֹל אֲשֶׁר־קָמוּ עָלֶיךָ לָרָעָה׃)

The Cushite is courteously and gently not stating directly that Absalom has died. David nevertheless understands his meaning clearly and goes away to grieve. In your translation, it would be appropriate to represent this as an indirect statement, rather than suggest that the Cushite said directly that Absalom had died. You may be able to indicate this meaning another way. The UST models one way to do that.

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king
{Is} peace	Is … safe
to Absalom	Absalom
the enemies of	all of … enemies
my lord	Sir … your
the king	Sir … your
for harm	violently

2 Samuel 18:33

ULT	UST
And the king trembled, and he went up to the upper room of the gate, and he wept. And thus he said as he went: "My son Absalom! My son, my son, Absalom! Who will give my dying myself in place of you? Absalom, my son, my son!"	*{Realizing that he meant that Absalom was dead,} David became extremely distressed. He went up to the room above the gateway and cried. As he was going up, he kept crying out, "O, my son Absalom! O, my dear son Absalom, I wish that I had died instead of you, Absalom, my dear son!"*

ULT **My son, my son, Absalom**
UST O, my dear son Absalom
(בְּנִי בְנִי אַבְשָׁלוֹם)

David repeats the words **my son** to show how deeply distressed he is about his son's death. If it would be more natural in your language, you could express his deep distress in another way. Alternate translation: [Oh, my son Absalom]

Support Reference: Reduplication

ULT **Who will give my dying myself in place of you**
UST I wish that I had died instead of you
(מִי־יִתֵּן מוּתִי אֲנִי תַחְתֶּיךָ)

The phrase **Who will give my dying myself in place of you** was a common expression meaning "I wish that I had died instead of you." It is a way of expressing deep grief and regret. Alternate translation: [If only I had been the one who had died, not you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	David
And … trembled	Realizing that he meant that Absalom was dead … became extremely distressed
the gate	the gateway
and he wept	and cried
Absalom	Absalom
Absalom	Absalom
Absalom	Absalom

2 Samuel 19

2 Samuel 19 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel and specifically how the Israelites restored him to his position as their king. It first tells how Joab warned David not to stay away from his army, shaming them by mourning for the commander of the army they had defeated. It then describes how the people of Israel discussed among themselves how they should bring David back, and how David sent messengers to encourage the leaders of the tribe of Judah to take the lead in doing this. The chapter tells how David met various people on his way back to cross the Jordan River, including Shimei, who had cursed him; Mephibosheth, who had been unable to join him because Ziba deceived him; and Barzillai, who had provided for him. The chapter concludes by describing how the leaders of Judah escorted David across the Jordan River before all the leaders of the other tribes had arrived, causing a dispute between them.

Translation Issues in This Chapter

“your servant,” “my lord the king,” “the king”

In several places in this chapter, people speak of themselves to King David in the third person as **your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. In several other places, even though people are addressing David directly, they speak of him in the third person as “my lord the king” to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Finally, in 19:11–12, in his message to the leaders of Judah, David refers to himself regally in the third person as “the king.” If it would be helpful in your language, you could translate this in a regal form in the first person, if your language has one. (For example, in some cultures, kings and queens refer to themselves with a plural form.) (See: First, Second or Third Person)

2 Samuel 19:1

ULT	UST
And it was declared to Joab, "Behold, the king is weeping and mourning for Absalom."	*Someone told Joab that the king was crying because he was so sad that Absalom had died.*

ULT And it was declared
UST Someone told
(וַיֻּגַּד)

The expression **it 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]

Support Reference: Active or Passive

ULT Behold
UST that
(הִנֵּה)

See how you translated the similar expression in 1:2. Alternate translation: [Listen]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And it was declared	Someone told
to Joab	Joab
the king	the king
is weeping	was crying
and mourning	because he was so sad that … had died
Absalom	Absalom

2 Samuel 19:2

ULT	UST
And the victory on that day became mourning for all of the people, for the people heard on that day, saying, "The king is grieved because of his son."	*All of David's soldiers heard that he was unhappy that their army had killed Absalom. So even though they had won the battle against Absalom's soldiers, they could not celebrate that day.*

ULT **And the victory on that day became mourning for all of the people, for the people heard on that day, saying, "The king is grieved because of his son**
UST All of David's soldiers heard that he was unhappy that their army had killed Absalom. So even though they had won the battle against Absalom's soldiers, they could not celebrate that day
(וַתְּהִי הַתְּשׁוּעָה בַּיּוֹם הַהוּא לְאֵבֶל לְכָל־הָעָם כִּי־שָׁמַע הָעָם בַּיּוֹם הַהוּא לֵאמֹר נֶעֱצַב הַמֶּלֶךְ עַל־בְּנוֹ)

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 heard on that day, saying, "The king is grieved because of his son," the victory on that day became mourning for all of the people]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the people heard on that day, saying, "The king is grieved because of his son**
UST David's soldiers heard that he was unhappy that their army had killed Absalom … that day
(שָׁמַע הָעָם בַּיּוֹם הַהוּא לֵאמֹר נֶעֱצַב הַמֶּלֶךְ עַל־בְּנוֹ)

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [the people heard on that day that the king was grieved because of his son]

Support Reference: Direct and Indirect Quotations

ULT **The king is grieved because of his son**
UST he was unhappy that their army had killed Absalom
(נֶעֱצַב הַמֶּלֶךְ עַל־בְּנוֹ)

The expression **is grieved** 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: [What has happened to his son has grieved the king]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	day

ULT	UST
mourning	could not celebrate
on … day	day
The king	he
is grieved	was unhappy that their army had killed

2 Samuel 19:3

ULT	UST
And the people stole away on that day to enter the city, as ashamed people steal away when they flee in battle.	*The soldiers came back into the city quietly that day, the way soldiers do so that no one will find out that they have run away from a battle.*

ULT ashamed people

UST soldiers … so that no one will find out that

(הָעָם הַנִּכְלָמִים)

The expression **ashamed** 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: [people who feel shame]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on … day	day
ashamed	so that no one will find out that

2 Samuel 19:4

ULT	UST
And the king covered his face, and the king cried out {with} a loud voice, "My son Absalom! Absalom, my son, my son!"	*The king covered his face {with part of his cloak}, and he kept crying loudly, "O, my son Absalom! Absalom, my dear son!"*

ULT And the king covered his face
UST The king covered his face {with part of his cloak}
(וַהַמֶּלֶךְ לָאַט אֶת־פָּנָיו)

Covering his face was a symbolic action by which David showed his deep grief and distress, as he had done when fleeing Jerusalem in 15:30. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [And to express his deep sorrow, the king covered his face]

Support Reference: Symbolic Action

ULT Absalom, my son, my son
UST Absalom, my dear son
(אַבְשָׁלוֹם בְּנִי בְנִי)

See how you translated the similar expression in 18:33. Alternate translation: [Oh, Absalom, my son]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the king	The king
the king	he
and … cried out	and … kept crying
Absalom	Absalom
Absalom	Absalom

2 Samuel 19:5

ULT	UST
And Joab came to the king, {to} the house, and he said, "Today you have shamed the faces of all of your servants, the ones having rescued your life today and the life of your sons and your daughters and the life of your wives and the life of your concubines,	*Joab went to the house where the king was and told him, "Today your soldiers saved your life and the lives of your sons and daughters and wives and secondary wives. But you are making them feel shame for what they did!*

ULT **the faces of all of your servants**
UST your soldiers … them
(אֶת־פְּנֵי כָל־עֲבָדֶיךָ)

The author is using **the faces** to represent the people themselves. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [all of your servants]

Support Reference: Synecdoche

ULT **and the life of your sons and your daughters and the life of your wives and the life of your concubines**
UST and the lives of your sons and daughters and wives and secondary wives
(וְאֵת נֶפֶשׁ בָּנֶיךָ וּבְנֹתֶיךָ וְנֶפֶשׁ נָשֶׁיךָ וְנֶפֶשׁ פִּלַגְשֶׁיךָ)

In this verse, the word **life** is singular in form, but it refers to all the sons, daughters, wives, and concubines as a group. If it would be helpful in your language, you could use the plural form of "life." Alternate translation: [and the lives of your sons and your daughters and the lives of your wives and the lives of your concubines]

Support Reference: Collective Nouns

ULT **and the life of your sons and your daughters and the life of your wives and the life of your concubines**
UST and the lives of your sons and daughters and wives and secondary wives
(וְאֵת נֶפֶשׁ בָּנֶיךָ וּבְנֹתֶיךָ וְנֶפֶשׁ נָשֶׁיךָ וְנֶפֶשׁ פִּלַגְשֶׁיךָ)

It might seem that repeating the term **life** three times would be extra information that would not be natural to express in your language. If so, you could represent the term only once. Alternate translation: [and the lives of your sons and your daughters and your wives and your concubines]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
the king	the king
{to} the house	the house where … was
you have shamed	But you are making … feel shame for what they did
your servants	your soldiers
your concubines	secondary wives

2 Samuel 19:6

ULT	UST
by loving the ones hating you and by hating the ones loving you. For you have declared today that the commanders and servants {are} nothing to you. For I know today that if Absalom {were} alive and all of us were dead today, that then {it would be} right in your eyes.	*You seem to love those who hate you and hate those who love you! It is as if you have said that you do not care about your own commanders and your soldiers. I can see that if Absalom were still alive and all of us were dead today, you would like that better.*

ULT **you have declared**
UST you have said
(הִגַּדְתָּ)

Joab is saying that the implication is that David has shown by his actions, not necessarily by his words, how little he values his commanders and servants. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [your actions have shown]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{it would be} right in your eyes**
UST you would like that better
(יָשָׁר בְּעֵינֶיךָ)

See how you translated the similar expression in 3:19. Alternate translation: [you would consider that to be a good thing]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by loving	You seem to love
the ones loving you	those who love you
you have declared	you have said
the commanders	your own commanders
and servants	and your soldiers
I know	I can see
Absalom	Absalom
{it would be} right	you would like that better

2 Samuel 19:7

ULT	UST
But now, arise, go out and speak to the heart of your servants, for I swear by Yahweh, if you are not going out, if a man will lodge with you tonight, and this {will be} more trouble for you than all of the trouble that has come on you from your youth until now."	*So now you must go out and thank your soldiers for what they did. I swear by Yahweh that if you do not do that, they will all have abandoned you by tomorrow morning. Then you will be in more trouble than you have already had in your entire life!"*

ULT **arise**
UST you must
(קוּם)

See how you translated the similar expression in 2:14. Alternate translation: [take action]

Support Reference: Assumed Knowledge and Implicit Information

ULT **go out and speak to the heart of your servants … and**
UST go out and thank your soldiers for what they did
(צֵא וְדַבֵּר עַל־לֵב עֲבָדֶיךָ)

Joab is using **speak to the heart of** as a common expression of his culture to mean "speak kindly and encouragingly to." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [speak encouragingly to your servants]

Support Reference: Idiom

ULT **if a man will lodge with you tonight**
UST that … they will all have abandoned you by tomorrow morning
(כִּי & יָלִין אִישׁ אִתְּךָ הַלָּיְלָה)

Following the custom of his culture, Joab is swearing an oath and guaranteeing it by something that he holds sacred (**I swear by Yahweh**). He is then stating the first part of a condition ("if") but not the second part ("then"). Use a natural way in your language to express an oath. In a context such as this, it may be natural to express the first part of the condition as a negative statement. See how you translated the similar expression in 14:19. Alternate translation: [not a man will lodge with you tonight]

Support Reference: Oath Formulas

ULT **that has come on you**
UST you have already had
(אֲשֶׁר־בָּאָה עָלֶיךָ)

Joab is speaking of **trouble** as if it were a living thing that could have **come on** someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that you have experienced]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your servants	your soldiers
I swear	I swear
by Yahweh	by Yahweh
will be … trouble	will be in … trouble
the trouble	have already had
I swear by Yahweh	I swear by Yahweh

2 Samuel 19:8

ULT	UST
So the king arose and sat in the gate. And they declared to all of the people, saying, "Behold, the king is sitting in the gate." And all of the people came to the face of the king. But Israel had fled, a man to his tent.	*So the king went and sat at the city gate. People told the soldiers, "Look, the king is sitting at the gate!" So the soldiers came and gathered around him{, and he thanked them}. Meanwhile, all the remaining Israelite soldiers who had been supporting Absalom had run away back to their own homes.*

ULT And they declared
UST People told
(הֻגַּד)

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 it was declared]

Support Reference: Pronouns — When to Use Them

ULT And … came to the face of the king
UST So … came and gathered around him{, and he thanked them}
(וַיָּבֹא & לִפְנֵי הַמֶּלֶךְ)

Here, **to the face of** represents being in the presence of the king. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [came into the presence of the king]

Support Reference: Metonymy

ULT But Israel had fled, a man to his tent
UST Meanwhile, all the remaining Israelite soldiers who had been supporting Absalom had run away back to their own homes
(וְיִשְׂרָאֵל נָס אִישׁ לְאָהָלָיו)

The author is using this sentence to describe something that happened while the events he has been describing were taking place. He had already reported this in 18:17, but he mentions it again here in order to provide the background for other events he will describe that happened afterwards. Translate this sentence the same way you did there, and connect it to the story in a way that makes it clear in your language that it is describing something that was ongoing in the background. The UST models one way to do that.

Support Reference: Connect — Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
in the gate	at the city gate
And they declared	People told
the king	the king
in the gate	at the gate
the king	him{, and he thanked them}
But Israel	Meanwhile, all the remaining Israelite soldiers who had been supporting Absalom
to his tent	back to their own homes

2 Samuel 19:9

ULT	UST
And it happened, all of the people were contending in all of the tribes of Israel, saying, "The king delivered us from the palm of our enemies, and he, he rescued us from the palm of the Philistines. But now he has fled from the land, away from Absalom.	*Then people throughout the territory of Israel began to argue with each other about what they should do. Some of them said, "King David led our armies to defeat the Philistines and the other enemies who were oppressing us. But then he left Israel in order to escape from Absalom!*

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

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

Support Reference: Introduction of a New Event

ULT **all of the people were contending in all of the tribes of Israel**
UST people throughout the territory of Israel began to argue with each other about what they should do
(כָּל־הָעָם֙ נָד֣וֹן בְּכָל־שִׁבְטֵ֔י יִשְׂרָאֵ֖ל)

The author is saying **all of the people** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [people throughout the tribes of Israel were contending]

Support Reference: Hyperbole

ULT **from the palm of our enemies … from the palm of the Philistines**
UST led our armies to defeat the Philistines and the other enemies who were oppressing us
(מִכַּף֙ אֹיְבֵ֔ינוּ & מִכַּף֙ פְּלִשְׁתִּ֔ים)

Here, **palm**, equivalent to "hand" in similar contexts, represents the power or control of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [from the power of our enemies … from the power of the Philistines]

Support Reference: Metonymy

ULT **and he, he rescued us**
UST King David led our armies to defeat
(וְהוּא מִלְּטָנוּ)

See how you translated the similar expression “you, you were” in 5:2. Alternate translation: [and he personally rescued us]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribes of	the territory of
Israel	Israel
The king	King David
delivered us	led our armies to defeat
our enemies	and the other enemies who were oppressing us
the Philistines	the Philistines
the land	Israel
Absalom	Absalom

2 Samuel 19:10

ULT	UST
But Absalom, whom we anointed over us, has died in the battle. And now, why are you being silent about bringing back the king?"	*We appointed Absalom to be our king, but he died in the battle against David's soldiers. So we should do something to bring King David back!"*

ULT **And now**
UST So
(וְעַתָּה)

See how you translated this expression in 2:6.

Support Reference: Idiom

ULT **why are you being silent about bringing back the king**
UST we should do something to bring King David back
(לָמָּה אַתֶּם מַחֲרִשִׁים לְהָשִׁיב אֶת־הַמֶּלֶךְ)

The people are using the question form to criticize those who are not taking action to bring back the king. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [you should not be silent about bringing back the king!]

Support Reference: Rhetorical Question

ULT **why are you being silent**
UST we should do something
(לָמָּה אַתֶּם מַחֲרִשִׁים)

The word **you** is plural here because groups of Israelites are addressing one another, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **why are you being silent**
UST we should do something
(לָמָּה אַתֶּם מַחֲרִשִׁים)

Here, **being silent** represents not taking action. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [why are you doing nothing]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But Absalom	Absalom
we anointed	We appointed
about bringing back	to bring … back
the king	King David

2 Samuel 19:11

ULT	UST
And King David sent to Zadok and to Abiathar, the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring back the king to his house? For the word of all of Israel has come to the king, to his house.	*{King David learned what the people were saying,} so he sent the two priests, Zadok and Abiathar, to say to the leaders of Judah, "The king says that he has heard that the Israelite people want him to be king again. He says that you should not be the last ones to bring him back to his palace.*

ULT **saying, 'Why are you the last to bring back the king to his house? For the word of all of Israel has come to the king, to his house**

UST The king says that he has heard that the Israelite people want him to be king again. He says that you should not be the last ones to bring him back to his palace

(לֵאמֹר֙ לָמָּה תִהְיוּ֙ אַחֲרֹנִ֔ים לְהָשִׁ֖יב אֶת־הַמֶּ֑לֶךְ אֶל־בֵּיתֹ֔ו וּדְבַר֙ כָּל־יִשְׂרָאֵ֔ל בָּ֖א אֶל־הַמֶּ֑לֶךְ אֶל־בֵּיתֹֽו׃)

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 ask them why they are the last to bring back the king to his house. Tell them that the word of all of Israel has come to the king, to his house]

Support Reference: Quotes within Quotes

ULT **to bring back the king to his house … to the king, to his house**

UST he … want him to be king again … to bring him back to his palace

(לְהָשִׁ֖יב אֶת־הַמֶּ֑לֶךְ אֶל־בֵּיתֹ֔ו & אֶל־הַמֶּ֑לֶךְ אֶל־בֵּיתֹֽו׃)

David is speaking through these messengers, as the next verse shows, so here he is speaking of himself regally in the third person as **the king**. Your language may have a regal form that it could use here. (For example, in some languages, kings and queens speak of themselves in the plural.) You could also use the first person. Alternate translation: [to bring me, the king, back to my house … to me, to my house]

Support Reference: First, Second or Third Person

ULT **Why are you the last to bring back the king to his house**
UST He says that you should not be the last ones to bring him back to his palace
(לָמָּה תִהְיוּ אַחֲרֹנִים לְהָשִׁיב אֶת־הַמֶּלֶךְ אֶל־בֵּיתוֹ)

David is using the question form to rebuke those who have not yet acted to bring him back. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should not be the last to bring back the king to his house!]

Support Reference: Rhetorical Question

ULT **to bring back the king to his house**
UST to bring him back to his palace
(לְהָשִׁיב אֶת־הַמֶּלֶךְ אֶל־בֵּיתוֹ)

While this instance of the term **house** may initially mean David's palace in Jerusalem, it seems also to represent David's kingdom and authority. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to restore the king to his throne] or [to make David king again]

Support Reference: Metonymy

ULT **For the word of all of Israel has come to the king**
UST he has heard that the Israelite people
(וּדְבַר כָּל־יִשְׂרָאֵל בָּא אֶל־הַמֶּלֶךְ)

David is speaking of this **word** as if it were a living thing that could have **come** to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [For the king has heard the word of all of Israel]

Support Reference: Personification

ULT **For the word of all of Israel has come to the king**
UST he has heard that the Israelite people
(וּדְבַר כָּל־יִשְׂרָאֵל בָּא אֶל־הַמֶּלֶךְ)

David is using the term **word** to represent what Israel said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [For the king has learned what all of Israel has been saying]

Support Reference: Metonymy

ULT **For the word of all of Israel has come to the king**
UST he has heard that the Israelite people
(וּדְבַר כָּל־יִשְׂרָאֵל בָּא אֶל־הַמֶּלֶךְ)

David is saying **all of Israel** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [For the king has learned what people throughout Israel have been saying]

Support Reference: Hyperbole

ULT **to his house**
UST want him to be king again
(אֶל־בֵּיתוֹ)

This could mean: (1) that David is suggesting that Zadok and Abiathar could leave 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 they want to return him to his house] or [that they want him to rule them again]; (2) that the **word of all of Israel** has come to David in the **house** where he is staying in Mahanaim. Alternate translation: [at the place where he is staying]; (3) that scribes have accidentally repeated the phrase **to his house** from the end of the previous sentence. Some versions omit the phrase on that assumption.

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And King	King … { … learned what the people were saying,} so
David	David
Zadok	Zadok
Abiathar	Abiathar
the priests	the two priests
the elders of	the leaders of
Judah	Judah
to bring back	to bring him back
the king	to
his house	his palace
Israel	the Israelite
the king	he

ULT	UST
his house	want him to be king again

2 Samuel 19:12

ULT	UST
You {are} my brothers. You {are} my bone and my flesh. So why are you last to bring back the king?'	*He says that you are his relatives. You and he have the same ancestor. So you should not be the last ones to bring him back!"*

ULT **You {are} my brothers. You {are} my bone and my flesh. So why are you last to bring back the king**

UST He says that you are his relatives. You and he have the same ancestor. So you should not be the last ones to bring him back

(אַתֵּי אַתֶּם עַצְמִי וּבְשָׂרִי אַתֶּם וְלָמָּה תִהְיוּ אַחֲרֹנִים לְהָשִׁיב אֶת־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 them that I say that they are my brothers, my bone and my flesh, and ask them why they are the last to bring back the king]

Support Reference: Quotes within Quotes

ULT **You {are} my brothers**

UST He says that you are his relatives

(אַתֵּי אַתֶּם)

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

Support Reference: Metaphor

ULT **You {are} my bone and my flesh**

UST You and he have the same ancestor

(עַצְמִי וּבְשָׂרִי אַתֶּם)

David is using **my bone and my flesh** as a common expression of his culture to refer to close relations. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [You are my blood relations] or [We belong to the same tribe]

Support Reference: Idiom

ULT So why are you last to bring back the king
UST So you should not be the last ones to bring him back
(וְלָמָּה תִהְיֶ֣ו אַחֲרֹנִ֔ים לְהָשִׁ֖יב אֶת־הַמֶּֽלֶךְ׃)

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: [So you should not be the last to bring back the king!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to bring back	to bring … back
the king	him

2 Samuel 19:13

ULT	UST
And to Amasa you shall say, '{Are} you not my bone and my flesh? Thus may God do to me, and thus may he add, if you are not the commander of the army to my face all of the years in place of Joab.'"	*He also told them to say to Amasa, "You are one of my relatives. I swear that I am going to make you my army commander from now on instead of Joab. If I do not do that, then may God not make me the king again."*

ULT **And to Amasa you shall say, '{Are} you not my bone and my flesh? Thus may God do to me, and thus may he add, if you are not the commander of the army to my face all of the years in place of Joab**

UST He also told them to say to Amasa, "You are one of my relatives. I swear that I am going to make you my army commander from now on instead of Joab. If I do not do that, then may God not make me the king again

(וְלַעֲמָשָׂא תֹּמְרוּ הֲלֹוא עַצְמִי וּבְשָׂרִי אָתָּה כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף אִם־לֹא שַׂר־צָבָא תִּהְיֶה לְפָנַי כָּל־הַיָּמִים תַּחַת יוֹאָב)

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 tell Amasa that I say he is indeed my bone and my flesh. Tell him I say that thus may God do to me, and thus may he add, if he is not the commander of the army to the face of all of the years in place of Joab]

Support Reference: Quotes within Quotes

ULT **{Are} you not my bone and my flesh**

UST You are one of my relatives

(הֲלֹוא עַצְמִי וּבְשָׂרִי אָתָּה)

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 indeed my bone and my flesh!]

Support Reference: Rhetorical Question

ULT **{Are} you not my bone and my flesh**

UST You are one of my relatives

(הֲלֹוא עַצְמִי וּבְשָׂרִי אָתָּה)

See how you translated the similar expression in 19:12. Alternate translation: [Are you not my blood relative?] or [You are indeed my blood relative!]

Support Reference: Idiom

ULT **Thus may God do to me, and thus may he add, if you are not the commander of the army to my face all of the years in place of Joab**
UST I swear that I am going to make you my army commander from now on instead of Joab. If I do not do that, then may God not make me the king again
(כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף אִם־לֹא שַׂר־צָבָא תִּהְיֶה לְפָנַי כָּל־הַיָּמִים תַּחַת יוֹאָב)

Following the custom of his culture, David is using a conditional statement to swear an oath. What he states as a condition ("if") is what he is swearing to do. Use a natural way in your language to express an oath. If it would be helpful to your readers, you could put the condition before the consequence. See how you translated the similar oath in 3:9. Alternate translation: [I swear that you will be the commander of the army to my face all of the years in place of Joab, and if not, then may God do thus to me, and thus may he add]

Support Reference: Oath Formulas

ULT **Thus may God do to me, and thus may he add**
UST If I do not do that, then may God not make me the king again
(כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף)

When David says **thus may he add**, he is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Thus may God do to me, and may he do even worse]

Support Reference: Idiom

ULT **Thus may God do to me**
UST If I do not do that, then may God not make me the king again
(כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים)

The word **Thus**: (1) could refer to what David describes in the "if" statement of this oath. David could be saying that if he does not give Amasa the privileged position of being his **commander**, then he wants God not to restore him to his privileged position as king of Israel. The UST models one way to express that meaning. (2) could be a general expression introducing the entire statement as a reference to severe punishment. Alternate translation: [May God punish me very severely]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to my face**
UST from now on
(לְפָנָי)

Here, **to my face** represents being in the presence of a person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in my presence]

Support Reference: Metonymy

ULT **all of the years**
UST from now on
(כָּל־הַיָּמִים)

David is using the term **years** to represent time, since time is made up of years. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from this time forward] or [permanently]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
the commander of	my … commander
the years	from now on
Joab	Joab

2 Samuel 19:14

ULT	UST
And he inclined the heart of every man of Judah as one man. And they sent to the king, "Return, you and all of your servants."	*After David sent that message to them, the people of Judah agreed that he should be their king again. So they sent him a message that said, "We would like you and all your officials to come back."*

ULT **And he inclined the heart of every man of Judah**
UST After David sent that message to them, the people of Judah agreed that he should be their king again
(וַיֵּט אֶת־לְבַב כָּל־אִישׁ־יְהוּדָה)

The pronoun **he** could refer to (1) David. The UST expresses that interpretation. (2) Amasa. Many versions do not replace the pronoun with a name but say "he" in order to allow for either interpretation.

Support Reference: Pronouns — When to Use Them

ULT **And he inclined the heart of every man of Judah**
UST After David sent that message to them, the people of Judah agreed that he should be their king again
(וַיֵּט אֶת־לְבַב כָּל־אִישׁ־יְהוּדָה)

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: [And he inclined the heart of every person in Judah]

Support Reference: When Masculine Words Include Women

ULT **And he inclined the heart of every man of Judah**
UST After David sent that message to them, the people of Judah agreed that he should be their king again
(וַיֵּט אֶת־לְבַב כָּל־אִישׁ־יְהוּדָה)

Here, the **heart** represents where a person's thoughts, feelings, and desires exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [And he won the hearts of all the people of Judah] or [And he made everyone in Judah desire that he return as their king]

Support Reference: Metaphor

> ULT **as one man**
> UST agreed
> (כְּאִישׁ אֶחָד)

The author is using **as one man** as a common expression of his culture to mean "in complete agreement." 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. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 11:7. Alternate translation: [in complete agreement] or [unitedly]

Support Reference: Idiom

> ULT **And they sent to the king**
> UST So they sent him a message that said
> (וַיִּשְׁלְחוּ אֶל־הַמֶּלֶךְ)

The phrase **And they sent** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [And they sent this message to the king, saying] or [And they sent to the king, saying]

Support Reference: Quotations and Quote Margins

> ULT **Return**
> UST We would like … to come back
> (שׁוּב)

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 return]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah
the king	him
your servants	your officials

2 Samuel 19:15

ULT	UST
And the king returned, and he came to the Jordan. And Judah came to Gilgal to go to meet the king to bring the king across the Jordan.	*So King David and his officials started back toward Jerusalem. When they arrived at {the eastern shore of} Jordan River, the leaders of the tribe of Judah met them. They had come to Gilgal {on the western shore} to escort the king and his officials across the river.*

ULT **And Judah**
UST the leaders of the tribe of Judah
(וִיהוּדָ֔ה)

Here, **Judah** represents the elders or leaders of Judah. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the elders of Judah]

Support Reference: Metonymy

ULT **to meet the king to bring the king across the Jordan**
UST to escort the king and his officials across the river
(לִקְרַ֣את הַמֶּ֔לֶךְ לְהַעֲבִ֖יר אֶת־הַמֶּ֑לֶךְ אֶת־הַיַּרְדֵּֽן)

Meeting the king and escorting him across the Jordan River was a symbolic action by which the leaders of Judah showed their renewed loyalty to David and their acceptance of his restored kingship. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [to welcome the king and demonstrate their loyalty by helping him cross the Jordan]

Support Reference: Symbolic Action

ULT **to meet the king to bring the king across the Jordan**
UST to escort the king and his officials across the river
(לִקְרַ֣את הַמֶּ֔לֶךְ לְהַעֲבִ֖יר אֶת־הַמֶּ֑לֶךְ אֶת־הַיַּרְדֵּֽן)

It may be more natural in your language to use a pronoun rather than the expression **the king** in it second instance. Alternate translation: [to meet the king to bring him across the Jordan]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David and his officials
the Jordan	{the eastern shore of} Jordan River

ULT	UST
And Judah	the leaders of the tribe of Judah
to Gilgal	They had come to Gilgal {on the western shore}
the king	the king and his officials
the king	the king and his officials
the Jordan	the river

2 Samuel 19:16

ULT	UST
And Shimei, the son of Gera, the Benjaminite, who {was} from Bahurim, hurried and came down with a man of Judah to meet King David,	*Shimei son of Gera, that man from the tribe of Benjamin who lived in Bahurim, hurried to the river with the leaders of Judah to meet King David.*

ULT **the Benjaminite, who {was} from Bahurim**
UST that man from the tribe of Benjamin who lived in Bahurim
(בֶּן־הַיְמִינִי אֲשֶׁר מִבַּחוּרִים)

The author is not distinguishing this **Benjaminite**, Shimei, from another Benjaminite who was not **from Bahurim**. The detail is reminding readers about the identity of this character. Be sure that this is clear in your translation.

Support Reference: Distinguishing Versus Informing or Reminding

ULT **And … hurried and came down**
UST hurried to the river
(וַיְמַהֵר & וַיֵּרֶד)

The phrase **hurried and came down** expresses a single idea. The word **hurried** tells in what way Shimei **came down**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And … hurriedly came down]

Support Reference: Hendiadys

ULT **and came down**
UST to the river
(וַיֵּרֶד)

In keeping with what is usual for his language and culture, the author is marking travel for change in elevation. If this expression contains extra information that would not be natural to express in your language, you could shorten it. You can do the same for the similar instances in verses 20 and 24. Alternate translation: [and came]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **a man of Judah**
UST the leaders of Judah
(אִישׁ יְהוּדָה)

The author is not referring to a specific **man of Judah**. He means the Judean leaders in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [the men of Judah]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Shimei	Shimei
the Benjaminite	that man from the tribe of Benjamin
Judah	Judah
King	King
David	David

2 Samuel 19:17

ULT	UST
and 1,000 men {were} with him from Benjamin. And Ziba, the young man of the house of Saul, and his 15 sons and his 20 servants {were} with him. And they rushed {into} the Jordan to the face of the king.	*There were 1,000 men from the tribe of Benjamin who came with him. Ziba, the servant of Saul, also hurried to the Jordan River. He brought his 15 sons and 20 servants with him. Shimei and Ziba quickly waded across the river to meet King David {on the eastern shore}.*

ULT **and 1,000 men {were} with him from Benjamin. And Ziba**
UST There were 1,000 men from the tribe of Benjamin who came with him. Ziba
(וְאֶ֣לֶף אִ֔ישׁ עִמּ֖וֹ מִבִּנְיָמִ֑ן וְצִיבָ֗א)

Bringing 1,000 Benjaminite men was a symbolic action by which Shimei showed that there was now broad support for David's kingship within his tribe, even though its members had previously supported Saul's family. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [and to show his tribe's support, he brought 1,000 men from Benjamin with him]

Support Reference: Symbolic Action

ULT **from Benjamin**
UST from the tribe of Benjamin
(מִבִּנְיָמִ֑ן)

Here, **Benjamin** represents the tribe of Benjamin. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who were Benjaminites]

Support Reference: Metonymy

ULT **and … Ziba, the young man of the house of Saul**
UST Ziba, the servant of Saul
(וְצִיבָ֗א נַ֚עַר בֵּ֣ית שָׁא֔וּל)

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 Ziba, the young man of the house of Saul, also came]

Support Reference: Ellipsis

ULT **the young man of the house of Saul**
UST the servant of Saul
(נַעַר בֵּית שָׁאוּל)

See how you translated the similar expression in 9:1. Alternate translation: [the servant of the descendants of Saul]

Support Reference: Metaphor

ULT **to the face of the king**
UST to meet King David {on the eastern shore}
(לִפְנֵי הַמֶּלֶךְ)

Here, **to the face of** represents being in the presence of the king. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [into the presence of the king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Benjamin	from the tribe of Benjamin
the young man of	the servant of
the house of	Saul
Saul	Saul
his … servants	servants
{into} the Jordan	to the Jordan River … Shimei and Ziba quickly waded across the river
the king	King David {on the eastern shore}

2 Samuel 19:18

ULT	UST
And they crossed the ford to bring over the house of the king and to do the good in his eyes. And Shimei, the son of Gera, fell to the face of the king when he crossed in the Jordan.	*The elders of Judah then crossed the river at the place where people could walk across it so that they could escort King David and his officials back to the other side. They wanted to do whatever the king wanted. Shimei came and bowed down in front of David.*

ULT **And they crossed**
UST The elders of Judah then crossed the river
(וְעָבְרָה)

The pronoun **they** refers to the elders of Judah. It may be helpful to clarify this for your readers. Alternate translation: [And the elders of Judah crossed]

Support Reference: Pronouns — When to Use Them

ULT **the house of the king**
UST King David and his officials
(אֶת־בֵּית הַמֶּלֶךְ)

See how you translated the similar expression in 15:35. Alternate translation: [the household of the king]

Support Reference: Metonymy

ULT **and to do the good in his eyes**
UST They wanted to do whatever the king wanted
(וְלַעֲשׂוֹת הַטּוֹב בעינו)

See how you translated the similar expression in 3:19. Alternate translation: [and to do what he regarded as right]

Support Reference: Idiom

ULT **fell**
UST and bowed down
(נָפַל)

Be sure that it is clear in your translation that Shimei did not fall down accidentally. He knelt down in front of David as a gesture to honor him. Alternate translation: [knelt down respectfully]

Support Reference: Symbolic Action

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

Here, **to the face of** represents being in front of the king. 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 **when he crossed in the Jordan**
UST came
(בְּעָבְרוֹ בַּיַּרְדֵּן)

The pronoun **he** refers to Shimei. It may be helpful to clarify this for your readers. Alternate translation: [after Shimei had crossed in the Jordan]

Support Reference: Pronouns — When to Use Them

ULT **when he crossed in the Jordan**
UST came
(בְּעָבְרוֹ בַּיַּרְדֵּן)

When the author says **in**, the implication is that in order to get to David quickly, Shimei waded through the water of the Jordan River. (Some interpreters suggest that the elders of Judah would instead have crossed the river on rafts and brought David across the same way.) You could include this information if that would be helpful to your readers. Alternate translation: [after he had waded across the Jordan]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	and his officials
the king	King David

ULT	UST
the good	whatever the king wanted
And Shimei	Shimei
the king	David
in the Jordan	came

2 Samuel 19:19

ULT	UST
And he said to the king, "May my lord not reckon iniquity to me, and may you not remember that your servant committed iniquity on the day that my lord the king went out from Jerusalem, for the king to set {it} to his heart.	*He said to the king, "Your Majesty, please forgive me for the terrible thing that I did on the day that you left Jerusalem. I hope that you will not punish me for it, and I hope that you will not continue to feel hostile toward me.*

ULT **May my lord not reckon iniquity to me**
UST Your Majesty, please forgive me for the terrible thing that I did
(אַל־יַחְשֹׁב־לִי אֲדֹנִי֙ עָוֹן)

This is a double negative, consisting of the negative particle **not** and the verb **reckon**, which in this context would be negative. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [May my lord please forgive my iniquity]

Support Reference: Double Negatives

ULT **my lord … my lord the king … the king**
UST Your Majesty … you … you
(אֲדֹנִי֙ & אֲדֹנִי־הַמֶּלֶךְ & הַמֶּלֶךְ)

Even though Shimei is addressing David directly, he is speaking of him in the third person as **my lord**, **my lord the king**, and **the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. See the discussion in the Introduction to this chapter of speakers using the third person either for themselves, to show humility (as Shimei does later in this verse), or for people whom they are addressing directly, to show respect. Use the appropriate forms in your language throughout the chapter. Alternate translation: [you, my lord … you, my lord the king … you]

Support Reference: First, Second or Third Person

ULT **and may you not remember that your servant committed iniquity**
UST I hope that you will not punish me for it
(וְאַל־תִּזְכֹּר אֵת אֲשֶׁר הֶעֱוָה עַבְדְּךָ)

Shimei is using **may you not remember** as a common expression of his culture to mean "may you not punish." 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 may you not punish your servant for the iniquity that he committed]

Support Reference: Idiom

ULT **your servant**
UST me
(עַבְדְּךָ)

Shimei is speaking of himself in the third person as **your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. Alternate translation: [me, your servant]

Support Reference: First, Second or Third Person

ULT **for the king to set {it} to his heart**
UST and I hope that you will not continue to feel hostile toward me
(לָשִׂים הַמֶּלֶךְ אֶל־לִבּוֹ)

See how you translated the similar expression in 13:20. Alternate translation: [Please do not take it to heart] or [Please do not hold it against me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
my lord	Your Majesty
iniquity	for the terrible thing that I did
your servant	me
committed iniquity	for it
committed iniquity	for it
on the day	on the day
my lord	you
the king	you
from Jerusalem	Jerusalem

ULT	UST
the king	you

2 Samuel 19:20

ULT	UST
For your servant knows that I, I have sinned, and behold, I have come today, the first of all of the house of Joseph to come down to meet my lord the king."	*I acknowledge that I have sinned against you. But please consider that I have been first one from the northern tribes to come here today to welcome you back, Your Majesty."*

ULT **For**
UST acknowledge
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

ULT **I, I have sinned**
UST I have sinned against you
(אֲנִי חָטָאתִי)

See how you translated the similar expression "you, you were" in 5:2. Alternate translation: [I have personally sinned]

Support Reference: Pronouns — When to Use Them

ULT **the house of Joseph**
UST from the northern tribes
(בֵּית יוֹסֵף)

Here, **the house of Joseph** represents the other Israelite tribes. The two largest, Ephraim and Manasseh, consisted of the descendants of Joseph. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the other Israelite tribes]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your servant	I
knows	acknowledge
I have sinned	have sinned against you
the house of	from the northern tribes
Joseph	from the northern tribes
my lord	you … Your Majesty

ULT	UST
the king	you … Your Majesty

2 Samuel 19:21

ULT	UST
And Abishai, the son of Zeruiah, answered and said, "In place of this, shall not Shimei be killed? For he cursed the anointed of Yahweh."	*But Abishai son of Zeruiah, told David, "Shimei cursed you, the man whom Yahweh appointed to be the king of Israel! So you should not forgive him. You should execute him for doing that!"*

ULT **And Abishai, the son of Zeruiah, answered and said**
UST But Abishai son of Zeruiah, told David
(וַיַּ֣עַן אֲבִישַׁ֔י בֶּן־צְרוּיָ֖ה וַיֹּאמֶ֑ר)

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. (Shimei had addressed David rather than Abishai, so it was not Shimei personally whom Abishai **answered**. Rather, he was responding to the situation.) Alternate translation: [And Abishai, the son of Zeruiah, responded]

Support Reference: Quotations and Quote Margins

ULT **In place of this, shall not Shimei be killed**
UST you should not forgive him. You should execute him for doing that
(הֲתַ֤חַת זֹאת֙ לֹ֣א יוּמַ֔ת שִׁמְעִ֖י)

Abishai 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: [In place of this, Shimei should be killed!]

Support Reference: Rhetorical Question

ULT **In place of this, shall not Shimei be killed**
UST you should not forgive him. You should execute him for doing that
(הֲתַ֤חַת זֹאת֙ לֹ֣א יוּמַ֔ת שִׁמְעִ֖י)

The expression **shall not Shimei be killed** 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: [In place of this, should you not kill Shimei?] or [In place of this, you should kill Shimei!]

Support Reference: Active or Passive

> ULT **the anointed of Yahweh**
> UST you, the man whom Yahweh appointed to be the king of Israel
> (אֶת־מְשִׁיחַ יְהוָה)

Even though Abishai is addressing David directly, he is speaking of him in the third person as **the anointed of Yahweh** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [you, the anointed of Yahweh]

Support Reference: First, Second or Third Person

> ULT **the anointed of Yahweh**
> UST you, the man whom Yahweh appointed to be the king of Israel
> (אֶת־מְשִׁיחַ יְהוָה)

See how you translated the similar expression in 1:14. Alternate translation: [the anointed one of Yahweh] or [the one whom Yahweh anointed as king]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Shimei	him
shall … be killed	You should execute … for doing that
he cursed	Shimei cursed
the anointed of	you, the man whom … appointed to be the king of Israel
Yahweh	Yahweh

2 Samuel 19:22

ULT	UST
And David said, "What to me and to you, sons of Zeruiah, that you have become an adversary to me today? Shall a man be killed in Israel today? For do I not know that I {am} king over Israel today?"	*But David said, "I do not agree at all with what you two sons of Zeruiah want me to do. You are encouraging me to do something now that would not be good for me. I am not going to execute anyone in Israel today. I know confidently that the Israelites want me to be their king{, so I do not need to execute this man to make my reign more secure}."*

ULT **What to me and to you, sons of Zeruiah, that you have become an adversary to me today**

UST I do not agree at all with what you two sons of Zeruiah want me to do. You are encouraging me to do something now that would not be good for me

(מַה־לִּי וְלָכֶם בְּנֵי צְרוּיָה כִּי־תִהְיוּ־לִי הַיּוֹם לְשָׂטָן)

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 nothing in common with you, sons of Zeruiah, that I would agree to your suggestion when it is so contrary to my interests!]

Support Reference: Rhetorical Question

ULT **What to me and to you**

UST I do not agree at all with what … want me to do

(מַה־לִּי וְלָכֶם)

See how you translated the similar expression in 16:10. Alternate translation: [What do I have in common with you]

Support Reference: Idiom

ULT **and to you … you have become**

UST I do not agree at all with what … want me to do. You are encouraging me to do something … that would not be good for me

(וְלָכֶם & תִּהְיוּ)

The word **you** is plural in both of these instances because David is addressing both Abishai and also Joab, who seems to have been nearby and supporting his brother's suggestion. So use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **an adversary**
UST You are encouraging me to do something … that would not be good for me
(לְשָׂטָ֑ן)

In this verse, the word **adversary** is singular in form, but it refers to the two sons of Zeruiah, Abishai and Joab. If it would be helpful in your language, you could use the plural form of "adversary." Alternate translation: [adversaries]

Support Reference: Collective Nouns

ULT **Shall a man be killed in Israel today**
UST I am not going to execute anyone in Israel today
(הַיּ֗וֹם יוּמַ֥ת אִישׁ֙ בְּיִשְׂרָאֵ֔ל)

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 man shall be killed in Israel today!]

Support Reference: Rhetorical Question

ULT **Shall a man be killed in Israel today**
UST I am not going to execute anyone in Israel today
(הַיּ֗וֹם יוּמַ֥ת אִישׁ֙ בְּיִשְׂרָאֵ֔ל)

The expression **Shall a man be killed** 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: [Shall anyone execute a man in Israel today?]

Support Reference: Active or Passive

ULT **For do I not know that I {am} king over Israel today**
UST today. I know confidently that the Israelites want me to be their king{, so I do not need to execute this man to make my reign more secure}
(כִּ֣י הֲלֹ֗וא יָדַ֙עְתִּי֙ כִּ֣י הַיּ֔וֹם אֲנִי־מֶ֖לֶךְ עַל־יִשְׂרָאֵֽל)

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: [For I certainly know that I am king over Israel today!]

Support Reference: Rhetorical Question

ULT **today … today … today**
UST now … today
(הַיּוֹם & הַיּוֹם & הַיּוֹם)

David is repeating the word **today** in order to emphasize that the glorious day of his restoration to the kingship should not be the occasion of an execution. It might seem that repeating this word three times would be extra information that would not be natural to express in your language. If so, you translate the word only once, expressing what it means in this context. For example, instead of saying "today" in each sentence, you could just say "on this day of celebration" in the second sentence.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
an adversary	You are encouraging me to do something … that would not be good for me
Shall … be killed	I am not going to execute
in Israel	in Israel
do I … know	I know
{am} king	to be their king{, so I do not need to execute this man to make my reign more secure}
Israel	the Israelites want

2 Samuel 19:23

ULT	UST
And the king said to Shimei, "You shall not die." And the king swore to him.	*Then King David told Shimei, "I promise that I will not execute you," and he swore an oath that he would not execute him.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
Shimei	Shimei
the king	he
And … swore	and … swore an oath

2 Samuel 19:24

ULT	UST
And Mephibosheth, the son of Saul, came down to meet the king. And he had not done his feet, and he had not done his mustache, and he had not washed his clothes from the day the king went up to the day that he came in peace.	*Mephibosheth, Saul's grandson, also came to the Jordan River to welcome King David back. {To show his grief,} Mephibosheth had not cut his toenails or trimmed his mustache or washed his clothes from the time that the king left Jerusalem up to the time when he returned safely.*

ULT **the son of Saul**
UST Saul's grandson
(בֶּן־שָׁאוּל)

See how you translated the similar expression in 9:9. Alternate translation: [the grandson of Saul]

Support Reference: Kinship

ULT **And he had not done his feet, and he had not done his mustache, and he had not washed his clothes**
UST {To show his grief,} Mephibosheth had not cut his toenails or trimmed his mustache or washed his clothes
(וְלֹא־עָשָׂה רַגְלָיו וְלֹא־עָשָׂה שָׂפָמוֹ וְאֶת־בְּגָדָיו לֹא כִבֵּס)

Not caring for his feet, mustache, or clothes was a symbolic action by which Mephibosheth showed his deep mourning over David's departure. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [And to show his grief, he had not done his feet, and he had not done his mustache, and he had not washed his clothes]

Support Reference: Symbolic Action

ULT **in peace**
UST safely
(בְּשָׁלוֹם)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul’s
the king	King David
the day	the time
the king	the king
the day	the time
in peace	safely

2 Samuel 19:25

ULT	UST
And it happened that he came {from} Jerusalem to meet the king. And the king said to him, "Why did you not go with me, Mephibosheth?"	*When he arrived from Jerusalem to welcome King David, he said to him, "Mephibosheth, why did you not go with me?"*

ULT **Why did you not go with me**
UST why did you not go with me
(לָמָּה לֹא־הָלַכְתָּ עִמִּי)

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [Why did you not come with me]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{from} Jerusalem	from Jerusalem
the king	King David
the king	he

2 Samuel 19:26

ULT	UST
And he said, "My lord the king, my servant deceived me, for your servant said, 'Let me saddle a donkey for myself, and let me ride on it, and let me go with the king.' For your servant {is} lame.	*He replied, "Your Majesty, {when I heard that you were leaving Jerusalem,} I told my servant Ziba, 'Saddle my donkey so that I can ride on it and go with the king.' But he deceived me {and left without me. I could not follow him,} because I am crippled.*

ULT **for your servant said, 'Let me saddle a donkey for myself, and let me ride on it, and let me go with the king**
UST {when I heard that you were leaving Jerusalem,} I told my servant Ziba, 'Saddle my donkey so that I can ride on it and go with the king
(כִּי־אָמַר עַבְדְּךָ אֲחַבְּשָׁה־לִּי֩ הַחֲמֹ֨ור וְאֶרְכַּ֜ב עָלָ֗יו וְאֵלֵךְ֙ אֶת־הַמֶּ֔לֶךְ)

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 your servant told him to saddle a donkey for me and let me ride on it so that I could go with you]

Support Reference: Quotes within Quotes

ULT **Let me saddle a donkey for myself**
UST Saddle my donkey
(אֲחַבְּשָׁה־לִּי֩ הַחֲמֹ֨ור)

Mephibosheth was speaking of himself as the one who would actively **saddle** a **donkey** for himself, but this was a way of instructing Ziba to saddle a donkey for him. If it would be clearer in your language, you could use an imperative form. Alternate translation: [Saddle a donkey for me] or [Make it possible for me to have a saddled donkey for myself]

Support Reference: Irregular Use of Tenses

ULT **For**
UST { … I could not follow him,} because
(כִּי)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [After all]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My lord	Your Majesty
the king	Your Majesty

ULT	UST
my servant	But he
deceived me	deceived me {and left without me … }
your servant	I
a donkey	donkey
the king	the king
your servant	I

2 Samuel 19:27

ULT	UST
And he slandered your servant to my lord the king. But my lord the king {is} like an angel of God, so do the good in your eyes.	*He lied to you about me. But your Majesty, you are as wise as one of God's angels. So do whatever seems right to you.*

ULT {is} like an angel of God
UST you are as wise as one of God's angels
(כְּמַלְאַךְ הָאֱלֹהִים)

The point of this comparison is that just as **an angel of God** has comprehensive knowledge, so does David. If it would be helpful in your language, you could make this point explicitly. See how you translated the similar expression in 14:20. Alternate translation: [is like an angel of God in that he knows what is really happening throughout his kingdom]

Support Reference: Simile

ULT the good in your eyes
UST whatever seems right to you
(הַטּוֹב בְּעֵינֶיךָ)

See how you translated the similar expression in 3:19. Alternate translation: [as you see fit] or [what you think best]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he slandered	He lied
your servant	about me
my lord	you
the king	you
But my lord	But your Majesty
the king	But your Majesty
{is} like an angel of	you are as wise as one of … angels
God	God's
the good	right

2 Samuel 19:28

ULT	UST
For all of the house of my father was nothing except men of death to my lord the king, but you set your servant among the eaters at your table. So what right is there still for me to cry out more to the king?"	*I consider that all of my grandfather's family expected that you would execute us. But instead, you allowed me to eat my meals with your household! So I certainly do not have the right to ask you for anything further."*

ULT **all of the house of my father was nothing except men of death**
UST all of my grandfather's family expected that … would execute us
(לֹא הָיָה כָל־בֵּית אָבִי כִּי אִם־אַנְשֵׁי־מָוֶת)

If it would appear in your language that Mephibosheth was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [all of the house of my father were only men of death]

Support Reference: Connect — Exception Clauses

ULT **the house of my father**
UST my grandfather's family
(בֵּית אָבִי)

See how you translated the similar expression in 3:29. Alternate translation: [my extended family]

Support Reference: Kinship

ULT **my father**
UST grandfather's
(אָבִי)

See how you translated the similar expression in 9:7. Alternate translation: [my grandfather]

Support Reference: Kinship

ULT **men of death to my lord the king**
UST expected that you would execute us
(אַנְשֵׁי־מָוֶת לַאדֹנִי הַמֶּלֶךְ)

See how you translated the similar expressions "son of death" in 12:5 and "man of blood" in 16:7. Alternate translation: [men whom my lord the king could have executed]

Support Reference: Idiom

ULT **So what right is there still for me to cry out more to the king**
UST So I certainly do not have the right to ask you for anything further
(וּמַה־לִּי־עוֹד צְדָקָה וְלִזְעֹק עוֹד אֶל־הַמֶּלֶךְ)

Mephibosheth is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [So I have no further right to cry out more to the king.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	my … family
to my lord	you
the king	you
your servant	me
to cry out	to ask
the king	you

2 Samuel 19:29

ULT	UST
And the king said to him, "Why do you still speak your words? I have said, 'You and Ziba shall divide the field.'"	*King David replied, "You do not need to say anything more. I have decided that you and Ziba will equally divide the land {that belonged to your grandfather Saul}."*

ULT **Why do you still speak your words**
UST You do not need to say anything more
(לָמָּה תְדַבֵּר עֹוד דְּבָרֶיךָ)

This could mean: (1) that David is using the term **words** to represent what Mephibosheth has been saying by using words. Alternate translation: [Why are you still speaking like that]; (2) that the term **words** has the sense of "matters," as in 18:13. Alternate translation: [Why do you still speak of your affairs]

Support Reference: Metonymy

ULT **Why do you still speak your words**
UST You do not need to say anything more
(לָמָּה תְדַבֵּר עֹוד דְּבָרֶיךָ)

The king is using the question form to discourage Mephibosheth from speaking further. 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 do not need to keep speaking like that] or [You do not need to speak any further of your affairs]

Support Reference: Rhetorical Question

ULT **I have said, 'You and Ziba shall divide the field**
UST I have decided that you and Ziba will equally divide the land {that belonged to your grandfather Saul}
(אָמַרְתִּי אַתָּה וְצִיבָא תַּחְלְקוּ אֶת־הַשָּׂדֶה)

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 have said that you and Ziba shall divide the field]

Support Reference: Quotes within Quotes

ULT **I have said**
UST I have decided that
(אָמַ֔רְתִּי)

David is using the past tense in order to pronounce his judgment in this case. If it would not be natural to do that in your language, you could use the present tense in your translation. Alternate translation: [My decision is]

Support Reference: Irregular Use of Tenses

ULT **the field**
UST the land {that belonged to your grandfather Saul}
(אֶת־הַשָּׂדֶה)

See how you translated the similar expression in 9:7. Alternate translation: [the fields] or [the lands]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David

2 Samuel 19:30

ULT	UST
And Mephibosheth said to the king, "Let him even take the whole, after that my lord the king has come in peace to his house."	*Mephibosheth replied to the king, "Your Majesty, Ziba may have all of the land. All that matters to me is that you have returned safely."*

ULT in peace
UST safely
(בְּשָׁלוֹם)

See how you translated the similar expression in 19:24. Alternate translation: [peacefully] or [unharmed]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
my lord	Your Majesty
the king	Your Majesty
in peace	safely
his house	you have returned

2 Samuel 19:31

ULT	UST
And Barzillai the Gileadite came down from Rogelim. And he crossed the Jordan with the king to send him {across} the Jordan.	*Barzillai the Gileadite had come down to the Jordan River from his home in Rogelim to escort the king across the river.*

ULT came down
UST had come down to the Jordan River
(יָרַד)

In keeping with what is usual for his language and culture, the author is marking travel for change in elevation. If this expression contains extra information that would not be natural to express in your language, you could shorten it. Alternate translation: [came]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT And he crossed the Jordan with the king to send him {across} the Jordan
UST to escort the king across the river
(וַיַּעֲבֹר אֶת־הַמֶּלֶךְ הַיַּרְדֵּן לְשַׁלְּחוֹ אֶת־בירדן)

Crossing the Jordan with the king was a symbolic action by which Barzillai showed his loyalty to David and honored him. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [And he traveled with the king to the Jordan River to honor him by escorting him across]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Gileadite	the Gileadite
the Jordan	across the river
the king	the king
אֶת־הַיַּרְדֵּן (ORIG QUOTE)	אֶת־הַיַּרְדֵּן (ORIG QUOTE)

2 Samuel 19:32

ULT	UST
Now Barzillai had aged greatly, a son of 80 years. And he, he had sustained the king in his stay in Mahanaim, for he {was} a very great man.	*By this time Barzillai was elderly. He was 80 years old. But he was such a wealthy man that he had been able to provide all of the food that the king and his soldiers needed while they were at Mahanaim.*

ULT **Now Barzillai had aged greatly, a son of 80 years**
UST By this time Barzillai was elderly. He was 80 years old
(וּבַרְזִלַּי זָקֵן מְאֹד בֶּן־שְׁמֹנִים שָׁנָה)

Here, 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 **a son of 80 years**
UST He was 80 years old
(בֶּן־שְׁמֹנִים שָׁנָה)

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 he was a son of 80 years]

Support Reference: Ellipsis

ULT **a son of 80 years**
UST He was 80 years old
(בֶּן־שְׁמֹנִים שָׁנָה)

See how you translated the similar expression in 2:10. Alternate translation: [80 years old]

Support Reference: Idiom

ULT **And he, he had sustained the king in his stay in Mahanaim, for he {was} a very great man**
UST But he was such a wealthy man that he had been able to provide all of the food that the king and his soldiers needed while they were at Mahanaim
(וְהוּא־כִלְכֵּל אֶת־הַמֶּלֶךְ בְּשִׁבְתּוֹ בְמַחֲנָיִם כִּי־אִישׁ גָּדוֹל הוּא 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: [And since he was a very great man, he himself had sustained the king in his stay in Mahanaim]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And he, he had sustained**
UST that he had been able to provide all of the food that … needed
(וְהוּא־כִלְכֵּל)

See how you translated the similar expression "you, you were" in 5:2. Alternate translation: [And he had personally sustained]

Support Reference: Pronouns — When to Use Them

ULT **he {was} a very great man**
UST he was such a wealthy man
(אִישׁ גָּדוֹל הוּא מְאֹד)

In this context, the term **great** means having considerable wealth and possessions. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 25:2. Alternate translation: [he was a very wealthy man]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
had aged	elderly
years	years
the king	the king and his soldiers

2 Samuel 19:33

ULT	UST
And the king said to Barzillai, "You, cross over with me, and I will sustain you with me in Jerusalem."	*The king said to Barzillai, "Come across the Jordan River with me to Jerusalem, and I will take care of you there."*

ULT You, cross over with me
UST Come across the Jordan River with me
(אַתָּה עֲבֹר אִתִּי)

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 cross over with me]

Support Reference: Imperatives — Other Uses

ULT You, cross over with me, and I will sustain you
UST Come across the Jordan River with me … and I will take care of you
(אַתָּה עֲבֹר אִתִּי וְכִלְכַּלְתִּי אוֹתָךְ)

David is stating the pronoun **You** separately, even though the verb translated as **cross over** already includes this meaning. He is doing that because he is making a promise to Barzillai. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that David is making a promise to Barzillai. It may not be necessary to represent the separately stated pronoun explicitly. Alternate translation: [I promise that if you cross over with me, I will sustain you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king
in Jerusalem	to Jerusalem

2 Samuel 19:34

ULT	UST
But Barzillai said to the king, "How many {will be} the days of the years of my life, that I should go up with the king {to} Jerusalem?	*But Barzillai replied, "I do not have many more years to live. So there is no reason for me to go with you to Jerusalem.*

ULT **How many {will be} the days of the years of my life, that I should go up with the king {to} Jerusalem**

UST I do not have many more years to live. So there is no reason for me to go with you to Jerusalem

(כַּמָּה יְמֵי שְׁנֵי חַיַּי כִּי־אֶעֱלֶה אֶת־הַמֶּלֶךְ יְרוּשָׁלִָם)

Barzillai 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 days of the years of my life will not be many more, that I should go up with the king to Jerusalem!]

Support Reference: Rhetorical Question

ULT **{will be} the days of the years of my life**

UST I do not have many more years to live

(יְמֵי שְׁנֵי חַיַּי)

It might seem that the expression **the days of the years of my life** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [will be the days of my life] or [will be the years of my life]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **I should go up**

UST for me to go

(אֶעֱלֶה)

See how you translated the similar expression in 19:31. Alternate translation: [I should go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	But … replied
{will be} the days of	I do not have many more
the years	years
the king	you

ULT	UST
{to} Jerusalem	to Jerusalem

2 Samuel 19:35

ULT	UST
I {am} a son of 80 years today. Do I know between good to bad? Or does your servant taste what I eat or what I drink? Or do I still hear the voice of the {male} singers or the {female} singers? So why should your servant become a further burden to my lord the king?	*I am now 80 years old. I do not know what is enjoyable and what is not enjoyable. I cannot enjoy what I eat and what I drink. I cannot hear anymore the voices of men and women as they sing. You would have to make difficult arrangements for me. I do not want you to have to do that.*

ULT **I {am} a son of 80 years**
UST I am … 80 years old
(בֶּן־שְׁמֹנִ֣ים שָׁנָה֩ אָנֹ֨כִי)

See how you translated the similar expression in 19:32. Alternate translation: [I am 80 years old]

Support Reference: Idiom

ULT **Do I know between good to bad? Or does your servant taste what I eat or what I drink? Or do I still hear the voice of the {male} singers or the {female} singers? So why should your servant become a further burden to my lord the king**
UST I do not know what is enjoyable and what is not enjoyable. I cannot enjoy what I eat and what I drink. I cannot hear anymore the voices of men and women as they sing. You would have to make difficult arrangements for me. I do not want you to have to do that
(הַאֵדַ֣ע ׀ בֵּין־טֹ֣וב לְרָ֗ע אִם־יִטְעַ֤ם עַבְדְּךָ֙ אֶת־אֲשֶׁ֣ר אֹכַ֔ל וְאֶת־אֲשֶׁ֥ר אֶשְׁתֶּ֔ה אִם־אֶשְׁמַ֣ע עֹ֔וד בְּקוֹל שָׁרִ֥ים וְשָׁרֹ֑ות וְלָמָּה֩ יִהְיֶ֨ה עַבְדְּךָ֥ עוֹד֙ לְמַשָּׂ֔א אֶל־אֲדֹנִ֖י הַמֶּֽלֶךְ)

Barzillai is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [I no longer know between good to bad. And your servant does not taste what I eat or what I drink. And I no longer hear the voice of the male singers or the female singers. So your servant should not become a further burden to my lord the king.]

Support Reference: Rhetorical Question

ULT **the voice of**
UST the voices of
(בְּקוֹל)

In this verse, the word **voice** is singular in form, but it refers to all the singers as a group. If it would be helpful in your language, you could use the plural form of "voice." Alternate translation: [the voices]

Support Reference: Collective Nouns

ULT **So why should your servant become a further burden to my lord the king**
UST You would have to make difficult arrangements for me. I do not want you to have to do that
(וְלָמָּה֩ יִהְיֶ֨ה עַבְדְּךָ֥ עוֹד֙ לְמַשָּׂ֔א אֶל־אֲדֹנִ֖י הַמֶּ֑לֶךְ)

Barzillai is speaking as if he would actually become a **burden** or weight that David needed to carry on his back. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [So why should your servant cause my lord the king to have additional responsibilities for his care?]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	years
Do I know	I do not know
good	enjoyable
your servant	I
your servant	I do not want you to have to do that
my lord	You
the king	You

2 Samuel 19:36

ULT	UST
According to a little your servant will go across the Jordan with the king. But why will the king reward me this reward?	*I will cross the Jordan River with you and walk a short distance with you toward Jerusalem. But you do not need to entertain me there in your royal court.*

ULT According to a little your servant will go across the Jordan with the king
UST I will cross the Jordan River with you and walk a short distance with you toward Jerusalem
(כִּמְעַט יַעֲבֹר עַבְדְּךָ אֶת־הַיַּרְדֵּן אֶת־הַמֶּלֶךְ)

Going across the Jordan with the king was a symbolic action by which Barzillai showed respect and honor to David, even though he would only go a short distance beyond the river. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [To show respect and honor, according to a little your servant will go across the Jordan with the king]

Support Reference: Symbolic Action

ULT But why will the king reward me this reward
UST But you do not need to entertain me there in your royal court
(וְלָמָּה יִגְמְלֵנִי הַמֶּלֶךְ הַגְּמוּלָה הַזֹּאת)

Barzillai 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 the king does not need to reward me this reward]

Support Reference: Rhetorical Question

ULT will … reward me this reward
UST to entertain me there in your royal court
(יִגְמְלֵנִי הַגְּמוּלָה הַזֹּאת &)

Barzillai 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: [reward me so generously]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your servant	I

ULT	UST
the Jordan	the Jordan River
the king	you
the king	you
will … reward me	to entertain me
reward	there in your royal court

2 Samuel 19:37

ULT	UST
Please let your servant return, and let me die in my city by the grave of my father and my mother. But behold your servant Chimham. Let him cross over with my lord the king, and do for him what {is} good in your eyes."	*Instead, please allow me to return to my home. That is where I want to die, near my parents' grave {so people can bury me there}. But here is my son Chimham. Your Majesty, please allow him to go with you and serve you, and do for him whatever seems right to you."*

ULT But behold your servant Chimham
UST But here is my son Chimham … and serve you
(וְהִנֵּה ו עַבְדְּךָ כִמְהָם)

While Barzillai may want David to look at Chimham (who has accompanied him, and who is likely his son, as 1 Kings 2:7 suggests), he seems to be saying **behold** as part of the courteous expression that people in this culture would use to tell a superior that someone was ready and willing to obey his orders. Your language may have a comparable expression that you can use in your translation. See how you translated the similar expression in 1:7. Alternate translation: [But now here is your servant Chimham, at your disposal]

Support Reference: Politeness

ULT and do for him
UST and do for him
(וַעֲשֵׂה־לּוֹ)

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: [and please do for him]

Support Reference: Imperatives — Other Uses

ULT what {is} good in your eyes
UST whatever seems right to you
(אֵת אֲשֶׁר־טוֹב בְּעֵינֶיךָ)

See how you translated the similar expression in 3:19. Alternate translation: [as you see fit] or [what you think is best]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Please	Instead, please

ULT	UST
your servant	me
the grave of	grave {so people can bury me there}
your servant	and serve you
my lord	Your Majesty … you
the king	Your Majesty … you
{is} good	right

2 Samuel 19:38

ULT	UST
And the king said, "Chimham shall cross over with me, and I, I shall do for him the good in your eyes. And all that you choose upon me, I shall do for you."	*The king replied, "Very well, Chimham may cross the river with me, and I will do for him whatever seems good to you. And I will also do for you whatever you want me to do."*

ULT and I, I shall do for him
UST and I will do for him
(וַאֲנִי֙ אֶֽעֱשֶׂה־לּ֔וֹ)

David is stating the pronoun **I** separately, even though the verb translated as **I shall do** already includes this meaning. He is doing that because he is making a promise to Barzillai. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that David is making a promise to Barzillai. It may not be necessary to represent the separately stated pronoun explicitly. Alternate translation: [and I promise that I shall do for him]

Support Reference: Pronouns — When to Use Them

ULT the good
UST good
(אֶת־הַטּ֖וֹב)

The king 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: [what is good]

Support Reference: Nominal Adjectives

ULT And all that you choose upon me
UST And … also … whatever you want me to do
(וְכֹ֥ל אֲשֶׁר־תִּבְחַ֖ר עָלָ֑י)

The king is using **choose upon me** as a common expression of his culture to mean "require of me." 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 all that you require of me]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king
the good	good
you choose	you want

2 Samuel 19:39

ULT	UST
And all of the people crossed the Jordan, and the king crossed. And the king kissed Barzillai, and he blessed him, and he returned to his place.	*Then the leaders of Judah and the people who had been with David honored him by leading the way across the Jordan River. David followed them across. He kissed Barzillai {on the cheek to show his affection and gratitude} and asked God to do good things for him. Then Barzillai returned to his home.*

ULT **And all of the people crossed the Jordan, and the king crossed**
UST Then the leaders of Judah and the people who had been with David honored him by leading the way across the Jordan River. David followed them across
(וַיַּעֲבֹר כָּל־הָעָם אֶת־הַיַּרְדֵּן וְהַמֶּלֶךְ עָבָר)

The author seems to be suggesting that first the **people** (the tribal leaders) **crossed the Jordan**, and then **the king crossed**. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [And all of the people crossed the Jordan to lead the way in an honor procession, and then the king crossed]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
and the king	David
the king	He
And … kissed	kissed … on the cheek to show his affection and gratitude
and he blessed him	and asked God to do good things for him

2 Samuel 19:40

ULT	UST
And the king passed on to Gilgal, and Chimham passed on with him. And all of the people of Judah brought the king over, and also half of the people of Israel.	*But Chimham stayed with King David as he continued on to Gilgal. Now the leaders of the tribe of Judah had escorted David across the Jordan River. But only some of the leaders of the other tribes arrived in time to do that with them{, since the leaders of Judah did not wait for them}.*

ULT **the people of Judah … the people of Israel**
UST leaders of the tribe of Judah … the leaders of the other tribes arrived in time to do that with them{, since the leaders of Judah did not wait for them}
(עַם יְהוּדָה & עַם יִשְׂרָאֵל)

The implication here and in the next verse is that these were the leaders of Judah and the leaders of the other Israelite tribes rather than all the people. You could include this information if that would be helpful to your readers. Alternate translation: [the leaders of Judah … the leaders of the other Israelite tribes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **half of**
UST only some of
(חֲצִי)

In this context, the word **half** does not indicate exactly one of two equal parts. Alternate translation: [only some of]

Support Reference: Fractions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
to Gilgal	to Gilgal
Judah	the tribe of Judah
the king	David
Israel	the other tribes arrived in time to do that with them{, since the leaders of Judah did not wait for them}

2 Samuel 19:41

ULT	UST
And behold, all of the men of Israel were coming to the king, and they said to the king, "Why did our brothers, the men of Judah, steal you away and bring the king and his house across the Jordan and all of the men of David with him?"	*Then, when the rest of the Israelite leaders arrived, they complained to David, "It was not fair for our fellow Israelites, those leaders from the tribe of Judah, to take you away from us! We all wanted to escort you and your family and your soldiers across the Jordan River. But they did that without waiting for us!"*

ULT **all of the men of Israel were coming to the king, and they said to the king**
UST when the rest of the Israelite leaders arrived, they complained to David
(כָּל־אִישׁ יִשְׂרָאֵל בָּאִים אֶל־הַמֶּלֶךְ וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ)

The author is saying **all of the men of Israel were coming to the king** to describe something that was ongoing. This provides the background for other events he will describe that began to happen during this time. Connect this clause to the story in a way that makes it clear in your language that this clause is describing something that was ongoing in the background. Alternate translation: [as the rest of the men of Israel continued to arrive where David was, they said to him]

Support Reference: Connect — Background Information

ULT **all of the men of Israel**
UST the rest of the Israelite leaders
(כָּל־אִישׁ יִשְׂרָאֵל)

The implication is that these were the leaders of the other Israelite tribes rather than all the men of Israel. You could include this information if that would be helpful to your readers. Alternate translation: [the rest of the leaders of the other Israelite tribes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Why did our brothers, the men of Judah, steal you away and bring the king and his house across the Jordan and all of the men of David with him**
UST It was not fair for our fellow Israelites, those leaders from the tribe of Judah, to take you away from us! We all wanted to escort you and your family and your soldiers across the Jordan River. But they did that without waiting for us
(מַדּוּעַ גְּנָבוּךָ אַחֵינוּ אַנְשֵׁי יְהוּדָה וַיַּעֲבִרוּ אֶת־הַמֶּלֶךְ וְאֶת־בֵּיתוֹ אֶת־הַיַּרְדֵּן וְכָל־אַנְשֵׁי דָוִד עִמּוֹ)

The men of Israel are using the question form to express their anger that the men of Judah had brought David back without including them. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [It was not right for our brothers, the men of Judah, to steal you away and bring the king and his house across the Jordan and all of the men of David with him!]

Support Reference: Rhetorical Question

ULT **our brothers**
UST our fellow Israelites
(אַחֵינוּ)

See how you translated the similar expression in 19:12. Alternate translation: [our kinsmen]

Support Reference: Metaphor

ULT **did … steal you away**
UST to take you away from us
(גְּנָבוּךָ)

Here, the men of Israel are speaking as if the king were an object that someone could **steal … away**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [take you away without considering us]

Support Reference: Metaphor

ULT **the king**
UST when … arrived
(הַמֶּלֶךְ)

Even though the men of Israel are addressing David directly, they are speaking of him in the third person as **the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [you, the king]

Support Reference: First, Second or Third Person

> ULT **and his house**
> UST and your family
> (וְאֶת־בֵּיתוֹ)

See how you translated the similar expression in 19:18. Alternate translation: [and his household] or [and your household]

Support Reference: Metonymy

> ULT **the men of David with him**
> UST your soldiers
> (אַנְשֵׁי דָוִד עִמּוֹ)

Since these tribal leaders are addressing David directly, and since they call him **you** earlier in the sentence, it may be natural to use second-person pronouns here. Alternate translation: [your men with you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
the king	when … arrived
the king	David
Judah	the tribe of Judah
the king	you
and his house	and your family
the Jordan	across the Jordan River
David	your

2 Samuel 19:42

ULT	UST
And each man of Judah answered to a man of Israel, "Because the king {is} near to me. And why this, it burns to you about this matter? Eating, have we eaten from the king? Or being taken, has it been taken for us?"	*The leaders from Judah told the leaders of the other tribes, "We escorted the king because he is from our tribe of Judah. You should not be angry about this. The king never paid for our food, and he never gave us any gifts."*

ULT **And each man of Judah answered to a man of Israel**
UST The leaders from Judah told the leaders of the other tribes
(וַיַּעַן כָּל־אִישׁ יְהוּדָה עַל־אֵישׁ יִשְׂרָאֵל)

In this verse, the expressions **each man** and **a man** are singular in form, but they refer to all the men of Judah and Israel as groups. If it would be helpful in your language, you could use the plural form of "man." Alternate translation: [And all of the men of Judah answered to the men of Israel]

Support Reference: Collective Nouns

ULT **Because the king {is} near to me**
UST We escorted the king because he is from our tribe of Judah
(כִּי־קָרוֹב הַמֶּלֶךְ אֵלָי)

In this verse, the word **me** is singular in form, but it refers to all the men of Judah as a group. If it would be helpful in your language, you could use a plural form. Alternate translation: [Because the king is near to us]

Support Reference: Collective Nouns

ULT **Because the king {is} near to me**
UST We escorted the king because he is from our tribe of Judah
(כִּי־קָרוֹב הַמֶּלֶךְ אֵלָי)

The men of Judah 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 brought the king across the Jordan River because he is near to us]

Support Reference: Ellipsis

ULT **{is} near to me**
UST is from our tribe of Judah
(קָרוֹב & אֵלַי)

Here, the men of Judah are speaking as if being related to someone were actually being **near** to that person physically. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is our close relative]

Support Reference: Metaphor

ULT **And why this, it burns to you about this matter? Eating, have we eaten from the king? Or being taken, has it been taken for us**
UST You should not be angry about this. The king never paid for our food, and he never gave us any gifts
(וְלָמָּה זֶּה חָרָה לְךָ עַל־הַדָּבָר הַזֶּה הֲאָכוֹל אָכַלְנוּ מִן־הַמֶּלֶךְ אִם־נִשֹּׂאת נִשָּׂא לָנוּ)

The men of Judah are using the question form to emphasize that the men of Israel should not be angry and that they have not received any favors from the king. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [And it should not be that it burns to you about this matter. Eating, we have not eaten from the king, and being taken, it has not been taken for us!]

Support Reference: Rhetorical Question

ULT **And why this, it burns to you about this matter**
UST You should not be angry about this
(וְלָמָּה זֶּה חָרָה לְךָ עַל־הַדָּבָר הַזֶּה)

The Judean leaders are using **And why this** as a common expression of their culture to mean "There is no need for this." 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. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 20:8. Alternate translation: [And there is no need for it to burn to you about this matter.] or [And it should not be that it burns to you about this matter.]

Support Reference: Idiom

ULT **it burns to you about this matter**
UST You should … be angry about this
(תֶּחֱרָה לְךָ עַל־הַדָּבָר הַזֶּה)

Here the phrase **it burns to you** is a common expression that means that the men of Israel have become angry. If this phrase does not have that meaning in your language, use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [you have become angry about this matter]

Support Reference: Idiom

ULT **Eating, have we eaten from the king? Or being taken, has it been taken for us**
UST The king never paid for our food, and he never gave us any gifts
(הָאָכוֹל אָכַלְנוּ מִן־הַמֶּלֶךְ אִם־נִשֹּׂאת נִשָּׂא לָנוּ)

The men of Judah are repeating forms of the verbs **eaten** and **taken** in order to intensify their expression of the ideas that these verbs 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: [Have we eaten at all from the king? Or has anything at all been taken for us?] or [We certainly have not eaten from the king! And certainly nothing has been taken for us!]

Support Reference: Reduplication

ULT **Eating, have we eaten from the king**
UST The king never paid for our food
(הָאָכוֹל אָכַלְנוּ מִן־הַמֶּלֶךְ)

The men of Judah are using **eaten from the king** as a common expression of their culture to describe receiving food or other provisions from the king. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Has the king been providing any of our food?] or [The king has not been providing any of our food!]

Support Reference: Idiom

> ULT **Or being taken, has it been taken for us**
> UST and he never gave us any gifts
> (אִם־נִשֹּׂאת נִשָּׂא לָנוּ)

The expression **being taken, has it been 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 king has not taken anything and given it to us]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah
Israel	the other tribes
the king	he
the king	The king

2 Samuel 19:43

ULT	UST
And a man of Israel answered a man of Judah, and he said, "Ten hands {are} to me in the king, and also in David, I more than you. So why have you despised me? Was not my word first, to bring back my king to me?" But the word of a man of Judah was harsher than the word of a man of Israel.	*The men of the other Israelite tribes replied, "We represent ten of the tribes that the Israelite king rules, and you represent only one. So you should not have treated us with disrespect {by bringing the king back across the Jordan River without us}. We were the first ones to talk about bringing David back to Jerusalem to be our king again." But the leaders of Judah angrily disagreed with the leaders of the other tribes of Israel.*

ULT **And a man of Israel answered a man of Judah, and he said**
UST The men of the other Israelite tribes replied
(וַיַּ֣עַן אִישׁ־יִשְׂרָאֵ֗ל אֶת־אִ֤ישׁ יְהוּדָה֙ וַיֹּ֣אמֶר)

In this verse, the words **a man of Israel** and **a man of Judah** are singular in form, but they refer to all the men of Israel and all the men of Judah as groups. If it would be helpful in your language, you could use the plural form of "man." Alternate translation: [And the men of Israel answered the men of Judah, and they said]

Support Reference: Collective Nouns

ULT **And a man of Israel answered a man of Judah, and he said**
UST The men of the other Israelite tribes replied
(וַיַּ֣עַן אִישׁ־יִשְׂרָאֵ֗ל אֶת־אִ֤ישׁ יְהוּדָה֙ וַיֹּ֣אמֶר)

The phrase **and he 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 phrase explicitly. Alternate translation: [And the men of Israel responded to the men of Judah]

Support Reference: Quotations and Quote Margins

> ULT **Ten hands {are} to me in the king**
> UST We represent ten of the tribes that the Israelite king rules
> (עֲשֶׂר־יָדוֹת לִי בַּמֶּלֶךְ)

The men of Israel are using **Ten hands {are} to me in the king** as a common expression of their culture to mean "we have ten shares in the king." 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: [We have ten shares in the king]

Support Reference: Idiom

> ULT **and also in David, I more than you**
> UST that the Israelite king rules, and you represent only one
> (וְגַם־בְּדָוִד אֲנִי מִמְּךָ)

The men of Israel 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 we also have a greater share in David than you do]

Support Reference: Ellipsis

> ULT **more than you … have you despised me**
> UST and you represent only one … treated us with disrespect {by bringing the king back across the Jordan River without us}
> (מִמְּךָ & הֱקִלּוֹתַנִי)

The word **you** is singular here because the author is depicting individual conversations between Israelite and Judean leaders. If you depict this scene in the same way, use the singular form of "you" in your translation if your language marks that distinction. But if you decide to say "men" rather than **man**, use the plural form of "you."

Support Reference: Forms of 'You' — Singular

ULT **So why have you despised me? Was not my word first, to bring back my king to me**
UST So you should not have treated us with disrespect {by bringing the king back across the Jordan River without us}. We were the first ones to talk about bringing David back to Jerusalem to be our king again
(וּמַדּוּעַ הֻקַּלֹּתַנִי וְלֹא־הָיָה דְבָרִי רִאשׁוֹן לִי לְהָשִׁיב אֶת־מַלְכִּי)

The men of Israel are using the question form to emphasize that the men of Judah should not have despised them and that they were the first to speak of bringing back the king. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [So you should not have despised me! It was my word that was first, to bring back my king to me!] or [So you should not have despised us! It was our word that was first, to bring back my king to us!]

Support Reference: Rhetorical Question

ULT **Was not my word first, to bring back my king to me**
UST We were the first ones to talk about bringing David back to Jerusalem to be our king again
(וְלֹא־הָיָה דְבָרִי רִאשׁוֹן לִי לְהָשִׁיב אֶת־מַלְכִּי)

The men of Israel are using the term **word** to represent what they said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Were we not the first to say that we should bring our king back to us?]

Support Reference: Metonymy

ULT **But the word of a man of Judah was harsher than word of of Israel**
UST But the leaders of Judah angrily disagreed with the leaders of the other tribes of Israel
(וַיִּקְשׁ דְּבַר־אִישׁ יְהוּדָה מִדְּבַר אִישׁ יִשְׂרָאֵל)

The author is using the term **word** to represent what the men of Judah and Israel said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [But the leaders of Judah spoke more harshly than the leaders of Israel spoke]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the other Israelite tribes
Judah	replied
in the king	that the Israelite king rules
in David	that the Israelite king rules
bring back … to	bringing … back to Jerusalem
my king	David … to be our king again

ULT	UST
Judah	Judah
Israel	the other tribes of Israel

2 Samuel 20

2 Samuel 20 Introduction

Structure and Formatting

This chapter continues the story of what David did as the king of Israel and specifically how he was restored completely to his position as king after Absalom's rebellion. It describes how a man named Sheba encouraged the Israelites not to accept David as their king again. David had appointed Amasa, who had been Absalom's military commander, as his own commander. But when he did not take swift action against Sheba, David sent his own personal troops to pursue Sheba. They met Amasa on the way, and Joab murdered him. Joab then trapped Sheba in a city whose inhabitants killed him so that Joab would not destroy their city. That ended the rebellion, and David was firmly established as king once again.

The author indicates this by ending the chapter with a list of David's officials (20:23–26). This list is much like the one in 8:16–18 that follows the author's statement that "David was king over all of Israel." See how you formatted the earlier list. It may be helpful to format this list in the same way, for example:

Now Joab {was} over all of the army of Israel.

Benaiah, the son of Jehoiada, {was} over the Kerethites and over the Pelethites.

Adoniram {was} over the forced labor.

Jehoshaphat, the son of Ahilud, {was} the recorder.

Sheva {was} the scribe.

Zadok and Abiathar {were} priests.

Ira the Jairite was also a priest to David.

2 Samuel 20:1

ULT	UST
And a man of wickedness was met there, and his name {was} Sheba, the son of Bichri, a man of Benjamin. And he blew on a shofar, and he said, "{There} is no portion to us in David, and no inheritance {is} to us in the son of Jesse. A man to his tents, Israel!"	*There was a man there at Gilgal whose name was Sheba. He was the son of Bichri. He was a man who often caused trouble. He came from the tribe of Benjamin. He blew a ram's horn and called out, "David, that son of Jesse, does not belong to us at all! So, my fellow Israelites, let us return to our homes!"*

ULT And a man of wickedness was met there

UST There was a man there at Gilgal … He was a man who often caused trouble

(וְשָׁם נִקְרָא אִישׁ בְּלִיַּעַל)

See how you translated the similar expression in 18:9. Alternate translation: [And a man of wickedness happened to be there]

Support Reference: Idiom

ULT a man of wickedness

UST There was … He was a man who often caused trouble

(אִישׁ בְּלִיַּעַל)

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: [a wicked man]

Support Reference: Abstract Nouns

ULT and his name {was} Sheba, the son of Bichri, a man of Benjamin

UST whose name was Sheba. He was the son of Bichri … He came from the tribe of Benjamin

(וּשְׁמוֹ שֶׁבַע בֶּן־בִּכְרִי אִישׁ יְמִינִי)

Here the author is introducing **Sheba, the son of Bichri, a man of Benjamin** 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

> ULT **{There} is no portion to us in David, and no inheritance {is} to us in the son of Jesse**
> UST David, that son of Jesse, does not belong to us at all
> (אֵין־לָ֤נוּ חֵלֶק֙ בְּדָוִ֔ד וְלֹא־נַחֲלָה־לָּ֖נוּ בְּבֶן־יִשָׁ֑י)

If Sheba were speaking to the Judeans with whom he and his fellow Israelites have been disputing, the word **us** would not include them, so it would be appropriate to use the exclusive form of that word if your language marks that distinction. That is one interpretive possibility. However, since he directly addresses his fellow Israelites in the next sentence, he may well also be addressing them here, in which case it would be appropriate to use the inclusive form. Decide as a translation team which interpretation you wish to follow.

Support Reference: Exclusive and Inclusive 'We'

> ULT **{There} is no portion to us in David, and no inheritance {is} to us in the son of Jesse**
> UST David, that son of Jesse, does not belong to us at all
> (אֵין־לָ֤נוּ חֵלֶק֙ בְּדָוִ֔ד וְלֹא־נַחֲלָה־לָּ֖נוּ בְּבֶן־יִשָׁ֑י)

These two phrases **There is no portion to us in David** and **no inheritance is to us in the son of Jesse** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [We will have no part of David son of Jesse]

Support Reference: Parallelism

> ULT **{There} is no portion to us in David, and no inheritance {is} to us in the son of Jesse**
> UST David, that son of Jesse, does not belong to us at all
> (אֵין־לָ֤נוּ חֵלֶק֙ בְּדָוִ֔ד וְלֹא־נַחֲלָה־לָּ֖נוּ בְּבֶן־יִשָׁ֑י)

Sheba is speaking as if David were actually land or property of which the Israelites could have a **portion** that they would receive as an **inheritance**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [We want nothing to do with David son of Jesse]

Support Reference: Metaphor

ULT **A man to his tents, Israel**
UST So, my fellow Israelites, let us return to our homes
(אִ֣ישׁ לְאׇהָלָ֔יו יִשְׂרָאֵֽל)

Sheba is using **a man to his tent** as a common expression of his culture that often described soldiers stopping a military campaign altogether and each one going back to his home and family. In this particular context, Sheba is using the expression to mean that the soldiers from the other tribes will not obey David as their military commander. 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: [Abandon the army and go home, Israel!]

Support Reference: Synecdoche

ULT **a man of … A man to his tents, Israel**
UST There was … So, my fellow Israelites, let us return to our homes
(אִ֣ישׁ & אִ֣ישׁ לְאׇהָלָ֔יו יִשְׂרָאֵֽל)

Here, **tents** represents homes or dwelling places. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Each of you return to his own home, you Israelites]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} Sheba	Sheba
Benjamin	the tribe of Benjamin
on a shofar	a ram’s horn
in David	David
inheritance	does not belong … at all
Jesse	Jesse
to his tents	So … let … return to our homes
Israel	my fellow Israelites

2 Samuel 20:2

ULT	UST
And all of the men of Israel went up from after David {to} after Sheba, the son of Bichri. But the men of Judah clung to their king from the Jordan and to Jerusalem.	*Then the leaders of the Israelite tribes decided not to escort David back to Jerusalem. Instead, they did what Sheba had said {and returned to their homes}. But the leaders of the tribe of Judah remained with David. They still wanted him to be their king. So they escorted him from near the Jordan River back to the city of Jerusalem.*

ULT **And … went up**
UST decided not to escort
(וַיַּעַל)

In keeping with what is usual for his language and culture, the author is marking travel for change in elevation with **went up**. If this expression contains extra information that would not be natural to express in your language, you could shorten it. Alternate translation: [went] or [left there]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **from after David {to} after Sheba, the son of Bichri**
UST decided not to escort David … Instead, they did what Sheba had said {and returned to their homes}
(מֵאַחֲרֵי דָוִד אַחֲרֵי שֶׁבַע בֶּן־בִּכְרִי)

Here, the author is speaking as if people who followed either David or Sheba as their leader actually walked **after** or behind them. He means that the people stopped being loyal to David as their king and started being loyal to Sheba instead. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with Sheba, the son of Bichri, as their leader rather than David]

Support Reference: Metaphor

ULT **clung**
UST remained
(דָּבְקוּ)

The author is speaking as if the men of Judah had actually **clung** to David. He means that they remained loyal to him and supported his leadership. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [remained entirely loyal]

Support Reference: Metaphor

ULT **from the Jordan and to Jerusalem**
UST back to Jerusalem … So they escorted him from near the Jordan River back to the city of Jerusalem
(מִן־הַיַּרְדֵּן וְעַד־יְרוּשָׁלָ͏ִם)

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 escorted him from the Jordan River area to Jerusalem]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite tribes
David	David
Sheba	Sheba
Judah	the tribe of Judah
to their king	with David. They still wanted him to be their king
the Jordan	near the Jordan River
Jerusalem	Jerusalem … the city of Jerusalem

2 Samuel 20:3

ULT	UST
And David came to his house {in} Jerusalem, and the king took the ten concubine wives whom he had left to keep the house, and he put them {in} a house of keeping, and he sustained them, but he did not go in to them. And they were confined until the day of their death, a widowhood of life.	*When David arrived at the palace in Jerusalem, he took the ten secondary wives whom he had left there to take care of the palace and put them in another residence where someone guarded them. David provided what they needed, but he never had sexual relations with them again. It was as if they were widows, even though their husband was still alive. They had to stay in that residence until they died.*

ULT **{in} a house of keeping**
UST in another residence where someone guarded them
(בֵּית־מִשְׁמֶרֶת)

The author is using the possessive form to describe a **house** or residence that was a place for **keeping** these women away from other people. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [in seclusion]

Support Reference: Possession

ULT **but he did not go in to them**
UST but he never had sexual relations with them again
(וַאֲלֵיהֶם לֹא־בָא)

The author is referring to sexual relations in a polite way by using the phrase **go in to them**. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [but he did not sleep with them]

Support Reference: Euphemism

> ULT **a widowhood of life**
> UST It was as if they were widows, even though their husband was still alive
> (אַלְמְנוּת חַיּוֹת)

The author is using as a common expression of his culture. This could mean: (1) Alternate translation: [and it was as if each was a widow, even though their husband had not died]; (2) Alternate translation: [and it was as if they were widows without a husband for the rest of their lives]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
his house	the palace
{in} Jerusalem	in Jerusalem
the king	he
concubine	secondary
the house	the palace
{in} a house of	in another residence
the day of	they died

2 Samuel 20:4

ULT	UST
And the king said to Amasa, "Call up the men of Judah to me, three days. And you, stand here."	*Then King David told Amasa, "Summon the soldiers of the tribe of Judah to come here by the day after tomorrow. You must be here also{, ready to lead them into battle}."*

ULT **three days**
UST by the day after tomorrow
(שְׁלֹשֶׁת יָמִים)

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: [Have them here in three days]

Support Reference: Ellipsis

ULT **three days**
UST by the day after tomorrow
(שְׁלֹשֶׁת יָמִים)

See how you translated the similar expression in 1:2. Alternate translation: [Have them here within two days]

Support Reference: Idiom

ULT **And you, stand here**
UST You must be here also{, ready to lead them into battle}
(וְאַתָּה פֹּה עֲמֹד)

David is stating the pronoun **you** separately, even though the verb translated as **stand** already includes this meaning. See how you translated the similar expression "you, you were" in 5:2. Alternate translation: [And lead them here personally]

Support Reference: Pronouns — When to Use Them

ULT **And you, stand here**
UST You must be here also{, ready to lead them into battle}
(וְאַתָּה פֹּה עֲמֹד)

David is not telling Amasa to **stand here** and not leave. He means that once Amasa has gone and summoned the Judean soldiers, he should **stand** or present himself to David along with them. The implication is that he is to present himself as their commander. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And you, be present here as their commander] or [And it will be your responsibility to bring them here under your command]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
Judah	the tribe of Judah
days	by the day after tomorrow

2 Samuel 20:5

ULT	UST
And Amasa went to call up Judah, but he delayed beyond the appointment that he had appointed him.	*So Amasa went to summon the Judean soldiers. But he did not return within the time that David had specified.*

ULT **Judah**
UST the Judean soldiers
(אֶת־יְהוּדָה)

Here, **Judah** represents the soldiers or fighting men of Judah. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the soldiers of Judah]

Support Reference: Metonymy

ULT **the appointment**
UST the time
(הַמּוֹעֵד)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to call up	to summon
Judah	the Judean soldiers
he had appointed him	David had specified

2 Samuel 20:6

ULT	UST
And David said to Abishai, "Now Sheba, the son of Bichri, will harm us more than Absalom. You, take the servants of your lord and pursue after him, lest he find fortified cities for himself and remove our eyes."	*Then David told Abishai, "{If we do not capture him quickly,} Sheba son of Bichri will hurt us even more than Absalom did. So I want you to take the soldiers who are already here with me and go to capture him. If you do not do that, we will no longer know where he is going. That would allow him and his soldiers to go into cities that have walls {and then it would be difficult to defeat them}."*

ULT **us**
UST us
(לָּנוּ)

By **us**, David means to include both himself and Abishai, whom he is addressing, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **You, take**
UST So I want you to take
(אַתָּה קַח)

See how you translated the similar expression "you, you know" in 17:20. Alternate translation: [For your part, take]

Support Reference: Pronouns — When to Use Them

ULT **the servants of your lord**
UST the soldiers who are already here with me
(אֶת־עַבְדֵי אֲדֹנֶיךָ)

Even though David is addressing Abishai directly, he is speaking of himself regally in the third person as **your lord**. Your language may have a regal form that it could use here. (For example, in some languages, kings and queens speak of themselves in the plural.) You could also use the first person. Alternate translation: [my servants]

Support Reference: First, Second or Third Person

ULT **the servants of your lord**
UST the soldiers who are already here with me
(אֶת־עַבְדֵי אֲדֹנֶיךָ)

By **the servants of your lord**, David means the standing army that is under his direct command. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [my standing troops]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lest he find fortified cities for himself and remove our eyes**
UST If you do not do that, we will no longer know where he is going. That would allow him and his soldiers to go into cities that have walls {and then it would be difficult to defeat them}
(פֶּן־מָצָא לוֹ עָרִים בְּצֻרוֹת וְהִצִּיל עֵינֵנוּ)

David is using the word translated as **lest** to introduce an outcome that he does not want to happen. Because of this, he first gives Abishai the instruction to pursue Sheba, so that this will not happen. Use a connector in your language that makes it clear that avoiding this outcome is the purpose of this instruction. Alternate translation: [Otherwise, he may find fortified cities for himself and remove our eyes]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **he find fortified cities for himself and remove our eyes**
UST we will no longer know where he is going. That would allow him and his soldiers to go into cities that have walls {and then it would be difficult to defeat them}
(מָצָא לוֹ עָרִים בְּצֻרוֹת וְהִצִּיל עֵינֵנוּ)

David is describing one event, Sheba finding **fortified cities**, before describing another event that would precede it, Sheba figuratively removing the **eyes** of David and his servants. If it would be helpful your language, you may wish to relate these events in the order in which would happen. Alternate translation: [he remove our eyes and find fortified cities for himself]

Support Reference: Order of Events

> ULT **and remove our eyes**
> UST we will no longer know where he is going
> (וְהַצִּיל עֵינֵנוּ)

David is speaking as if Sheba might actually **remove** his **eyes** and those of his soldiers so that they would not be able to see where he had gone. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [and we lose sight of where he has gone] or [and he go somewhere that we are not aware of]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Sheba	Sheba
will harm us	will hurt us
Absalom	Absalom
the servants of	the soldiers who are already here with me
your lord	the soldiers who are already here with me

2 Samuel 20:7

ULT	UST
And the men of Joab and the Cherethites and the Pelethites and all of the warriors went out after him. And they went out from Jerusalem to pursue after Sheba, the son of Bichri.	*So Abishai led those soldiers out of Jerusalem to pursue Sheba. They included Joab's personal guard, the king's elite bodyguards, and the men who had been David's army when he was in Gath.*

ULT **the men of Joab**
UST They included Joab's personal guard
(אַנְשֵׁי יוֹאָב)

This expression probably refers to Joab's armor bearers or personal guard, whom the author describes as the "carriers of the weapons of Joab" in 18:15. Alternate translation: [Joab's armor bearers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the Cherethites and the Pelethites**
UST the king's elite bodyguards
(וְהַכְּרֵתִי וְהַפְּלֵתִי)

See how you translated these names in 8:18 and 15:18.

Support Reference: How to Translate Names

ULT **and all of the warriors**
UST and the men who had been David's army when he was in Gath
(וְכָל־הַגִּבֹּרִים)

These seem to be the same men whom the author describes as "the Gittites" in 15:18. See what expression you used for them there.

Support Reference: Assumed Knowledge and Implicit Information

ULT **after him**
UST So Abishai led those soldiers
(אַחֲרָיו)

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

Support Reference: Pronouns

ULT after him
UST So Abishai led those soldiers
(אַחֲרָיו)

The author is speaking as if these soldiers were all physically traveling **after** or behind Abishai. He means that they were under his command as their leader. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with Abishai as their commander]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab's
and the Cherethites	the king's elite bodyguards
the warriors	and the men who had been David's army when he was in Gath
from Jerusalem	out of Jerusalem
Sheba	Sheba

2 Samuel 20:8

ULT	UST
They {were} near the great stone that {is} in Gibeon, and Amasa came to their faces. Now Joab was girded {with}his garment {as} his clothing, and on him {was} a belt of a sword strapped on his waist in its sheath. And he, he went out, and it fell.	*When they arrived at the large rock that is in the region of Gibeah, Amasa met them{, leading a large army of Judean soldiers}. Joab was wearing armor for battle, and he had fastened a {short} sword in its sheath to his belt. He approached Amasa, and as he did, he made the sword fall out of its sheath into his hand.*

ULT **and Amasa came to their faces**
UST Amasa met them{, leading a large army of Judean soldiers}
(וַעֲמָשָׂא בָּ֣א לִפְנֵיהֶ֑ם)

Here, **to their faces** represents being in the presence of David's soldiers. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and Amasa met them] or [and Amasa came before them]

Support Reference: Metonymy

ULT **Now Joab was girded {with}his garment {as} his clothing, and on him {was} a belt of a sword strapped on his waist in its sheath**
UST Joab was wearing armor for battle, and he had fastened a {short} sword in its sheath to his belt
(וְיוֹאָ֞ב חָגֻ֣ור ׀ מִדּ֣וֹ לְבֻשׁ֗וּ ועלו חֲגֹ֥ור חֶ֙רֶב֙ מְצֻמֶּ֣דֶת עַל־מָתְנָיו֙ בְּתַעְרָ֔הּ)

Here, 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 Joab was girded {with}his garment {as} his clothing**
UST Joab was wearing armor for battle
(וְיוֹאָ֞ב חָגֻ֣ור ׀ מִדּ֣וֹ לְבֻשׁ֗וּ)

It might seem that the expression **with his garment as his clothing** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [Now Joab was girded with his garment]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **Now Joab was girded {with}his garment {as} his clothing**
UST Joab was wearing armor for battle
(וְיוֹאָב חָגוּר ׀ מְדֻּוֹ לְבֻשׁוֹ)

The expression **was girded** 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: [Now Joab was wearing his garment]

Support Reference: Active or Passive

ULT **{with}his garment**
UST armor for battle
(מְדֻּוֹ)

The author assumes that his readers will know that by **garment**, he means an article of clothing that was designed for soldiers to wear under armor. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 17:38. Alternate translation: [with his military tunic]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and on him {was} a belt of a sword strapped on his waist in its sheath**
UST and he had fastened a {short} sword in its sheath to his belt
(ועלו חָגוֹר חֶרֶב מְצֻמֶּדֶת עַל־מָתְנָיו בְּתַעְרָהּ)

If it would be more natural in your language, you may want to put the information about **the sword** with the information about **its sheath**. Alternate translation: [and on him a belt was strapped around his waist holding a sword in its sheath]

Support Reference: Information Structure

ULT **a sword**
UST a {short} sword
(חֶרֶב)

Since Joab was able to hold this **sword** in his hand without Amasa knowing it was there, it was probably a short sword. Your language may have a term for such a weapon that you can use in your translation. Alternate translation: [a dagger]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he, he went out, and it fell**
UST He approached Amasa, and as he did, he made the sword fall out of its sheath into his hand
(וְהוּא יָצָא וַתִּפֹּל)

The author is stating the pronoun **he** separately, even though the verb translated as **he went out** already includes this meaning. He is doing that to emphasize that these two actions occurred at the same time. If a speaker of your language would use an explicit pronoun for this same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that the author is describing simultaneous actions. Alternate translation: [And as he went out, it fell] or [And he made it fall as he went out]

Support Reference: Pronouns — When to Use Them

ULT **And he, he went out**
UST He approached Amasa
(וְהוּא יָצָא)

The author means that Joab **went out** from the group of soldiers he was in and approached Amasa and the group of soldiers that he was leading. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And he stepped forward]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and it fell**
UST and as he did, he made the sword fall out of its sheath into his hand
(וַתִּפֹּל)

The author is speaking of this sword or dagger as if it had been a living thing that **fell** on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he let it fall]

Support Reference: Personification

ULT **and it fell**
UST and as he did, he made the sword fall out of its sheath into his hand
(וַתִּפֹּל)

This could mean: (1) that the sword **fell** secretly into Joab's hand in a way that he contrived. Alternate translation: [and it fell secretly into his hand]; (2) that the sword **fell** to the ground without Amasa noticing and Joab picked it up secretly. Alternate translation: [and it fell unseen to the ground, where Joab secretly picked it up]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} in Gibeon	is in the region of Gibeah
Now Joab	Joab
was girded	was wearing
{as} his clothing	armor for battle
a belt of	to his belt
a sword	a {short} sword

2 Samuel 20:9

ULT	UST
And Joab said to Amasa, "Peace {to} you, my brother?" And the right hand of Joab held onto the beard of Amasa to kiss him.	*Joab said to Amasa, "Hello, cousin! Are you doing well?" Then Joab grabbed Amasa's beard with his right hand so that he could kiss him {on the cheek as a friendly greeting}.*

ULT **Peace {to} you**
UST Are you doing well
(הֲשָׁלֹום אַתָּה)

Joab is addressing Amasa with a polite greeting of his culture. (The term **Peace** has the sense of "well-being" here.) Your language may have a comparable expression that you can use in your translation. Alternate translation: [How are you]

Support Reference: Politeness

ULT **my brother**
UST Hello, cousin
(אָחִי)

This could mean: (1) that Joab is using the term **brother** to describe the close family relationship that he and Amasa have. The narrative indicates elsewhere that Joab's mother and Amasa's mother were sisters. Your language may have its own term or expression for this relationship. Alternate translation: [my cousin]; (2) that Joab is using the term **brother** as a term of endearment. Alternate translation: [my friend]

Support Reference: Kinship

ULT **And the right hand of Joab held onto the beard of Amasa to kiss him**
UST Then Joab grabbed Amasa's beard with his right hand so that he could kiss him {on the cheek as a friendly greeting}
(וַתֹּחֶז יַד־יְמִין יוֹאָב בִּזְקַן עֲמָשָׂא לִנְשָׁק־לֹו)

The author is speaking of **the right hand of Joab** as if it were a living thing that could hold onto Amasa's beard. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Joab held onto the beard of Amasa with his right hand so that he could kiss him]

Support Reference: Personification

> **ULT to kiss him**
> **UST** so that he could kiss him {on the cheek as a friendly greeting}
> (לְנַשֵּׁק־לוֹ)

Kissing Amasa was a symbolic action by which Joab pretended to show friendship and respect. He actually intended to get close to Amasa so he could kill him. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [to greet him with a kiss] or [to pretend friendship by giving him a kiss]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
Peace	Are … doing well
Joab	Joab
to kiss	so that he could kiss … on the cheek as a friendly greeting

2 Samuel 20:10

ULT	UST
But Amasa did not guard himself against the sword that {was} in the hand of Joab. And he struck him with it in the stomach, and his intestines poured out to the ground, and he did not do again to him, and he died. And Joab and Abishai his brother pursued after Sheba, the son of Bichri.	*Amasa did not think that Joab would hurt him with the sword he was holding in his hand. But Joab thrust it into Amasa's belly, and his insides spilled out onto the ground. Amasa eventually died from this wound. Joab did not stab him again. Then Joab and his brother Abishai {and the soldiers they were leading} left and continued to pursue Sheba.*

ULT **And he struck him with it in the stomach, and his intestines poured out to the ground, and he did not do again to him, and he died**

UST But Joab thrust it into Amasa's belly, and his insides spilled out onto the ground. Amasa eventually died from this wound. Joab did not stab him again

(וַיַּכֵּהוּ֙ בָּ֔הּ אֶל־הַחֹמֶ֖שׁ וַיִּשְׁפֹּ֣ךְ מֵעָ֑יו אַ֥רְצָה וְלֹא־שָׁנָ֥ה לוֹ֙ וַיָּ֣מָת)

If it would be helpful to your readers, you could use names instead of pronouns in order to clarify who did what to whom here. Alternate translation: [And Joab struck Amasa with the sword in the stomach, and Amasa's intestines poured out to the ground, and Joab did not do again to Amasa, and Amasa died.]

Support Reference: Pronouns

ULT **and he did not do again to him**

UST Joab did not stab him again

(וְלֹא־שָׁנָ֥ה לוֹ֙)

The author is using the phrase **he did not do again to him** as a common expression of his culture to mean that Joab did not repeat the action of stabbing Amasa. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and he did not stab him a second time]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
did … guard himself	did … think that Joab would hurt him
against the sword	with the sword
Joab	his
to the ground	onto the ground
And Joab	Then Joab

ULT	UST
Sheba	Sheba

2 Samuel 20:11

ULT	UST
And a man from the young men of Joab stood beside him, and he said, "Whoever delights in Joab and whoever {is} to David, after Joab!"	*One of the young men who carried Joab's weapons stayed next to Amasa's body. He called out {to the Judean soldiers}, "Everyone who wants Joab to be our commander and who wants David to be our king, go with Joab {to capture Sheba}!"*

ULT beside him
UST next to Amasa's body
(עָלָיו)

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

Support Reference: Pronouns

ULT after Joab
UST go with Joab {to capture Sheba}
(אַחֲרֵי יוֹאָב)

The 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: [go after Joab] or [follow Joab in pursuit of Sheba]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the young men of	who carried … weapons
Joab	Joab's
delights	wants … to be our commander
in Joab	Joab
{is} to David	wants David to be our king
Joab	Joab

2 Samuel 20:12

ULT	UST
Now Amasa was rolling himself in blood in the midst of the road. And the man saw that all of the people stood. So he removed Amasa from the road {to} a field, and he threw a garment over him, because he saw everyone coming to him, that he stood.	*Amasa {had fallen onto the road, and} he was rocking back and forth and bleeding severely {as he lay slowly dying}. Joab's soldier saw that the Judean soldiers were all stopping when they came to where Amasa was. So he dragged him off the road into a field and threw a cloth over him.*

ULT **the man**
UST Joab's soldier
(הָאִישׁ)

The author assumes that his readers will know that by **the man**, he means the "man from the young man of Joab" whom he describes in the previous verse. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the man from the young men of Joab]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because he saw everyone coming to him, that he stood**
UST saw … the Judean soldiers were all stopping when they came to where Amasa was
(כִּי־רָאָה כָּל־הַבָּא עָלָיו וְעָמַד)

If it would be more natural in your language, you may want to put the information that soldiers **stood** before the information that this happened as they were **coming** to where Amasa was. Alternate translation: [because he saw that everyone stopped when they came to him]

Support Reference: Information Structure

ULT **because he saw everyone coming to him, that he stood**
UST saw … the Judean soldiers were all stopping when they came to where Amasa was
(כִּי־רָאָה כָּל־הַבָּא עָלָיו וְעָמַד)

It might seem that this statement provides extra information that would not be natural to express in your language, since it basically repeats what the author says in the first part of the verse. If so, you could present this information only once. The UST models one way to do that.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

2 Samuel 20:13

ULT	UST
When he had pushed {him} from the road, each man passed on after Joab to pursue after Sheba, the son of Bichri.	*After that soldier took Amasa's body off the road, the other soldiers continued on and went with Joab to pursue Sheba.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
Sheba	Sheba

2 Samuel 20:14

ULT	UST
And he passed through all of the tribes of Israel to Abel and Beth Maacah. And all of the Berites, now they gathered themselves, and they also came after him.	*Sheba fled north through the whole length of the territory of Israel and finally came to the city of Abel Beth Maacah. The soldiers of the Berites had formed their army and had also come north with Sheba as their commander.*

ULT **And he passed through all of**
UST Sheba fled north through the whole length of
(וַיַּעֲבֹר בְּכָל)

The pronoun **he** refers to Sheba. It may be helpful to clarify this for your readers. Alternate translation: [And Sheba passed through]

Support Reference: Pronouns

ULT **through all of the tribes of Israel**
UST through the whole length of the territory of Israel
(בְּכָל־שִׁבְטֵי יִשְׂרָאֵל)

The author says **all of the tribes of Israel** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the territory of Israel all the way to its northern boundary]

Support Reference: Hyperbole

ULT **to Abel and Beth Maacah**
UST and finally came to the city of Abel Beth Maacah
(אָבֶלָה וּבֵית מַעֲכָה)

The phrase **Abel and Beth Maacah** identifies a single place. The name **Beth Maacah** tells which specific city of **Abel** this was, since there were several cities by that name in Israel. The author uses the expression “Abel Beth Maacah” in the next verse, and you may wish to use that name here as well. You could also reflect how the author is identifying this city. Alternate translation: [to the city of Abel, that is, the one in Beth Maacah]

Support Reference: Hendiadys

ULT **And all of the Berites, now they gathered themselves, and they also came after him**
UST The soldiers of the Berites had formed their army and had also come north with Sheba as their commander
(וְכָל־הַבֵּרִים & ויקלהו וַיָּבֹאוּ אַף־אַחֲרָיו)

The author is providing background information to help readers understand what happens next in the story. Because Sheba had the support of these troops, Joab and his soldiers had to mount a protracted siege against the city he was in. 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 all of the Berites**
UST The soldiers of the Berites
(וְכָל־הַבֵּרִים)

The author says **all of the Berites** as a generalization. He is referring specifically to the fighting men among the Berites. It may be helpful to clarify this for your readers. Alternate translation: [And all of the Berite soldiers]

Support Reference: Hyperbole

ULT **the Berites**
UST the Berites
(הַבֵּרִים)

This could be the name of: (1) the people who lived in and around the city of Beroth in the tribe of Benjamin. They may have supported and accompanied Sheba since he was from their tribe. Alternate translation: [the soldiers from the area of Beroth]; (2) some other people group in northern Israel that is otherwise unknown. Alternate translation: [the soldiers of the Berite people group]

Support Reference: How to Translate Names

> ULT **and they also came after him**
> UST and had also come north with Sheba as their commander
> (וַיָּבֹאוּ אַף־אֲחֲרָיו)

The author is speaking as if the Berites actually **came after** their leader, Sheba, in the sense of physically following behind him. He means that they joined his cause and accepted his leadership. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they were also following him as their leader]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tribes of	the territory of
Israel	Israel
Maacah	Maacah
now they gathered themselves	had formed their army

2 Samuel 20:15

ULT	UST
And they came, and they besieged against him in Abel Beth Maacah. And they poured out a mound against the city, and it stood against the rampart. And all of the people who {were} with Joab were destroying to make the wall fall.	*Joab and the soldiers he was commanding {found out that Sheba had gone there, so they} went there and surrounded the city. They built a dirt ramp up against the outer wall of the city. Then they started battering the wall to try to make it collapse.*

ULT **And they came**
UST Joab and the soldiers he was commanding {found out that Sheba had gone there, so they} went there
(וַיָּבֹאוּ)

The pronoun **they** refers to Joab and his soldiers. If it would be clearer in your language, you could state this explicitly. Alternate translation: [And Joab and his soldiers came]

Support Reference: Pronouns

ULT **against the rampart**
UST the outer wall of
(בַּחֵל)

A **rampart** is a kind of defensive wall or fortification around a city, specifically in this context an outer wall of a city that also has an inner wall. If your readers would not be familiar with what a rampart is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [against the outer wall]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and they besieged	and surrounded
Maacah	the city
Joab	Then they
were destroying	started battering

2 Samuel 20:16

ULT	UST
But a wise woman called from the city, "Listen, listen! Please say to Joab, 'Approach to here, and let me speak to you.'"	*But a wise woman who lived in that city {stood on the top of the wall and} shouted, "Listen to me! Please ask Joab to come here, because I want to talk to him!"*

ULT **Listen, listen**
UST Listen to me
(שִׁמְעוּ שִׁמְעוּ)

The woman is repeating the verb **Listen** 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: [Do listen]

Support Reference: Reduplication

ULT **Please say to Joab, 'Approach to here, and let me speak to you**
UST Please ask Joab to come here, because I want to talk to him
(אִמְרוּ־נָא אֶל־יוֹאָב קָרֵב עַד־הֵנָּה וַאֲדַבְּרָה אֵלֶיךָ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Please ask Joab to come here so that I can speak to him]

Support Reference: Quotes within Quotes

ULT **to you**
UST to him
(אֵלֶיךָ)

If your language has a formal form of **you** that it uses to address a superior respectfully, it would be appropriate to use that form here.

Support Reference: Forms of 'You' — Formal or Informal

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	a
But … called	But … {stood on the top of the wall and} shouted
Please	Please

ULT	UST
Joab	Joab

2 Samuel 20:17

ULT	UST
And he approached to her, and the woman said, "{Are you} Joab?" And he said, "I {am}." And she said to him, "Hear the words of your female servant." And he said, "I am listening."	*So {they told Joab and} he came there, and the woman asked, "Are you Joab?" He replied, "Yes, I am." She said to him, "Please listen to what I say." He replied, "I am listening."*

ULT **Hear**
UST Please listen
(שְׁמַע)

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 hear]

Support Reference: Imperatives — Other Uses

ULT **the words of your female servant**
UST to what I say
(דִּבְרֵי אֲמָתֶךָ)

The woman is using the term **words** to represent what she wants to say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what your female servant has to say]

Support Reference: Metonymy

ULT **the words of your female servant**
UST to what I say
(דִּבְרֵי אֲמָתֶךָ)

The woman is speaking of herself in the third person as **your female servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. Alternate translation: [what I, your female servant, have to say]

Support Reference: First, Second or Third Person

> ULT **I am listening**
> UST I am listening
> (שֹׁמֵעַ אָנֹכִי)

Joab is using the present tense **I am listening** to describe something that is going to happen in the near future in order to show that it will indeed happen. In other words, he is agreeing to the woman's request that he **Hear** what she has to say. If it would be clearer in your language, you could use the future tense or express the meaning in plain language. Alternate translation: [I will be listening] or [I agree to listen]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
your female servant	I

2 Samuel 20:18

ULT	UST
So she spoke, saying, "Speaking, they spoke in former {times}, saying, 'Inquiring, they shall inquire at Abel,' and thus they ended.	*She said, "For a long time people have said, 'When people have problems, they ought to ask the people who live in the city of Abel what they should do.' By getting good advice here, they have solved their problems.*

ULT **Speaking, they spoke**
UST people have said
(דַּבֵּר יְדַבְּרוּ)

The woman is repeating forms of the verb **spoke** 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: [They surely spoke]

Support Reference: Reduplication

ULT **in former {times}**
UST For a long time
(בָּרִאשֹׁנָה)

The woman is using the adjective **former** as a noun to mean a certain kind of time. The ULT indicates this by supplying the word **times**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [in the past]

Support Reference: Nominal Adjectives

ULT **saying, 'Inquiring, they shall inquire at Abel**
UST people have said, 'When people have problems, they ought to ask the people who live in the city of Abel what they should do
(לֵאמֹר שָׁאֹל יִשְׁאֲלוּ בְּאָבֵל)

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 inquiring, they should inquire at Abel] or [saying that they should certainly inquire at Abel]

Support Reference: Quotes within Quotes

ULT **Inquiring, they shall inquire at Abel**
UST When people have problems, they ought to ask the people who live in the city of Abel what they should do
(שָׁאֹל יִשְׁאֲלוּ בְּאָבֵל)

The woman is repeating forms of the verb **inquire** 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: [They shall certainly inquire at Abel]

Support Reference: Reduplication

ULT **Inquiring, they shall inquire at Abel**
UST When people have problems, they ought to ask the people who live in the city of Abel what they should do
(שָׁאֹל יִשְׁאֲלוּ בְּאָבֵל)

The woman is quoting a proverb in order to convince Joab that the people of Abel will be able to suggest a wise solution to the problem that has led Joab to put the city under siege. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture.

Support Reference: Proverbs

ULT **and thus they ended**
UST By getting good advice here, they have solved their problems
(וְכֵן תַּמּוּ)

The woman 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 thus they ended their disputes]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in former {times}	For a long time
they shall inquire	When people have problems, they ought to ask … what they should do

2 Samuel 20:19

ULT	UST
I {am} pacified and faithful {ones} of Israel. You are seeking to kill a city and a mother in Israel. Why will you devour the inheritance of Yahweh?"	*We who live in this city are peaceful and loyal Israelites. But you are trying to destroy our city. Many towns and villages in this area depend on us. You should not be trying to destroy a community that belongs to Yahweh!"*

ULT **I {am} pacified and faithful {ones} of Israel**
UST We who live in this city are peaceful and loyal Israelites
(אָנֹכִי שְׁלֵמֵי אֱמוּנֵי יִשְׂרָאֵל)

The woman is speaking on behalf of her city, saying what she believes it would say if it could talk about itself. She is actually speaking for herself and her fellow residents of the city. It may be more natural in your language to use a plural pronoun. Alternate translation: [We are pacified and faithful ones of Israel]

Support Reference: Personification

ULT **{am} pacified and faithful {ones} of Israel**
UST are peaceful and loyal Israelites
(שְׁלֵמֵי אֱמוּנֵי יִשְׂרָאֵל)

The woman is using the adjectives **pacified** and **faithful** as nouns to mean a certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these adjectives with an equivalent phrase. Alternate translation: [pacified and faithful Israelites]

Support Reference: Nominal Adjectives

ULT **{am} pacified**
UST are peaceful
(שְׁלֵמֵי)

The expression **pacified** 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: [peaceable]

Support Reference: Active or Passive

ULT **to kill**
UST to destroy
(לְהָמִית)

The woman is speaking of Abel Beth Maacah as if it were a living thing that Joab and his soldiers could **kill**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to destroy]

Support Reference: Personification

ULT **a city and a mother**
UST our city. Many towns and villages in this area depend on us
(עִיר וְאֵם)

The phrase **city and a mother** expresses a single idea. The word **mother** tells what kind of **city** this is. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [a mother-city] or [a metropolis]

Support Reference: Hendiadys

ULT **a city and a mother**
UST our city. Many towns and villages in this area depend on us
(עִיר וְאֵם)

The woman is speaking of Abel Beth Maacah as if it were actually a **mother** in Israel. This was a common image of this culture, which described the towns and villages around a major city as its “daughters.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [an important city] or [a major city]

Support Reference: Metaphor

ULT **Why will you devour the inheritance of Yahweh**
UST You should not be trying to destroy a community that belongs to Yahweh
(לָמָּה תְבַלַּע נַחֲלַת יְהוָה)

The woman is using the question form to rebuke Joab. 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 devour the inheritance of Yahweh!]

Support Reference: Rhetorical Question

ULT **will you devour**
UST to destroy
(תְּבַלַּע)

The wise woman is speaking as if Joab and his soldiers would actually **devour** or eat up Abel Beth Maacah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will you destroy]

Support Reference: Metaphor

ULT **the inheritance of Yahweh**
UST a community that belongs to Yahweh
(נַּחֲלַת יְהוָה)

The woman is speaking of the people of Israel as if they were something that Yahweh had inherited as a lasting possession. She is referring to the Israelites as the people who 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 14:16. Alternate translation: [so many of the people of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and faithful {ones} of	and loyal
Israel	Israelites
are seeking	are trying
to kill	to destroy
in Israel	Many towns and villages in this area depend on us
will you devour	to destroy
the inheritance of	a community that belongs to
Yahweh	Yahweh

2 Samuel 20:20

ULT	UST
And Joab answered and said, "Profane, profane to me if I should devour or if I should destroy!	*Joab replied, "I certainly do not want to destroy your city at all!*

ULT And Joab answered and said
UST Joab replied
(וַיַּעַן יוֹאָב וַיֹּאמַר)

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 Joab responded]

Support Reference: Quotations and Quote Margins

ULT Profane, profane to me if I should devour or if I should destroy
UST I certainly do not want to destroy your city at all
(חָלִילָה חָלִילָה לִּי אִם־אֲבַלַּע וְאִם־אַשְׁחִית)

Joab is using a common expression of his culture to express his horror at the idea he describes. Your language may have a comparable expression that you can use in your translation. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 2:30. Alternate translation: [Far be it, far be it from me to devour or to destroy!]

Support Reference: Idiom

ULT Profane, profane to me
UST I certainly do not want
(חָלִילָה חָלִילָה לִּי)

Joab is repeating the word **Profane** 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: [Absolutely profane to me] or [Be it far away from me]

Support Reference: Reduplication

> ULT **if I should devour or if I should destroy**
> UST to destroy your city at all
> (אִם־אֲבַלַּע וְאִם־אַשְׁחִית)

These two phrases **if I should devour** and **if I should destroy** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [if I should completely destroy]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
profane	certainly do not want
I should devour	to destroy your city
I should destroy	at all

2 Samuel 20:21

ULT	UST
The matter {is} not thus, but a man from the hill country of Ephraim—Sheba, the son of Bichri, is his name—has lifted his hand against the king, against David. Give him alone, and let me go from the city." And the woman said to Joab, "Behold, his head will be thrown to you over the wall."	*That is not what we want to do. But Sheba son of Bichri, a man from the hilly area where the people of the tribe of Ephraim live, is rebelling against King David. If you surrender only him to us, then we will go away from this city." The woman replied to Joab, "We agree. We will cut off his head and throw it over the wall to you."*

ULT **has lifted his hand against the king**
UST is rebelling against King
(נָשָׂא יָדוֹ בַּמֶּלֶךְ)

See how you translated the similar expression in 18:21. Alternate translation: [has sought to harm the king]

Support Reference: Idiom

ULT **and let me go from the city**
UST then we will go away from this city
(וְאֵלֵכָה מֵעַל הָעִיר)

Joab is using **me** to represent himself and his soldiers. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [and let me and my soldiers go from the city] or [and let us go from the city]

Support Reference: Synecdoche

ULT **Behold**
UST We agree
(הִנֵּה)

See how you translated the similar expression in 7:2. Alternate translation: [Listen]

Support Reference: Metaphor

> ULT **his head will be thrown**
> UST We will cut off his head and throw it
> (רֹאשׁוֹ מֻשְׁלָךְ)

The expression **will be thrown** 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 will throw his head]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	where the people of the tribe of Ephraim live
against the king	against King
against David	David
Joab	Joab

2 Samuel 20:22

ULT	UST
And the woman came to all of the people in her wisdom, and they cut off the head of Sheba, the son of Bichri, and they threw {it} to Joab. And he blew on the shofar, and they dispersed from the city, a man to his tent. And Joab returned {to} Jerusalem, to the king.	*Then this woman went to the leaders of the city and told them what she had said to Joab. {They agreed, and} they cut off Sheba's head and threw it over the wall to Joab. Then Joab blew his ram's horn {to signal that his soldiers should stop fighting}. They left that city and returned to their homes. Joab returned to Jerusalem and told King David what had happened.*

ULT **And the woman came**
UST Then this woman went
(וַתָּבוֹא הָאִשָּׁה)

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

Support Reference: Go and Come

ULT **all of the people**
UST the leaders of the city
(כָּל־הָעָם)

The author is saying **all of the people** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [an assembly of the people]

Support Reference: Hyperbole

ULT **And he blew on the shofar, and they dispersed from the city, a man to his tent. And Joab returned {to} Jerusalem, to the king**
UST Then Joab blew his ram's horn {to signal that his soldiers should stop fighting}. They left that city and returned to their homes. Joab returned to Jerusalem and told King David what had happened
(וַיִּתְקַע בַּשּׁוֹפָר וַיָּפֻצוּ מֵעַל־הָעִיר אִישׁ לְאׇהָלָיו וְיוֹאָב שָׁב יְרוּשָׁלַם אֶל־הַמֶּלֶךְ)

The author is making a comment about what happened after the story as a result of the events within the story itself. This signals the end of the story. Use a natural form in your language for expressing the conclusion of a story.

Support Reference: End of Story

> ULT **a man to his tent**
> UST and returned to their homes
> (אֵישׁ לְאָהָלָיו)

See how you translated the similar expression in 18:17. Alternate translation: [each one leaving the army and returning to his own home]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in her wisdom	and told them what she had said to Joab
Sheba	Sheba's
Joab	Joab
on the shofar	his ram's horn
and they dispersed	They left
to his tent	and returned to their homes
And Joab	Joab
{to} Jerusalem	to Jerusalem
the king	King David

2 Samuel 20:23

ULT	UST
Now Joab {was} over all of the army of Israel. And Benaiah, the son of Jehoiada, {was} over the Cherethites and over the Pelethites.	*{After David became king again,} Joab was the commander of the entire Israelite army. Benaiah son of Jehoiada was the commander of David's elite corps of bodyguards.*

ULT Now Joab {was} over all of the army of Israel
UST {After David became king again,} Joab was the commander of the entire Israelite army
(וְיוֹאָ֖ב אֶל כָּל־הַצָּבָ֣א יִשְׂרָאֵ֑ל)

See the discussion in the Introduction to this chapter of the list that begins here and continues to the end of the chapter.

Support Reference: Background Information

ULT {was} over … {was} over
UST was the commander of … was the commander of
(אֶל & עַל)

Here, the author is speaking as if these commanders had stood physically **over** or above their troops. He means that they commanded them. If it would be helpful in your language, you could state the meaning plainly, here and in the next verse. Alternate translation: [commanded … commanded]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Now Joab	{After David became king again,} Joab
Israel	Israelite
And Benaiah	Benaiah
Jehoiada	Jehoiada
the Cherethites	David's elite corps of bodyguards

2 Samuel 20:24

ULT	UST
And Adoniram {was} over the forced labor, and Jehoshaphat, the son of Ahilud, {was} the recorder.	*Adoniram supervised the men whom the king forced to work for him. Jehoshaphat son of Ahilud was the man who reported to the people everything that David decided.*

ULT {was} the recorder

UST was the man who reported to the people everything that David decided

(הַמַּזְכִּיר)

See how you translated the similar expression in 8:16. Alternate translation: [the royal secretary]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the forced labor	the men whom the king forced to work for him
and Jehoshaphat	Jehoshaphat

2 Samuel 20:25

ULT	UST
And Sheva {was} the scribe, and Zadok and Abiathar {were} priests.	*Sheva was the official secretary. Zadok and Abiathar were the priests.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{was} the scribe	was the official secretary
and Zadok	Zadok
and Abiathar	and Abiathar
{were} priests	were the priests

2 Samuel 20:26

ULT	UST
And also Ira the Jairite was a priest to David.	*And Ira from the city of Jair was David's advisor.*

ULT **a priest**
UST advisor
(כֹּהֵן)

See how you translated the similar expression in 8:18. Alternate translation: [a chief official]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a priest	advisor
to David	David's

2 Samuel 21

2 Samuel 21 Introduction

Structure and Formatting

The author seems to conclude his continuous account of what David did as king of Israel at the end of chapter 20. Chapters 21–24 then provide supplemental information. It is not clear at what point in David's reign the events they describe happened. These chapters are composed of six parts. Parts one and six match, parts two and five match, and parts three and four match. (This kind of pattern is called a "chiasm," and Hebrew writers considered it to be elegant.)

21:1–14 A famine, after which "God was entreated for the land."

21:15–22 An account of David's mighty men

22:1–51 A song by David about Yahweh's deliverance

23:1–7 A song by David about what a good ruler is like

23:8–39 An account of David's mighty men

In your translation, you may wish to put a break between 21:14 and 21:15 to show that this chapter contains two of the six parts of the supplemental information at the end of the book.

Religious and Cultural Concepts in This Chapter

Famine caused by a broken oath

When Israel first conquered the land, they promised not to kill the people of Gibeon. When Saul tried to kill them all, God caused a famine in Israel. David made amends with the people of Gideon and the famine ended. David also kept his vow to Jonathan's sons. This helps to show the wisdom of king David. Although these people were not Israelites, they believed in Yahweh. (See: oath, vow, swear, swearing, swear by, sworn; and wise, wisdom; and believe, believer, belief, unbeliever, unbelief)

Translation Issues in This Chapter

“struck”

In several places in this chapter, the author uses the term “struck” to mean “killed.” See the discussion in the Introduction to 1 Samuel of this usage and see how you have been translating the term with this meaning throughout the book.

“Rapha”

In 21:16–22, the author refers several times to “the children of Rapha” or says that someone was “born to Rapha.” He probably means that they were descendants of a people group whose members were very tall. One way to represent the name Rapha would be to use the general term “giant.”

2 Samuel 21:1

ULT	UST
Now {there} was a famine in the days of David three years, year after year. And David sought the face of Yahweh, and Yahweh said, "To Saul and to the house {is} blood, because he killed the Gibeonites."	*During the time when David ruled, there was a famine in Israel continuously for three years. David asked Yahweh why this was happening. Yahweh told him, "{There is a famine to show that} you need to punish Saul's family because Saul killed so many people from the Gibeonite group."*

ULT **Now {there} was a famine in the days of David**
UST During the time when David ruled, there was a famine in Israel
(וַיְהִי רָעָב֙ בִּימֵ֣י דָוִ֔ד)

The author is using the word translated **Now** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [At another time] or [During one period]

Support Reference: Introduction of a New Event

ULT **three years, year after year**
UST continuously for three years
(שָׁל֣וֹשׁ שָׁנִ֔ים שָׁנָ֖ה אַחֲרֵ֣י שָׁנָ֑ה)

The author is using the phrase **three years, year after year** as a common expression of his culture to mean "for three consecutive years." 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: [three years in a row] or [for three consecutive years]

Support Reference: Idiom

ULT And David sought the face of Yahweh
UST David asked Yahweh why this was happening
(וַיְבַקֵּשׁ דָּוִד אֶת־פְּנֵי יְהוָה)

The author is using the phrase **sought the face of** as a common expression in of his culture to mean "prayed to" or "asked guidance from." In this case, David was praying to Yahweh about the cause of the famine. 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 David inquired of Yahweh]

Support Reference: Idiom

ULT To Saul and to the house {is} blood, because he killed the Gibeonites
UST {There is a famine to show that} you need to punish Saul's family because Saul killed so many people from the Gibeonite group
(אֶל־שָׁאוּל וְאֶל־בֵּית הַדָּמִים עַל־אֲשֶׁר־הֵמִית אֶת־הַגִּבְעֹנִים)

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 killed the Gibeonites, to him and to the house is blood]

Support Reference: Connect — Reason-and-Result Relationship

ULT and to the house
UST Saul's family
(וְאֶל־בֵּית)

See how you translated the similar expression in 6:11. Alternate translation: [and to his household]

Support Reference: Metonymy

ULT {is} blood
UST {There is a famine to show that} you need to punish
(הַדָּמִים)

See how you translated the similar expression in 3:29. Alternate translation: [is guilt for murder]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a famine	a famine in Israel
in the days of	During the time when … ruled

ULT	UST
David	David
years	for … years
year	continuously
year	continuously
David	David
And … sought	asked … why this was happening
Yahweh	Yahweh
Yahweh	Yahweh
Saul	Saul’s family
the house	Saul’s family
he killed	Saul killed
the Gibeonites	so many people from the Gibeonite group

2 Samuel 21:2

ULT	UST
And the king called to the Gibeonites, and he spoke to them. (Now the Gibeonites {were} not from the sons of Israel. Rather, they {were} from the remnant of the Amorite. And the sons of Israel had sworn to them, but Saul sought to strike them when he was jealous for the sons of Israel and Judah.)	*So the king asked the leaders of Gibeon to come and speak with him. (The people of Gibeon were not Israelites. They were instead an Amorite people group that had survived {when the Israelites invaded the land of Canaan and killed the rest of the Amorites}. The Israelites had solemnly promised that they would not kill them. But Saul had tried to kill all of them because he eagerly wanted the people of Israel and Judah to be the only ones living in that land.)*

ULT **to the Gibeonites**
UST the leaders of Gibeon
(לַגִּבְעֹנִים)

The author is saying **the Gibeonites** as a generalization. He does not mean that David spoke with the entire people group, but with some representatives of it. Alternate translation: [representatives of the Gibeonites]

Support Reference: Hyperbole

ULT **Now the Gibeonites {were} not from the sons of Israel**
UST The people of Gibeon were not Israelites
(וְהַגִּבְעֹנִים לֹא מִבְּנֵי יִשְׂרָאֵל)

Here, 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 the sons of Israel had sworn to them**
UST The Israelites had solemnly promised that they would not kill them
(וּבְנֵי יִשְׂרָאֵל נִשְׁבְּעוּ לָהֶם)

The author assumes that readers will know that the Israelites had sworn to protect the Gibeonites and not kill them, as recorded in Joshua 9. You could say that explicitly if that would be helpful to your readers. Alternate translation: [And the sons of Israel had sworn to them that they would spare their lives]

Support Reference: Assumed Knowledge and Implicit Information

ULT were … from the sons of Israel … for the sons of Israel and Judah
UST were … Israelites … the people of Israel and Judah
(מִבְּנֵי יִשְׂרָאֵל & לִבְנֵי־יִשְׂרָאֵל וִיהוּדָה)

The author is speaking as if the people of Israel and Judah were actually the **sons** of the patriarch Jacob, who was also known as Israel, and the patriarch Judah. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 2:28. Alternate translation: [the Israelites … the Israelites and Judeans]

Support Reference: Metaphor

ULT the Amorite
UST were … an Amorite people group
(הָאֱמֹרִי)

The author is not referring to a specific **Amorite**. He means Amorites in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [the Amorites]

Support Reference: Generic Noun Phrases

ULT to strike them
UST to kill all of them
(לְהַכֹּתָם)

See the discussion in the Introduction to this chapter of the term **strike** and its past form "struck," which mean "kill" or "killed" here and in several other places in the chapter. Alternate translation: [to kill them]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
And … called	So … asked
to the Gibeonites	the leaders of Gibeon
Now the Gibeonites	The people of Gibeon
Israel	were … Israelites
{were} from the remnant of	that had survived {when the Israelites invaded the land of Canaan and killed the rest of the Amorites}
the Amorite	were … an Amorite people group
Israel	The Israelites
had sworn	had solemnly promised

ULT	UST
Saul	Saul
but … sought	But … had tried
when he was jealous	because he eagerly wanted … to be the only ones living in that land
Israel	of Israel
and Judah	and Judah

2 Samuel 21:3

ULT	UST
And David said to the Gibeonites, "What shall I do for you, and with what shall I atone, then bless the inheritance of Yahweh?"	*David said to the Gibeonite leaders, "What can I do to make up for what Saul did to your people so that you would then ask Yahweh to do good things for us Israelites again?"*

ULT **What shall I do for you, and with what shall I atone**
UST What can I do to make up for what Saul did to your people
(מָה אֶעֱשֶׂה לָכֶם וּבַמָּה אֲכַפֵּר)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [How can I thoroughly make amends to you] or [What can I possibly do to make things right with you]

Support Reference: Parallelism

ULT **then bless**
UST so that you would then ask Yahweh to do good things for … again
(וּבָרְכוּ)

This is an imperative, but David is using it to confirm the response he could expect from the Gibeonites if he performed the actions he has just described. Use a form in your language that indicates this. Alternate translation: [that you would then bless]

Support Reference: Imperatives — Other Uses

ULT **the inheritance of Yahweh**
UST us Israelites
(אֶת־נַחֲלַת יְהוָה)

See how you translated the similar expression in 14:16. Alternate translation: [Yahweh's people, Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
the Gibeonites	the Gibeonite leaders
shall I atone	to make up for what Saul did to your people
then bless	so that you would then ask Yahweh to do good things for … again

ULT	UST
the inheritance of	us Israelites
Yahweh	us Israelites

2 Samuel 21:4

ULT	UST
And the Gibeonites said to him, "{There is} no silver or gold for us with Saul or with his house. And {there is} not for us a man to kill in Israel." And he said, "What are you saying I shall do for you?"	*They replied, "You cannot make up for what Saul did to us by having his family pay us any amount of money. And we do not have the right to kill any Israelites." So David asked, "So what are you asking me to do for you?"*

ULT **{There is} no silver or gold for us with Saul or with his house**
UST You cannot make up for what Saul did to us by having his family pay us any amount of money
(אֵין־לִי כֶּסֶף וְזָהָב עִם־שָׁאוּל וְעִם־בֵּיתּוֹ)

The Gibeonites are referring to all forms of payment by naming two major forms of money in this culture, **silver** and **gold**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [We will not accept any form of payment as compensation from Saul or from his house]

Support Reference: Merism

ULT **with Saul or with his house**
UST his family
(עִם־שָׁאוּל וְעִם־בֵּיתּוֹ)

See how you translated the similar expression in 1:12. Alternate translation: [with Saul, that is, with his descendants]

Support Reference: Metonymy

ULT **And {there is} not for us a man to kill in Israel**
UST And we do not have the right to kill any Israelites
(וְאֵין־לָנוּ אִישׁ לְהָמִית בְּיִשְׂרָאֵל)

The Gibeonites could mean: (1) that there is not a **man** (that is, there is no one) in their people group who is authorized **to kill** anyone **in Israel**. In other words, since they apparently do not have the right to execute Israelites who may have committed capital crimes against them, they are indirectly introducing a request that David execute some of Saul's descendants. (The next sentence shows that David recognizes they are asking something of him.) Alternate translation: [And we are not allowed to punish any Israelites by executing them]; (2) that the Gibeonites are making a generalization and they expect David to understand that it includes an exception. Alternate translation: [And we do not want to kill anyone in Israel except some of Saul's descendants to avenge his crime against us]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Gibeonites	They
silver	any amount of money
or gold	any amount of money
Saul	his family
his house	his family
to kill	to kill
in Israel	Israelites

2 Samuel 21:5

ULT	UST
And they said to the king, "The man who ended us and who intended against us {that} we should be destroyed from stationing ourselves in all of the border of Israel,	*They replied, "That man Saul wanted to destroy us so that none of us would live anywhere in Israel. And he killed many of us.*

ULT **who ended us and who intended against us {that} we should be destroyed from stationing ourselves in all of the border of Israel**
UST wanted to destroy us so that none of us would live anywhere in Israel. And he killed many of us
(אֲשֶׁר כִּלָּנוּ וַאֲשֶׁר דָּמָה־לָּנוּ נִשְׁמַדְנוּ מֵהִתְיַצֵּב בְּכָל־גְּבֻל יִשְׂרָאֵל)

The Gibeonites are describing one event before describing another event that preceded it. If it would be helpful your language, you may wish to relate these events in the order in which they happened, as in the UST. Alternate translation: [who intended against us that we should be destroyed from stationing ourselves in all of the border of Israel and who then ended us]

Support Reference: Order of Events

ULT **{that} we should be destroyed**
UST wanted to destroy
(נִשְׁמַדְנוּ)

The expression **we should be destroyed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to destroy us]

Support Reference: Active or Passive

ULT **from stationing ourselves**
UST so that none of us would live
(מֵהִתְיַצֵּב)

The Gibeonites are using the common expression of their culture, **from stationing ourselves in all of the border of Israel**, to mean "from living anywhere in the territory of Israel." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [from living anywhere]

Support Reference: Idiom

ULT **the border of Israel**
UST in Israel
(גְּבֻל יִשְׂרָאֵל)

Here, **border** represents the territory of Israel, since that territory is defined by its border. 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	They replied
ended us	And he killed many of us
{that} we should be destroyed	wanted to destroy
Israel	Israel

2 Samuel 21:6

ULT	UST
let seven men from his sons be given to us, and we will hang them before Yahweh at Gibeah of Saul, the chosen of Yahweh." And the king said, "I, I will give."	*Give us seven of Saul's descendants {and allow us to execute them}. We will {kill them and} hang up their bodies in public so that Yahweh can see that we have punished Saul's family for what he did. We will do this in the city of Gibeah where Saul lived. Yahweh chose him to be the king of Israel {and he should have protected us}." The king replied, "Very well, I will give them to you {so that you can execute them}."*

ULT **let seven men from his sons be given to us, and we will hang them**
UST Give us seven of Saul's descendants {and allow us to execute them}. We will {kill them and} hang up their bodies in public
(יִנָּתֵן־לָ֨נוּ שִׁבְעָ֤ה אֲנָשִׁים֙ מִבָּנָ֔יו וְהוֹקַעֲנוּם)

The Gibeonites' request to **hang** Saul's descendants was a symbolic action by which they sought to avenge themselves on Saul's family and restore justice for the harm he had done to them. In this culture, **seven** was a number symbolic of completeness. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [let seven men from his sons be given to us, and we will execute them as a just consequence of Saul's crime against us]

Support Reference: Symbolic Action

ULT **let seven men from his sons be given to us**
UST Give us seven of Saul's descendants
(יִנָּתֵן־לָ֨נוּ שִׁבְעָ֤ה אֲנָשִׁים֙ מִבָּנָ֔יו)

The expression **be given to us** 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: [give us seven men from his sons]

Support Reference: Active or Passive

ULT **from his sons**
UST Saul's descendants
(מִבָּנָ֔יו)

Here, the Gibeonites are speaking as if Saul's **sons** were actually sons he had personally fathered. They mean his descendants, including grandsons and other male relatives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from his male descendants]

Support Reference: Metaphor

ULT **before Yahweh**
UST so that Yahweh can see that we have punished Saul's family for what he did
(לַיהוָ֑ה)

The Gibeonites are using the common expression of their culture **before Yahweh** to mean that Yahweh would witness their act of justice. 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: [where Yahweh can see that justice has been done]

Support Reference: Idiom

ULT **the chosen of Yahweh**
UST Yahweh chose him to be the king of Israel {and he should have protected us}
(בְּחִ֥יר יְהוָ֖ה)

The Gibeonites are using the adjective **chosen** 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 one whom Yahweh chose to be king]

Support Reference: Nominal Adjectives

> ULT **I, I will give**
> UST Very well, I will give them to you {so that you can execute them}
> (אֲנִי אֶתֵּן)

David is stating the pronoun **I** separately, even though the verb translated as **I will give** already includes this meaning. He is doing that because he is making a promise to the Gibeonites. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that David is making a promise. It may not be necessary to represent the separately stated pronoun explicitly. Alternate translation: [I promise that I will give]

Support Reference: Pronouns — When to Use Them

> ULT **I, I will give**
> UST Very well, I will give them to you {so that you can execute them}
> (אֲנִי אֶתֵּן)

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 promise that I will give them to you]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and we will hang them	{and allow us to execute them}. We will {kill them and} hang up their bodies in public
before Yahweh	so that Yahweh can see that we have punished Saul's family for what he did
at Gibeah of	We will do this in the city of Gibeah
Saul	where Saul lived
the chosen	chose him to be the king of Israel {and he should have protected us}
of Yahweh	Yahweh
the king	The king

2 Samuel 21:7

ULT	UST
Now the king had compassion on Mephibosheth, the son of Jonathan, the son of Saul, because of the oath of Yahweh that {was} between them, between David and between Jonathan, the son of Saul.	*The king did not give Saul's grandson Mephibosheth to them. He was Jonathan's son, and David and Jonathan had made a solemn promise that they would never harm each other's descendants. They had sworn by Yahweh that they would keep that promise.*

ULT **the oath of Yahweh**

UST They had sworn by Yahweh that they would keep that promise

(שְׁבֻעַת יְהוָה)

The author is using this possessive form to describe an **oath** that David swore to Jonathan by **Yahweh**. If a speaker of your language would not use a possessive form for this, you could express this idea in another way. This refers to the oath that Jonathan had David swear to him by Yahweh, as described in 1 Samuel 20:14–16, that he would not harm his descendants. Alternate translation: [the oath sworn in the name of Yahweh]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	The king
Now … had compassion	did not give … to them
Jonathan	Jonathan's
Saul	Saul's
the oath of	They had sworn … that they would keep that promise
Yahweh	by Yahweh
David	and David
Jonathan	and Jonathan
Saul	and Jonathan

2 Samuel 21:8

ULT	UST
But the king took two of the sons of Rizpah, the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth, and five of the sons of Michal, the daughter of Saul, whom she bore to Adriel, the son of Barzillai the Meholathite.	*Instead, he took two sons whom Rizpah daughter of Aiah, had borne to Saul {as his secondary wife}. Their names were Armoni and Mephibosheth. David also took five of the sons of Merab, Saul's daughter. Merab's husband was Adriel son of Barzillai. He was from the city of Meholah.*

ULT **Michal**
UST Merab
(מִיכַל)

The traditional Hebrew text reads "Michal." The ULT follows that reading. Some other Hebrew manuscripts and some manuscripts of the Septuagint (an ancient Greek translation) read "Merab." That was probably the original reading, since 1 Samuel 18:19 describes how it was Merab who married **Adriel** of Meholah, while the author says in 6:23 that Michal had no children. 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	he
she bore	had borne
to Saul	to Saul {as his secondary wife}
of Saul	Saul's
she bore	Merab's husband was

2 Samuel 21:9

ULT	UST
And he gave them into the hand of the Gibeonites, and they hanged them on the hill to the face of Yahweh, and the seven of them fell together. And they, they were killed in the days of the harvest, in the first {days}, at the beginning of the harvest of barley.	*David gave these men to the people of Gibeon {to execute}. They took those seven men to Gibeon and killed them and hanged their bodies up on the hill in that city. That was where people worshiped Yahweh and considered him to be present. The Gibeonites killed those seven men at the same time. Those men died at the beginning of the time of year when people harvest their grain, beginning with barley.*

ULT **into the hand of the Gibeonites**
UST to the people of Gibeon {to execute}
(בְּיַד הַגִּבְעֹנִים)

In this verse, the word **hand** is singular in form, but it refers to all Gibeonites as a group. If it would be helpful in your language, you could use the plural form of "hand." Alternate translation: [into the hands of the Gibeonites]

Support Reference: Collective Nouns

ULT **into the hand of the Gibeonites**
UST to the people of Gibeon {to execute}
(בְּיַד הַגִּבְעֹנִים)

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

Support Reference: Metonymy

ULT **to the face of Yahweh**
UST That was where people worshiped Yahweh and considered him to be present
(לִפְנֵי יְהוָה)

Here, **to the face of** represents being in the presence of Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

ULT **and the seven of them fell**
UST The Gibeonites killed those seven men
(וַיִּפְּלוּ שבעתים)

Here, **fell** represents "died." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the seven of them died]

Support Reference: Metonymy

ULT **And they, they were killed**
UST Those men died
(והם הֻמְתוּ)

The author is stating the pronoun **they** separately, even though the verb translated as **they were killed** already includes this meaning. He is doing that in order to introduce background information. If a speaker of your language would use an explicit pronoun for this same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that the author is introducing background information. Alternate translation: [Now they were killed]

Support Reference: Pronouns — When to Use Them

ULT **And they, they were killed**
UST Those men died
(והם הֻמְתוּ)

The expression **were killed** 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: [Now the Gibeonites killed them specifically]

Support Reference: Active or Passive

ULT **in the days of the harvest, in the first {days}**
UST at the beginning of of year when people harvest their grain
(בִּימֵי קָצִיר בָּרִאשֹׁנִים)

It might seem that the expression **in the days of the harvest, in the first** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [in the first days of the harvest]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **in the days of the harvest, in the first {days}**
UST at the beginning of of year when people harvest their grain
(בִּימֵי קָצִיר בָּרִאשֹׁנִים)

Here the term **days** represents a certain 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 the start of the harvest time]

Support Reference: Metonymy

ULT **in the first {days}**
UST at the beginning of
(בָּרִאשֹׁנִים)

The author is using the adjective **first** as a noun to mean a certain kind of day. The ULT shows that by supplying the term **days**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [in the first part]

Support Reference: Nominal Adjectives

ULT **in the first {days}**
UST at the beginning of
(בָּרִאשֹׁנִים)

If your language would not represent a number in a form such as **first**, you could represent this number in a form that your language would use or with an equivalent term. Alternate translation: [in the starting days]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Gibeonites	the people of Gibeon {to execute}
and they hanged them	They took those seven men to Gibeon and killed them and hanged their bodies
Yahweh	Yahweh
they were killed	died
in the days of	of year when
the harvest	people harvest their grain
in the first {days}	at the beginning of
the harvest of	barley
barley	barley

2 Samuel 21:10

ULT	UST
And Rizpah, the daughter of Aiah, took sackcloth, and she spread it for herself against a rock, from the beginning of the harvest until water was poured on them from the heavens. And she did not allow a bird of the heavens to rest on them by day or a beast of the field by night.	*Then Rizpah took some rough cloth and hung it from a rock {near the bodies} so she could sit under it and have shade from the sun. She stayed there from the time that people started to harvest barley until the autumn rains began. She did not allow any birds to come near the corpses during the day, and she did not allow any wild animals to come near them during the night.*

ULT **and she spread it for herself against a rock**
UST and hung it from a rock {near the bodies} so she could sit under it and have shade from the sun
(וַתַּטֵּהוּ לָהּ אֶל־הַצּוּר)

The author assumes that readers will know that Rizpah spread this sackcloth against a rock to make a shelter for herself while she guarded the bodies of her male relatives. You could say that explicitly if that would be helpful to your readers. Alternate translation: [and she spread it for herself against a rock to make a shelter for herself]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the beginning of the harvest**
UST She stayed there from the time that people started to harvest barley
(מִתְּחִלַּת קָצִיר)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and she remained there from the beginning of the harvest]

Support Reference: Ellipsis

ULT **until water was poured on them from the heavens**
UST until the autumn rains began
(עַד נִתַּךְ־מַיִם עֲלֵיהֶם מִן־הַשָּׁמָיִם)

Sending rain (**water**) from the sky (**the heavens**) was a symbolic action by which Yahweh showed that justice had been satisfied for the crime of Saul, which had been the cause of the three-year drought and famine. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [until Yahweh sent rain from the sky to show that justice had been satisfied for the crime of Saul]

Support Reference: Symbolic Action

ULT **water was poured on them**
UST the autumn rains began
(נִתַּךְ־מַיִם עֲלֵיהֶם)

The word that the ULT translates in the singular as **water** (to match the singular verb **was poured**) is actually plural. In this plural form, in contexts such as this, it can mean “rain.” Alternate translation: [until rain was poured on them]

Support Reference: Unusual Uses of the Plural

ULT **water was poured on them**
UST the autumn rains began
(נִתַּךְ־מַיִם עֲלֵיהֶם)

The expression **was poured** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it was Yahweh. Alternate translation: [rain fell on them] or [Yahweh poured rain on them]

Support Reference: Active or Passive

ULT **to rest on them**
UST to come near the corpses
(לָנוּחַ עֲלֵיהֶם)

The implication is that the birds would **rest** or land on the dead bodies because they wanted to feed on them. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [to feed on them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **or a beast of the field by night**
UST and she did not allow any wild animals to come near them during the night
(וְאֶת־חַיַּת הַשָּׂדֶה לָיְלָה)

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: [or a beast of the field to feed on them by night]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sackcloth	some rough cloth
the harvest	to harvest barley
the heavens	the autumn rains began
the heavens	any birds
by day	during the day
a beast of	any … animals

2 Samuel 21:11

ULT	UST
And it was declared to David what Rizpah, the daughter of Aiah, the concubine of Saul, had done.	*Someone told David what Rizpah daughter of Aiah, Saul's secondary wife, had done.*

ULT **And it was declared to David**
UST Someone told David
(וַיֻּגַּד לְדָוִד)

The expression **it 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 David]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And it was declared	Someone told
to David	David
the concubine of	secondary wife
Saul	Saul's

2 Samuel 21:12

ULT	UST
And David went, and he took the bones of Saul and the bones of Jonathan his son from the lords of Jabesh Gilead, who had stolen them from the open area of Beth Shan, where the Philistines had hanged them there on the day the Philistines struck Saul at Gilboa.	*So he went {with some of his servants} to Jabesh Gilead, where the leaders of that city allowed him to take the bones of Saul and his son Jonathan. The soldiers from that city had gone stealthily at night and taken their bones from the plaza in the city of Beth Shan. That was where Philistine soldiers had hung them on the day when they had killed Saul {and Jonathan} on Mount Gilboa.*

ULT **where the Philistines had hanged them there**
UST That was where Philistine soldiers had hung them
(אֲשֶׁר תלום שם הפלשתים)

It might seem that the expression **where the Philistines had hanged them there** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [where the Philistines had hanged them]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	he … with some of his servants
Saul	Saul
Jonathan	Jonathan
the lords of	where the leaders of
Jabesh Gilead	to Jabesh Gilead … that city
the Philistines	Philistine soldiers
had hanged them	had hung them
on the day	on the day when
the Philistines	they
Saul	Saul {and Jonathan}

2 Samuel 21:13

ULT	UST
And he brought up from there the bones of Saul and the bones of Jonathan his son, and they gathered the bones of the hanged ones.	*David {and his servants} took the bones of Saul and Jonathan. Some other servants also took the bones of the seven men whom the Gibeonites had hanged.*

ULT And he brought up
UST David {and his servants} took
(וַיַּעַל)

See how you translated the similar expression in 2:1. Alternate translation: [And he brought]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT the hanged ones
UST the seven men whom the Gibeonites had hanged
(הַמּוּקָעִים)

The expression **hanged ones** 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 men who had been hanged]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Saul	Saul
Jonathan	Jonathan
and they gathered	Some other servants also took
the hanged ones	the seven men whom the Gibeonites had hanged

2 Samuel 21:14

ULT	UST
And they buried the bones of Saul and Jonathan his son in the land of Benjamin, in Zela, in the tomb of Kish his father. And they did all that the king commanded. And God was entreated for the land after this.	*David's servants went to the tomb of Saul's father Kish, in the city of Zela in the land of the tribe of Benjamin. There they buried the bones of Saul and Jonathan {and the bones of the men whom the Gibeonites had hanged}. In this way, they did all that the king had commanded them to do. After the Gibeonites punished Saul's family for what he had done, God answered the Israelites' prayers for their land {and caused the famine to end}.*

ULT **the bones of Saul and Jonathan his son**
UST the bones of Saul and Jonathan {and the bones of the men whom the Gibeonites had hanged}
(אֶת־עַצְמוֹת־שָׁאוּל וְיהוֹנָתָן־בְּנוֹ)

The author is using **the bones of Saul and Jonathan his son** also to represent the bones of Saul's male relatives whom the Gibeonites executed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the bones of Saul and Jonathan his son and the hanged ones]

Support Reference: Synecdoche

ULT **And they did all that the king commanded**
UST In this way, they did all that the king had commanded them to do
(וַיַּעֲשׂוּ כֹּל אֲשֶׁר־צִוָּה הַמֶּלֶךְ)

The implication is that the servants buried the bones at the king's command. You could include this information if that would be helpful to your readers. Alternate translation: [And they did all of this at the command of the king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And God was entreated for the land after this**
UST After the Gibeonites punished Saul's family for what he had done, God answered the Israelites' prayers for their land {and caused the famine to end}
(וַיֵּעָתֵר אֱלֹהִים לָאָרֶץ אַחֲרֵי־כֵן)

The phrase **And God was entreated for the land after that** is a comment about what happened after the story as a result of the events within the story itself. This signals the end of a story. Use the natural form in your language for expressing the conclusion of a story.

Support Reference: End of Story

ULT **And God was entreated for the land after this**
UST After the Gibeonites punished Saul's family for what he had done, God answered the Israelites' prayers for their land {and caused the famine to end}
(וַיֵּעָתֵר אֱלֹהִים לָאָרֶץ אַחֲרֵי־כֵן)

The expression **was entreated** 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 Israelites were able to entreat God for the land after this]

Support Reference: Active or Passive

ULT **after this**
UST After the Gibeonites punished Saul's family for what he had done
(אַחֲרֵי־כֵן)

By **this**, the author means that God responded to prayers for the land only after the Gibeonites had been avenged and Saul's descendants had been properly buried. You could include this information in your translation if that would be helpful to your readers. Alternate translation: [after the Gibeonites had hanged seven of Saul's descendants]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they buried	David's servants went … they buried
Saul	Saul
and Jonathan	and Jonathan {and … } … the men whom the Gibeonites had hanged
in the land of	in the land of
Benjamin	the tribe of Benjamin
in the tomb of	to the tomb of
the king	the king

ULT	UST
God	God … the Israelites' prayers
for the land	for their land {and caused the famine to end}

2 Samuel 21:15

ULT	UST
Now war was to the Philistines again with Israel. And David went down, and his servants with him, and they fought the Philistines. And David wearied.	*Later the Philistine army began to fight again against the army of Israel. David went with his soldiers to fight them. During the battle, David became tired.*

ULT Now war was to the Philistines again with Israel

UST Later the Philistine army began to fight again against the army of Israel

(וַתְּהִי־עֹוד מִלְחָמָה לַפְּלִשְׁתִּים אֶת־יִשְׂרָאֵל)

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

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the Philistines	the Philistine army
Israel	the army of Israel
David	David
and his servants	his soldiers
the Philistines	them
David	During the battle, David

2 Samuel 21:16

ULT	UST
And Ishbi Benob, who {was} among the children of Rapha, and the weight of his spear {was} 300 {shekels} of bronze in weight, and he was girded {with} a new {weapon}, and he said to strike David.	*One of the Philistine soldiers in the battle was a man whose name was Ishbi Benob. He was a giant as his ancestors had been. He carried a bronze spear that weighed almost three and a half kilograms. He also had a dangerous weapon. It seemed to him that he was going to be able to kill David.*

ULT **{was} among the children of Rapha**
UST was a giant as his ancestors had been
(בִּילִידֵי הָרָפָֽה)

Here, the author is speaking of the **children of Rapha** as if Rapha were actually their physical father. He means they were among the descendants of Rapha, the group of giants called Raphaites. If it would be helpful in your language, you could state the meaning plainly, here and in verses 18, 20, and 22. Alternate translation: [was one of the descendants of Rapha] or [was a Raphaite]

Support Reference: Metaphor

ULT **and the weight of his spear {was} 300 {shekels} of bronze in weight**
UST He carried a bronze spear that weighed almost three and a half kilograms
(וּמִשְׁקַל קִינוֹ שְׁלֹשׁ מֵאוֹת מִשְׁקָל נְחֹשֶׁת)

It might seem that the expression **300 shekels of bronze in weight** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [and the weight of his spear was 300 shekels of bronze]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **{was} 300 {shekels} of bronze**
UST bronze … almost three and a half kilograms
(שְׁלֹשׁ מֵאוֹת נְחֹשֶׁת &)

These 300 **shekels of bronze** equaled about 3 ½ kilograms or nearly 8 pounds. In your translation, you could use the ancient measurement and spell the word "shekel" the way it sounds in your language. You could also use the metric measurement given in the UST or use the measurement that your language and culture customarily use. Alternatively, you could use the ancient measurement and put a modern measurement in parentheses in the text or in a footnote.

Support Reference: Biblical Weight

ULT **and he was girded {with} a new {weapon}**
UST He also had a dangerous weapon
(וְהוּא חָגוּר חֲדָשָׁה)

The expression **was girded** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and he was bearing a new weapon]

Support Reference: Active or Passive

ULT **with} a new {weapon}**
UST a dangerous weapon
(חֲדָשָׁה)

The traditional Hebrew text simply says "new." The ULT seeks to show what that reading might mean. Some versions are more specific and say "a new sword" or "new armor." The Septuagint (an ancient Greek translation) has a term that means "a club" or "a mace" (a club with an iron coating or head). This suggests that the original text could have named some rare but formidable weapon whose name was not preserved exactly in the traditional text. (The context suggests that Ishbi Benob believed he could kill David because he had such a weapon.) 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 he said to strike David

UST It seemed to him that he was going to be able to kill David

(וַיֹּאמֶר לְהַכּוֹת אֶת־דָּוִד)

See how you translated the similar expression in 10:2. Alternate translation: [and he said to himself, “I will strike David”] or [and he thought he would strike David]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rapha	was a giant
his spear	He carried a … spear
bronze	bronze
was girded	had
David	David

2 Samuel 21:17

ULT	UST
But Abishai, the son of Zeruiah, helped him, and he struck the Philistine, and he killed him. Then the men of David adjured him, saying, "You shall not go out with us to battle anymore, so you do not extinguish the lamp of Israel."	*But Abishai son of Zeruiah came to help David. He attacked the giant and killed him. Then David's soldiers made David promise that he would not go with them into a battle again. They said that if enemy soldiers killed him in battle, Israel would no longer have him as king to guide them.*

ULT **so you do not extinguish the lamp of Israel**
UST They said that if enemy soldiers killed him in battle, Israel would no longer have him as king to guide them
(וְלֹא תְכַבֶּה אֶת־נֵר יִשְׂרָאֵל)

David's men are speaking of him as if he were a **lamp** providing light for Israel. They mean that he was Israel's leader who guided them as a lamp would light the way on a path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so you do not die and leave Israel without its leader] or [so you do not end your leadership of Israel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he killed him	and killed him
David	David's
the lamp of	him as king to guide
Israel	Israel … them

2 Samuel 21:18

ULT	UST
And it happened after this that {there} was a battle again with the Philistines, at Gob. Then Sibbecai the Hushathite struck Saph, who {was} among the children of Rapha.	*Later, the Israelite soldiers fought another battle with the Philistines. This happened near Gob. During the battle, Sibbecai, from the clan of Hushah, killed Saph, who was a giant as his ancestors had been.*

ULT at Gob

UST This happened near Gob

(בְּגֹוב)

The traditional Hebrew text reads “Gob” here. The ULT follows that reading. However, a place called Gob is otherwise not known. The Septuagint (an ancient Greek translation) reads “Gath.” The parallel passage in 1 Chronicles 20:4 reads “Gezer.” So there is some doubt as to the actual name of this place. 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistines
Rapha	a giant

2 Samuel 21:19

ULT	UST
And {there} was battle again with the Philistines at Gob. And Elhanan, the son of Jaare Oregim the Bethlehemite, struck Goliath the Gittite, and the wood of his spear {was} like the beam of weavers.	*Later, the Israelite soldiers fought another battle with the Philistines near Gob. During that battle, Elhanan son of Jaare Oregim from Bethlehem killed Goliath from Gath. Goliath had a great spear whose shaft was very thick, like the bar on a weaver's loom.*

ULT **And … struck Goliath the Gittite, and the wood of his spear {was} like the beam of weavers**

UST During that battle … killed Goliath from Gath. Goliath had a great spear whose shaft was very thick, like the bar on a weaver's loom

(וַיַּךְ אֵת גָּלְיָת הַגִּתִּי וְעֵץ חֲנִיתוֹ כִּמְנוֹר אֹרְגִים)

If it would be more natural in your language, you may want to put the information about the thickness of **the wood of his spear** before the information that Elhanan struck **Goliath the Gittite**. In some languages, that might help emphasize the strength and courage of Elhanan, which the author wishes to highlight here. Alternate translation: [fought Goliath the Gittite. Even thought the wood of his spear {was} like the beam of weavers, Elhanan struck him]

Support Reference: Information Structure

ULT **Jaare Oregim**

UST Jaare Oregim

(יַעְרֵי אֹרְגִים)

The traditional Hebrew text reads "Jaare Oregim" here. The ULT follows that reading. The parallel passage in 1 Chronicles 20:5 reads "Jair." That may have been the original reading, since the word "oregim" means "weavers" and occurs later in the verse. It may have accidentally been copied here. 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 **Goliath the Gittite**
UST Goliath from Gath
(אֵת גָּלְיָת הַגִּתִּי)

The traditional Hebrew text reads “Goliath the Gittite” here. The ULT follows that reading. The parallel passage in 1 Chronicles 20:5 reads “the brother of Goliath the Gittite.” That may have been the original reading, since 1 Samuel 17:1–51 describes how it was actually David who killed Goliath the Gittite. 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 **{was} like the beam of weavers**
UST was very thick, like the bar on a weaver’s loom
(כִּמְנוֹר אֹרְגִים)

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. If you have already translated the book of 1 Samuel, see how you translated the similar expression in 1 Samuel 17:7. Alternate translation: [was like the thick, strong beam on which weavers hang their fabric]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistines
Goliath	Goliath
the Gittite	from Gath
his spear	Goliath had a great spear

2 Samuel 21:20

ULT	UST
And {there} was battle again at Gath, and {there} was a man of stature, and the digits of his hands and the digits of his feet {were} six and six, 24 {in} number. And he also was born to Rapha.	*Later, there was another battle near Gath. One of the Philistine soldiers was very tall. He had six fingers on each hand and six toes on each foot. He was a giant as his ancestors had been.*

ULT a man of stature
UST One of the Philistine soldiers … very tall
(אִישׁ מדין)

The author is using the possessive form to describe a **man** who was characterized by great **stature** or height. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [a very tall man]

Support Reference: Possession

ULT and the digits of his hands and the digits of his feet {were} six and six
UST He had six fingers on each hand and six toes on each foot
(וְאֶצְבְּעֹת יָדָיו וְאֶצְבְּעֹת רַגְלָיו שֵׁשׁ וָשֵׁשׁ)

If it would be more natural in your language, you may want to put the number of each type of digit with the name of each body part. Alternate translation: [and he had six fingers on each hand and six toes on each foot]

Support Reference: Information Structure

ULT {were} six and six, 24 {in} number
UST six … six
(שֵׁשׁ וָשֵׁשׁ עֶשְׂרִים וְאַרְבַּע מִסְפָּר)

The author is repeating the information about the number of digits that this **man of stature had**, presenting it in two different forms to emphasize how striking it is. You may find it appropriate to repeat the information in your translation in order to convey that emphasis, even if this would otherwise be extra information that would not be natural to express in your language. Alternate translation: [were 6 and 6, for a total of 24 digits in all]

Support Reference: Reduplication

ULT **And he also was born to Rapha**
UST He was a giant as his ancestors had been
(וְגַם־הוּא יֻלַּד לְהָרָפָה)

The expression **was born** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And he too was a descendant of Rapha]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
at Gath	near Gath
to Rapha	was a giant

2 Samuel 21:21

ULT	UST
And he taunted Israel, and Jonathan, the son of Shimeah, the brother of David, struck him.	*He challenged any Israelite soldier to fight him in single combat. David's older brother Shimeah had a son whose name was Jonathan. Jonathan accepted the challenge, fought this Philistine soldier, and killed him.*

ULT **Jonathan, the son of Shimeah, the brother of David**
UST David's older brother Shimeah had a son whose name was Jonathan
(יְהוֹנָתָן בֶּן־שִׁמְעִי אֲחִי דָוִד)

Shimeah, not **Jonathan**, was **the brother of David**. You may have kinship terms that you can use to make this clear in your translation. Alternate translation: [Jonathan son of Shimeah, the nephew of David]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	any Israelite soldier
Jonathan	whose name was Jonathan
David	David's

2 Samuel 21:22

ULT	UST
These four were born to Rapha in Gath. And they fell by the hand of David and by the hand of his servants.	*Those four men lived in Gath and were giants as their ancestors had been. David and his soldiers fought them and killed them.*

ULT **were born to Rapha in Gath**
UST lived in Gath and were giants as their ancestors had been
(יֻלְּדוּ לְהָרָפָה בְּגַת)

The expression **were born** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [were descendants of Rapha in Gath]

Support Reference: Active or Passive

ULT **And they fell by the hand of David and by the hand of his servants**
UST David and his soldiers fought them and killed them
(וַיִּפְּלוּ בְּיַד־דָּוִד וּבְיַד עֲבָדָיו)

Here, **hand** represents the power and capability of David and his servants to defeat these enemies. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [And they fell by the might of David and by the power of his servants]

Support Reference: Metonymy

ULT **And they fell by the hand of David and by the hand of his servants**
UST David and his soldiers fought them and killed them
(וַיִּפְּלוּ בְּיַד־דָּוִד וּבְיַד עֲבָדָיו)

Here the term **fell** means “died”. Alternate translation: [And they died at the hands of David and his servants] or [And it was David and his servants who killed them]

Support Reference: Metonymy

ULT **by the hand of David and by the hand of his servants**
UST David and his soldiers fought them and killed them
(בְּיַד־דָּוִד וּבְיַד עֲבָדָיו)

The author is crediting David in part with these victories because he commanded the Israelite soldiers who won them. But he is then crediting the specific **servants** or soldiers who defeated these giant opponents. If the connection between the first part of this phrase and the second part is not clear, you may want to use a different connecting word or phrase to show how the parts relate to one another. Alternate translation: [by the hand of David, and specifically, by the hands of his servants]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Rapha	and were giants
in Gath	lived in Gath
David	David
his servants	his soldiers

2 Samuel 22

2 Samuel 22 Introduction

Structure and Formatting

This chapter continues the supplemental information about David's reign as king of Israel that the author provides at the end of the book. It is the third part of that information, a song by David about Yahweh's deliverance.

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 words of this song in 22:2–51.

This song is also recorded in the Bible as Psalm 18. That shows that the people of Israel used it in their own worship after David had composed and sung it.

Translation Issues in This Chapter

Hebrew poetry

The verses of this song by David continually present two phrases that mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers in many cases by including both phrases in your translation rather than combining them. If you do that, 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. But you may find that in some cases it is appropriate to combine the two phrases. For example:

- both phrases

22:24 And I have been blameless toward him,

and I have kept myself from my iniquity.

"And I have been blameless toward him,

yes, I have kept myself from my iniquity."

22:22 For I have kept the ways of Yahweh,

and I have not been wicked from my God.

"For I have kept the ways of Yahweh,

no, I have not been wicked from my God."

- combined into one

22:7 In my distress I called {to} Yahweh,

and to my God I called

"In my distress I called out to Yahweh, my God"

Extended metaphor

In verses 8–15, David describes Yahweh coming to help him as being like the greatest natural forces that people of his culture knew, which were an earthquake (verse 8), a volcano (verse 9), and a thunderstorm (verses 10–15). He describes each of these forces in poetic language. In other words, after stating his topic, which is how Yahweh delivered him (verse 7), David then depicts it with multiple images that communicate multiple ideas. Think about how you might show in your translation that verses 8–15, while describing three different things, all illustrate the same topic.

2 Samuel 22:1

ULT	UST
And David spoke to Yahweh the words of this song on the day Yahweh delivered him from the palm of all of his enemies and from the palm of Saul.	*After Yahweh had rescued David from Saul and his other enemies, David sang a song to Yahweh.*

ULT And David spoke to Yahweh the words of this song
UST David sang a song to Yahweh
(וַיְדַבֵּר דָּוִד לַיהוָה אֶת־דִּבְרֵי הַשִּׁירָה הַזֹּאת)

In this verse, David is introducing the song that follows in the rest of the chapter. Use a word, phrase, or other method in your language that would be natural for introducing a long quotation of someone's writing with the story of that person's life. Alternate translation: [Here are the words to a song that David sang to Yahweh]

Support Reference: Introduction of a New Event

ULT on the day
UST After
(בְּיוֹם)

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

Support Reference: Metonymy

ULT from the palm of all of his enemies and from the palm of Saul
UST from Saul and his other enemies
(מִכַּף כָּל־אֹיְבָיו וּמִכַּף שָׁאוּל)

Here, **palm** represents power or control. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [from the power of all of his enemies and from the power of Saul]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
to Yahweh	to Yahweh
on the day	After
Yahweh	Yahweh

ULT	UST
delivered	had rescued
his enemies	enemies
Saul	Saul

2 Samuel 22:2

ULT	UST
And he said, "Yahweh {is} my rock and my stronghold and my deliverer, mine.	*This is what he sang: "Yahweh, you are like a huge rock or fortress {where I can go to be safe}. I can be confident that you will rescue me when I am in trouble.*

ULT **{is} my rock and my stronghold and my deliverer**
UST you are like a huge rock or fortress {where I can go to be safe}. I can be confident that you will rescue … when I am in trouble
(סַלְעִי וּמְצָדָתִי וּמְפַלְטִי)

This verse says basically the same thing as the previous verse. See the discussion in the Introduction to this chapter of how Hebrew poetry was based on the repetition of words, phrases, and ideas. Decide as a team how you will represent Hebrew poetry in your translation.

Support Reference: Parallelism

ULT **Yahweh {is} my rock and my stronghold**
UST Yahweh, you are like a huge rock or fortress {where I can go to be safe}
(יְהוָה סַלְעִי וּמְצָדָתִי)

The terms **rock** and **stronghold** mean similar things. David 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: [Yahweh is the place where I go for safety]

Support Reference: Doublet

ULT **Yahweh {is} my rock and my stronghold**
UST Yahweh, you are like a huge rock or fortress {where I can go to be safe}
(יְהוָה סַלְעִי וּמְצָדָתִי)

David is speaking here of **Yahweh** as if he were a **rock** and a **stronghold**. He means that Yahweh provides safety and protection for him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh is the one who keeps me safe]

Support Reference: Metaphor

ULT **and my deliverer, mine**
UST I can be confident that you will rescue me when I am in trouble
(וּמְפַלְטִי־לִי)

David is saying both **my** and **mine** in order to intensify his expression of the idea that Yahweh is his **deliverer**. 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 my sure deliverer]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and my stronghold	or fortress {where I can go to be safe}
and my deliverer	I can be confident that you will rescue … when I am in trouble

2 Samuel 22:3

ULT	UST
God of my rock, I take refuge in him, my shield and the horn of my salvation, my stronghold and my refuge, my savior, you save me from violence.	*Yahweh, you protect me. I am as safe as I would be if I were hiding on top of a cliff. It is as if you are a shield that defends me. You are the powerful God who saves me. You are like a high place where I find refuge. You save me from those who act violently toward me.*

ULT **God of my rock**
UST Yahweh … I am as safe as I would be if I were hiding on top of a cliff
(אֱלֹהֵי צוּרִי)

David is using the possessive form to describe **God** as characterized by the quality he represents with the image of a **rock**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [God who is my rock]

Support Reference: Possession

ULT **God of my rock**
UST Yahweh … I am as safe as I would be if I were hiding on top of a cliff
(אֱלֹהֵי צוּרִי)

David is speaking of God as if he were a high **rock** that he could climb up to reach safety from danger. If it would be helpful in your language, you could express this as a comparison. Alternate translation: [God who is like a rock to me]

Support Reference: Metaphor

ULT **I take refuge in him**
UST you protect me
(אֶחֱסֶה־בּוֹ)

David is speaking of **taking refuge** in God as if God were a place of safety in which he could hide. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I can depend on him to keep me safe]

Support Reference: Metaphor

ULT **my shield**
UST It is as if you are a shield that defends me
(מָגִנִּי)

Here David is speaking of Yahweh as if he were a **shield** that protected him from attack. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [my protector]

Support Reference: Metaphor

ULT **and the horn of my salvation**
UST You are the powerful God who saves me
(וְקֶרֶן יִשְׁעִי)

David is using the possessive form to describe a **horn** that is characterized by providing **salvation**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [and the horn that saves me]

Support Reference: Possession

ULT **and the horn of my salvation**
UST You are the powerful God who saves me
(וְקֶרֶן יִשְׁעִי)

David is speaking of God's power to save him as if it were a powerful **horn** of an animal. A horn was a symbol of strength in ancient Israelite culture because animals use their horns as weapons. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the one who saves my by his power]

Support Reference: Metaphor

ULT **my stronghold and my refuge**
UST You are like a high place where I find refuge
(מִשְׂגַּבִּי וּמְנוֹסִי)

The words that the ULT translates as **stronghold** and **refuge** here are not the same words in the original that it translates as "stronghold" in the previous verse and **take refuge** earlier in this verse. Hebrew had more synonyms for these ideas than some other languages may have. It may be necessary for you to use the same words rather than different ones. However, if you do have a variety of terms for these ideas, it would be appropriate to use different words here than were used in the previous ones.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **my stronghold and my refuge**
> UST You are like a high place where I find refuge
> (מִשְׂגַּבִּי וּמְנוֹסִי)

The terms **stronghold** and **refuge** mean similar things. David 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: [my strong refuge]

Support Reference: Doublet

> ULT **my stronghold and my refuge**
> UST You are like a high place where I find refuge
> (מִשְׂגַּבִּי וּמְנוֹסִי)

David is speaking of Yahweh as if he were a **stronghold** and **refuge**, places where people could go to be safe from their enemies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the one who keeps me completely safe]

Support Reference: Metaphor

> ULT **you save me from violence**
> UST You save me from those who act violently toward me
> (מֵחָמָס תּוֹשִׁיעֵנִי)

David says in 22:1 that David sang this song “to Yahweh.” Here and later in the song, especially in verses 26–44 and 49–51, David addresses Yahweh directly as “you.” However, in the rest of the song, he speaks of Yahweh in the third person, saying “he,” “him,” and “his.” If it would be more natural in your language, you could use either the second person or the third person consistently throughout the song. The UST models one way to use the second person consistently. If you took the other approach, you could use the third person here and later in the song. Alternate translation: [he saves me from violence]

Support Reference: First, Second or Third Person

> ULT **you save me from violence**
> UST You save me from those who act violently toward me
> (מֵחָמָס תּוֹשִׁיעֵנִי)

If your language does not use an abstract noun for the idea of **violence**, you could express the same idea in another way. Alternate translation: [you keep violent people from harming me]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God of	Yahweh
I take refuge	you protect me
my shield	It is as if you are a shield that defends me
and the horn of	You are the powerful God
my salvation	who saves me
my stronghold	You are like a high place
and my refuge	where I find refuge
my savior	You save me
you save me	You save me

2 Samuel 22:4

ULT	UST
{To} the one being praised I call, {to} Yahweh, and I am saved from my enemies.	*You deserve for people to praise you, Yahweh. When I cry to you {for help}, you rescue me from my enemies.*

ULT {To} the one being praised I call, {to} Yahweh
UST You deserve for people to praise you, Yahweh. When I cry to you {for help}
(מְהֻלָּל אֶקְרָא יְהוָה)

The expression **being praised** 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: [I call to Yahweh, the one whom people praise] or [I call to Yahweh, the one whom I praise]

Support Reference: Active or Passive

ULT and I am saved from my enemies
UST you rescue me from my enemies
(וּמֵאֹיְבַי אִוָּשֵׁעַ)

The expression **I am saved** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and he saves me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{To} the one being praised	You deserve for people to praise you, Yahweh
I call	When I cry … for help
{to} Yahweh	to you
I am saved	you rescue me
and … from my enemies	from my enemies

2 Samuel 22:5

ULT	UST
For the waves of death surrounded me, the torrents of wickedness terrified me.	*{Someone was trying to kill me, and} I was in such danger of dying that it was as if a huge wave was crashing over me. His wicked plans against me were like floodwaters that were carrying me away, and this made me very afraid.*

ULT **For**
(כִּי)

Here the word **For** introduces not a reason but a description of how Yahweh saved David from his enemies. If it would be clearer in your language, you could use a different connecting word. Alternate translation: [You see,] or [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **the waves of death surrounded me**
UST {Someone was trying to kill me, and} I was in such danger of dying that it was as if a huge wave was crashing over me
(אֲפָפֻנִי מִשְׁבְּרֵי־מָוֶת)

David is speaking of death as if it were a flood with powerful **waves** that could surround and overwhelm him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I was in danger of being killed and did not know how to escape]

Support Reference: Metaphor

ULT **the torrents of wickedness terrified me**
UST His wicked plans against me were like floodwaters that were carrying me away, and this made me very afraid
(נַחֲלֵי בְלִיַּעַל יְבַעֲתֻנִי)

David speaks here of **torrents of wickedness** as if wickedness were a flood of rushing water that could overwhelm and destroy him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a wicked person was pursuing me relentlessly, and that terrified me]

Support Reference: Metaphor

2 Samuel 22:6

ULT	UST
The cords of Sheol surrounded me, the snares of death confronted me.	*I did not think I could escape going to the place where dead people go. It was as if that place had wrapped ropes around me and was pulling me down into it. It was as if the only direction I could walk was right into a trap where I would surely die.*

ULT **The cords of Sheol surrounded me**
UST I did not think I could escape going to the place where dead people go. It was as if that place had wrapped ropes around me and was pulling me down into it
(חֶבְלֵי שְׁאוֹל סַבֻּנִי)

Here, **Sheol**, the abode of the dead according to Hebrew culture, represents death itself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [The cords of death surrounded me]

Support Reference: Metonymy

ULT **The cords of Sheol surrounded me**
UST I did not think I could escape going to the place where dead people go. It was as if that place had wrapped ropes around me and was pulling me down into it
(חֶבְלֵי שְׁאוֹל סַבֻּנִי)

David is speaking as if Sheol or death actually had **cords** that it could use to bind him. This suggests he felt trapped in a situation where he thought he would die. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [I thought I was bound to die]

Support Reference: Metaphor

ULT **the snares of death confronted me**
UST It was as if the only direction I could walk was right into a trap where I would surely die
(קִדְּמַנִי מֹקְשֵׁי־מָוֶת)

David speaks here of **snares of death** as if death were a hunter that could set traps for people. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [death had me in its clutches]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sheol	going to the place where dead people go … that place
the snares of	a trap

2 Samuel 22:7

ULT	UST
In my distress I called {to} Yahweh, and to my God I called. And he heard my voice from his temple, and my cry {was} in his ears.	*But when I was very distressed, I cried out to you, Yahweh my God. From your temple in heaven you could hear me calling, and you listened to my prayer.*

ULT **And he heard my voice**
UST you could hear me calling
(וַיִּשְׁמַע קוֹלִי)

Here, **voice** represents what David used his voice to say in his prayer. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And he heard my prayer]

Support Reference: Metonymy

ULT **And he heard my voice**
UST you could hear me calling
(וַיִּשְׁמַע קוֹלִי)

See how you translated the similar expression with “listen” in 12:18. Alternate translation: [And he granted my request]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from his temple**
UST From your temple in heaven
(מֵהֵיכָלוֹ)

By **his temple**, David means God’s temple in heaven. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [from his heavenly temple]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and my cry {was} in his ears**
> UST and you listened to my prayer
> (וַשַּׁוְעָתִי בְּאָזְנָיו)

David is using the term **ears** to mean hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and my cry was in his hearing] or [and he heard my cry]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In … distress	But when … was very distressed
I called	I cried out
{to} Yahweh	to you, Yahweh
my God	my God
I called	I cried out
from his temple	From your temple in heaven
and my cry	to my prayer

2 Samuel 22:8

ULT	UST
Then the earth shook and trembled. The foundations of the heavens quaked and shook themselves, because it burned to him.	*It made you so angry {that someone was trying to kill me, and you responded so powerfully,} that it was as if there was a great earthquake. It seemed as if the sky itself was shaking.*

ULT **Then the earth shook and trembled. The foundations of the heavens quaked and shook themselves, because it burned to him**

UST It made you so angry {that someone was trying to kill me, and you responded so powerfully,} that it was as if there was a great earthquake. It seemed as if the sky itself was shaking

(ותגעש וַתִּרְעַשׁ הָאָרֶץ מוֹסְדוֹת הַשָּׁמַיִם יִרְגָּזוּ וַיִּתְגָּעֲשׁוּ כִּי־חָרָה 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 it burned to him, the earth shook and trembled. The foundations of the heavens quaked and shook themselves]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Then the earth shook … and shook themselves**

UST { … and you responded so powerfully,} that it was as if there was a great earthquake. It seemed as if the sky itself was shaking

(ותגעש & הָאָרֶץ & וַיִּתְגָּעֲשׁוּ)

The terms that the ULT translates as **shook** and **shook themselves** represent two different verbs in the original. Hebrew had more synonyms for this idea, which David also expresses with the verbs translated as **trembled** and **quaked**, than some other languages may have. It may be necessary for you to use the same words rather than different ones. However, if you do have a variety of terms for this, it would be appropriate to use different words for **shook** and **shook themselves**.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Then the earth shook and trembled**
UST { … and you responded so powerfully,} that it was as if there was a great earthquake
(וַתִּגְעַשׁ וַתִּרְעַשׁ הָאָרֶץ)

The terms **shook** and **trembled** mean similar things. David 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: [Then the earth shook violently]

Support Reference: Doublet

ULT **Then the earth shook and trembled**
UST { … and you responded so powerfully,} that it was as if there was a great earthquake
(וַתִּגְעַשׁ וַתִּרְעַשׁ הָאָרֶץ)

David is speaking as if the **earth** were actually a person who could shake and tremble with fear. This expresses how powerfully God responded to David's prayer. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Then it was as though a violent earthquake occurred]

Support Reference: Personification

ULT **The foundations of the heavens**
UST It seemed as if the sky itself was shaking
(מוֹסְדוֹת הַשָּׁמַיִם)

David assumes that people listening to this song will recognize, according to the understanding of this culture, that the phrase **the foundations of the heavens** refers to solid places on which the sky rested. You could say that explicitly if that would be helpful to your readers. Alternate translation: [The bases on which the sky rests]

Support Reference: Assumed Knowledge and Implicit Information

ULT **quaked and shook themselves**
UST It seemed as if the sky itself was shaking
(יִרְגְּזוּ וַיִּתְגָּעֲשׁוּ)

The terms **quaked** and **shook themselves** mean similar things. David 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: [quaked mightily]

Support Reference: Doublet

ULT it burned to him
UST It made you so angry {that someone was trying to kill me … }
(וַתֶּחַר לוֹ)

See how you translated the similar expression in 6:8. Alternate translation: [he became very angry]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the earth	{ … and you responded so powerfully,} that it was as if there was a great earthquake
and trembled	{ … and you responded so powerfully,} that it was as if there was a great earthquake
The foundations of	It seemed as if the sky itself was shaking
the heavens	It seemed as if the sky itself was shaking
quaked	It seemed as if the sky itself was shaking

2 Samuel 22:9

ULT	UST
Smoke went up from his nose, and fire from his mouth devoured. Coals from him burned.	*{Your power was so great that} it was as if there was a volcano from which smoke was rising, a stream of fire was flowing out that burned up everything in its path, and hot coals were flying into the air that started fires where they landed.*

ULT **Smoke went up from his nose, and fire from his mouth devoured. Coals from him burned**

UST {Your power was so great that} it was as if there was a volcano from which smoke was rising, a stream of fire was flowing out that burned up everything in its path, and hot coals were flying into the air that started fires where they landed

(עָלָה עָשָׁן בְּאַפּוֹ וְאֵשׁ מִפִּיו תֹּאכֵל גֶּחָלִים בָּעֲרוּ מִמֶּנּוּ)

David is saying that when Yahweh came to help him, Yahweh's power was so great that it was like a volcano. A volcano is an opening in the earth through which gases, smoke-like ash, and very hot, liquid rock come out. The rock can cool and build up over time to form a hill or mountain. David is describing the opening at the top of a volcano, from which **Smoke** and **fire** and **Coals** come out, as if it were the **nose** and **mouth** of the volcano. If your readers would be familiar with what a volcano is, you could express in your translation how David is using a volcano as an image to describe Yahweh's power. If your readers would not be familiar with what a volcano is, you could describe in more general terms how Yahweh's power is like fire and smoke.

Support Reference: Translate Unknowns

ULT **devoured**

UST a stream of fire was flowing out that burned up everything in its path

(תֹּאכֵל)

David is speaking of the fire that comes from a volcano, which represents God here, as if it were a wild animal that **devoured** its prey. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and fire from his mouth completely destroyed everything] or [and fire from his mouth consumed everything]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devoured	

ULT	UST
	a stream of fire was flowing out that burned up everything in its path

2 Samuel 22:10

ULT	UST
And he lowered the heavens, and he came down, and a dark cloud {was} under his feet.	*{Your power was so great} when you came {to help me that} it was as if there was a great thunderstorm, with only a little sky visible below the low-hanging dark clouds.*

ULT **And he lowered the heavens, and he came down, and a dark cloud {was} under his feet**
UST {Your power was so great} when you came {to help me that} it was as if there was a great thunderstorm, with only a little sky visible below the low-hanging dark clouds
(וַיֵּט שָׁמַיִם וַיֵּרֶד וַעֲרָפֶל תַּחַת רַגְלָיו)

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 he came standing on a dark cloud, and thus he lowered the heavens]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the heavens	{ … that} it was as if there was a great thunderstorm

2 Samuel 22:11

ULT	UST
And he rode on a cherub, and he flew. He was seen on the wings of the wind.	*{You came very fast to help me, as if} you were riding on a creature that had wings. It was as if the strong winds {of a thunderstorm} were a bird that you were riding.*

ULT **And he rode on a cherub, and he flew**
UST {You came very fast to help me, as if} you were riding on a creature that had wings
(וַיִּרְכַּב עַל־כְּרוּב וַיָּעָף)

The phrase **rode and flew** expresses a single idea. The word **flew** tells more about how he **rode**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [And he flew by riding on a cherub]

Support Reference: Hendiadys

ULT **And he rode on a cherub, and he flew**
UST {You came very fast to help me, as if} you were riding on a creature that had wings
(וַיִּרְכַּב עַל־כְּרוּב וַיָּעָף)

David is speaking as if God were actually riding on a **cherub** and flying through the sky. This is part of a poetic description of God's power and swift action to help David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he came very quickly]

Support Reference: Metaphor

ULT **He was seen on the wings of the wind**
UST It was as if the strong winds {of a thunderstorm} were a bird that you were riding
(וַיֵּרָא עַל־כַּנְפֵי־רוּחַ)

The expression **was seen** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [He appeared on the wings of the wind]

Support Reference: Active or Passive

ULT He was seen on the wings of the wind

UST It was as if the strong winds {of a thunderstorm} were a bird that you were riding
(וַיֵּרָא עַל־כַּנְפֵי־רוּחַ)

David is speaking as if the wind actually had **wings** and that it could fly through the sky carrying Yahweh. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [It appeared as if the wind were a great bird that was carrying him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a cherub	a creature that had wings
the wind	It was as if the strong winds {of a thunderstorm}

2 Samuel 22:12

ULT	UST
And he set darkness, the booths around him {were} a gathering of waters, clouds of the skies.	*It was as if you had made the darkness of the storm a safe place for you to stay. Yes, it was as if you had a temporary shelter within the clouds that were full of water.*

ULT And he set darkness
UST It was as if you had made the darkness of the storm
(וַיָּשֶׁת חֲשֶׁךְ)

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 here if that would be clearer in your language. Alternate translation: [And he set darkness as his shelter]

Support Reference: Ellipsis

ULT And he set darkness
UST It was as if you had made the darkness of the storm
(וַיָּשֶׁת חֲשֶׁךְ)

David is speaking as if the darkness were actually **set** like a physical object that could be arranged in place. He means that God caused darkness to surround himself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [It was as if he were dwelling within the darkness of the storm]

Support Reference: Metaphor

ULT {were} a gathering of waters, clouds of the skies
UST within the clouds that were full of water
(חֲשֹׁרַת־מַיִם עָבֵי שְׁחָקִים)

The phrases **a gathering of waters** and **clouds of the skies** mean similar things. David is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [were rainclouds thick with water] or [were clouds that had collected water]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{were} a gathering of	that were full of

ULT	UST
the skies	within the clouds

2 Samuel 22:13

ULT	UST
From the brightness before him, coals of fire burned.	*It was as if it became bright where you were within the clouds, and then lightning bolts came from there.*

ULT **before him**
UST where you were within the clouds
(נֶגְדּוֹ)

Here, **before him** represents being in God'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 **coals of fire burned**
UST and then lightning bolts came from there
(בָּעֲרוּ גַּחֲלֵי־אֵשׁ)

Since David says that these **coals of fire** came **From** this **brightness**, he does not mean that they **burned** in place where they were. He means that they came burning forth. Within the image of a thunderstorm, he is referring to flashes of lightning. Alternate translation: [streaks of flame came out]

Support Reference: Assumed Knowledge and Implicit Information

2 Samuel 22:14

ULT	UST
Yahweh thundered from the heavens, and the Most High uttered his voice.	*It was as if there was a loud sound of thunder in the sky because you, Yahweh, the God who is greater than all other gods, had spoken {to announce that you were coming to rescue me}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	because you, Yahweh
the heavens	the sky
and the Most High	the God who is greater than all other gods

2 Samuel 22:15

ULT	UST
And he sent out arrows, and he scattered them, lightning, and he panicked them.	*It was as if you sent flashes of lightning that made my enemies so afraid that they ran away in different directions, as if you had shot arrows at them.*

ULT **And he sent out arrows, and he scattered them, lightning, and he panicked them**
UST It was as if you sent flashes of lightning that made my enemies so afraid that they ran away in different directions, as if you had shot arrows at them
(וַיִּשְׁלַח חִצִּים וַיְפִיצֵם בָּרָק ויהמם)

Here David is using an image within an image. Within the image of a thunderstorm that represents Yahweh coming powerfully to help him, David speaks of lightning bolts as if they were **arrows**. You might be able to clarify this by combining the two parts of this verse, which mean basically the same thing. Alternate translation: [And he sent out lightning bolts like arrows and panicked them so that they scattered]

Support Reference: Parallelism

ULT **and he scattered them … and he panicked them**
UST that made my enemies so afraid that they ran away in different directions
(וַיְפִיצֵם & ויהמם)

The pronoun **them** refers in each instance to David's enemies. It may be helpful to clarify this for your readers. Alternate translation: [and he scattered my enemies … and he panicked those enemies]

Support Reference: Pronouns

ULT **lightning**
UST flashes of lightning
(בָּרָק)

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: [yes, he sent out lightning]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
arrows	as if you had shot arrows at them

ULT	UST
and he scattered them	that they ran away in different directions

2 Samuel 22:16

ULT	UST
And the channels of the sea were seen, the foundations of the world were uncovered, at the rebuke of Yahweh, from the blast of the breath of his nose.	*Then it was as if you shouted at my enemies {to tell them to stop trying to kill me}. It was as if you blew away all the water that was covering the bottom of the ocean and all the ground that was over the deepest part of the earth.*

ULT **And the channels of the sea were seen, the foundations of the world were uncovered, at the rebuke of Yahweh, from the blast of the breath of his nose**
UST Then it was as if you shouted at my enemies {to tell them to stop trying to kill me}. It was as if you blew away all the water that was covering the bottom of the ocean and all the ground that was over the deepest part of the earth
(וַיֵּרָאוּ אֲפִקֵי יָם יִגָּלוּ מוֹסְדוֹת תֵּבֵל בְּגַעֲרַת יְהוָה מִנִּשְׁמַת רוּחַ אַפּוֹ)

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 at the rebuke of Yahweh, from the blast of the breath of his nose, the channels of the sea were seen, the foundations of the world were uncovered]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And the channels of the sea were seen, the foundations of the world were uncovered**
UST all the water that was covering the bottom of the ocean and all the ground that was over the deepest part of the earth
(וַיֵּרָאוּ אֲפִקֵי יָם יִגָּלוּ מוֹסְדוֹת תֵּבֵל)

The expressions **were seen** and **were uncovered** are passive verbal forms. If your language would not use those forms, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And the channels of the sea became visible; ground no longer covered the foundations of the world]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sea	the ocean
the foundations of	the deepest part of
the world	the earth
at the rebuke of	Then it was as if … shouted at my enemies {to tell them to stop trying to kill me}
Yahweh	you

ULT	UST
the breath of	It was as if you blew away

2 Samuel 22:17

ULT	UST
He stretched out from the height, he took hold of me. He drew me out of many waters.	*It was as if you reached down from heaven and grabbed me so that you could pull me up out of the deep water of the ocean.*

ULT He stretched out
UST It was as if you reached down
(יִשְׁלַח)

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: [He stretched out his hand]

Support Reference: Ellipsis

ULT from the height
UST from heaven
(מִמָּרוֹם)

Here, **height** represents "heaven" as God's dwelling place. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from heaven]

Support Reference: Metonymy

ULT out of many waters
UST out of the deep water of the ocean
(מִמַּיִם רַבִּים)

Here, **many waters** represents the sea, since the sea contains much water. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [out of the sea]

Support Reference: Metonymy

> ULT **out of many waters**
> UST out of the deep water of the ocean
> (מִמַּ֖יִם רַבִּֽים)

Here, **many waters**, meaning the sea, represents deep trouble or dangerous situations. David uses this image because he had earlier described his enemies as dangerous flood waters. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [out of great trouble]

Support Reference: Metaphor

2 Samuel 22:18

ULT	UST
He delivered me from my strong enemy, from the ones hating me, for they were stronger than me.	*There was a powerful man who wanted to harm me, and there were people who hated me. They were too strong for me to defeat, but you rescued me from them.*

ULT He delivered me from my strong enemy, from the ones hating me, for they were stronger than me

UST There was a powerful man who wanted to harm me, and there were people who hated me. They were too strong for me to defeat, but you rescued me from them

(יַצִּילֵנִי מֵאֹיְבִי עָז מִשֹּׂנְאַי כִּי אָמְצוּ מִמֶּנִּי)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because they were stronger than me, he delivered me from my strong enemy, from the ones hating me]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He delivered me	you rescued me
strong	powerful
from my … enemy	There was a … man who wanted to harm me … from them

2 Samuel 22:19

ULT	UST
They confronted me on the day of my calamity, but Yahweh was my support.	*They attacked me, and they would have destroyed me, but you, Yahweh, protected me.*

ULT **on the day of my calamity**
UST and they would have destroyed me
(בְּיוֹם אֵידִי)

If your language does not use an abstract noun for the idea of **calamity**, you could express the same idea in another way. Alternate translation: [on a day that would have been disastrous for me]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the day of	and they would have destroyed me
my calamity	and they would have destroyed me
Yahweh	you, Yahweh

2 Samuel 22:20

ULT	UST
And he brought me out to an open space. He delivered me because he delighted in me.	*You brought me to a place where I was safe. You love me, and so you rescued me.*

ULT And he brought me out to an open space
UST You brought me to a place where I was safe
(וַיֹּצִא לַמֶּרְחָב אֹתִי)

Here David is speaking of being rescued as if he had been squeezed into a narrow space and God brought him out to an **open space**. The image suggests that David had been in a dangerous situation with no way to escape, but God enabled him to escape. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he set me free from danger] or [And he rescued me from my desperate situation]

Support Reference: Metaphor

ULT He delivered me because he delighted in me
UST You love me, and so you rescued me
(יְחַלְּצֵנִי כִּי־חָפֵץ 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 **delivered me** describes. Alternate translation: [Because he delighted in me, he delivered me]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He delivered me	you rescued me
he delighted	You love

2 Samuel 22:21

ULT	UST
Yahweh has rewarded me according to my righteousness. According to the cleanness of my hands, he has given back to me.	*Yahweh, you did good things for me because I did what was right. I did not harm my enemies, so you made sure that they did not harm me.*

ULT **according to my righteousness**
UST because I did what was right
(כְּצִדְקָתִי)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way, here and in verse 25. Alternate translation: [according to the way I had been righteous]

Support Reference: Abstract Nouns

ULT **According to the cleanness of my hands**
UST I did not harm my enemies
(כְּבֹר יָדַי)

David is speaking of his actions as if they were his **hands**, which could be physically clean or dirty. He means that his behavior has been morally pure. If it would be helpful in your language, you could state the meaning plainly, here and in verse 25. Alternate translation: [According to the innocence of my actions]

Support Reference: Metaphor

ULT **he has given back to me**
UST so you made sure that they did not harm me
(יָשֵׁיב לִי)

David is using **he has returned to me** as a common expression of his culture to mean "he has treated me in the same way." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [he has treated me in the same way]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
has rewarded me	you did good things for me

ULT	UST
according to my righteousness	because I did what was right

2 Samuel 22:22

ULT	UST
For I have kept the ways of Yahweh, and I have not been wicked from my God.	*Yahweh, I have lived as you want people to live. I have not stopped obeying you, my God, and done wicked things instead.*

ULT For
(כִּֽי)

Here the word **For** introduces not a reason but an explanation. If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. The meaning is similar in verses 23, 29, 30, and 32. Alternate translation: [After all,]

Support Reference: Connecting Words and Phrases

ULT I have kept the ways of Yahweh
UST Yahweh, I have lived as you want people to live
(שָׁמַ֖רְתִּי דַּרְכֵ֣י יְהוָ֑ה)

David is speaking of how a person lives as if that were a way or path that the person was walking along. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have lived as Yahweh commands] or [I have obeyed Yahweh's commands]

Support Reference: Metaphor

ULT and I have not been wicked from my God
UST I have not stopped obeying you, my God, and done wicked things instead
(וְלֹ֥א רָשַׁ֖עְתִּי מֵאֱלֹהָֽי)

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, specifically in the next verse, if that would be clearer in your language. Alternate translation: [and I have not been so wicked as to turn away from my God]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
I have … been wicked	I have … stopped obeying you … and done wicked things instead

ULT	UST
from my God	my God

2 Samuel 22:23

ULT	UST
For all of his judgments {are} before me, and his statutes, I have not turned away from them.	*I have remained aware of what you have said people should do, and I have continued to obey all your laws.*

ULT **For**
UST what you have said people should do
(כִּי)

Here the word **For** introduces not a reason but an explanation of why Yahweh has rewarded David according to his righteousness. If it would be clearer in your language, you could use a word that introduces an explanation. Alternate translation: [Indeed]

Support Reference: Connecting Words and Phrases

ULT **all of his judgments {are} before me**
UST I have remained aware of what you have said people should do
(כָּל־מִשְׁפָּטוֹ לְנֶגְדִּי)

David is speaking of **judgments** as if they were objects that could be physically placed in front of him. This means that he constantly remembers and thinks about God's laws. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am always mindful of his judgments]

Support Reference: Metaphor

ULT **and his statutes, I have not turned away from them**
UST and I have continued to obey all your laws
(וְחֻקֹּתָיו לֹא־אָסוּר מִמֶּנָּה)

David is speaking of disobeying God's **statutes** as if they were objects that he could physically turn away from. He is describing refusing to obey God's commands. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and I have not disobeyed his statutes]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his judgments	what you have said people should do

ULT	UST
and his statutes	all your laws

2 Samuel 22:24

ULT	UST
And I have been blameless toward him, and I have kept myself from my iniquity.	*I have not done anything for which you would blame me. I have been careful not to do anything for which you would punish me.*

ULT from my iniquity
UST anything for which you would punish me
(מֵעֲוֹנִי)

David is using the possessive form to mean sin that he could have committed. It may be helpful to clarify this for your readers. Alternate translation: [from any iniquity that I might have committed]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blameless	anything for which … would blame me
from my iniquity	anything for which you would punish me

2 Samuel 22:25

ULT	UST
And Yahweh has given back to me according to my righteousness, according to my cleanness before his eyes.	*You have done good things for me because I did what is right. You recognize that I am innocent.*

ULT before his eyes
UST You recognize that
(לְנֶגֶד עֵינָיו)

Here, **before his eyes** represents how God sees and evaluates people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in his judgment] or [by his standards]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	You
according to my righteousness	because I did what is right

2 Samuel 22:26

ULT	UST
With the faithful you show yourself faithful; with the mighty blameless, you show yourself blameless.	*When people are loyal to you, you act loyally toward them. When people are careful to do good things for others, you do good things for them.*

ULT With the faithful you show yourself faithful
UST When people are loyal to you, you act loyally toward them
(עִם־חָסִיד תִּתְחַסָּד)

Review whether you decided in 22:3 to use the second person or third person consistently throughout this song, or whether you chose to use both as they appear in the original text, as shown in the ULT here by the shift from “his” in the previous verse to **you**.

Support Reference: First, Second or Third Person

ULT With the faithful
UST When people are loyal to you
(עִם־חָסִיד)

David is using the adjective **faithful** 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: [To people who are faithful]

Support Reference: Nominal Adjectives

ULT the mighty blameless
UST people are careful to do good things for others
(גִּבּוֹר תָּמִים)

The phrase **mighty blameless** expresses a single idea. The word **mighty** expresses to what degree these people are **blameless**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [the mightily blameless] or [the entirely innocent]

Support Reference: Hendiadys

ULT **the mighty blameless**
UST people are careful to do good things for others
(גִּבּוֹר תָּמִים)

David is using the adjective **blameless** 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: [people who are mightily blameless] or [people who are entirely innocent]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the faithful	people are loyal to you
you show yourself faithful	you act loyally toward them
the mighty	people
blameless	are careful to do good things for others
you show yourself blameless	you do good things for them

2 Samuel 22:27

ULT	UST
With the purified, you show yourself pure, but with the crooked, you show yourself cunning.	*You allow sincere people to recognize how sincere you are. But when people try to trick others, you show that you are much more clever than they are.*

> ULT **the purified**
> UST You allow sincere people
> (נָבָר)

The expression **the purified** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [those who purify themselves] or [those who keep themselves pure]

Support Reference: Active or Passive

> ULT **the crooked**
> UST people try to trick others
> (עִקֵּשׁ)

Here David is speaking of people who deliberately do what is wrong as if they were physically **crooked** or bent. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with those who do evil] or [with those who are dishonest]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you show yourself pure	to recognize how sincere you are
you show yourself cunning	you show that you are much more clever than they are

2 Samuel 22:28

ULT	UST
And you save a lowly people, but your eyes {are} against the ones being high, you bring {them} down.	*You rescue people whom others are afflicting. You are aware of people who are arrogant, and you humiliate them.*

ULT **And you save a lowly people, but your eyes {are} against the ones being high, you bring {them} down**

UST You rescue people whom others are afflicting. You are aware of people who are arrogant, and you humiliate them

(וְאֶת־עַם עָנִי תּוֹשִׁיעַ וְעֵינֶיךָ עַל־רָמִים תַּשְׁפִּיל)

Here David is speaking as if oppressed people were **lowly**, that is, in a physically low place, and as if proud people were physically **high** and Yahweh brought them **down** to a lower place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you save people who are being oppressed, but your eyes are against proud people, you humble them]

Support Reference: Metaphor

ULT **but your eyes {are} against**

UST You are aware of

(וְעֵינֶיךָ עַל)

David is using **eyes against** to represent God's attention and opposition. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [but you oppose]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you save	You rescue
lowly	whom others are afflicting

2 Samuel 22:29

ULT	UST
For you {are} my lamp, Yahweh, and Yahweh lightens my darkness.	*Yahweh, you are like a lamp that shines light so that I can see even when it is dark.*

ULT **you {are} my lamp, Yahweh, and Yahweh lightens my darkness**
UST Yahweh, you are like a lamp that shines light so that I can see even when it is dark
(אַתָּה נִירִי יְהוָה וַיהוָה יַגִּיהַּ חָשְׁכִּי)

Here David is speaking as if Yahweh were actually a **lamp** that gives him light in his **darkness**. This image is rich in meaning. Among the meanings that come out in this context is that Yahweh helps him understand what he should do when he would otherwise be confused or uncertain. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you enable me to recognize what I should do when I could not understand that myself]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} my lamp	are like a lamp that shines light
Yahweh	Yahweh
and Yahweh	so that I can see

2 Samuel 22:30

ULT	UST
For by you, I run {after} a troop. By my God, I leap {over} a wall.	*With your help I have caught and defeated a band of raiders. With your help I have captured a city that had walls around it, as if I had leaped over those walls.*

ULT I run {after} a troop
UST I have caught and defeated a band of raiders
(אָרֻיץ גְּדוּד)

This could mean: (1) that David is saying that by God's help, he can pursue and overtake a **troop**. He may be recalling how he and his men were able to overtake the Amalekite "troop" (1 Samuel 30:8) that had raided Ziklag and rescue their families and possessions. Alternate translation: [I can pursue and overtake a raiding band]; (2) that David is saying that by God's help, he can directly attack and disperse an opposing group of soldiers. Alternate translation: [I can run through a troop] or [I can attack and disperse an opposing troop]

Support Reference: Assumed Knowledge and Implicit Information

ULT I leap {over} a wall
UST I have captured a city that had walls around it, as if I had leaped over those walls
(אֲדַלֶּג־שׁוּר)

David is speaking of successfully leading troops to capture a fortified city as if he and they would **leap** over its walls. He may be recalling how he and his soldiers were able to capture the stronghold of Zion in Jerusalem (5:6–9). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I can surmount the walls of a fortified city]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
By my God	With your help

2 Samuel 22:31

ULT	UST
This God, his way {is} perfect. The word of Yahweh is refined. He {is} a shield to all of the ones taking refuge in him.	*My God, everything that you do is perfect. Everything that you say is right. You protect everyone who depends on you, as if you are a shield that defends them.*

ULT **his way {is} perfect**
UST everything that you do is perfect
(תְּמִים דַּרְכּוֹ)

Here David is speaking of how God acts and directs others as if it were a **way** or path that he was walking along. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everything he does is faultless] or [he always acts righteously]

Support Reference: Metaphor

ULT **The word of Yahweh**
UST Everything that you say
(אִמְרַת יְהוָה)

Here, **word of Yahweh** represents what Yahweh says by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [What Yahweh says]

Support Reference: Metonymy

ULT **is refined**
UST is right
(צְרוּפָה)

The expression **is refined** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [is pure]

Support Reference: Active or Passive

ULT He {is} a shield to all of the ones taking refuge in him
UST You protect everyone who depends on you, as if you are a shield that defends them
(מָגֵן הוּא לְכֹל הַחֹסִים בּוֹ)

David is speaking as if God were actually a **shield** behind which people took **refuge**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [He protects everyone who trusts him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
This God	My God
{is} perfect	is perfect
The word of Yahweh	Everything that you say
{is} a shield	protect … as if you are a shield that defends them
the ones taking refuge	who depends on

2 Samuel 22:32

ULT	UST
For who {is} God except Yahweh? And who {is} a rock except our God?	*Yahweh, you are the only real God. Only you are like a huge rock {where I can go to be safe}.*

ULT **For who {is} God except Yahweh? And who {is} a rock except our God**
UST Yahweh, you are the only real God. Only you are like a huge rock {where I can go to be safe}
(כִּי מִי־אֵל מִבַּלְעֲדֵי יְהוָה וּמִי צוּר מִבַּלְעֲדֵי אֱלֹהֵינוּ)

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 these questions as statements or as exclamations. Alternate translation: [For Yahweh is the only God! And our God is the only rock!]

Support Reference: Rhetorical Question

ULT **{is} a rock**
UST are like a huge rock {where I can go to be safe}
(צוּר)

David speaks of God here as if God were a **rock**. This means that God provides safety and protection, like a large rock that people can hide behind or stand on for safety. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [provides safety]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} God	the … real God
Yahweh	Yahweh
our God	you

2 Samuel 22:33

ULT	UST
This God {is} my fortress of strength, and he makes my way perfect,	*My God, you are like a very secure place where I can go to hide from danger. You make sure that nothing prevents me from doing what you want me to do.*

ULT {is} my fortress of strength
UST you are like a very secure place where I can go to hide from danger
(מָעוּזִּי חָיִל)

David is using the possessive form to describe a **fortress** that is characterized by **strength**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [is my strong fortress]

Support Reference: Possession

ULT {is} my fortress of strength
UST you are like a very secure place where I can go to hide from danger
(מָעוּזִּי חָיִל)

Here David is speaking as if God were actually a **fortress of strength**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [keeps me entirely safe]

Support Reference: Metaphor

ULT and he makes my way perfect
UST You make sure that nothing prevents me from doing what you want me to do
(וַיִּתֵּר תָּמִים דרכו)

This could mean: (1) that God makes the **way** on which a person travels **perfect**, that is, free from obstacles. Alternate translation: [and he removes all the obstacles in my path] or [and he enables me to live the life he has chosen for me without hindrance]; (2) that David is speaking of how a person lives as if that were a **way** or path that the person was walking along. Alternate translation: [and he enables me to live in just the way that he wants people to live]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
This God {is} my fortress of	My God

ULT	UST
	you are like a … place where I can go to hide from danger
perfect	nothing prevents

2 Samuel 22:34

ULT	UST
making my feet like a deer, and he makes me stand on my high places,	*You enable me to walk about safely in the mountains, as a deer does, without falling.*

ULT making my feet like a deer
UST You enable me to walk about safely … as a deer does
(מְשַׁוֶּה רגליו כָּאַיָּלוֹת)

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: [making my feet like the feet of a deer]

Support Reference: Ellipsis

ULT making my feet like a deer
UST You enable me to walk about safely … as a deer does
(מְשַׁוֶּה רגליו כָּאַיָּלוֹת)

Here David is comparing his ability to move quickly and surely with the way a deer moves in difficult terrain. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [making my feet secure] or [keeping me from stumbling]

Support Reference: Metaphor

ULT and he makes me stand on my high places
UST in the mountains … without falling
(וְעַל בָּמוֹתַי יַעֲמִדֵנִי)

David may be using this possessive form, referring to these as **my** high places, because he is recalling how he had to hide among cliffs when Saul was trying to kill him. It may be more natural in your language to express this meaning with a different form. Alternate translation: [and he keeps me from falling from any high places where I have to go]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like a deer	as a deer does

2 Samuel 22:35

ULT	UST
training my hands for war, and my arms bend a bow of bronze.	*You teach me how to fight in a battle. You give me the strength to bend {and string} a bronze bow.*

ULT training my hands for war
UST You teach me how to fight in a battle
(מְלַמֵּד יָדַי לַמִּלְחָמָה)

David is using his **hands** to represent all of him in the act of fighting in battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [training me for war]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a bow of	a … bow
bronze	bronze

2 Samuel 22:36

ULT	UST
And you give to me the shield of your salvation, and your answer makes me great.	*You have saved me by protecting me like a shield, and by answering my prayers, you have enabled me to defeat my enemies.*

ULT **And you give to me the shield of your salvation**
UST You have saved me by protecting me like a shield
(וַתִּתֶּן־לִי מָגֵן יִשְׁעֶךָ)

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 the shield you provide for me saves me]

Support Reference: Abstract Nouns

ULT **And you give to me the shield of your salvation**
UST You have saved me by protecting me like a shield
(וַתִּתֶּן־לִי מָגֵן יִשְׁעֶךָ)

Here David is speaking of God's power to save him as if it were a **shield** that could protect him from physical attacks. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you protect me by saving me]

Support Reference: Metaphor

ULT **and your answer**
UST and by answering my prayers
(וַעֲנֹתְךָ)

By **your answer**, David means God's response to his prayers requesting help. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and your answer to my prayers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the shield of	like a shield
your salvation	You have saved

2 Samuel 22:37

ULT	UST
You enlarge my step under me, and my feet do not slip.	*You have given me many ways to respond to each situation. As a result, I have been able to carry out my plans successfully.*

> **ULT You enlarge my step under me**
> UST You have given me many ways to respond to each situation
> (תַּרְחִיב צַעֲדִי תַּחְתָּנִי)

Here, David's **step** represents the place where he would step. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You enlarge the place where I step under me]

Support Reference: Metonymy

> **ULT You enlarge my step under me**
> UST You have given me many ways to respond to each situation
> (תַּרְחִיב צַעֲדִי תַּחְתָּנִי)

David is speaking as if God had made the area where he needed to walk more spacious. This represents having freedom to move and act without being constrained by enemies. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [You give me room to maneuver]

Support Reference: Metaphor

2 Samuel 22:38

ULT	UST
I pursue my enemies, and I destroy them, and I do not return until I have ended them.	*I chased my enemies and defeated them. I did not stop fighting them until I had killed them all.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my enemies	my enemies
and I destroy them	and defeated them
I have ended them	I had killed them all

2 Samuel 22:39

ULT	UST
And I devour them, and I shatter them, and they do not arise, but they fall under my feet.	*I defeated them so completely that they had no army left. The ones who fell to the ground never got up, because they died of their wounds.*

ULT **And I devour them**
UST that they had no army left
(וְאֲכַלֵּם)

Here David is speaking of destroying his enemies as if he were a wild animal that could **devour** them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And I completely destroy them]

Support Reference: Metaphor

ULT **and they do not arise, but they fall under my feet**
UST The ones who fell to the ground never got up, because they died of their wounds
(וְלֹא יְקוּמוּן וַיִּפְּלוּ תַּחַת רַגְלָי)

David is describing one event before describing another event that preceded it. If it would be helpful your language, you may wish to relate these events in the order in which they happened, as in the UST. Alternate translation: [and they fall under my feet and do not arise]

Support Reference: Order of Events

ULT **but they fall**
UST The ones who fell
(וַיִּפְּלוּ)

The implication is that David's enemies fall and remain dead. You could include this information if that would be helpful to your readers. Alternate translation: [but they fall down dead]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I devour them	that they had no army left

2 Samuel 22:40

ULT	UST
And you gird me {with} valor for war; you make the ones rising up under me bow down.	*You have given me the strength and courage to fight battles. When people revolted against me, you enabled me to subdue them.*

ULT And you gird me {with} valor
UST You have given me the strength and courage
(וַתְּזַרְנִי חַיִל)

Here David is speaking of valor as if it were a piece of clothing with which God **girds** him, like a belt or piece of armor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you make me valiant]

Support Reference: Metaphor

ULT you make the ones rising up under me bow down
UST When people revolted against me, you enabled me to subdue them
(תַּכְרִיעַ קָמַי תַּחְתָּנִי)

David means that people who try to rebel against him ultimately **bow down** as a symbolic action by which they show renewed submission to his authority. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [you make the ones rising up under me submit humbly to my authority]

Support Reference: Symbolic Action

ULT the ones rising up under me
UST When people revolted against me
(קָמַי תַּחְתָּנִי)

David is using **the ones rising up under me** as a common expression of his culture to mean "those who rebel against my rule." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [the ones revolting against my rule]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you gird me	You have given me

ULT	UST
you make … bow down	you enabled me to subdue them

2 Samuel 22:41

ULT	UST
And my enemies, you give to me the back of {their} neck; the ones hating me, and I destroy them.	*You enabled me to defeat my enemies and step in triumph on their necks. You gave me power over those who hated me so that I was able to destroy them.*

ULT you give to me the back of {their} neck
UST You enabled me to defeat … and step in triumph on their necks
(תַּתָּה לִּי עֹרֶף)

David is describing a symbolic action in which victorious soldiers would make defeated enemies lie face down on the ground and then step on their necks to demonstrate their complete triumph (as in Joshua 10:24, for example). If it would be helpful to your readers, you could express the meaning plainly in your translation. Alternate translation: [you enable me to step in complete triumph on the backs of their necks]

Support Reference: Symbolic Action

ULT the back of {their} neck
UST and step in triumph on their necks
(עֹרֶף)

In this verse, the word **back** is singular in form, but it refers to all the enemies as a group. If it would be helpful in your language, you could use plural forms of "back" and "neck." Alternate translation: [the backs of their necks]

Support Reference: Collective Nouns

ULT the ones hating me
UST those who hated me
(מְשַׂנְאַי)

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 give to me the ones hating me]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And my enemies and I destroy them	my enemies

ULT	UST
	You gave me power over … so that I was able to destroy them

2 Samuel 22:42

ULT	UST
They look, but {there is} no one saving; to Yahweh, but he does not answer them.	*They looked for someone to rescue them, but no one did. They cried out {for help} to you, Yahweh, but you did not help them.*

ULT to Yahweh
UST They cried out {for help} to you, Yahweh
(אֶל־יְהוָה)

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: [they call to Yahweh]

Support Reference: Ellipsis

ULT but he does not answer them
UST but you did not help them
(וְלֹא עָנָם)

By **he does not answer them**, David means that Yahweh does not help his enemies as they have asked. (The meaning of **answer** in this context is similar to the meaning of "listen" in 12:18.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but he does not do what they ask]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
saving	someone to rescue them
Yahweh	Yahweh

2 Samuel 22:43

ULT	UST
And I beat them like the dust of the earth. Like the mud of the streets, I pulverize them, I stomp them.	*I defeated them so completely that they were no longer any threat to me, no more than tiny particles of dust would be. It was as if I had flattened them smoothly on the ground like the mud on the streets.*

ULT **And I beat them like the dust of the earth**
UST I defeated them so completely that they were no longer any threat to me, no more than tiny particles of dust would be
(וְאֶשְׁחָקֵם כַּעֲפַר־אֶרֶץ)

The point of this comparison is that just as the **dust of the earth** consists of tiny pieces, so, in this image, David **beat** his enemies so thoroughly that they broke into small pieces. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And I beat them into small pieces like the dust of the earth]

Support Reference: Simile

ULT **And I beat them like the dust of the earth**
UST I defeated them so completely that they were no longer any threat to me, no more than tiny particles of dust would be
(וְאֶשְׁחָקֵם כַּעֲפַר־אֶרֶץ)

David speaks here of defeating his enemies as if he had actually beaten them into small pieces. This compares his total victory over his enemies to the way that dust can be completely scattered. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And I completely destroyed them] or [And I scattered them completely]

Support Reference: Metaphor

ULT **Like the mud of the streets, I pulverize them, I stomp them**
UST It was as if I had flattened them smoothly on the ground like the mud on the streets
(כְּטִיט־חוּצוֹת אֲדַקֵּם אֶרְקָעֵם)

Here David is speaking of his enemies as if they were **mud** that he could crush and trample. This metaphor emphasizes his complete victory over them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I completely crushed my enemies and trampled them down] or [I utterly defeated my enemies, destroying them completely]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the earth	no more than tiny particles of dust would be

2 Samuel 22:44

ULT	UST
And you rescue me from the disputes of my people. You keep me as the head of nations. People I did not know serve me.	*You rescued me from the Israelites who tried to rebel against me. You preserved me as the ruler of many nations. Foreign people are now my subjects.*

ULT as the head of nations
UST as the ruler of many nations
(לְרֹאשׁ גּוֹיִם)

Here David is speaking of his leadership role as if he were the **head** of a body. Just as the head directs the rest of the body, David ruled over other nations. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as the ruler of nations] or [to govern the nations]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the disputes of	from … who tried to rebel against me
nations	many nations
I did … know	Foreign
serve me	are now my subjects

2 Samuel 22:45

ULT	UST
Sons of the foreigner come cringing to me. At the hearing of an ear, they hear me.	*Foreign rulers fearfully bow down in front of me {to show their submission}. When they heard about what Yahweh enabled me to do, they obeyed me.*

ULT Sons of the foreigner
UST Foreign rulers
(בְּנֵי נֵכָר)

David is not referring to a specific **foreigner**. He means foreigners in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [Sons of foreigners]

Support Reference: Generic Noun Phrases

ULT Sons of the foreigner
UST Foreign rulers
(בְּנֵי נֵכָר)

In certain contexts, biblical authors and characters use the common expression of their culture **Sons of** to indicate that a person has a certain characteristic. In this case, these people have the characteristic of being foreigners or people from other nations. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly, here and in the next verse. Alternate translation: [Foreigners]

Support Reference: Idiom

ULT At the hearing of an ear
UST When they heard about what Yahweh enabled me to do
(לִשְׁמוֹעַ אֹזֶן)

David is using one part of a person, the **ear** to represent entire people in the act of hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [When they hear]

Support Reference: Synecdoche

> ULT **At the hearing of an ear**
> UST When they heard about what Yahweh enabled me to do
> (לִשְׁמוֹעַ אָזֶן)

David means that these people hear specifically about him. You could include this information if that would be helpful to your readers. Alternate translation: [When they hear about me]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they hear me**
> UST they obeyed me
> (יִשָּׁמְעוּ לִי)

By **they hear me**, David means that they obey him. (The meaning of **hear** in this context is similar to the meaning of "listen" in 12:18.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [they obey me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the foreigner	Foreign

2 Samuel 22:46

ULT	UST
Sons of the foreigner fade away, and they come trembling from their fortresses.	*I defeat foreign armies that resist me so that they become weak, like a plant that dries up in the sun. They surrender and come out of their cities with walls shaking with weakness and fear.*

ULT **fade away**
UST so that they become weak, like a plant that dries up in the sun
(יִבֹּלוּ)

Here David is speaking of foreign armies as if they were plants that **fade away** and lose their vitality. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [lose strength]

Support Reference: Metaphor

ULT **Sons of the foreigner**
UST I defeat foreign armies that resist me
(בְּנֵי נֵכָר)

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, the people whom David is describing have the characteristic of being soldiers of foreign countries that are resisting his rule. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Foreign soldiers]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the foreigner	I defeat foreign armies that resist me
and they come trembling	shaking with weakness and fear
from their fortresses	They surrender and come out of their cities with walls

2 Samuel 22:47

ULT	UST
Yahweh {is} alive! And blessed {be} my rock, and may the God of the rock of my salvation be exalted,	*Yahweh, you are the only real God! I praise you! You are like a huge rock {where I can go to be safe}! You are the powerful God who rescues me. Everyone should exalt you.*

ULT Yahweh {is} alive
UST Yahweh, you are the only real God
(חַי־יְהוָה)

David is using a phrase that expresses a strong feeling, joy. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. If not, you could say what David was feeling, or you could say what made him joyful. Alternate translation: [I rejoice that Yahweh is alive] or [How wonderful that Yahweh lives]

Support Reference: Exclamations

ULT And blessed {be} my rock
UST I praise you! You are like a huge rock {where I can go to be safe}
(וּבָרוּךְ צוּרִי)

The expression **blessed be** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And I bless my rock]

Support Reference: Active or Passive

ULT my rock
UST You are like a huge rock {where I can go to be safe}
(צוּרִי)

See how you translated the similar expression in 22:32. Alternate translation: [the one who keeps me safe]

Support Reference: Metaphor

ULT **and may the God of the rock of my salvation be exalted**
UST You are the powerful God who rescues me. Everyone should exalt you
(וְיָרֹם אֱלוֹהֵי צוּר יִשְׁעִי)

The expression **be exalted** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and I exalt the God of the rock of my salvation]

Support Reference: Active or Passive

ULT **the God of the rock of my salvation**
UST You are the powerful God who rescues me
(אֱלוֹהֵי צוּר יִשְׁעִי)

David is using the possessive form to describe **God** as characterized by being the **rock** of his **salvation**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the God who is the rock of my salvation]

Support Reference: Possession

ULT **the God of the rock of my salvation**
UST You are the powerful God who rescues me
(אֱלוֹהֵי צוּר יִשְׁעִי)

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 God who is the rock that saves me]

Support Reference: Abstract Nouns

ULT **the God of the rock of my salvation**
UST You are the powerful God who rescues me
(אֱלוֹהֵי צוּר יִשְׁעִי)

David is speaking of God as if he were a large rock or cliff where David could find safety from his enemies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the God who saves me by keeping me safe]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And blessed {be}	I praise you
the God of	You are the … God

ULT	UST
my salvation	who rescues me
and may … be exalted	Everyone should exalt you

2 Samuel 22:48

ULT	UST
the God giving vengeance to me and bringing down peoples under me	*You are the God who enables me to conquer enemies who have attacked me. You cause the people of other nations to be subject to my rule.*

ULT and bringing down peoples under me
UST You cause the people of other nations to be subject to my rule
(וּמוֹרִיד עַמִּים תַּחְתֵּנִי)

Here David is speaking of conquering peoples as if they were being brought **down** physically under his feet. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and defeating peoples before me]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the God	You are the God
vengeance	to conquer enemies who have attacked me
and bringing down peoples under me	You cause the people of other nations to be subject to my rule

2 Samuel 22:49

ULT	UST
and bringing me out from my enemies. And from the ones arising {against} me, you lift me up; from a man of violences, you deliver me.	*You kept my enemies from capturing me. People rebelled against me, but it as if their armies had been floodwaters and you lifted me out of them to safety. You rescued me from men who tried to harm me.*

ULT **and bringing me out from my enemies**
UST You kept my enemies from capturing me
(וּמוֹצִיאִי מֵאֹיְבָי)

By **bringing me out from my enemies**, David means escaping from being confined or restrained by his enemies. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and bringing me out from the confinement of my enemies]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And from the ones arising {against} me, you lift me up**
UST People rebelled against me, but it as if their armies had been floodwaters and you lifted me out of them to safety
(וּמִקָּמַי תְּרוֹמְמֵנִי)

Here David is speaking of his enemies as if they were physically **arising** upward to attack him, and he speaks of God as physically **lifting** him up above them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you make me prevail over those who attack me] or [And you protect me from those who oppose me]

Support Reference: Metaphor

ULT **from a man of violences**
UST from men who tried to harm me
(מֵאִישׁ חֲמָסִים)

David is not referring to a specific **man of violence**. He means violent people in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [from violent men]

Support Reference: Generic Noun Phrases

ULT **violences**
UST who tried to harm me
(חֲמָסִים)

Here David is using the plural **violences** where he could have used the singular form. This suggests that he is using the plural form to emphasize the severity and continuity of the violence that this **man** commits or attempts. If it would be helpful in your language, you could use the singular and express the emphasis in another way. Alternate translation: [great violence]

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from my enemies	my enemies
you deliver me	You rescued me

2 Samuel 22:50

ULT	UST
Therefore I thank you, Yahweh, among the nations, and I sing praise to your name,	*Because of all this, I thank you, Yahweh, so that all people groups will know that you are the one who has helped me. I sing to praise you for what you have done that has made you famous.*

ULT and I sing praise to your name

UST I sing to praise you for what you have done that has made you famous
(וּלְשִׁמְךָ אֲזַמֵּר)

Here, **name** represents Yahweh himself, in light of his fame and reputation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and I sing praise to you] or [and I sing praise to you, Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
among the nations	so that all people groups will know that you are the one who has helped me
I sing praise	I sing to praise

2 Samuel 22:51

ULT	UST
the one magnifying the salvation of his king and doing covenant faithfulness to his anointed, to David, and to his seed until forever."	*You chose me to be king, and you have done great things to save me from my enemies. You faithfully show kindness to me, David, whom you anointed as king, and you will always show kindness faithfully to my descendants."*

ULT **the one magnifying the salvation of his king**
UST You chose me to be king, and you have done great things to save me from my enemies
(מגדיל יְשׁוּעוֹת מַלְכּוֹ)

Jewish scribes instructed synagogue readers to say "a tower of salvation to his king" when they got to this phrase. That could have been the original reading. (There is a difference of only one letter between these readings in Hebrew.) 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 **the one magnifying the salvation of his king**
UST You chose me to be king, and you have done great things to save me from my enemies
(מגדיל יְשׁוּעוֹת מַלְכּוֹ)

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 one saving his king by great deeds]

Support Reference: Abstract Nouns

ULT **to his anointed**
UST whom you anointed as king
(לִמְשִׁיחוֹ)

The expression **his anointed** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [to the one he anointed]

Support Reference: Active or Passive

> ULT **and to his seed**
> UST and … to my descendants
> (וּלְזַרְעֹו)

Here David is speaking of his offspring as if they were actually **seed**. Just as a seed can grow into a plant that produces more seeds, David's descendants would continue to come from his family line. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and to his descendants]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the salvation of	to save me from my enemies
his king	You chose me to be king
covenant faithfulness	faithfully … kindness … kindness faithfully
to his anointed	whom you anointed as king
to David	to me, David
and to his seed	and … to my descendants
forever	always

2 Samuel 23

2 Samuel 23 Introduction

Structure and Formatting

This chapter continues the supplemental information about David's reign as king of Israel that the author provides at the end of the book. It presents the fourth and fifth parts of that information, a song that presents David's last words and a description of his greatest warriors.

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 23:2–7.

2 Samuel 23:8–39 is a list of the famous people in David's army along with some of the special deeds some of them did. Consider how you have been presenting the lists in 2 Samuel in your translation and how you might present the list in verses 24–29 similarly. You may choose to put one name, rather than two, on each line.

2 Samuel 23:1

ULT	UST
Now these {are} the last words of David. An oracle of David the son of Jesse, and an oracle of the man raised {to} height, the anointed of the God of Jacob, and the delightful {one} of the songs of Israel.	*David son of Jesse was a man whom God caused to become great. The God whom the descendants of Jacob worship chose him to be the king of Israel. David wrote beautiful songs for the people of Israel. This is the last song that he wrote.*

ULT **An oracle of David the son of Jesse, and an oracle of the man raised {to} height**
UST David son of Jesse was a man whom God caused to become great … song
(נְאֻם דָּוִד בֶּן־יִשַׁי וּנְאֻם הַגֶּבֶר הֻקַם עָל)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and 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. Review from your work on chapter 22 how you decided as a team to represent Hebrew poetry in your translation. Alternate translation: [An oracle of David the son of Jesse, yes, an oracle of the man raised to height] or [An oracle of David the son of Jesse, who was a man raised to height]

Support Reference: Parallelism

ULT **the man raised {to} height**
UST was a man whom God caused to become great
(הַגֶּבֶר הֻקַם עָל)

The expression **raised** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the man whom God raised to height]

Support Reference: Active or Passive

ULT **the man raised {to} height**
UST was a man whom God caused to become great
(הַגֻּבַר הֻקַם עָל)

The author is speaking of David's position of authority as if it were a **height**. He means that God gave David great power and honor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the man whom God put in an important position]

Support Reference: Metaphor

ULT **the anointed of the God of Jacob**
UST The God whom the descendants of Jacob worship chose him to be the king of Israel
(מְשִׁיחַ אֱלֹהֵי יַעֲקֹב)

The expression **the anointed of the God of Jacob** 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 one whom the God of Jacob anointed]

Support Reference: Active or Passive

ULT **the God of Jacob**
UST The God whom the descendants of Jacob worship
(אֱלֹהֵי יַעֲקֹב)

The author is using the possessive form to describe **the God of Jacob** that is characterized by **Jacob**, meaning this is the God who chose Jacob and his descendants and who made covenant promises to them. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the God with whom the descendants of Jacob are in a covenant relationship]

Support Reference: Possession

ULT **and the delightful {one} of the songs of Israel**
UST David wrote beautiful songs for the people of Israel
(וּנְעִים זְמִרוֹת יִשְׂרָאֵל)

The author is using the possessive form to describe **songs** that people in **Israel** heard and sang. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [and the one in whose songs the Israelites delighted]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	he
David	David
Jesse	Jesse
the anointed of	chose him to be the king of Israel
the God of	The God whom … worship
Jacob	the descendants of Jacob
and the delightful {one} of	David wrote beautiful
Israel	for the people of Israel

2 Samuel 23:2

ULT	UST
“The Spirit of Yahweh spoke by me, and his word {was} on my tongue.	*“The Spirit of Yahweh used me to say what he wanted to say. The message that I spoke came from him.*

ULT The Spirit of Yahweh spoke by me, and his word {was} on my tongue
UST The Spirit of Yahweh used me to say what he wanted to say. The message that I spoke came from him
(רוּחַ יְהוָה דִּבֶּר־בִּי וּמִלָּתוֹ עַל־לְשׁוֹנִי)

These two clauses say basically the same thing as the previous verse. See the discussion in the Introduction to chapter 22 of how Hebrew poetry was based on the repetition of words, phrases, and ideas. Recall how you decided as a team represent Hebrew poetry in your translation. Alternate translation: [The Spirit of Yahweh spoke by me, yes, his word was on my tongue] or [The Spirit of Yahweh gave me the words to speak for him]

Support Reference: Parallelism

ULT and his word {was} on my tongue
UST The message that I spoke came from him
(וּמִלָּתוֹ עַל־לְשׁוֹנִי)

David is using the term **word** to represent what he said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I spoke his word]

Support Reference: Metonymy

ULT and his word {was} on my tongue
UST The message that I spoke came from him
(וּמִלָּתוֹ עַל־לְשׁוֹנִי)

David is using his **tongue** to represent all of himself in the act of speaking. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I spoke what he wanted me to say]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Spirit of Yahweh	The Spirit of Yahweh

ULT	UST
my tongue	The message that I spoke

2 Samuel 23:3

ULT	UST
The God of Israel spoke to me, the Rock of Israel said, 'A righteous one ruling over man {is} ruling {in} the fear of God,	*The God whom we Israelite people worship has spoken. The one who protects us Israelites said to me, 'Kings who rule fairly over people have great respect for me.*

ULT the Rock of Israel
UST The one who protects us Israelites
(צוּר יִשְׂרָאֵל)

See how you translated the similar expression in 22:2. Alternate translation: [the Protector of Israel]

Support Reference: Metaphor

ULT said, 'A righteous one
UST said … fairly
(דִּבֶּר & צַדִּיק)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said that a righteous one]

Support Reference: Quotes within Quotes

ULT over man
UST over people
(בָּאָדָם)

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: [over people]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The God of	The God
Israel	whom we Israelite people worship
Israel	Israelites
A righteous one	fairly
ruling	Kings who rule
is} ruling {in}	Kings who rule
the fear of	have great respect for

ULT	UST
God	me

2 Samuel 23:4

ULT	UST
and {is} like the light of morning, {when} the sun rises, a morning {with} no clouds, {like} grass from the earth from brightness after rain.'	*They are like the light that appears at dawn when the sun rises on a cloudless morning. The sunshine causes grass to sprout after the rain ends.'*

ULT **and {is} like the light of morning**
UST They are like … light that appears at dawn
(וּכְאוֹר בֹּקֶר)

The point of this comparison is that just as **the light of morning** is beneficial and brings blessing, so does a righteous ruler. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and is a source of blessing, like the light of morning]

Support Reference: Simile

ULT **from brightness**
UST The sunshine
(מִנֹּגַהּ)

Here, **brightness** represents sunshine or sunlight. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from sunshine]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the earth	to sprout

2 Samuel 23:5

ULT	UST
For {is} not my house thus with God? For he has made a covenant with me forever, ordered in everything and secured. For all my salvation and every desire, surely will he not make {it} sprout?	*And that is how God will surely bless my family, since he made a covenant with me that will last forever. He prepared that covenant carefully and guaranteed it. He will certainly act to help me and make the things happen that I truly want.*

ULT **For {is} not … thus**
UST And that is how … surely
(כִּי־לֹא־כֵן)

Here the word **For** introduces not a reason but an explanation. Alternate translation: [After all, is not]

Support Reference: Connecting Words and Phrases

ULT **{is} not my house thus with God**
UST And that is how God will surely bless my family
(לֹא־כֵן בֵּיתִי עִם־אֵל)

David is using the question form to make a strong statement about how God has blessed his family. 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: [that is the way my house is with God!]

Support Reference: Rhetorical Question

ULT **my house**
UST my family
(בֵּיתִי)

As in 1:12 and similar contexts, **house** here means all the people descended from a particular person. It envisions them as if they were one household living together. In this specific context, David is using the term **house** to mean his dynasty, his royal line of descendants who would rule after him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [my royal dynasty]

Support Reference: Metonymy

ULT **For he has made**
UST since he made
(כִּי֩ & עָשָׂ֨ם)

Here the word **For** introduces not a reason but an explanation. Use a connecting word or phrase that would indicate this in your language. Alternate translation: [I say this because he has made]

Support Reference: Connecting Words and Phrases

ULT **ordered in everything and secured**
UST He prepared that covenant carefully and guaranteed it
(עֲרוּכָ֤ה בַכֹּל֙ וּשְׁמֻרָ֔ה)

The expressions **ordered** and **secured** are passive verbal forms. If your language would not use those forms, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and he has ordered it in everything and secured it]

Support Reference: Active or Passive

ULT **For all my salvation**
UST certainly … to help me
(כִּֽי־כָל־יִשְׁעִ֥י)

Here the word **For** introduces not a reason but an explanation. Use a connecting word or phrase that would indicate this in your language. Alternate translation: [Indeed, all my salvation]

Support Reference: Connecting Words and Phrases

ULT **all my salvation and every desire, surely will he not make {it} sprout**
UST He will certainly act to help me and make the things happen that I truly want
(כָּל־יִשְׁעִ֖י וְכָל־חֵ֑פֶץ כִּֽי־לֹ֖א יַצְמִֽיחַ)

David is using the question form to emphasize that God will certainly do what he is describing. 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 will certainly make sprout all my salvation and every desire!]

Support Reference: Rhetorical Question

ULT **all my salvation and every desire, surely will he not make {it} sprout**
UST He will certainly act to help me and make the things happen that I truly want
(כָּל־יְשׁוּעָ֥ה וְכָל־חֵ֖פֶץ כִּי־לֹ֥א יַצְמִֽיחַ)

Here David is speaking of his salvation and desire as if they were plants that God would cause to grow. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he will certainly bring about all my salvation and every desire]

Support Reference: Metaphor

ULT **all my salvation and every desire, surely will he not make {it} sprout**
UST He will certainly act to help me and make the things happen that I truly want
(כָּל־יְשׁוּעָ֥ה וְכָל־חֵ֖פֶץ כִּי־לֹ֥א יַצְמִֽיחַ)

If your language does not use abstract nouns for the ideas of **salvation** and **desire**, you could express the same ideas in other ways. Alternate translation: [he will certainly save me completely and give me everything that I desire]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my house	my family
God	God
a covenant	a covenant
forever	that will last forever
my salvation	to help me

2 Samuel 23:6

ULT	UST
But the wicked, all of them, {will be} like a thorn thrown away because they do not take in the hand.	*But God will remove all the people who disrespect him, just as people throw away thorns that hurt their hands when they try to pick them up.*

ULT But the wicked
UST the people who disrespect him
(וּבְלִיַּ֣עַל)

The author 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: [But wicked people]

Support Reference: Nominal Adjectives

ULT {will be} like a thorn
UST just as people throw away thorns
(כְּקוֹץ)

The point of this comparison is that just as **thorns** are worthless and thrown away, so are the **wicked**. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [will be rejected like a thorn]

Support Reference: Simile

ULT thrown away because they do not take in the hand
UST But God will remove … that hurt their hands when they try to pick them up
(מֻנָּד & כִּי־לֹ֥א בְיָ֖ד יִקָּחוּ)

The expression **thrown 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: [that people throw away because it hurts to hold it in their hands]

Support Reference: Active or Passive

> ULT **they do not take**
> UST that hurt their hands when they try to pick them up
> (לֹא & יִקָּחוּ)

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: [one does not take] or [people do not take]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But the wicked	the people who disrespect him
{will be} like a thorn	just as people throw away thorns

2 Samuel 23:7

ULT	UST
But the man {who} touches them will be filled {with} iron or the wood of a spear. And burning, they will be burned in the fire in place."	*Someone who wants to get rid of thornbushes does not grab them. Instead, he uses an iron shovel or a wooden stick to dig them out. Then he burns them right there."*

ULT **But the man {who} touches them will be filled {with} iron or the wood of a spear**
UST Someone who wants to get rid of thornbushes does not grab them. Instead, he uses an iron shovel or a wooden stick to dig them out
(וְאִישׁ֙ יִגַּ֣ע בָּהֶ֔ם יִמָּלֵ֖א בַּרְזֶ֑ל וְעֵ֥ץ חֲנִ֖ית)

The expression **will be filled** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [But the man who touches them will fill his hand with iron or the wood of a spear]

Support Reference: Active or Passive

ULT **But the man {who} touches them will be filled {with} iron or the wood of a spear**
UST Someone who wants to get rid of thornbushes does not grab them. Instead, he uses an iron shovel or a wooden stick to dig them out
(וְאִישׁ֙ יִגַּ֣ע בָּהֶ֔ם יִמָּלֵ֖א בַּרְזֶ֑ל וְעֵ֥ץ חֲנִ֖ית)

The author is using **filled with iron or the wood of a spear** as a common expression of his culture to mean "will need to use an iron tool or spear shaft to handle them." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [But a man will only touch them with an iron tool or spear shaft that he is holding]

Support Reference: Idiom

ULT **or the wood of a spear**
UST or a wooden stick
(וְעֵ֥ץ חֲנִ֖ית)

Here, **wood of a spear** represents the shaft or handle of a spear. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [or the shaft of a spear]

Support Reference: Metonymy

ULT **And burning, they will be burned**
UST Then he burns them
(שָׂרוֹף יִשָּׂרְפוּ)

The author is repeating forms of the verb **burned** 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 they will surely be burned]

Support Reference: Reduplication

ULT **And burning, they will be burned**
UST Then he burns them
(שָׂרוֹף יִשָּׂרְפוּ)

The expression **burning, they will be burned** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And people will surely burn them]

Support Reference: Active or Passive

ULT **in place**
UST right there
(בַּשֶּׁבֶת)

The author is using **in place** as a common expression of his culture to mean “where they are, without moving them.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [on the spot] or [without carrying them away]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{with} iron	an iron shovel
a spear	a … stick

2 Samuel 23:8

ULT	UST
These {are} the names of the warriors who {were} to David. Josheb Basshebeth the Tahchemonite {was} the head of the Three. He was lifting his spearagainst 800, slain at one time.	*Here is a description of David's greatest warriors. Three of them were the very greatest. Their leader was Josheb Basshebeth the Tahchemonite. HeonceHe fought and killed800 enemy soldiers in a single battle.*

ULT **{was} the head of**
UST Their leader was
(רֹאשׁ)

The author is using the image of the **head** to represent leadership. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [was the leader of]

Support Reference: Metaphor

ULT **the Three**
UST Three of them were the very greatest
(הַשָּׁלִשִׁי)

The author is using the adjective **Three** 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 three greatest warrior champions]

Support Reference: Nominal Adjectives

ULT **He was lifting his spear**
UST He once He fought and killed
(הוּא עֲדִינוֹ העצנו)

The author is using **lifting his spear** as a common expression of his culture to mean "fighting." 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 fighting]

Support Reference: Idiom

ULT **slain at one time**
UST in a single battle
(חָלַל בְּפַעַם אחד)

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [whom he all slew at one time]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the warriors	greatest warriors
{were} to David	David's
He	He
slain	in a single battle
at … time	in a single battle

2 Samuel 23:9

ULT	UST
And after him {was} Eleazar the son of Dodo, the son of Ahohi, among the three warriors with David. When they taunted the Philistines, they had gathered themselves there for battle, and the men of Israel went up,	*The next of David's very greatest warriors was Eleazar son of Dodo, son of Ahohi. The Philistine army invaded Israel, and the Israelite army came to fight them. The {Philistines were winning the battle, so the} other Israelite soldiers retreated.*

(ORIG QUOTE)ואחרו אֶלְעָזָר בֶּן־דדי בֶּן־אַחֹחִי בִּשְׁלֹשָׁה הַגִּבֹּרִים עִם־דָּוִד

If it would be more natural in your language, you may want to put the information about **among the three warriors with David** with the phrase about Eleazar's genealogy. Alternate translation: [And after him among the three warriors with David was Eleazar the son of Dodo, the son of Ahohi]

Support Reference: Information Structure

ULT **When they taunted the Philistines, they had gathered themselves**
UST The Philistine army invaded Israel, and the Israelite army came to fight them
(בְּחָרְפָם בַּפְּלִשְׁתִּים נֶאֱסָפוּ)

The pronoun **they** refers to the Israelite soldiers, while the pronoun **themselves** refers to the Philistines. It may be helpful to clarify this for your readers. Alternate translation: [When the Israelite soldiers taunted the Philistines, who had gathered themselves]

Support Reference: Pronouns — When to Use Them

ULT **there**
UST invaded Israel
(שָׁם)

The author assumes that his readers will know that by **there**, he means Pas Dammim, a place where the Israelites and Philistines frequently fought battles. The parallel passage in 1 Chronicles 11:13 states the name of this place explicitly, and you could do the same in your translation if that would be helpful to your readers. Alternate translation: [at Pas Dammim]

Support Reference: Assumed Knowledge and Implicit Information

ULT **When they taunted the Philistines**
UST The Philistine army … and the Israelite army came to fight them
(בְּחָרְפָם בַּפְּלִשְׁתִּים)

The author is using taunting **the Philistines**, the first thing that the Israelites did in this battle, to represent everything they did in the entire battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [When they fought the Philistines]

Support Reference: Synecdoche

ULT **and the men of Israel went up**
UST The {Philistines were winning the battle, so the} other Israelite soldiers retreated
(וַיַּעֲלוּ אִישׁ יִשְׂרָאֵל)

By **went up**, the author means the Israelite soldiers retreated to higher ground away from the battle. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the men of Israel retreated to higher ground]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Eleazar	Eleazar
warriors	warriors
David	of David's
the Philistines	The Philistine army
they had gathered themselves	invaded Israel
Israel	Israelite

2 Samuel 23:10

ULT	UST
he, he arose and struck the Philistines until his hand tired and his hand clung to the sword. And Yahweh did great salvation on that day, and the people returned after him only to plunder.	*But Eleazar fought even harder against the Philistine soldiers until he had almost no strength left. He had held his sword so hard for so long that his hand cramped and he could not let go of his sword. Yahweh won a great victory for the Israelites on that day. The other Israelite soldiers only came back to the battlefield to take the armor from the Philistines whom Eleazar had killed.*

ULT he, he arose
UST But Eleazar fought even harder
(הֻוא קָם)

See how you translated the similar expression “you, you know” in 17:20. Alternate translation: [for his part, he arose]

Support Reference: Pronouns — When to Use Them

ULT he, he arose and struck
UST But Eleazar fought even harder against
(הֻוא קָם וַיַּךְ)

See how you translated the similar expression in 2:14. Alternate translation: [he himself took action and slew]

Support Reference: Assumed Knowledge and Implicit Information

ULT and struck the Philistines
UST against the Philistine soldiers
(וַיַּךְ בַּפְּלִשְׁתִּים)

By **struck the Philistines**, the author means that Eleazar killed Philistine soldiers. You could indicate this explicitly in your translation if that would be helpful to your readers. See the discussion of the term “struck” in the Introduction to 2 Samuel. Alternate translation: [and killed Philistine soldiers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his hand tired**
UST he had almost no strength left
(יָגְעָה יָדוֹ)

The author seems to be using he word **hand** in its first instance to represent the power of a person. (In the second instance, it refers to Eleazar's actual hand.) If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [he had used all of his strength]

Support Reference: Metonymy

ULT **And Yahweh did great salvation**
UST Yahweh won a great victory for the Israelites
(וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way, here and in verse 12. Alternate translation: [And Yahweh powerfully saved the Israelites]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistine soldiers
the sword	his sword … his sword
Yahweh	Yahweh
salvation	a … victory for the Israelites
on … day	on … day
to plunder	to take the armor from the Philistines

2 Samuel 23:11

ULT	UST
And after him {was} Shammah, the son of Agee the Hararite. Now the Philistines gathered themselves to Lehi, and a portion of the field there was full {of} lentils, and the people fled from the face of the Philistines.	*The next of David's very greatest warriors was Shammah son of Agee the Hararite. Once the Philistine army invaded Israel and came to the city of Lehi, where there was a field of ripe lentils {that they wanted to steal}. The other Israelite soldiers ran away from the Philistine troops.*

ULT and a portion of the field there was full {of} lentils
UST where there was a field of ripe lentils {that they wanted to steal}
(וַתְּהִי־שָׁם חֶלְקַת הַשָּׂדֶה מְלֵאָה עֲדָשִׁים)

The author is using the phrase **full of lentils** as a common expression of his culture to mean that there were lentils that had been planted and had grown up and ripened in this part of the field of battle. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and the lentils that had been planted in a portion of the field there had grown up and ripened]

Support Reference: Idiom

ULT from the face of the Philistines
UST from the Philistine troops
(מִפְּנֵי פְלִשְׁתִּים)

The author is using the **face** of the Philistines to represent running their presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the presence of the Philistines] or [to get away from the Philistines]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Philistines	the Philistine army
Now … gathered themselves	Once … invaded Israel
the Philistines	the Philistine troops

2 Samuel 23:12

ULT	UST
But he stationed himself in the midst of the portion, and he delivered it, and he struck the Philistines. And Yahweh did great salvation.	*But Shammah stood in the middle of the field. He fought and killed Philistine soldiers {so that they could not steal the lentils}. And so Yahweh won a great victory for the Israelites.*

ULT and he delivered it, and he struck the Philistines
UST He fought and killed Philistine soldiers {so that they could not steal the lentils}
(וַיַּצִּילֶהָ וַיַּךְ אֶת־פְּלִשְׁתִּים)

The author is describing one event before describing another event that preceded it. If it would be helpful your language, you may wish to relate these events in the order in which they happened. Alternate translation: [and he struck the Philistines, and he delivered it]

Support Reference: Order of Events

ULT and he struck the Philistines
UST He fought and killed Philistine soldiers
(וַיַּךְ אֶת־פְּלִשְׁתִּים)

By **struck**, the author means in this context that he killed Philistine soldiers in battle. You could indicate this explicitly in your translation if that would be helpful to your readers. See the discussion of the term “struck” in the Introduction to 2 Samuel. Alternate translation: [and he killed the Philistines]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he delivered it	so that they could not steal the lentils
the Philistines	Philistine soldiers
Yahweh	Yahweh
salvation	a … victory for the Israelites

2 Samuel 23:13

ULT	UST
And three from the head Thirty went down, and they came to the harvest, to David, to the cave of Adullam. And a troop of Philistines was camping in the Valley of the Raphaites.	*At the time when David was staying in the cave of Adullam, three other men who were among his 30 greatest warriors came to help him. It was summer. A group of Philistine soldiers had set up their tents in the Valley of the Raphaites.*

ULT **head**
UST greatest warriors
(רֹאשׁ)

The author is using the image of the **head** to mean a leader or chief. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [chief]

Support Reference: Metaphor

ULT **And … went down**
UST came
(וַיֵּרְדוּ)

See how you translated the similar expression in 2:1. Alternate translation: [And … went]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to the harvest**
UST It was summer
(אֶל־קָצִיר)

The traditional Hebrew text reads “the harvest.” The ULT follows that reading. The parallel passage in 1 Chronicles 11:15 reads “the rock.” That may have been the original reading, since it suits the grammar and context better and involves a difference of only one letter. 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the harvest	It was summer
David	help him
Philistines	Philistine soldiers

ULT	UST
in the Valley of the Raphaites	in the Valley of the Raphaites

2 Samuel 23:14

ULT	UST
And David {was} then in the stronghold, and a garrison of the Philistines {was} then {in} Bethlehem.	*David was staying in the cave {because it was safe there}, and another group of Philistine soldiers was occupying {his home town of} Bethlehem.*

ULT And David {was} then in the stronghold, and a garrison of the Philistines {was} then {in} Bethlehem

UST David was staying in the cave {because it was safe there}, and another group of Philistine soldiers was occupying {his home town of} Bethlehem

(וְדָוִד אָז בַּמְּצוּדָה וּמַצַּב פְּלִשְׁתִּים אָז בֵּית לָחֶם)

It might seem that saying “then” in both parts of this verse would be extra information that would not be natural to express in your language. If so, you could say “then” in only one part of the verse, wherever it would be more natural in your language to say that.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And David	David
was … in the stronghold	in the cave {because it was safe there}
the Philistines	Philistine
was … {in} Bethlehem	{his home town of} Bethlehem

2 Samuel 23:15

ULT	UST
And David desired, and he said, "Who will give me water to drink from the well of Bethlehem that {is} at the gate?"	*One day David felt very thirsty. He said, "If only someone would bring me some water from the well near the gate of Bethlehem!"*

ULT And David desired
UST One day David felt very thirsty
(וַיִּתְאַוֶּה דָּוִד)

Since what David says in the rest of the verse indicates what he **desired**, you do not need to explain that here at the beginning of the verse by saying something such as, "And David desired to have something to drink."

Support Reference: When to Keep Information Implicit

ULT Who will give me water to drink from the well of Bethlehem that {is} at the gate
UST If only someone would bring me some water from the well near the gate of Bethlehem
(מִי יַשְׁקֵנִי מַיִם מִבְּאֵר בֵּית־לֶחֶם אֲשֶׁר בַּשָּׁעַר)

David is using the question form to express his strong desire for water from the well. 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 wish that someone would give me water to drink from the well of Bethlehem that {is} at the gate!]

Support Reference: Rhetorical Question

ULT water
UST water
(מַּיִם)

The term for **water** is always plural in Hebrew. Different languages may need to use a singular form in certain contexts, as the ULT does here and elsewhere. If your language would use a plural form in these contexts, it would be appropriate to do that in your translation.

Support Reference: Unusual Uses of the Plural

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
from the well of	from the well
Bethlehem	Bethlehem

ULT	UST
{is} at the gate	near the gate of

2 Samuel 23:16

ULT	UST
And the three warriors broke through the camp of the Philistines, and they drew water from the well of Bethlehem that {is} at the gate. And they carried {it} away and brought {it} to David. But he was not willing to drink it, and he poured it out to Yahweh.	*So these three of his greatest warriors fought their way through the camp of Philistine soldiers at Bethlehem. They drew some water from the well there and carried it back to David. But he refused to drink it. Instead, he poured it out on the ground {as an offering} to Yahweh.*

ULT and he poured it out to Yahweh

UST Instead, he poured it out on the ground {as an offering} to Yahweh

(וַיַּסֵּךְ אֹתָם לַיהוָה)

The pouring out of the water was a symbolic action by which David showed that this water, obtained at great risk by his men, was too precious to drink, and it deserved to be offered to Yahweh instead. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [and he offered it as a sacrifice to Yahweh] or [and he poured it out on the ground as an offering to Yahweh]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
warriors	of his greatest warriors
the Philistines	Philistine soldiers
from the well of	from the well
Bethlehem	at Bethlehem
{is} at the gate	there
David	David
to Yahweh	{as an offering} to Yahweh

2 Samuel 23:17

ULT	UST
And he said, "Profane to me, Yahweh, from my doing this, the blood of the men having gone with their lives!" And he was not willing to drink it. These {things} the three warriors did.	*He said, "Yahweh, it would certainly not be right for me to drink this water! That would be like drinking the blood of these men who were willing to die to get it for me!" So he refused to drink it. That was one of the things that those three of his greatest warriors did.*

ULT **Profane to me**
UST it would certainly not be right for me
(חָלִילָהּ לִּי)

See how you translated the similar expression in 20:20. Alternate translation: [Far be it from me]

Support Reference: Idiom

ULT **the blood of the men having gone with their lives**
UST That would be like drinking the blood of these men who were willing to die to get it for me
(הַדַּם הָאֲנָשִׁים הַהֹלְכִים בְּנַפְשׁוֹתָם)

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: [from drinking the blood of the men having gone with their lives]

Support Reference: Ellipsis

ULT **the blood of the men having gone with their lives**
UST That would be like drinking the blood of these men who were willing to die to get it for me
(הַדַּם הָאֲנָשִׁים הַהֹלְכִים בְּנַפְשׁוֹתָם)

David is using **having gone with their lives** as a common expression of his culture to mean "who risked their lives." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [the blood of the men who risked their lives to get it]

Support Reference: Idiom

ULT **the blood of the men having gone with their lives**
UST That would be like drinking the blood of these men who were willing to die to get it for me
(הֲדַם הָאֲנָשִׁים הַהֹלְכִים בְּנַפְשׁוֹתָם)

David is speaking as if the water that the men brought were actually their **blood**. He means that the water represents the danger into which these men put their lives to get it for him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [this water that I am pouring out, since the blood of these men could just as easily have been poured out when they risked their lives to get it]

Support Reference: Metaphor

ULT **These {things} the three warriors did**
UST That was one of the things that those three of his greatest warriors did
(אֵלֶּה עָשׂוּ שְׁלֹשֶׁת הַגִּבֹּרִים)

The author is offering a summary of the stories he has just related. This signals the end of this section about these **three warriors**. Use a natural way in your language to offer a summary that concludes a section. Alternate translation: [Those are some of the things that David's three mighty warriors did for him] or [So ends the account of what these three warriors did]

Support Reference: End of Story

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
warriors	his greatest warriors

2 Samuel 23:18

ULT	UST
And Abishai, the brother of Joab, the son of Zeruiah, he {was} the head of the three, and he was lifting his spear against 300, slain. And to him {was} a name among the Three.	*Abishai son of Zeruiah, Joab's younger brother, was the leader of those three of David's greatest soldiers. He once fought against 300 enemy soldiers and killed them all. As a result, he became famous like the three very greatest soldiers.*

ULT **And Abishai, the brother of Joab, the son of Zeruiah**
UST Abishai son of Zeruiah, Joab's younger brother
(וַאֲבִישַׁי אֲחִי ׀ יוֹאָב בֶּן־צְרוּיָֽה)

The author is identifying **Abishai** as the **brother of Joab** and the **son of Zeruiah**. (Joab was also the son of Zeruiah, but the author is making clear that Zeruiah was the mother of Abishai. She could have been the mother of Joab without being the mother of Abishai.) Abishai was Joab's younger brother. Your language may have its own terms or expressions for these relationships. Alternate translation: [And Abishai, who was the brother of Joab and the son of Zeruiah]

Support Reference: Kinship

ULT **Zeruiah**
UST Zeruiah
(צְרוּיָֽה)

The word **Zeruiah** is the name of a woman, David's older sister. See how you translated her name in 2:13.

Support Reference: How to Translate Names

ULT **the three … among the Three**
UST those three of David's greatest soldiers … like the three very greatest soldiers
(הַשְּׁלֹשָׁה & השלשי)

The author seems to be describing two different groups of three warriors. The ULT distinguishes between them by treating the word **Three** as a title (uppercase) when it describes the great warriors of the first rank, Josheb Basshebeth, Eleazar, and Shammah (23:8–12), and by treating the word **three** as a description (lowercase) when it describes the great warriors of the second rank, Abishai, Benaiah, and another unnamed warrior (23:13–23). Your language may have a convention of its own that you could use to distinguish between these groups, or you could use descriptive phrases, as the UST does. Some versions express the interpretation that Abishai was the commander of the Three, that is, the great warriors of the first rank. Other versions follow some ancient manuscripts and say that Abishai was the commander of the Thirty, the warriors listed in 23:24–39. 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: Assumed Knowledge and Implicit Information

ULT **he {was} the head of**
UST Abishai … was the leader of
(הוּא רֹאשׁ)

The author is using the image of the **head** to represent a leader or commander. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he was the commander]

Support Reference: Metaphor

ULT **and he was lifting his spear**
UST He once fought
(וְהוּא עוֹרֵר אֶת־חֲנִיתוֹ)

See how you translated the similar expression in 23:8. Alternate translation: [and he was fighting]

Support Reference: Idiom

ULT **slain**
UST and killed them all
(חָלָל)

See how you translated the similar expression in 23:8. Alternate translation: [whom he slew]

Support Reference: Ellipsis

ULT **And to him {was} a name among the Three**
UST As a result, he became famous like the three very greatest soldiers
(וְלוֹ־שֵׁם בַּשְּׁלֹשָׁה)

Here, **name** represents reputation or honor. If it would be helpful in your language, you could use an equivalent expression or plain language, here and in verse 22. Alternate translation: [And he had as great a reputation as the Three]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab’s
his spear	once fought
slain	and killed them all

2 Samuel 23:19

ULT	UST
{Is it not} that he was the most honored of the three? And he became to them a commander. But he did not come to the Three.	*He was the most famous of those three of David's greatest soldiers, and he became their leader, although the three very greatest warriors were even more famous.*

ULT {Is it not} that he was the most honored of the three
UST He was the most famous of those three of David's greatest soldiers
(מִן־הַשְּׁלֹשָׁה הֲכִי נִכְבָּד)

The author is using the question form for emphasis to affirm that Abishai was indeed the most honored of the three. 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 was certainly the most honored of the three.]

Support Reference: Rhetorical Question

ULT {Is it not} that he was the most honored of the three
UST He was the most famous of those three of David's greatest soldiers
(מִן־הַשְּׁלֹשָׁה הֲכִי נִכְבָּד)

The expression **he was the most honored** 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: [People certainly honored him the most of the three]

Support Reference: Active or Passive

ULT But he did not come to the Three
UST although the three very greatest warriors were even more famous
(וְעַד־הַשָּׁלִשָּׁה לֹא־בָא)

Here, **come to** represents joining or achieving the same level of status as the Three. The verse means that although Abishai was a great warrior and was highly honored, he did not achieve membership in or equal status with the Three. If it would be helpful in your language, you could state the meaning plainly, here and in verse 23. Alternate translation: [But he did not join the ranks of the Three] or [But he did achieve the same exploits and reputation as the Three]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he was … honored	He was the most famous

ULT	UST
a commander	leader

2 Samuel 23:20

ULT	UST
And Benaiah, the son of Jehoiada, {was} a son of a man of valor, many deeds, from Kabzeel. He, he struck the two Ariel of Moab. And he, he went down and struck a lion in the midst of the pit on a day of snow.	*Benaiah son of Jehoiada from the city of Kabzeel was another of David's greatest soldiers. He won many great victories. He killed two of the best warriors in the Moabite army in single combat. He also went down into a pit on a snowy day and killed a lion there.*

ULT **{was} a son of a man of valor**
UST was another of David's greatest soldiers
(בֶּן־אִישׁ־חַי)

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, the author is saying that Benaiah has the characteristic of **valor**. See how you translated the similar expression in 12:5. Alternate translation: [was characterized by being a man of valor]

Support Reference: Idiom

ULT **many deeds**
UST He won many great victories
(רַב־פְּעָלִים)

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: [a doer of many great deeds]

Support Reference: Ellipsis

ULT **He, he struck … And he, he went down**
UST He killed … in single combat. He also went down
(הֽוּא הִכָּה & וְהוּא יָרַד)

The author is stating the pronoun **he** separately in each of these instances, even though the verbs translated as **he struck** and **he went down** already include this meaning. He is doing that to confirm Benaiah's exclusive personal role in accomplishing these feats. If a speaker of your language would use an explicit pronoun for this same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that the author is confirming Benaiah's exclusive personal role. It may not be necessary to represent the separately stated pronoun explicitly. Alternate translation: [He single-handedly struck … And he went down alone]

Support Reference: Pronouns — When to Use Them

ULT **the two Ariel of Moab**
UST two of the best warriors in the Moabite army
(אֶת שְׁנֵי אֲרִיאֵל מוֹאָב)

Interpreters do not understand exactly what the term **Ariel** means. However, many interpreters believe that it may be describing warrior champions as lion-like, that is, strong and fierce. Alternate translation: [two mighty champions of Moab] or [two fierce warrior heroes of Moab]

Support Reference: Translate Unknowns

ULT **Ariel of**
UST the best warriors in
(אֲרִיאֵל)

While the term **Ariel** is singular in the original, since the author is referring to **two** such people, it may be more natural in your language to use a plural form. Alternate translation: [Ariels]

Support Reference: Unusual Uses of the Plural

ULT **And Benaiah, the son of Jehoiada, {was} a son of a man of valor, many deeds, from Kabzeel**

UST Benaiah son of Jehoiada from the city of Kabzeel was another of David's greatest soldiers. He won many great victories

(וּבְנָיָ֣הוּ בֶן־יְהוֹיָדָ֗ע בֶּן־אִ֤ישׁ־חַי֙ רַב־פְּעָלִ֔ים מִקַּבְצְאֵ֑ל)

If it would be more natural in your language, you may want to put the information that **Benaiah** was **from Kabzeel** with the information that his father was **Jehoiada**. Alternate translation: [And Benaiah, the son of Jehoiada, from Kabzeel, was a son of a man of valor, many deeds]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Benaiah	Benaiah
Jehoiada	Jehoiada
Moab	the Moabite army
a lion	a lion
the pit	a pit … there
on a day of	on a … day
snow	snowy

2 Samuel 23:21

ULT	UST
And he himself struck a man of Egypt, a man of appearance. Now in the hand of the Egyptian {was} a spear, and he went down against him with a staff. But he seized the spear from the hand of the Egyptian, and he killed him with his spear.	*He also killed a huge Egyptian soldier. That soldier had a spear as a weapon. Benaiah had only a thick wooden rod. But he attacked the soldier and pulled the spear out of his hand. Then he killed him with his own spear.*

ULT **a man of appearance**
UST huge
(אִישׁ מַרְאֶה)

The author is using **a man of appearance** as a common expression of his culture to mean a giant. 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: [a man who was a terror to behold] or [a giant]

Support Reference: Idiom

ULT **and he went down against him**
UST But he attacked the soldier
(וַיֵּרֶד אֵלָיו)

The author seems to mean that Benaiah **went down** from the Israelite battle lines on a safe height, and he went into a valley to fight this **man of Egypt** in single combat between the battle lines. Alternate translation: [and he went into a valley to fight him in single combat]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Egypt	Egyptian
the Egyptian	That soldier
{was} a spear	a spear as a weapon
with a staff	Benaiah had only a thick wooden rod
But he seized	and pulled
the spear	the spear
the Egyptian	his
and he killed him	Then he killed him
with his spear	with his own spear

2 Samuel 23:22

ULT	UST
These {things}, Benaiah, the son of Jehoiada did. And to him {was} a name among the three warriors.	*Those are some of the things that Benaiah son of Jehoiada did. As a result, he became famous as one of those three of David's greatest warriors.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benaiah	Benaiah
Jehoiada	Jehoiada
warriors	of David's greatest warriors

2 Samuel 23:23

ULT	UST
More than the Thirty, he was honored, but to the Three, he did not come. And David put him to his bodyguard.	*He was more famous than David's other thirty greatest warriors, although the three very greatest warriors were even more famous. David appointed him to be the commander of his bodyguards.*

ULT More than the Thirty, he was honored
UST He was more famous than David's other thirty greatest warriors
(מִן־הַשְּׁלֹשִׁים נִכְבָּד)

The expression **he was honored** 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: [People honored him more than the Thirty]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he was honored	He was more famous
David	David
And … put him	appointed him

2 Samuel 23:24

ULT	UST
Asahel the brother of Joab {was} among the Thirty; Elhanan, the son of Dodo {of} Bethlehem;	*These are the names of David's greatest warriors: Asahel the brother of Joab; Elhanan son of Dodo from Bethlehem;*

ULT Asahel the brother of Joab {was} among the Thirty

UST These are the names of David's greatest warriors: Asahel the brother of Joab

(עֲשָׂהאֵל אֲחִיייוֹאָב בַּשְּׁלֹשִׁים)

If it would be more natural in your language, you may want to put the information about **Asahel the brother of Joab** with the statement that he was among **the Thirty**. Alternate translation: [Among the Thirty was Asahel the brother of Joab]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
Bethlehem	from Bethlehem

2 Samuel 23:25

ULT	UST
Shammah the Harodite; Elika the Harodite;	*Shammah the Harodite; Elika the Harodite;*

(There are no notes for this verse)

2 Samuel 23:26

ULT	UST
Helez the Paltite; Ira, the son of Ikkesh the Tekoite;	*Helez the Paltite; Ira son of Ikkesh the Tekoite;*

(There are no notes for this verse)

2 Samuel 23:27

ULT	UST
Abiezer the Anathothite; Mebunnai the Hushathite;	*Abiezer the Anathothite; Mebunnai the Hushathite;*

(There are no notes for this verse)

2 Samuel 23:28

ULT	UST
Zalmon the Ahohite; Maharai the Netophathite;	*Zalmon the Ahohite; Maharai the Netophathite;*

(There are no notes for this verse)

2 Samuel 23:29

ULT	UST
Heleb, the son of Baanah the Netophathite; Ithai, the son of Ribai from Gibeah of Benjamin;	*Heleb son of Baanah the Netophathite; Ithai son of Ribai from Gibeah in the territory of Benjamin;*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Gibeah of Benjamin	from Gibeah in the territory of Benjamin

2 Samuel 23:30

ULT	UST
Benaiah the Pirathonite; Hiddai of the wadis of Gaash;	*Benaiah the Pirathonite; Hiddai from the place where streams flow through Gaash;*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Benaiah	Benaiah
of the wadis of	from the place where streams flow through

2 Samuel 23:31

ULT	UST
Abi Albon the Arbathite; Azmaveth the Barhumite;	*Abi Albon the Arbathite; Azmaveth the Barhumite;*

(There are no notes for this verse)

2 Samuel 23:32

ULT	UST
Eliahba the Shaalbonite; the sons of Jashen, Jonathan;	*Eliahba the Shaalbonite; Jonathan son of Jashen;*

ULT **the sons of Jashen, Jonathan**
UST Jonathan son of Jashen
(בְּנֵי יָשֵׁן יְהוֹנָתָן)

It is possible that here the author is using the plural term **sons** to introduce a single individual, as in Genesis 46:23, “And the sons of Dan, Hushim.” Alternate translation: [Jonathan the son of Jashen]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonathan	Jonathan

2 Samuel 23:33

ULT	UST
Shammah the Hararite; Ahiam, the son of Sharar the Hararite;	*Shammah the Hararite; Ahiam son of Sharar the Hararite;*

ULT Shammah the Hararite
UST Shammah the Hararite
(שַׁמָּה הַהֲרָרִי)

Since the author lists **Shammah the Hararite** as one of the Three greatest warriors in 23:11–12, his name seems out of place in this list of the Thirty. Some interpreters suggest that the explanation is that the Jonathan mentioned in the previous verse was his son. Some versions accordingly read, at the end of the previous verse and the beginning of this one, "Jonathan the son of Shammah the Hararite." The reading in 1 Chronicles 11:34 suggests this as a possible reading. 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: Assumed Knowledge and Implicit Information

2 Samuel 23:34

ULT	UST
Eliphelet, the son of Ahasbai, the son of the Maacathite; Eliam, the son of Ahithophel the Gilonite;	*Eliphelet son of Ahasbai son of the Maacathite; Eliam son of Ahithophel the Gilonite;*

(There are no notes for this verse)

2 Samuel 23:35

ULT	UST
Hezro the Carmelite; Paarai the Arbite;	*Hezro the Carmelite; Paarai the Arbite;*

(There are no notes for this verse)

2 Samuel 23:36

ULT	UST
Igal, the son of Nathan from Zobah; Bani the Gadite;	*Igal son of Nathan from Zobah; Bani the Gadite;*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Nathan	Nathan

2 Samuel 23:37

ULT	UST
Zelek the Ammonite; Naharai the Beerothite, the carrier of the equipment of Joab, the son of Zeruiah;	*Zelek the Ammonite; Naharai the Beerothite, who carried the weapons of Joab son of Zeruiah;*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Ammonite	the Ammonite
Joab	of Joab

2 Samuel 23:38

ULT	UST
Ira the Ithrite; Gareb the Ithrite;	*Ira the Ithrite; Gareb the Ithrite;*

(There are no notes for this verse)

2 Samuel 23:39

ULT	UST
Uriah the Hittite; {in} all, 37.	*and Uriah the Hittite. Altogether, these were 37 of David's greatest warriors.*

ULT 37
UST these were 37 of David's greatest warriors
(שְׁלֹשִׁים וְשִׁבְעָה)

The total of **37** warriors seems to be the sum of the thirty-one listed in 23:24–39, described as the Thirty, and those said to be greater than these Thirty, that is, the Three described in 23:11–12 and the three described in (23:13–23) (although one of them is not named). To help your readers see how this total reflects the names the author provides, you may wish to translate "Thirty" in 23:24 as a title, as the ULT does, rather than as a number ("30").

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Uriah	and Uriah
the Hittite	the Hittite

2 Samuel 24

2 Samuel 24 Introduction

Structure and Formatting

This chapter concludes the supplemental information about David's reign as king of Israel that the author provides at the end of the book. It presents the sixth and last part of that information, a description of how David counted the men in his kingdom who were able to serve as soldiers, how Yahweh punished Israel with a plague as a result, and how Yahweh mercifully ended the plague.

Religious and Cultural Concepts in This Chapter

"into the hand of man, do not let me fall"

Yahweh sends the prophet Gad to David to tell him that he must choose among three punishments for counting the fighting men of Israel. There could be famine in Israel for seven years, the Israelites could be defeated by their enemies for three months, or there could be a plague for three days. David chooses the plague, saying, "Please, let us fall into the hand of Yahweh, for his mercies are many, but into the hand of man, do not let me fall." Gad understands from this that David is choosing the plague, and he returns that answer to Yahweh, since the plague is what happens. It is clear that having a plague would be to come under the power of Yahweh and that being defeated by enemies would be to come under the power of man. But how would a famine similarly constitute coming under the power of man? The explanation seems to be that if there were famine in Israel, the Israelites would be dependent on foreign nations for food, and those nations might take advantage of their helplessness to oppress them. Some Israelites might move to other countries in search of food, and they would be vulnerable there as foreigners. If it would be helpful to your readers, you might explain this in a footnote.

2 Samuel 24:1

ULT	UST
And the nose of Yahweh added to burn against Israel, and he incited David against them, saying, "Go, count Israel and Judah."	*Yahweh was angry with the Israelite people again, and he led David to do something that caused trouble for them. David caused that trouble by saying, "Find out how many soldiers Israel and Judah have."*

ULT And the nose of Yahweh added to burn against Israel
UST Yahweh was angry with the Israelite people again
(וַיֹּסֶף אַף־יְהוָה לַחֲרוֹת בְּיִשְׂרָאֵל)

When the author says that **the nose of Yahweh added to burn**, he is using two common expressions of his culture See how you translated the expressions "nose" and "burn" in 6:7 and the expression "added" in 3:34. Alternate translation: [And Yahweh became angry with Israel again] or [And Yahweh continued to be angry with Israel]

Support Reference: Idiom

ULT saying, "Go, count Israel and Judah
UST David caused that trouble by saying, "Find out how many soldiers Israel and Judah have
(לֵאמֹר לֵךְ מְנֵה אֶת־יִשְׂרָאֵל וְאֶת־יְהוּדָה)

It seems unlikely that this is a direct quotation of something that Yahweh said, since Yahweh would not command someone to do something and then punish that person for doing it. This could mean: (1) that the author is summarizing here what he quotes David more fully as saying in the next verse. Alternate translation: [so that David said, "Go, count Israel and Judah]; (2) that the author is depicting Yahweh as having said something in order to convey the idea that Yahweh led that person to do that thing. This would be similar to 16:10, where David says of Shimei, "If he curses because Yahweh has said to him, 'Curse David,'" meaning, "If he curses because Yahweh has led him to curse me." Alternate translation: [leading him to go and count Israel and Judah]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
against Israel	with the Israelite people
David	David
Israel	Israel

ULT	UST
Judah	and Judah

2 Samuel 24:2

ULT	UST
And the king said to Joab, the commander of the army that {was} with him, "Go about, please, among all of the tribes of Israel, from Dan and to Beersheba, and muster the people, that I may know the number of the people."	*King David said to Joab, the commander of his regular army, "I want you to go with your officers through the territories of all the tribes of Israel, from Dan {in the far north} to Beersheba {in the far south}, and count the men who can fight as soldiers. That way I will know how many Israelite men we have who can fight as soldiers in the army."*

ULT **the army that {was} with him**
UST his regular army
(הַחַיִל אֲשֶׁר־אִתּוֹ)

This seems to be a reference to the corps of soldiers stationed at the court who always remained on active military duty, that is, to David's permanent army. The author describes these troops in 15:18 and 20:7, and he says in 8:16 that Joab commanded them. David wanted to know how many further men were eligible for military service, that is, how great were his reserves. Alternate translation: [his standing army]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from Dan and to Beersheba**
UST from Dan {in the far north} to Beersheba {in the far south}
(מִדָּן וְעַד־בְּאֵר שָׁבַע)

To decide how to translate this expression here and in verse 15, see how you translated it in 3:10. Alternate translation: [throughout the entire territory of Israel]

Support Reference: Merism

ULT **the people**
UST the men who can fight as soldiers
(אֶת־הָעָם)

By **the people**, in this context David means the men who could serve in his army. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the fighting men]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	King David
Joab	Joab
the commander of	the commander of
please	I want you
the tribes of	the tribes of
Israel	Israel
from Dan	from Dan {in the far north}
Beersheba	Beersheba {in the far south}
that I may know	That way I will know

2 Samuel 24:3

ULT	UST
And Joab said to the king, "Now may Yahweh your God add to the people like them and like them a hundred times, and may the eyes of my lord the king be seeing. But my lord the king, why does he delight in this matter?"	*But Joab replied to the king, "Your Majesty, I hope that Yahweh our God will give us Israelites a hundred times more soldiers than we have now. I hope that you will see this happen {in your own lifetime}. But I do not think it is a good idea to count how many soldiers we have."*

ULT **to the people like them and like them a hundred times**
UST us Israelites a hundred times more soldiers than we have now
(אֶל־הָעָם כָּהֵם ו וְכָהֵם מֵאָה פְעָמִים)

Joab is using **like them and like them** as a common expression of his culture to mean "such as they already are." 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: [a hundred times more people than there already are]

Support Reference: Idiom

ULT **and may the eyes of my lord the king be seeing**
UST I hope that you will see this happen {in your own lifetime}
(וְעֵינֵי אֲדֹנִי־הַמֶּלֶךְ רֹאוֹת)

Joab is using David's **eyes** to represent all of him in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and may my lord the king see this with his own eyes]

Support Reference: Synecdoche

ULT **and may the eyes of my lord the king be seeing**
UST I hope that you will see this happen {in your own lifetime}
(וְעֵינֵי אֲדֹנִי־הַמֶּלֶךְ רֹאוֹת)

Even though Joab is addressing David directly, he is speaking of him in the third person as **my lord the king** to show respect. If it would be helpful in your language, you could translate this in a respectful form in the second person. Alternate translation: [and may you, my lord the king, see this with your own eyes]

Support Reference: First, Second or Third Person

> ULT **But my lord the king, why does he delight in this matter**
> UST Your Majesty … But I do not think it is a good idea to count how many soldiers we have
> (וַאדֹנִי הַמֶּלֶךְ לָמָּה חָפֵץ בַּדָּבָר הַזֶּה)

Joab is using **delight in this matter** as a common expression of his culture to mean "want to do this." 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: [But why does my lord the king want to do this?]

Support Reference: Idiom

> ULT **But my lord the king, why does he delight in this matter**
> UST Your Majesty … But I do not think it is a good idea to count how many soldiers we have
> (וַאדֹנִי הַמֶּלֶךְ לָמָּה חָפֵץ בַּדָּבָר הַזֶּה)

Joab is using the question form to politely express his disapproval of David's plan to count the people. 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 do not understand why my lord the king wants to do this.] or [But my lord the king should not want to do this!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	Joab
the king	the king
Yahweh	Yahweh
your God	our God
my lord	you
the king	you
But my lord	Your Majesty
the king	Your Majesty
does he delight	But I do not think it is a good idea

2 Samuel 24:4

ULT	UST
But the word of the king prevailed against Joab and over the commanders of the army. So Joab and the commanders of the army went out to the face of the king to muster the people, Israel.	*But King David insisted that Joab do as he had said, and he ordered the commanders of the army to do it. So they left his court and went out to count the Israelite men who could fight in war.*

ULT **But the word of the king prevailed against Joab and over the commanders of the army**
UST But King David insisted that Joab do as he had said, and he ordered the commanders of the army to do it
(וַיֶּחֱזַק דְּבַר־הַמֶּלֶךְ אֶל־יוֹאָב וְעַל שָׂרֵי הַחָיִל)

Here, **the word of the king** represents what King David said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [But what the king said prevailed against Joab and over the commanders of the army]

Support Reference: Metonymy

ULT **But the word of the king prevailed against Joab and over the commanders of the army**
UST But King David insisted that Joab do as he had said, and he ordered the commanders of the army to do it
(וַיֶּחֱזַק דְּבַר־הַמֶּלֶךְ אֶל־יוֹאָב וְעַל שָׂרֵי הַחָיִל)

The author is speaking of this **word** as if it had been a living thing that **prevailed** in a contest against Joab and the commanders. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the king's command was stronger than Joab's objections and those of the army commanders]

Support Reference: Personification

ULT **to the face of the king**
UST his court
(לִפְנֵי הַמֶּלֶךְ)

Here, **to the face of** represents being in the presence of a person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the presence of the king]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	But King David

ULT	UST
Joab	Joab
the commanders of	the commanders of
Joab	they
and the commanders of	they
the king	his court
Israel	Israelite

2 Samuel 24:5

ULT	UST
And they crossed the Jordan, and they camped at Aroer, south of the city that {is} in the midst of the wadi, Gad and to Jazer.	*They crossed the Jordan River and set up their tents south of Aroer, in the middle of the valley. From there they went through the territory of the tribe of Gad, and from there they went {north} to Jazer.*

ULT Gad and to Jazer

UST From there they went through the territory of the tribe of Gad, and from there they went {north} to Jazer

(הַגָּ֖ד וְאֶל־יַעְזֵֽר)

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 then they went to Gad and to Jazer]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Jordan	the Jordan River
the wadi	the valley
Gad	From there they went through the territory of the tribe of Gad

2 Samuel 24:6

ULT	UST
And they came to Gilead and to the land of Tahtim Hodshi. And they came to Dan Jaan, and around to Sidon.	*Then they went {north} to Gilead and to the area of Tahtim Hodshi. Then they went to Dan Jaan {in the far north of Israel}, and then they went {farther west} to Sidon.*

ULT and around to Sidon

UST and then they went {farther west} to Sidon

(וְסָבִיב אֶל־צִידוֹן)

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 then they went around to Sidon]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Gilead	to Gilead
the land of	the area of
to Dan Jaan	to Dan Jaan {in the far north of Israel}
Sidon	Sidon

2 Samuel 24:7

ULT	UST
And they came {to} the fortress of Tyre and {to} all of the cities of the Hivites and the Canaanites. And they went out to the Negev of Judah, {to} Beersheba.	*Then they went south to Tyre, a city that had high walls around it, and also to all the cities where some Hivites and Canaanites still lived. Then they went to Beersheba, in the desolate area in the southern part of the territory of Judah.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{to} the fortress of	a city that had high walls around it
Tyre	to Tyre
the Hivites	some Hivites
and the Canaanites	and Canaanites
the Negev of	in the desolate area in the southern part of
Judah	the territory of Judah
{to} Beersheba	Beersheba

2 Samuel 24:8

ULT	UST
So they went about in all of the land. And they came, at the end of nine months and twenty days, {to} Jerusalem.	*It took them nine months and 20 days to finish going throughout the land {and counting the people}. After that, they returned to Jerusalem.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land
months	months
days	days
{to} Jerusalem	to Jerusalem

2 Samuel 24:9

ULT	UST
And Joab gave the number of the mustering of the people to the king. And Israel was 800,000 men of valor drawing the sword, and the men of Judah {were} 500,000 men.	*They reported to King David the number of men that they had counted. There were 800,000 men in Israel and 500,000 men in Judah who were fit to serve as soldiers in the army.*

ULT **men of valor**
UST men … who were fit to serve as soldiers in the army
(אִישׁ־חַיִל)

The phrase **men of valor** refers to men who had the qualities of strength and courage. If your language does not use an abstract noun for the idea of **valor**, you could express this idea with words that describe men who are brave and strong in battle. Alternate translation: [valiant men] or [strong men]

Support Reference: Abstract Nouns

ULT **drawing the sword**
UST who were fit to serve as soldiers in the army
(שֹׁלֵף חָרֶב)

The author is using this phrase, **drawing the sword**, to mean soldiers, by association with the way that soldiers at this time drew swords in order to fight battles. Alternate translation: [who could serve as soldiers]

Support Reference: Metonymy

ULT **and the men of Judah {were} 500,000 men**
UST and 500,000 men in Judah
(וְאִישׁ יְהוּדָה חֲמֵשׁ־מֵאוֹת אֶלֶף אִישׁ)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [and the men of Judah were 500,000]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joab	They
the king	King David
Israel	in Israel

ULT	UST
the sword	who were fit to serve as soldiers in the army
Judah	in Judah

2 Samuel 24:10

ULT	UST
But the heart of David struck him after this, he had counted the people. And David said to Yahweh, "I have sinned greatly {by} what I have done. But now, Yahweh, please take away the iniquity of your servant, for I have acted very foolishly."	*But after David's officers had counted the fighting men of Israel, David felt very badly that he had told them to do that. He confessed to Yahweh, "When I ordered them to do that, I committed a very serious sin. Please forgive me. But now, Yahweh, I admit that what I did was very foolish."*

ULT But the heart of David struck him

UST But … David felt very badly that he had told them to do that

(וַיַּךְ לֵב־דָּוִד אֹתוֹ)

Here, the **heart** represents a person's thoughts, feelings, and conscience. When the author says that David's heart **struck** him, he means that David came to feel guilty about what he had done. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But David's conscience troubled him] or [But David felt guilty]

Support Reference: Metaphor

ULT after this, he had counted the people

UST after David's officers had counted the fighting men of Israel

(אַחֲרֵי־כֵן סָפַר אֶת־הָעָם)

As the rest of this expression shows, the pronoun **this** refers to David's action of counting the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [after this action of counting the people]

Support Reference: Pronouns — When to Use Them

ULT the iniquity of your servant

UST me … I

(אֶת־עֲוֹן עַבְדֶּךָ)

David is speaking of himself in the third person as **your servant** to show humility. If it would be helpful in your language, you could translate this in a humble form in the first person. Alternate translation: [the iniquity that I, your servant, have committed]

Support Reference: First, Second or Third Person

> ULT **for**
> UST I admit that
> (כִּי)

Here the word **for** introduces not a reason but an elaboration. David is using it to characterize his previous statement about having sinned greatly. Alternate translation: [indeed]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
David	He
Yahweh	Yahweh
I have sinned	I committed a … sin
Yahweh	Yahweh
please	Please
the iniquity of	me
your servant	I

2 Samuel 24:11

ULT	UST
And David arose in the morning, and the word of Yahweh was to Gad, the prophet, a seer of David, saying,	*When David got up the next morning, Yahweh gave a message to the prophet Gad. He was a man who helped David know what God wanted him to do. Gad said to David,*

ULT **And David arose in the morning, and the word of Yahweh was to Gad**
UST When David got up the next morning, Yahweh gave a message to … Gad
(וַיָּקָם דָּוִד בַּבֹּקֶר & וּדְבַר־יְהוָה הָיָה אֶל־גָּד)

The words that the ULT translates as **And … and** indicates that the word of Yahweh came to Gad at the same time as when David **arose in the morning**. If it would be helpful to your readers, you could describe the time relationship more explicitly. Alternate translation: [When David arose in the morning, the word of Yahweh came to Gad]

Support Reference: Connect — Simultaneous Time Relationship

ULT **and the word of Yahweh was to Gad**
UST Yahweh gave a message to … Gad
(וּדְבַר־יְהוָה הָיָה אֶל־גָּד)

See how you translated the similar expression in 7:4. Alternate translation: [and Yahweh spoke a message to Gad]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
and the word of Yahweh	Yahweh … a message
Gad	Gad
the prophet	the prophet
a seer of	He was a man who helped … know what God wanted him to do
David	David

2 Samuel 24:12

ULT	UST
“Go, and you shall say to David, ‘Thus says Yahweh, “Three I am lifting over you. Choose for yourself one from them, and I will do {it} to you.”’”	*“Go and tell David that I say he must choose one of three punishments that I will describe. I will punish him with the one that he chooses.”*

ULT **Go, and you shall say to David, ‘Thus says Yahweh, “Three I am lifting over you. Choose for yourself one from them, and I will do {it} to you**
UST Go and tell David that I say he must choose one of three punishments that I will describe. I will punish him with the one that he chooses
(הָלֹוךְ וְדַבַּרְתָּ אֶל־דָּוִד כֹּה אָמַר יְהוָה שָׁלֹשׁ אָנֹכִי נוֹטֶל עָלֶיךָ בְּחַר־לְךָ אַחַת־מֵהֶם וְאֶעֱשֶׂה־לָּךְ)

There are three levels of quotation here. Yahweh is speaking (level 1) and quoting what he wants Gad to say (level 2), which is that he, Yahweh, has a message for David. Yahweh then presents this message to David as a direct quotation (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 second-level and third-level quotations (see the Quotes within Quotes note).

Support Reference: Quote Markings

ULT **Go, and you shall say to David, ‘Thus says Yahweh, “Three I am lifting over you. Choose for yourself one from them, and I will do {it} to you**
UST Go and tell David that I say he must choose one of three punishments that I will describe. I will punish him with the one that he chooses
(הָלֹוךְ וְדַבַּרְתָּ אֶל־דָּוִד כֹּה אָמַר יְהוָה שָׁלֹשׁ אָנֹכִי נוֹטֶל עָלֶיךָ בְּחַר־לְךָ אַחַת־מֵהֶם וְאֶעֱשֶׂה־לָּךְ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Go and tell David that I say that I am lifting three over him and that he is to choose one from them for himself and I will do it to him]

Support Reference: Quotes within Quotes

ULT **Three**
UST three punishments
(שָׁלֹשׁ)

Yahweh is using the adjective **Three** as a noun to mean three things or options. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [Three things]

Support Reference: Nominal Adjectives

> ULT **I am lifting over you**
> UST that I will describe
> (אָנֹכִי נוֹטֵל עָלֶיךָ)

Yahweh is speaking of the three choices of punishment as if they were objects he could **lift** and hold over David. This is a metaphor that indicates that Yahweh is presenting these choices to David and has authority over how they will be carried out. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am laying out for you] or [I am presenting for you to consider]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Yahweh	I
Choose	must choose … the one that he chooses

2 Samuel 24:13

ULT	UST
And Gad came to David, and he declared to him. Then he said to him, "Shall seven years of famine come to you in your land, or three months of your fleeing to the face of your enemies and he is pursuing you, or three days of plague being in your land? Now, know and see what word I shall return {to} the one having sent me."	*So Gad went to David and told him that Yahweh had said he would need to choose one of three punishments. He then told David, "You can choose for there to be seven years of famine in Israel. You can choose for your enemies to keep defeating you so badly over the course of three months that your army keeps running away from them. Or you can choose for there to be a plague here in Israel for three days. I will go back and tell Yahweh your answer. So think carefully about what you will choose."*

ULT **and he declared to him**
UST and told him
(וַיַּגֶּד־לוֹ)

The implication is that Gad declared to David the three choices that Yahweh had given him, as stated in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [and he declared to him what Yahweh had said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of your enemies and he is pursuing you**
UST for your enemies … that your army keeps running away from them
(לִפְנֵי־צָרֶיךָ וְהוּא רֹדֵף)

Here, **to the face of** represents David being in front of his enemies. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [n front of your enemies and he is pursuing you]

Support Reference: Metonymy

ULT **to the face of your enemies and he is pursuing you**
UST for your enemies … that your army keeps running away from them
(לִפְנֵי־צָרֶיךָ וְהוּא רֹדֵף)

Since the word **enemies** is plural, it may be more natural in your language to refer back to it with a plural pronoun. Alternate translation: [in front of your enemies while they pursue you]

Support Reference: Pronouns — When to Use Them

ULT **know and see**
UST think carefully about
(דַּע וּרְאֵה)

Gad is using **know and see** as a common expression of his culture to mean "consider thoughtfully." 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: [consider thoughtfully]

Support Reference: Idiom

ULT **what word I shall return**
UST I will go back and tell … your answer … what you will choose
(מָה־אָשִׁיב & דָּבָר)

Gad is speaking of a message or reply as if it were a **word** that was an object he could carry back to Yahweh. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what answer I shall give]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gad	Gad
David	David
and he declared	and told
years of	years of
famine	famine
in your land	in Israel
months of	over the course of … months
your enemies	for your enemies
days of	days
plague	a plague
in your land	here in Israel
know	think carefully about

2 Samuel 24:14

ULT	UST
And David said to Gad, "Great distress {is} to me. Please, let us fall into the hand of Yahweh, for his mercies {are} many, but into the hand of man, do not let me fall."	*David said to Gad, "All those are very terrible things for me to choose between! But let Yahweh be the one to punish me {with a plague}, since he is very merciful. Do not let humans be the ones to punish me."*

ULT **let us fall into the hand of Yahweh, for his mercies {are} many**
UST But let Yahweh be the one to punish me {with a plague}, since he is very merciful
(נִפְּלָה בְיַד־יְהוָה כִּי־רַבִּים רחמו)

If it would be more natural in your language, you could reverse the order of these phrases, since **his mercies are many** gives the reason why David says **let us fall into the hand of Yahweh**. Alternate translation: [since the mercies of Yahweh are many, let us fall into his hand]

Support Reference: Connect — Reason-and-Result Relationship

ULT **let us fall into the hand of Yahweh**
UST But let Yahweh be the one to punish me {with a plague}
(נִפְּלָה בְיַד־יְהוָה)

Here, **hand** represents the capability of a person. In this case, it refers to Yahweh's power to punish and his ability to show mercy. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [let Yahweh be the one to punish us]

Support Reference: Metonymy

ULT **do not let me fall**
UST Do not let … be the ones to punish me
(אַל־אֶפְּלָה)

In this verse David uses the first-person singular pronoun **me** when asking God not to let him fall into human hands, even though he had just used "us" when speaking about falling into God's hands. If it would be clearer in your language, you could use plural pronouns consistently, since David is speaking on behalf of all Israel. Alternate translation: [do not let us fall]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
Gad	Gad
distress	All those are … terrible things … to choose between
Please	But let … be the one to punish me {with a plague}
Yahweh	Yahweh
his mercies	he is … merciful

2 Samuel 24:15

ULT	UST
And Yahweh caused a plague in Israel from the morning and until the time of appointment. And from the people, from Dan and to Beersheba, 70,000 men died.	*So Yahweh sent a plague on the Israelite people. It started that morning and continued for three days. Throughout the territory of Israel there were 70,000 Israelites who died because of the plague.*

ULT **the time of appointment**
UST for three days
(עֵת מוֹעֵד)

The author is using the possessive form to describe a **time** that is characterized by its having been appointed. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the appointed time]

Support Reference: Possession

ULT **men**
UST there were … Israelites
(אִישׁ)

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: [people]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
a plague	a plague
in Israel	on the Israelite people
the time of	for three days
from Dan	Throughout the territory of Israel
Beersheba	Throughout the territory of Israel

2 Samuel 24:16

ULT	UST
And the angel stretched out his hand {against} Jerusalem to destroy it, but Yahweh relented concerning the harm. And he said to the angel, the destroyer among the many people, "Now lower your hand." And the angel of Yahweh was near the threshing floor of Araunah the Jebusite.	*Then the angel who had killed all those people lifted his hand toward the city of Jerusalem in order to cause a plague that would kill many of the people who lived there. But Yahweh grieved about punishing any more people, and said to the angel "Put your hand back down {and do not cause a plague in Jerusalem}!" When Yahweh said that, his angel was standing near the place where Araunah the Jebusite threshed grain.*

ULT **And the angel stretched out his hand**
UST Then the angel … lifted his hand
(וַיִּשְׁלַח֩ יָד֨וֹ הַמַּלְאָ֜ךְ)

The author could be using the same expression that occurs earlier in the book, in 1:14 and 18:12, to mean that the angel was preparing to use violence (in the form of this plague) against the people of the city of Jerusalem. When Yahweh tells him to **lower** his **hand**, that could mean that he is not to afflict the people with the plague. However, since David sees the angel, it seems more likely that the angel actually had reached out and upward with his hand and that Yahweh told him to put his hand back down and not use it to cause the plague. So you may choose to translate this literally.

Support Reference: Idiom

ULT **the angel**
UST Then the angel
(הַמַּלְאָ֜ךְ)

The term **the angel** refers to the angel whom God sent to bring a plague on Israel. You could identify this **angel** more fully in that way here. However, this angel is identified in verse 17 as "the striker among the people." Because this information appears in the following verse, you may not find a need to explain about the angel further here.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel	Then the angel
{against} Jerusalem	toward the city of Jerusalem
to destroy it	

ULT	UST
	in order to cause a plague that would kill many of the people who lived there
Yahweh	Yahweh
the harm	punishing any more people
to the angel	to the angel
the destroyer	who had killed
And the angel of	When Yahweh said that, his angel
Yahweh	When Yahweh said that, his angel
the threshing floor of	the place where … threshed grain
the Jebusite	the Jebusite

2 Samuel 24:17

ULT	UST
And David spoke to Yahweh when he saw the angel, the striker among the people, and he said, "Behold, I, I have sinned, and I, I have committed iniquity. But these sheep, what have they done? Please, let your hand be against me and against the house of my father."	*When David saw the angel who was causing the people to become sick and die, he spoke to Yahweh. He said, "Truly, I am the one who has committed the sin. I have done a very wicked thing, but these people are as innocent as sheep. They have certainly not done anything that is wrong. So you should punish me and my family, not these people!"*

ULT **Behold**
UST Truly
(הִנֵּה)

See how you translated the similar expression in 1:2. Alternate translation: [Listen]

Support Reference: Metaphor

ULT **I, I have sinned, and I, I have committed iniquity**
UST I am the one who has committed the sin. I have done a very wicked thing
(אָנֹכִי חָטָאתִי וְאָנֹכִי הֶעֱוֵיתִי)

David is stating the pronoun **I** separately in each of these instances, even though the verbs translated as **I have sinned** and **I have committed iniquity** already include this meaning. He is doing that acknowledge his personal responsibility for sinning by taking a census of the Israelite soldiers. If a speaker of your language would use an explicit pronoun for this same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that the David is acknowledging his personal responsibility. It may not be necessary to represent the separately stated pronoun explicitly. Alternate translation: [I was the one who sinned, yes, I was the one who committed iniquity]

Support Reference: Pronouns — When to Use Them

ULT **I, I have sinned, and I, I have committed iniquity**
UST I am the one who has committed the sin. I have done a very wicked thing
(אָנֹכִי חָטָאתִי וְאָנֹכִי הֶעֱוֵיתִי)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [I myself have greatly sinned]

Support Reference: Parallelism

ULT **But these sheep, what have they done**
UST but these people are as innocent as sheep. They have certainly not done anything that is wrong … not these people
(וְאֵלֶּה הַצֹּאן מֶה עָשׂוּ)

David is using the question form to emphasize that the people of Israel were innocent and had done nothing wrong. 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 these sheep have done nothing wrong!]

Support Reference: Rhetorical Question

ULT **But these sheep**
UST but these people are as innocent as sheep … not these people
(וְאֵלֶּה הַצֹּאן)

David is speaking of his subjects as if they were **sheep**. He means that they are innocent and defenseless, like sheep who depend on their shepherd to protect them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But these innocent people]

Support Reference: Metaphor

ULT **let your hand be against me and against the house of my father**
UST So you … punish me and my family
(תְּהִי יָדְךָ בִּי וּבְבֵית אָבִי)

Here, **hand** represents God's power to punish. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [use your power to punish me and the house of my father]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	he
Yahweh	Yahweh
the angel	the angel
I have sinned	am the one who has committed the sin
I have committed iniquity	have done a very wicked thing
I have committed iniquity	have done a very wicked thing
sheep	are as innocent as sheep
Please	should
and against the house of	and my family

2 Samuel 24:18

ULT	UST
And Gad came to David on that day, and he said to him, "Go up, set up an altar for Yahweh on the threshing floor of Araunah the Jebusite."	*That day Gad came to David and told him, "Go to the place where Araunah the Jebusite threshes grain and build an altar to worship Yahweh there."*

ULT Go up
UST Go
(עֲלֵה)

See how you translated the similar expression in 2:1. Alternate translation: [Go]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gad	Gad
David	David
on … day	day
set up	and build
an altar	an altar
for Yahweh	to worship Yahweh there
on the threshing floor of	to the place where … threshes grain
the Jebusite	the Jebusite

2 Samuel 24:19

ULT	UST
So David went up according to the word of Gad, just as Yahweh had commanded.	*So David did what Gad told him to do, which was what Yahweh had commanded, and he went there.*

ULT **according to the word of Gad**
UST did what Gad told him to do
(כִּדְבַר־גָּ֔ד)

Here, **word** represents what Gad said to David. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to what Gad had said to him]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	So David
Gad	Gad
Yahweh	Yahweh

2 Samuel 24:20

ULT	UST
And Araunah looked down, and he saw the king and his servants coming over to him. And Araunah went out, and he prostrated himself to the king, his nose to the ground.	*When Araunah looked down and saw the king and his officials coming toward him, he came out of his house and lay down on the ground in front of the king {to honor him}, with his face touching the ground.*

ULT **and he prostrated himself to the king, his nose to the ground**
UST and lay down on the ground in front of the king {to honor him}, with his face touching the ground
(וַיִּשְׁתַּחוּ לַמֶּלֶךְ אַפָּיו אָרְצָה)

See how you translated the similar expression in 14:4.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
and his servants	and his officials
and he prostrated himself	and lay down on the ground … to honor him
to the king	in front of the king
to the ground	touching the ground

2 Samuel 24:21

ULT	UST
And Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy from you the threshing floor to build an altar for Yahweh, that the plague may be restrained from against the people."	*Araunah said, "Your Majesty, may I ask why you have come to me?" David replied, "I have come to buy this ground where you thresh grain. That way I can build an altar here to Yahweh {and offer sacrifices on it} so that he will stop the plague that has been killing so many Israelites."*

ULT **Why has my lord the king come to his servant**
UST Your Majesty, may I ask why you have come to me
(מַדּוּעַ בָּא אֲדֹנִי־הַמֶּלֶךְ אֶל־עַבְדּוֹ)

Araunah is speaking of David in the third person as **my lord the king** to show respect, and he is speaking of himself in the third person as David's **servant** to show humility. If it would be helpful in your language, you could translate these expressions with a respectful form in the second person and in a humble form in the first person. Alternate translation: [Why have you, my lord the king, come to me, your servant]

Support Reference: First, Second or Third Person

ULT **To buy**
UST I have come to buy
(לִקְנוֹת)

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 have come to buy]

Support Reference: Ellipsis

ULT **that the plague may be restrained**
UST so that he will stop the plague
(וְתֵעָצַר הַמַּגֵּפָה)

The expression **the plague may be restrained** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that Yahweh may restrain the plague]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	Your Majesty
the king	Your Majesty
his servant	me
David	David
the threshing floor	this ground where you thresh grain
an altar	an altar … and offer sacrifices on it
for Yahweh	to Yahweh
the plague	the plague

2 Samuel 24:22

ULT	UST
And Araunah said to David, "May my lord the king take and offer up the good in his eyes. See, the oxen for the burnt offering and the threshing instruments and the equipment of the oxen for wood.	*Araunah replied to David, "Your Majesty, please offer to Yahweh whatever you wish. You may take the oxen that you see here and use them for an offering that you burn completely on the altar. And you may take their yokes and the boards that I use for the threshing, which you also see here, and you may use them for the wood that you will burn.*

ULT **the good in his eyes**
UST whatever you wish
(הַטּוֹב בעינו)

Araunah is using the common expression of his culture **the good in his eyes** to mean "whatever seems good to him" or "whatever he chooses." 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: [whatever he sees fit]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
my lord	Your Majesty
the king	Your Majesty
the good	whatever you wish
for the burnt offering	and use them for an offering that you burn completely on the altar
and the threshing instruments	and the boards that I use for the threshing

2 Samuel 24:23

ULT	UST
Everything, Araunah gives, O king, to the king.” And Araunah said to the king, “May Yahweh your God be pleased with you.”	*Your Majesty, I, Araunah, hereby give all these things to you.” Then he said, “I hope that Yahweh your God will accept your offering and grant your request.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
O king	Your Majesty
to the king	to you
the king	Then … said
Yahweh	Yahweh
your God	your God
May … be pleased with you	I hope that … will accept your offering and grant your request

2 Samuel 24:24

ULT	UST
And the king said to Araunah, "No, but buying, I will buy {it} from you for a price. For I will not offer to Yahweh my God burnt offerings for nothing." So David bought the threshing floor and the oxen for silver, 50 shekels.	*But the king said to Araunah, "No, I will not accept these things as a gift. I will pay you for them. I will not take things that have cost me nothing and burn them completely on an altar as offerings to Yahweh." So David paid 50 shekels of silver to Araunah for the oxen and the ground.*

ULT **buying, I will buy {it}**
UST I will pay … for them
(קָנֹו אֶקְנֶה)

David is repeating forms of the verb **buy** 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 will certainly buy it]

Support Reference: Reduplication

ULT **50 shekels**
UST 50 shekels
(שְׁקָלִים חֲמִשִּׁים)

These **50 shekels** of silver weighed about 570 grams or 1.25 pounds. In your translation, you could use the ancient measurement and spell the word "shekel" the way it sounds in your language. You could also use the metric measurement given in the UST or use the measurement that your language and culture customarily use. Alternatively, you could use the ancient measurement and put a modern measurement in parentheses in the text or in a footnote. Alternate translation: [570 grams of silver] or [50 pieces of silver weighing about one and a quarter pounds]

Support Reference: Biblical Weight

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the king	the king
I will … offer	I will … take things
to Yahweh	to Yahweh
my God	to Yahweh
burnt offerings	

ULT	UST
	and burn them completely on an altar as offerings
David	David
the threshing floor	the ground
for silver	of silver

2 Samuel 24:25

ULT	UST
And David built an altar there for Yahweh, and he offered burnt offerings and peace offerings. And Yahweh was entreated for the land, and the plague was restrained from against Israel.	*Then David built an altar there to Yahweh. He burned the oxen completely on the altar as an offering. He also offered fellowship sacrifices. Then Yahweh answered David's prayers for the people of his land, and he ended the plague that had been killing so many Israelites.*

ULT **for Yahweh … And … was entreated for the land, and the plague was restrained from against Israel**

UST to Yahweh … Then … answered David's prayers for the people of his land, and he ended the plague that had been killing so many Israelites

(לַיהוָֹה & וַיֵּעָתֵר לָאָרֶץ וַתֵּעָצַר הַמַּגֵּפָה מֵעַל יִשְׂרָאֵל)

The expression **was entreated** and **was restrained** are passive verbal forms. If your language would not use those forms, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And thus David entreated Yahweh for the land, and Yahweh restrained the plague from against Israel]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	David
an altar	an altar
for Yahweh	to Yahweh
and he offered	He burned
burnt offerings	the oxen completely on the altar as an offering
and peace offerings	He also offered fellowship sacrifices
Yahweh	Yahweh
for the land	for the people of his land
the plague	the plague
Israel	Israelites

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Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> … from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

> > Today the people in this house **have been saved** …
> > Today God **has saved** the people in this house …

The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.

He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

2 Samuel References:

1:19; 2:6; 3:8; 3:21; 3:27; 6:12; 7:21; 7:23; 8:10; 10:11; 10:19; 11:16; 12:12; 13:12; 13:16; 14:17; 15:9; 15:20; 15:25; 15:27; 17:3; 17:18; 18:13; 18:29; 19:24; 19:30; 20:1; 20:5; 22:3; 22:19; 22:21; 22:36; 22:47; 22:51; 23:5; 23:10; 24:9

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
(2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like “they” or “people” or “someone.”
(3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king’s servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like “they” or “people” or “someone.”

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.
> > It would be better for him if **someone were to put** a

> > heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

2 Samuel References:

1:2; 1:18; 1:21; 1:21; 1:23; 2:5; 2:17; 3:2; 3:5; 3:29; 3:29; 3:39; 4:1; 4:2; 5:8; 5:13; 5:14; 6:2; 6:12; 6:14; 6:22; 7:16; 7:16; 7:23; 7:26; 7:29; 10:5; 10:9; 10:15; 10:17; 11:15; 13:12; 13:30; 13:31; 13:32; 13:39; 14:13; 14:14; 14:14; 14:27; 15:30; 15:32; 16:1; 17:8; 17:11; 17:12; 17:12; 17:16; 17:17; 17:19; 17:22; 17:23; 17:23; 18:7; 18:8; 18:10; 18:18; 18:28; 19:1; 19:2; 19:3; 19:21; 19:22; 19:42; 20:8; 20:19; 20:21; 21:5; 21:6; 21:9; 21:10; 21:11; 21:13; 21:14; 21:16; 21:20; 21:22; 22:4; 22:4; 22:11; 22:16; 22:27; 22:31; 22:47; 22:47; 22:51; 23:1; 23:1; 23:5; 23:6; 23:7; 23:7; 23:19; 23:23; 24:21; 24:25

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**.

2 Samuel References:

1:16; 1:19; 1:21; 1:24; 1:25; 3:34

Aside

Description

An aside is a figure of speech in which someone who is speaking to a person or group pauses to speak confidentially to himself or someone else about those to whom he had been speaking. The speaker does this to indicate in a strong way his thoughts or feelings about that person or group.

Reason This Is a Translation Issue

Many languages do not use asides, and readers could be confused by them. They may wonder why the speaker suddenly starts talking to himself or someone else about the people he is speaking with.

Examples From the Bible

> All the men of your covenant are sending you away as far as the border.
> The men of your peace are deceiving you and are prevailing against you.
> They of your bread will set a trap under you.
> **There is no understanding in him.** (Obadiah 1:7 ULT)

In the first three lines, Yahweh is telling the people of Edom what will happen to them because they did not help the people of Judah. In the fourth line, Yahweh says something about Edom to himself.

> And I purified them from everything foreign. And I caused the service
> watches to stand: for the priests and for the Levites, a man in his work;
> and for the offering of pieces of wood at the appointed times; and for the
> firstfruits. **Remember me, my God, for good.** (Nehemiah 13:30-31 ULT)

Nehemiah is speaking to the readers of his account and describing some of the many things he did to restore true worship in Judah after the people returned from exile. But he suddenly turns

aside and addresses God, asking God to bless him for what he, Nehemiah, has done for those people.

Translation Strategies

(1) If an aside would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing, let the speaker continue speaking to the people who are listening to him, but make clear that he is now expressing his thoughts and feelings about them.
(2) If a person speaks a prayer to God as an aside, you can put the prayer in quotation marks to indicate that.

Examples of Translation Strategies Applied

(1)

> All the men of your covenant are sending you away as far as the border. The men of your peace are deceiving you and are prevailing against you. They of your bread will set a trap under you. **There is no understanding in him.** (Obadiah 1:7 ULT)

All the men of your covenant are sending you away as far as the border. The men of your peace are deceiving you and are prevailing against you. They of your bread will set a trap under you. **You do not understand any of this.**

(2)

> And I purified them from everything foreign. And I caused the service watches to stand: for the priests and for the Levites, a man in his work; 31 and for the offering of pieces of wood at the appointed times; and for the firstfruits. **Remember me, my God, for good.** (Nehemiah 13:30-31 ULT)

And I cleansed them from everything foreign, and I made assignments for the priests and for the Levites, a man to his own work. And the wood offering at the stated time, and the firstfruits. **“Remember me, my God, for good.”**

2 Samuel References:

7:23; 14:7

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.

2 Samuel References:

front:intro; 1:1; 1:4; 1:9; 1:12; 1:15; 1:26; 2:14; 2:14; 2:17; 2:22; 2:26; 3:5; 3:8; 3:9; 3:16; 3:21; 3:27; 3:28; 3:31; 3:33; 3:35; 4:3; 4:8; 5:8; 5:23; 6:2; 6:3; 6:4; 6:7; 6:8; 6:15; 7:2; 7:3; 7:6; 7:10; 7:12; 7:14; 7:18; 7:18; 7:19; 7:23; 7:28; 8:2; 8:7; 8:18; 9:9; 10:10; 11:1; 11:2; 11:7; 11:8; 11:8; 11:17; 12:4; 12:6; 12:9; 12:17; 12:18; 12:28; 12:28; 12:30; 13:1; 13:7; 13:11; 13:11; 13:12; 13:14; 13:14; 13:15; 13:15; 13:16; 13:20; 13:22; 13:30; 13:37; 13:39; 14:8; 14:11; 14:15; 14:15; 14:16; 14:23; 14:31; 15:9; 15:14; 15:20; 15:22; 15:24; 16:1; 16:11; 16:14; 17:1; 17:2; 17:2; 17:5; 17:12; 17:13; 17:14; 17:16; 17:21; 17:28; 18:7; 18:7; 18:9; 18:11; 18:14; 18:18; 18:18; 18:21; 18:23; 18:24; 18:26; 18:29; 19:6; 19:7; 19:13; 19:18; 19:32; 19:40; 19:41; 20:4; 20:6; 20:7; 20:7; 20:8; 20:8; 20:8; 20:8; 20:12; 20:26; 21:2; 21:2; 21:4; 21:10; 21:10; 21:14; 21:14; 22:3; 22:7; 22:7; 22:8; 22:8; 22:13; 22:30; 22:36; 22:39; 22:42; 22:45; 22:45; 22:49; 23:9; 23:9; 23:10; 23:10; 23:12; 23:18; 23:21; 23:33; 23:39; 24:2; 24:2; 24:13

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."

2 Samuel References:

3:2; 3:17; 3:30; 4:3; 5:7; 5:8; 8:10; 9:10; 9:13; 11:4; 13:18; 13:34; 14:1; 14:24; 14:25; 17:17; 18:9; 18:18; 18:24; 19:32; 20:8; 20:14; 20:23; 21:2

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.

2 Samuel References:

12:30; 14:26; 18:12; 21:16; 24:24

Blessings

Description

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

Reason This Is a Translation Issue

Each language has its own ways of saying blessings. There are many blessings in the Bible. They need to be translated in the way that people say blessings in your language, so that people recognize them as blessings and understand what one person wants God to do for another.

Examples From the Bible

In the Bible, people often said a blessing when they met someone or when they were leaving someone or sending someone off.

In the book of Ruth, when Boaz meets his workers in the fields, he greets them with a blessing:

> Then behold, Boaz coming from Bethlehem! And he said to the reapers, “Yahweh be with you.” And they said to him, “May Yahweh bless you.” (Ruth 2:4 ULT)

Similarly, when Rebekah leaves her family, they say farewell with a blessing:

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

In a similar way, the writers of letters in the New Testament often wrote a blessing at the beginning of their letters as well as at the end. Here are examples from the beginning and end of Paul's second letter to Timothy:

> Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (2 Tim 1:2 ULT)
> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

Translation Strategies

Find out how people say blessings in your language. Collect a list of common blessings, noting the form of the verb, the use of certain words, and the words that are not used in a blessing but would normally be in a sentence. Also find out what differences there might be between blessings that people use when they are speaking to each other and when they are writing to each other.

If translating a blessing literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Add a verb if that is natural in your language.
2. Mention God as the subject of a blessing if that is natural in your language.
3. Translate the blessing in a form that is natural and clear in your language.

Examples of Translation Strategies Applied

(1) Add a verb if that is natural in your language.

> The Lord with your spirit. The grace with you. (2 Tim 4:22, literal from the Greek)

In the Greek of this verse, there is no verb 'be.' However, in blessings in English, it is natural to use a verb. The idea that the 'grace' from God will be or remain with the person is implied in Greek.

The Lord **be** with your spirit. Grace **be** with you. (2 Tim 4:22 ULT)

(2) Mention God as the subject of a blessing if that is natural in your language.

If people expect a blessing to refer to God in your language, you might have to provide ‘God’ as the subject or as the source of the blessing. In Greek and Hebrew, usually God is not explicitly mentioned in the blessing, but it is implied that God is the one acting to show his kindness to the person being addressed.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

The Lord be with your spirit. **May God give** grace to you.

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

They blessed Rebekah, and said to her, “Our sister, may **God grant that** you be the mother of thousands of ten thousands, and may **God empower** your descendants **to** possess the gate of those who hate them.”

(3) Translate the blessing in a form that is natural and clear in your language.

Here are some ideas for ways that people might say a blessing in their language.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

May the Lord be with your spirit. May God cause his grace to be with you.

May you have God’s presence with you. May you experience grace from God.

> "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

"Our sister, we pray to God that you may be the mother of thousands of ten thousands, and appeal to him that your descendants may possess the gate of those who hate them."

"Our sister, by God's power you will be the mother of thousands of ten thousands, and your descendants will possess the gate of those who hate them."

2 Samuel References:

14:17; 14:22; 15:20

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.

2 Samuel References:

7:10; 8:2; 8:6; 9:7; 10:4; 12:18; 13:36; 15:13; 15:15; 18:31; 19:5; 19:22; 19:29; 19:35; 19:42; 19:42; 19:43; 21:9; 22:41

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

Examples From OBS and the Bible

> **When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words “every year.” Going to Jerusalem is the background event. Then an event begins that started during the time “when he was twelve years old.” So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words “while” and “during.” Then the main event happens: “the word of God came to John.”

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of

simultaneous background. The first one is introduced by “when,” and then three more follow, with the last connected by “and.” The background clause introduced by “where” explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

2 Samuel References:

3:1; 16:6; 16:23; 19:8; 19:41

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.

2 Samuel References:

3:13; 8:4; 19:28

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**.

2 Samuel References:

12:28; 13:25; 15:14; 17:16; 20:6

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;

2 Samuel References:

2:27; 14:9; 14:10

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.

2 Samuel References:

1:9; 1:10; 1:12; 1:16; 1:21; 2:7; 3:18; 3:22; 5:10; 5:19; 6:6; 6:8; 7:3; 9:7; 9:13; 10:3; 10:5; 11:25; 12:10; 13:2; 13:12; 13:13; 13:22; 13:32; 13:33; 13:39; 14:5; 14:17; 15:14; 15:19; 16:3; 17:10; 17:17; 17:21; 18:13; 18:16; 18:19; 18:20; 19:2; 19:32; 21:1; 22:8; 22:10; 22:16; 22:18; 22:20; 24:14

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.

2 Samuel References:

2:24; 12:26; 15:37; 24:11

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.

2 Samuel References:

2:6; 4:11; 7:6; 7:22; 7:22; 7:25; 7:27; 7:29; 12:10; 12:12; 12:13; 12:14; 12:27; 13:13; 13:32; 14:19; 14:32; 17:14; 18:12; 19:20; 19:26; 21:22; 22:5; 22:22; 22:23; 23:5; 23:5; 23:5; 24:10

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”

2 Samuel References:

1:18; 2:16

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.

2 Samuel References:

1:4; 9:11; 10:2; 14:17; 15:2; 17:6; 17:15; 17:21; 19:2

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.

2 Samuel References:

19:16

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

2 Samuel References:

13:13; 17:22; 19:19

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!"

2 Samuel References:

6:19; 6:21; 7:8; 7:14; 7:16; 7:23; 10:3; 10:7; 11:11; 13:28; 14:7; 15:3; 22:2; 22:3; 22:8; 22:8; 22:12

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.

2 Samuel References:

1:11; 1:21; 1:22; 1:27; 2:1; 2:2; 2:15; 2:16; 3:2; 4:11; 5:11; 6:8; 7:23; 8:13; 8:14; 8:18; 9:2; 12:1; 12:8; 12:30; 12:30; 13:16; 14:14; 14:26; 15:27; 16:11; 18:5; 18:7; 18:11; 18:12; 18:19; 18:22; 18:29; 18:31; 19:11; 19:17; 19:32; 19:42; 19:43; 20:2; 20:4; 20:11; 20:18; 21:6; 21:10; 21:10; 22:12; 22:15; 22:17; 22:22; 22:34; 22:41; 22:42; 23:8; 23:17; 23:18; 23:20; 24:5; 24:6; 24:21

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)

2 Samuel References:

8:6; 8:14; 20:22; 21:14; 23:17

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."

2 Samuel References:

3:7; 7:12; 11:4; 11:11; 12:8; 12:11; 12:24; 13:11; 13:20; 16:21; 17:25; 18:32; 20:3

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!"

2 Samuel References:

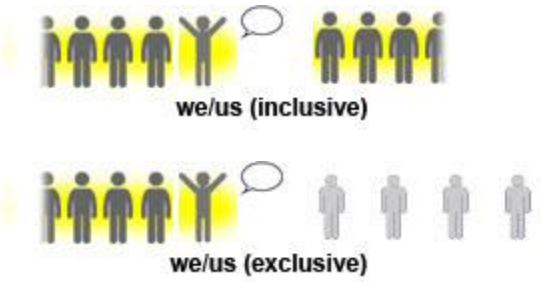
1:19; 1:25; 1:27; 1:27; 4:11; 16:11; 22:47

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.

2 Samuel References:

17:5; 20:1; 20:6

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> “… Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

> Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun “I” or “you.”
(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun “I” or “you.”

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

> But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

2 Samuel References:

1:10; 1:19; 3:9; 3:21; 4:8; 5:8; 6:20; 7:11; 7:19; 9:2; 9:6; 9:11; 11:24; 12:9; 13:24; 13:24; 13:32; 13:33; 13:35; 14:6; 14:9; 15:2; 16:2; 16:9; 17:16; 18:28; 18:29; 19:intro; 19:11; 19:19; 19:19; 19:21; 19:41; 20:6; 20:17; 22:3; 22:26; 24:3; 24:10; 24:21

Forms of 'You' — Formal or Informal

(You may also want to watch the video at https://ufw.io/figs_youform.)

Description

Some languages make a distinction between the formal form of "you" and the informal form of "you." This page is primarily for people whose language makes this distinction.

In some cultures people use the formal "you" when speaking to someone who is older or in authority, and they use the informal "you" when speaking to someone who is their own age or younger or who has less authority. In other cultures, people use the formal "you" when speaking to strangers or people they do not know well, and the informal "you" when speaking with family members and close friends.

Reasons This Is a Translation Issue

- The Bible was written in Hebrew, Aramaic, and Greek. These languages do not have formal and informal forms of "you."
- English and many other source languages do not have formal and informal forms of "you."
- Translators who use a source text in a language that does have formal and informal forms of "you" will need to understand how those forms are used in that language. The rules in that language may not be exactly the same as the rules in the translator's language.
- Translators will need to understand the relationship between two speakers in order to choose the appropriate form in their language.
- Use of "you" by people speaking to Jesus is sometimes particularly difficult for translators. Because Jesus is God, some will want to always use the formal form when people are speaking to him, but it is important to recognize the actual relationship and feelings towards Jesus. Pharisees and Sadducees became Jesus' enemies early on and would have been unlikely to have spoken with particular respect to him. Also, when Jesus was with Pilate, he was treated as a criminal, not with respect.

Translation Principles

- Understand the relationship between a speaker and the person or people he is speaking to.
- Understand the speaker's attitude toward the person he is speaking to.
- Choose the form in your language that is appropriate for that relationship and attitude.

Examples From the Bible

> Yahweh God called to the man and said to him, “Where are **you**?” (Genesis 3:9 ULT)

God is in authority over the man, so languages that have formal and informal forms of “you” would probably use the informal form here.

> It seemed good to me also, having carefully investigated everything from the beginning, to write for **you** an orderly account, most excellent Theophilus, so that **you** might know the certainty concerning the things that **you** have been taught. (Luke 1:3-4 ULT)

Luke called Theophilus “most excellent.” This shows us that Theophilus was probably a high official to whom Luke was showing great respect. Speakers of languages that have a formal form of “you” would probably use that form here.

> ‘Our Father who is in heaven, may **your** name be honored as holy.’ (Matthew 6:9b ULT)

This is part of a prayer that Jesus taught his disciples. Some cultures would use the formal “you” because God is in authority. Other cultures would use the informal “you” because God is our Father.

Translation Strategies

Translators whose language has formal and informal forms of “you” will need to understand the relationship between two speakers in order to choose the appropriate form of “you” in their language.

Deciding whether to use the formal or informal “You”

1. Pay attention to the relationships between the speakers.
    - Is one speaker in authority over the other?
    - Is one speaker older than the other?
    - Are the speakers family members, relatives, friends, strangers, or enemies?
2. If you have a Bible in a language that has formal and informal forms of “you,” see what forms it uses. Remember, though, that the rules in that language might be different than the rules in your language.

Translation Strategies Applied

English does not have formal and informal forms of “you,” so we cannot show in English how to translate using formal and informal forms of “you.” Please see the examples and discussion above.

2 Samuel References:

20:16

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.

2 Samuel References:

1:19; 2:5; 7:15; 7:23; 7:23; 9:10; 11:20; 15:27; 15:36; 16:10; 16:20; 17:21; 19:10; 19:22; 19:43

Fractions

Description

A fraction is a number that represents part of a whole. When an item is divided into several equal parts, a fraction refers to one or more of those parts.

For the drink offering, you must offer **a third** of a hin of wine. (Numbers 15:7a ULT)

A hin is a container of a set size which is used for measuring wine and other liquids. The people were to think about dividing a hin container into three equal parts, filling up only one of those parts and offering that amount.

> … **a third** of the ships were destroyed. (Revelation 8:9b ULT)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have the letters “th” added to the end of the number, such as fourth, sixth, ninth, tenth.

| Number of parts the whole is divided into | Fraction | | -------- | -------- | | four | fourth | | ten | tenth | | one hundred | one hundredth | | one thousand | one thousandth |

Some fractions in English do not follow that pattern.

| Number of parts the whole is divided into | Fraction | | -------- | -------- | | two | half | | three | third | | five | fifth |

Reason This is a Translation Issue

Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many parts are included in a group.

Examples From the Bible

> Now to the **half-tribe** of Manasseh, Moses had given a possession in Bashan, but to the other **half**, Joshua gave a possession among their brothers across the Jordan on the west. (Joshua 22:7 ULT)

The tribe of Manasseh divided into two groups. The phrase “the half-tribe of Manasseh” refers one of those groups. The phrase “the other half” refers to the other group.

> So the four angels who had been prepared for that hour, that day, that month, and that year, were released so that they would kill **a third** of mankind. (Revelation 9:15 ULT)

If all the people in the world were to be divided into three equal groups, then the number of people in one group would be killed.

> You must also prepare **a fourth** of a hin of wine as the drink offering. (Numbers 15:5 ULT)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

(1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
(2) For measurements such as for weight and length, use a unit that your people might know or the unit in the UST.
(3) For measurements, use ones that are used in your language. In order to do that you would

need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

(1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.

> **A third** of the ocean became red like blood (Revelation 8:8 ULT)
>
> > It was like they **divided** the ocean **into three parts**, and **one part** of the ocean became blood.
>
> Then you must offer with the bull a grain offering of **three-tenths** of an ephah of fine flour mixed with **half a hin** of oil. (Numbers 15:9 ULT)
>
> > … then you must **divide** an ephah of fine flour **into ten parts** and **divide** a hin of oil **into two parts**. Then mix **three of those parts** of the flour with **one of the parts** of oil. Then you must offer that grain offering along with the bull.

(2) For measurements, use the measurements that are given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> … **two-thirds of a shekel** … (1 Samuel 13:21b ULT)
>
> … **eight grams** of silver … (1 Samuel 13:21b UST)
>
> … **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)

> … **six and one-half liters** of finely ground flour mixed with **two liters** of olive oil. (Numbers 15:9b UST)

(3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

> … **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)
>
> > **six quarts** of fine flour mixed with **two quarts** of oil.

2 Samuel References:

18:2; 18:3; 19:40

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.”

2 Samuel References:

2:9; 5:6; 5:8; 5:8; 6:15; 6:18; 10:6; 10:8; 11:11; 12:3; 14:2; 14:13; 15:13; 19:16; 21:2; 22:45; 22:49

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?

2 Samuel References:

13:24; 14:3; 15:19; 17:17; 18:9; 19:25; 20:22

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**.

2 Samuel References:

1:4; 1:24; 2:5; 3:1; 3:16; 3:32; 3:38; 7:6; 7:17; 7:29; 8:8; 8:15; 11:3; 12:16; 13:19; 13:36; 15:4; 15:20; 15:30; 16:5; 16:13; 18:8; 18:25; 19:16; 20:14; 20:19; 22:11; 22:26

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.

2 Samuel References:

2:13; 3:15; 5:9; 5:20; 6:2; 6:6; 6:8; 8:1; 8:3; 10:16; 11:21; 15:17; 15:18; 18:6; 20:7; 20:14; 23:18

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.

2 Samuel References:

1:23; 2:9; 2:23; 3:21; 3:35; 3:36; 3:36; 5:6; 6:5; 6:15; 11:19; 12:12; 14:20; 14:25; 15:23; 16:intro; 16:18; 16:22; 17:11; 17:12; 17:13; 17:24; 19:9; 19:11; 20:14; 20:14; 20:22; 21:2

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**

2 Samuel References:

front:intro; 1:1; 1:2; 1:3; 1:9; 1:10; 1:13; 1:14; 1:16; 2:7; 2:10; 2:13; 2:18; 2:23; 2:24; 2:27; 3:1; 3:6; 3:9; 3:12; 3:12; 3:17; 3:18; 3:19; 3:21; 3:29; 3:34; 3:34; 3:35; 3:35; 3:36; 4:4; 4:10; 4:11; 5:1; 5:2; 5:3; 5:4; 5:10; 5:10; 6:18; 6:22; 7:1; 7:3; 7:4; 7:8; 7:9; 7:10; 7:10; 7:11; 7:12; 7:19; 7:25; 7:26; 7:27; 7:27; 8:10; 10:3; 10:12; 11:1; 11:1; 11:11; 11:23; 11:23; 11:25; 11:25; 11:27; 12:5; 12:8; 12:9; 12:11; 12:28; 13:2; 13:2; 13:4; 13:20; 13:28; 13:28; 13:32; 13:33; 13:34; 13:34; 13:37; 14:5; 14:5; 14:7; 14:7; 14:10; 14:11; 14:17; 14:22; 14:26; 14:28; 14:30; 15:2; 15:2; 15:12; 15:14; 15:18; 15:20; 15:20; 15:21; 15:25; 15:26; 15:30; 15:34; 16:2; 16:4; 16:7; 16:8; 16:8; 16:10; 16:15; 17:4; 17:9; 17:10; 17:13; 17:15; 17:16; 17:19; 17:23; 18:3; 18:4; 18:4; 18:8; 18:9; 18:11; 18:11; 18:12; 18:12; 18:13; 18:14; 18:17; 18:20; 18:22; 18:24; 18:28; 18:31; 18:33; 19:6; 19:7; 19:10; 19:12; 19:13; 19:13; 19:14; 19:18; 19:19; 19:19; 19:22; 19:27; 19:28; 19:32; 19:35; 19:37; 19:38; 19:42; 19:42; 19:42; 19:43; 20:1; 20:3; 20:4; 20:10; 20:20; 20:21; 20:22; 21:1; 21:1; 21:5; 21:6; 22:8; 22:21; 22:25; 22:40; 22:45; 22:46; 23:7; 23:7; 23:8; 23:11; 23:17; 23:17; 23:18; 23:20; 23:21; 24:1; 24:3; 24:3; 24:11; 24:13; 24:16; 24:22

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."

2 Samuel References:

13:9; 14:12; 18:23; 19:14; 19:33; 19:37; 20:17; 21:3

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!

2 Samuel References:

3:27; 3:35; 11:9; 12:9; 13:18; 14:8; 14:25; 14:26; 17:29; 20:8; 20:12; 21:19; 21:20; 23:9; 23:20; 23:24

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**.

2 Samuel References:

front:intro; 1:1; 1:2; 2:1; 2:12; 3:6; 7:1; 7:4; 10:1; 11:1; 11:2; 11:14; 12:18; 13:1; 13:23; 14:4; 15:1; 15:7; 15:32; 17:21; 19:9; 21:1; 21:15; 22:1

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** … **This man** came to Jesus at night … Jesus replied and said to **him** … (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her … (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth … (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave

> > him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who “he” refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.
>
> > Joseph’s master took **him** and put **him** in prison, in the place where all the king’s prisoners were put, and **he** stayed there in the prison.

2 Samuel References:

1:13; 2:8; 2:10; 2:13; 2:18; 3:7; 3:15; 4:2; 5:4; 6:10; 6:16; 9:2; 13:1; 13:3; 14:21; 15:19; 16:5; 17:25; 20:1

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that

their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
> > or:
> > **You act like it is good to reject God's commandment** so you may keep your tradition!
>
> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

> > I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!
>
> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)
>
> > 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,**
> **and the number of your days is many!** (Job 38:20-21 ULT)
>
> > Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

2 Samuel References:

4:10; 6:20

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,

2 Samuel References:

2:1; 3:25; 7:21; 9:11; 18:27; 19:26; 19:29; 20:17

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.

2 Samuel References:

2:2; 3:2; 3:3; 3:15; 3:16; 3:29; 9:7; 9:9; 11:26; 12:15; 13:intro; 13:2; 13:4; 14:9; 15:36; 16:3; 17:19; 17:25; 18:2; 18:5; 19:24; 19:28; 19:28; 20:9; 21:21; 23:18; 23:32

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.

2 Samuel References:

front:intro; 1:6; 1:17; 2:1; 2:23; 2:31; 3:5; 5:17; 5:19; 5:20; 5:22; 6:2; 6:8; 6:12; 6:13; 7:6; 7:22; 7:28; 11:8; 12:16; 12:24; 12:25; 13:18; 13:36; 14:6; 14:10; 14:29; 14:30; 15:7; 15:12; 15:16; 15:21; 16:6; 16:13; 16:13; 16:23; 17:7; 17:9; 17:20; 17:25; 18:22; 18:22; 19:5; 19:16; 19:22; 19:31; 19:34; 19:34; 20:2; 20:8; 20:12; 21:9; 21:12; 21:13; 21:16; 23:13; 23:14; 24:9; 24:18

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**.

2 Samuel References:

2:19; 2:21; 3:10; 3:25; 5:2; 13:22; 14:19; 14:25; 16:6; 17:11; 21:4; 24:2

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The

writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a "passive" metaphor, in contrast to uncommon metaphors, which we describe as being "active." Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these "dead metaphors." Passive metaphors are extremely common. Examples in English include the terms "table **leg**," "family **tree**," "book **leaf**" (meaning a page in a book), or the word "crane" (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word "hand" to represent "power," using the word "face" to represent "presence," and speaking of emotions or moral qualities as if they were "clothing."

Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction "up" (the Image) often represents the concepts of "more" or "better" (the Idea). Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going **up**," "A **highly** intelligent man," and also the opposite kind of idea: "The temperature is going **down**," and "I am feeling very **low**."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages because they serve as convenient ways to organize thought. In general, people like

to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat **up**." More is spoken of as up.
- "Let us **go ahead** with our debate." Doing what was planned is spoken of as walking or advancing.
- "You **defend** your theory well." Argument is spoken of as war.
- "A **flow** of words." Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see **Biblical Imagery — Common Patterns** and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun's rays as if they were wings. Also, he speaks

of these wings as if they were bringing medicine that would heal his people. Here is another example:

> And he said to them, “Go and tell that fox …” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator’s special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> Jesus said to them, “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is “I” (meaning Jesus himself) and the **Image** is “bread.” Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is “life.” In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples From the Bible

> Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria (“you,” the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> Yet, Yahweh, you are our father; **we are the clay**. **You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter’s clay and “us” is that **neither the clay nor God’s people have a right to complain about what they are becoming**.

> Jesus said to them, “Take heed and beware of **the yeast of the Pharisees and Sadducees**.” The disciples reasoned among themselves and said, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See Simile.
(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
(7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
(8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)
>
> > Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, “He wrote this commandment to you because of your **hardness of heart.**” (Mark 10:5 ULT)

> > It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”

> Yet, Yahweh, you are our father; we **are the clay.** You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)
>
> > Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

> Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > "And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."
> > "And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; **He is my rock**. May he be praised.
> > May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

> > Yahweh lives; may he be praised because he is the
> > rock **under which I can hide from my enemies**.
> > May the God of my salvation be exalted.
>
> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)
>
> > Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)
>
> > I will make you to become **people who gather men**.
> > Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see **Biblical Imagery — Common Patterns** 🔗.

2 Samuel References:

front:intro; 1:2; 1:10; 1:18; 1:20; 1:22; 1:24; 1:26; 1:26; 2:4; 2:7; 2:10; 2:10; 2:25; 2:25; 2:26; 2:27; 3:10; 3:10; 3:10; 3:12; 3:12; 3:19; 3:29; 3:32; 4:2; 4:6; 4:8; 4:11; 5:2; 5:12; 6:5; 6:15; 6:16; 7:2; 7:3; 7:5; 7:6; 7:6; 7:7; 7:9; 7:10; 7:11; 7:12; 7:12; 7:12; 7:13; 7:14; 7:15; 7:15; 7:21; 7:25; 7:29; 8:12; 9:4; 9:8; 9:8; 10:1; 10:6; 11:1; 12:7; 12:9; 12:11; 12:15; 12:16; 12:18; 13:13; 13:24; 13:25; 13:28; 13:34; 14:1; 14:3; 14:7; 14:7; 14:14; 14:16; 14:19; 14:19; 14:30; 14:32; 15:3; 15:6; 15:11; 15:13; 15:18; 15:20; 15:24; 15:25; 15:28; 15:32; 15:33; 15:34; 15:36; 16:1; 16:3; 16:9; 16:21; 17:8; 17:9; 17:9; 17:10; 17:10; 17:14; 17:16; 18:10; 18:28; 19:1; 19:12;

19:14; 19:17; 19:35; 19:41; 19:41; 19:42; 20:1; 20:2; 20:2; 20:6; 20:7; 20:14; 20:19; 20:19; 20:19; 20:21; 20:23; 21:2; 21:3; 21:6; 21:16; 21:17; 22:2; 22:3; 22:3; 22:3; 22:3; 22:3; 22:5; 22:5; 22:6; 22:6; 22:9; 22:11; 22:11; 22:12; 22:17; 22:20; 22:21; 22:22; 22:23; 22:23; 22:27; 22:28; 22:29; 22:30; 22:31; 22:31; 22:32; 22:33; 22:33; 22:34; 22:36; 22:37; 22:39; 22:40; 22:43; 22:43; 22:44; 22:46; 22:47; 22:47; 22:48; 22:49; 22:51; 23:1; 23:3; 23:5; 23:8; 23:13; 23:17; 23:18; 23:19; 24:10; 24:12; 24:13; 24:17; 24:17

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** 🔗.

2 Samuel References:

front:intro; 1:1; 1:12; 1:12; 1:12; 1:16; 1:19; 1:22; 1:24; 1:24; 1:27; 2:3; 2:5; 2:11; 2:14; 2:16; 2:16; 2:17; 2:24; 2:28; 2:31; 2:32; 3:8; 3:8; 3:8; 3:10; 3:11; 3:13; 3:17; 3:18; 3:18; 3:19; 3:19; 3:27; 3:28; 3:29; 3:29; 3:31; 3:34; 3:34; 3:34; 3:35; 3:38; 3:38; 4:1; 4:1; 4:8; 5:2; 5:3; 5:19; 5:20; 5:20; 5:24; 5:24; 6:3; 6:4; 6:4; 6:5; 6:5; 6:7; 6:8; 6:11; 6:14; 6:20; 6:20; 6:21; 6:21; 7:2; 7:6; 7:7; 7:7; 7:7; 7:8; 7:9; 7:9; 7:10; 7:11; 7:13; 7:14; 7:15; 7:16; 7:16; 7:17; 7:18; 7:19; 7:20; 7:21; 7:23; 7:23; 7:25; 7:26; 7:28; 8:1; 8:1; 8:3; 8:4; 8:5; 8:10; 8:13; 9:1; 9:7; 9:9; 9:10; 9:12; 10:2; 10:5; 10:6; 10:9; 10:10; 10:12; 10:15; 10:15; 10:15; 10:16; 10:17; 10:18; 10:19; 11:5; 11:13; 11:14; 11:15; 11:17; 11:18; 11:20; 11:23; 12:5; 12:8; 12:8; 12:9; 12:9; 12:10; 12:11; 12:17; 12:18; 12:27; 13:5; 13:5; 13:9; 13:21; 13:23; 14:3; 14:7; 14:7; 14:9; 14:12; 14:13; 14:13; 14:15; 14:15; 14:16; 14:17; 14:22; 14:24; 14:28; 14:30; 14:31; 14:32; 15:1; 15:4; 15:6; 15:14; 15:16; 15:16; 15:18; 15:23; 15:23; 15:28; 15:28; 15:35; 15:35; 16:1; 16:2; 16:8; 16:8; 16:11; 16:19; 16:22; 16:23; 17:2; 17:4; 17:5; 17:6; 17:9; 17:11; 17:13; 17:28; 18:2; 18:6; 18:7; 18:9; 18:12; 18:12; 18:14; 18:14; 18:16; 18:18; 18:19; 18:25; 19:8; 19:9; 19:10; 19:11; 19:11; 19:13; 19:13; 19:15; 19:17; 19:17; 19:18; 19:18; 19:20; 19:29; 19:41; 19:43; 19:43; 20:1; 20:5; 20:8; 20:17; 21:1; 21:1; 21:4; 21:5; 21:9; 21:9; 21:9; 21:9; 21:22; 21:22; 22:1; 22:1; 22:6; 22:7; 22:7; 22:13; 22:17; 22:17; 22:31; 22:37; 22:50; 23:2; 23:4; 23:5; 23:7; 23:10; 23:11; 23:18; 24:4; 24:4; 24:9; 24:13; 24:14; 24:17; 24:19

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**.

2 Samuel References:

1:14; 1:19; 1:20; 1:21; 1:22; 2:6; 2:26; 3:3; 3:29; 5:6; 5:8; 6:1; 6:20; 7:9; 7:28; 10:7; 10:9; 12:2; 13:16; 13:17; 15:22; 16:2; 16:6; 19:21; 19:38; 20:18; 20:19; 21:6; 21:9; 22:26; 22:26; 23:6; 23:8; 24:12

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!

2 Samuel References:

2:27; 3:9; 3:35; 4:9; 11:11; 12:5; 14:11; 14:19; 15:21; 19:7; 19:13

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.

2 Samuel References:

8:2; 12:6; 20:6; 21:5; 22:39; 23:12

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.

2 Samuel References:

3:3; 7:10; 16:19; 21:9

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

Description

A parable is a short story that is told to teach something that is true. The events in a parable are usually things that could or often do happen, but they are not specific events that actually did happen. They are told only to teach the lesson that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you to identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as simile and metaphor. Sometimes the person telling the parable explains the lesson afterward, but often the person does not.

> Then he also told them a parable. “A blind man is not able to guide a blind man, is he? Would not both fall into a pit?” (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

> Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field.

> This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.
(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

> Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

> > Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**"

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

> > Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

> **Jesus also said to them**, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)

> > **Jesus told them a parable about why they should witness openly.** Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under

> the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

> **Then Jesus presented another parable to them about how the kingdom of God grows**. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

2 Samuel References:

12:1; 14:5

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.

2 Samuel References:

1:20; 5:2; 7:16; 7:22; 7:25; 8:14; 13:30; 20:1; 20:20; 21:3; 22:2; 22:15; 23:1; 23:2; 24:17

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.

2 Samuel References:

1:9; 1:16; 1:22; 2:25; 2:26; 4:4; 7:15; 11:7; 11:8; 11:25; 12:10; 12:11; 13:30; 14:20; 15:28; 18:8; 18:22; 19:7; 19:11; 20:8; 20:9; 20:19; 20:19; 22:8; 24:4

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.

2 Samuel References:

14:14; 19:36

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.

2 Samuel References:

1:7; 5:1; 9:2; 9:6; 13:4; 14:4; 14:18; 15:15; 15:26; 16:16; 18:22; 19:37; 20:9

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**.

2 Samuel References:

1:21; 2:24; 3:8; 3:22; 9:3; 12:27; 17:8; 20:3; 21:7; 21:20; 22:3; 22:3; 22:24; 22:33; 22:34; 22:47; 23:1; 23:1; 24:15

Pronouns

Description

Pronouns are words that people might use instead of using a noun when referring to someone or something. Some examples are “I,” “you,” “he,” “it,” “this,” “that,” “himself,” “someone,” and others. The personal pronoun is the most common type of pronoun.

Personal Pronouns

Personal pronouns refer to people or things and show whether the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may provide. Other types of pronouns may give some of this information, as well.

Person

- First Person — The speaker and possibly others (I, me, we, us)
    - Exclusive and Inclusive “We”
- Second Person — The person or people that the speaker is talking to and possibly others (you)
    - **Forms of You** 🔗
- Third Person — Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular — one (I, you, he, she, it)
- Plural — more than one (we, you, they)
    - **Singular Pronouns that Refer to Groups** 🔗
- Dual — two (Some languages have pronouns specifically for two people or two things.)

Gender

- Masculine — he
- Feminine — she

- Neuter — it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves.

- John saw **himself** in the mirror. The word “himself” refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: what, which, who, whom, whose.

- **Who** built the house?

Relative Pronouns mark a relative clause. The relative pronouns, who, whom, whose, which and that give more information about a noun in the main part of the sentence. Sometimes, the relative adverbs when and where can also be used as relative pronouns.

- I saw the house **that John built**. The clause “that John built” tells which house I saw.
- I saw the man **who built the house**. The clause “who built the house” tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else. The demonstrative pronouns are: this, these, that, and those.

- Have you seen **this** here?
- Who is **that** over there?

Indefinite pronouns are used when no particular noun is being referred to. The indefinite pronouns are: any, anyone, someone, anything, something, and some. Sometimes a personal pronoun is used in a generic way to do this: you, they, he or it.

- He does not want to talk to **anyone**.
- **Someone** fixed it, but I do not know who.

- **They** say that **you** should not wake a sleeping dog.

In the last example, “they” and “you” just refer to people in general.

2 Samuel References:

20:7; 20:10; 20:11; 20:14; 20:15; 22:15

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.

2 Samuel References:

1:20; 2:4; 2:9; 2:16; 2:32; 3:7; 3:11; 3:13; 3:13; 3:23; 3:27; 3:29; 4:8; 5:2; 5:8; 5:11; 5:17; 5:21; 5:23; 7:5; 7:8; 7:13; 7:20; 7:29; 8:2; 8:3; 8:10; 10:5; 10:10; 10:11; 10:18; 11:2; 11:3; 11:10; 11:11; 11:13; 11:15; 12:7; 12:12; 12:23; 12:25; 13:4; 13:13; 13:18; 13:25; 13:28; 13:32; 14:8; 14:11; 14:17; 14:19; 14:26; 14:29; 14:33; 16:19; 17:6; 17:8; 17:9; 17:14; 17:15; 17:17; 17:21; 18:2; 18:13; 18:23; 19:8; 19:9; 19:14; 19:15; 19:18; 19:18; 19:20; 19:32; 19:33; 19:38; 19:41; 20:4; 20:6; 20:8; 21:6; 21:9; 23:6; 23:9; 23:10; 23:20; 24:10; 24:13; 24:14; 24:17

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.

2 Samuel References:

20:18

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**.

2 Samuel References:

front:intro; 1:15; 1:16; 2:26; 3:12; 4:9; 5:6; 7:26; 10:2; 11:6; 11:23; 12:22; 13:32; 14:15; 14:18; 14:19; 15:21; 16:10; 18:23; 18:28; 19:14; 19:21; 19:43; 20:20; 21:16; 24:1

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.”””

2 Samuel References:

1:18; 7:5; 7:16; 14:32; 24:12

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.’”

2 Samuel References:

1:7; 1:8; 1:9; 1:16; 3:13; 3:18; 4:10; 5:2; 7:26; 7:27; 11:20; 11:21; 11:21; 11:25; 12:7; 12:8; 12:18; 12:22; 13:5; 13:28; 13:32; 13:33; 14:7; 14:15; 14:16; 14:32; 15:10; 15:26; 15:34; 16:10; 17:9; 17:16; 18:12; 19:11; 19:12; 19:13; 19:26; 19:29; 20:16; 20:18; 23:3; 24:12

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!

2 Samuel References:

1:6; 3:24; 5:19; 6:20; 9:7; 12:14; 12:14; 14:14; 15:8; 16:7; 16:16; 17:10; 17:11; 17:16; 18:2; 18:3; 18:33; 19:4; 19:42; 20:16; 20:18; 20:18; 20:20; 21:20; 22:2; 23:7; 24:24

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**.”

2 Samuel References:

16:20; 18:22

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?

2 Samuel References:

1:14; 2:22; 2:26; 3:7; 3:8; 3:12; 3:24; 3:24; 3:33; 3:38; 4:11; 6:9; 7:5; 7:7; 7:18; 7:20; 7:23; 9:8; 10:3; 10:3; 11:3; 11:10; 11:11; 11:20; 11:21; 12:9; 12:18; 12:22; 12:23; 13:4; 13:13; 13:26; 13:28; 14:13; 14:32; 15:4; 15:19; 15:20; 15:27; 15:35; 16:9; 16:10; 16:17; 16:19; 18:11; 18:22; 19:10; 19:11; 19:12; 19:13; 19:21; 19:22; 19:22; 19:22; 19:28; 19:29; 19:34; 19:35; 19:36; 19:41; 19:42; 19:43; 20:19; 22:32; 23:5; 23:5; 23:15; 23:19; 24:3; 24:17

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!

2 Samuel References:

5:20; 14:14; 17:8; 17:10; 17:11; 17:12; 19:27; 22:43; 23:4; 23:6

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.

2 Samuel References:

1:2; 1:2; 1:11; 1:21; 2:22; 2:23; 2:32; 3:8; 3:20; 3:31; 3:31; 3:35; 4:12; 5:21; 6:13; 6:14; 9:6; 10:4; 12:16; 12:20; 13:19; 13:31; 14:2; 14:4; 14:22; 14:33; 14:33; 15:1; 15:5; 15:30; 15:32; 16:4; 16:6; 16:13; 18:4; 18:9; 18:11; 18:17; 18:21; 19:4; 19:15; 19:17; 19:18; 19:24; 19:31; 19:36; 19:39; 20:9; 21:6; 21:10; 22:40; 22:41; 23:16; 24:20

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

2 Samuel References:

front:intro; 1:1; 2:7; 3:1; 3:8; 3:12; 3:13; 3:21; 3:29; 3:35; 4:10; 5:1; 5:8; 7:26; 7:29; 8:1; 8:2; 9:7; 9:10; 10:3; 10:8; 10:13; 10:14; 10:18; 11:17; 12:7; 12:9; 12:17; 12:20; 12:25; 13:5; 14:7;

14:11; 14:19; 14:19; 16:21; 17:11; 19:5; 20:1; 20:21; 21:14; 22:28; 22:35; 22:45; 23:2; 23:9; 24:3

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.

2 Samuel References:

5:25; 6:4; 8:4; 8:13; 10:18; 12:14; 15:7; 17:25; 18:3; 21:8; 21:16; 21:18; 21:19; 21:19; 22:51; 23:13

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**

2 Samuel References:

1:10; 1:24; 2:18; 3:31; 4:5; 6:5; 6:5; 6:5; 8:4; 8:16; 8:18; 12:3; 13:6; 17:28; 17:29; 20:15; 20:24; 21:19; 22:9; 23:20

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**

2 Samuel References:

2:3; 3:28; 7:2; 15:3; 16:7; 21:10; 22:49; 23:15; 23:20

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)

2 Samuel References:

3:9; 4:6; 17:28

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.”

2 Samuel References:

2:5; 6:19; 7:14; 7:19; 9:3; 13:9; 15:2; 16:18; 19:14; 23:3; 24:15

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.

2 Samuel References:

23:15; 24:16

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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

2 Samuel References:

8:17; 15:24; 15:27; 15:29; 15:35; 15:36; 17:15; 19:11; 20:25

Abimelech

Definition:

Abimelech was a Philistine king over the region of Gerar during the time when Abraham and Isaac were living in the land of Canaan.

- Abraham deceived King Abimelech by telling him that Sarah was his sister rather than his wife.
- Abraham and Abimelech made an agreement regarding ownership of wells at Beersheba.
- Many years later, Isaac also deceived Abimelech and the other men of Gerar by saying that Rebekah was his sister, not his wife.
- King Abimelech rebuked Abraham, and later Isaac, for lying to him.
- Another man by the name of Abimelech was a son of Gideon and a brother of Jotham. While some translations use a slightly different spelling of his name to make it clear that he is a different person from King Abimelech, we recommend translating the same Hebrew name consistently for each person who had that name.

(Translation suggestions: How to Translate Names)

(See also: Beersheba, Gerar, Gideon, Jotham, Philistines)

Bible References:

- 2 Samuel 11:21
- Genesis 20:3
- Genesis 20:5
- Genesis 21:22
- Genesis 26:11
- Judges 9:54

Word Data:

- Strong's: H0040

2 Samuel References:

11:21

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

2 Samuel References:

2:8; 2:12; 2:14; 2:17; 2:19; 2:20; 2:21; 2:22; 2:23; 2:24; 2:25; 2:26; 2:29; 2:30; 2:31; 3:6; 3:7; 3:8; 3:9; 3:11; 3:12; 3:16; 3:17; 3:19; 3:20; 3:21; 3:22; 3:23; 3:24; 3:25; 3:26; 3:27; 3:28; 3:30; 3:31; 3:32; 3:33; 3:37; 4:1; 4:12

Absalom

Definition:

Absalom was the third son of King David. He was known for his handsome appearance and fiery temperament.

- When Absalom's sister Tamar was raped by their half-brother, Amnon, Absalom made a plan to have Amnon killed.
- After the murder of Amnon, Absalom fled to the region of Geshur (where his mother Maacah was from) and stayed there three years. Then King David sent for him to come back to Jerusalem, but did not allow Absalom to come into his presence for two years.
- Absalom turned some of the people against King David and led a revolt against him.
- David's army fought against Absalom and killed him. David was very grieved when this happened.

(Translation suggestions: How to Translate Names)

(See also: Geshur, Amnon)

Bible References:

- 1 Chronicles 3:1-3
- 1 Kings 1:6
- 2 Samuel 15:2
- 2 Samuel 17:1-4
- 2 Samuel 18:18
- Psalm 3:1-2

Word Data:

- Strong's: H0053

2 Samuel References:

3:3; 13:1; 13:4; 13:20; 13:22; 13:23; 13:24; 13:25; 13:26; 13:27; 13:28; 13:29; 13:30; 13:32; 13:34; 13:37; 13:38; 13:39; 14:1; 14:21; 14:23; 14:24; 14:25; 14:27; 14:28; 14:29; 14:30; 14:31; 14:32; 14:33; 15:1; 15:2; 15:3; 15:4; 15:6; 15:7; 15:10; 15:11; 15:12; 15:13; 15:14; 15:31; 15:34; 15:37; 16:8; 16:15; 16:16; 16:17; 16:18; 16:20; 16:21; 16:22; 16:23; 17:1; 17:4; 17:5; 17:6; 17:7; 17:9; 17:14; 17:15; 17:18; 17:20; 17:24; 17:25; 17:26; 18:5; 18:9; 18:10; 18:12; 18:14; 18:15; 18:17; 18:18; 18:29; 18:32; 18:33; 19:1; 19:4; 19:6; 19:9; 19:10; 20:6

Adonijah

Definition:

Adonijah was the fourth son of King David.

- Adonijah tried to take over as king of Israel after the deaths of his brothers Absalom and Amnon.
- God, however, had promised that David's son Solomon would be king, so Adonijah's plot was overthrown and Solomon was made king.
- When Adonijah tried a second time to make himself king, Solomon put him to death.

(Translation suggestions: How to Translate Names)

(See also: David, Solomon)

Bible References:

Word Data:

- Strong's: H0138

2 Samuel References:

3:4

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

2 Samuel References:

3:18; 4:8; 5:20; 7:1; 7:9; 7:11; 12:14; 18:19; 18:32; 19:9; 19:22; 22:1; 22:4; 22:18; 22:38; 22:41; 22:49; 24:13

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, Holy Spirit, wise)

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

2 Samuel References:

15:12; 15:31; 15:34; 16:20; 16:23; 17:7; 17:11; 17:14; 17:15; 17:21; 17:23

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

2 Samuel References:

7:10; 16:12; 22:7

age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

2 Samuel References:

19:32

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

2 Samuel References:

11:1; 11:2; 14:29; 20:18; 23:8; 24:15

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

2 Samuel References:

1:13; 4:3; 15:19; 22:45; 22:46

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

2 Samuel References:

24:18; 24:21; 24:25

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

2 Samuel References:

1:1; 1:8; 1:13; 8:12

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

2 Samuel References:

8:12; 10:1; 10:2; 10:3; 10:6; 10:8; 10:10; 10:11; 10:14; 10:19; 11:1; 12:9; 12:26; 12:31; 17:27; 23:37

Amnon

Definition:

Amnon was the oldest son of King David. His mother was King David's wife Ahinoam.

- Amnon raped his half-sister Tamar, who was also Absalom's sister.
- Because of this, Absalom plotted against Amnon and had him killed.

(See also: David, Absalom)

Bible References:

- 1 Chronicles 3:1-3
- 2 Samuel 13:2
- 2 Samuel 13:7-9

Word Data:

- Strong's: H0550

2 Samuel References:

3:2; 13:1; 13:2; 13:3; 13:4; 13:6; 13:7; 13:8; 13:9; 13:10; 13:15; 13:20; 13:22; 13:26; 13:27; 13:28; 13:29; 13:32; 13:33; 13:39

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

2 Samuel References:

21:2

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

2 Samuel References:

14:17; 14:20; 19:27; 24:16; 24:17

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

2 Samuel References:

1:14; 1:16; 1:21; 2:4; 2:7; 3:39; 5:3; 5:17; 12:7; 12:20; 14:2; 19:10; 19:21; 22:51; 23:1

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

2 Samuel References:

6:21; 15:4; 17:14; 17:25; 18:1; 20:5; 23:23

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

2 Samuel References:

2:29; 4:7

Aram, Aramean, Aramaic, Aram of Damascus

Definition:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as "Arameans" and spoke "Aramaic." Jesus and other Jews of his time also spoke Aramaic.
- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."

(Translation suggestions: How to Translate Names)

(See also: Mesopotamia, Paddan Aram, Rebekah, Shem, Syria)

Bible References:

- 1 Chronicles 1:17-19
- 2 Samuel 8:6
- Amos 1:5
- Ezekiel 27:16
- Genesis 31:19-21
- Hosea 12:12
- Psalm 60:1

Word Data:

- Strong's: H0130, H0726, H0758, H0761, H0762, H0763, H1834, H7421

2 Samuel References:

8:5; 8:6; 8:12; 8:13; 10:6; 10:8; 10:9; 10:11; 10:13; 10:14; 10:15; 10:16; 10:17; 10:18; 10:19; 15:8

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

2 Samuel References:

6:2; 6:3; 6:4; 6:6; 6:7; 6:9; 6:10; 6:11; 6:12; 6:13; 6:15; 6:16; 6:17; 7:2; 11:11; 15:24; 15:25; 15:29

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

2 Samuel References:

1:20

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

2 Samuel References:

2:25; 2:30; 3:21; 6:1; 10:15; 10:17; 11:27; 12:28; 12:29; 14:14; 16:1; 17:11; 20:14; 21:13; 22:12; 23:9; 23:11

atonement, atone, atoned

Definition:

The terms “atone” and “atonement” refer to how God provided a sacrifice to pay for people’s sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ’s death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term “atone” could be translated by a word or phrase that means “pay for” or “provide payment for” or “cause someone’s sins to be forgiven” or “make amends for a crime.”
- Ways to translate “atonement” could include “payment” or “sacrifice to pay for sin” or “providing the means of forgiveness.”
- Make sure the translation of this term does not refer to payment of money.

(See also: **atonement lid**, **forgive**, **propitiation**, **reconcile**, redeem)

Bible References:

- **Ezekiel 43:25-27**
- **Ezekiel 45:18-20**
- **Leviticus 4:20**
- **Numbers 5:8**
- **Numbers 28:22**

Word Data:

- Strong’s: H3722, H3725, G26430

2 Samuel References:

21:3

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

2 Samuel References:

4:8; 14:11; 22:48

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

2 Samuel References:

12:31

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

2 Samuel References:

5:20; 13:23

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See also: How to Translate Unknowns)

(See also: grain, thresh, wheat)

Bible References:

- 1 Chronicles 11:12-14
- Job 31:40
- Judges 7:14
- Numbers 5:15
- Revelation 6:6

Word Data:

- Strong’s: H8184, G29150, G29160

2 Samuel References:

14:30; 17:28; 21:9

Bathsheba

Definition:

Bathsheba was the wife of Uriah, a soldier in King David's army. After Uriah's death, she became the wife of David, and the mother of Solomon.

- David committed adultery with Bathsheba while she was married to Uriah.
- When Bathsheba became pregnant with David's child, David caused Uriah to be killed in battle.
- David then married Bathsheba and she gave birth to their child.
- God punished David for his sin by causing the child to die several days after he was born.
- Later, Bathsheba gave birth to another son, Solomon, who grew up to become king after David.

(Translation suggestions: How to Translate Names)

(See also: David, Solomon. Uriah)

Bible References:

- 1 Chronicles 3:4-5
- 1 Kings 1:11
- 2 Samuel 11:3
- Psalm 51:1-2

Examples from the Bible stories:

- 17:10 One day, when all of David's soldiers were away from home fighting battles, he got up from an afternoon nap and saw a beautiful woman bathing. Her name was **Bathsheba**.
- 17:11 A short time later **Bathsheba** sent a message to David saying that she was pregnant.
- 17:12 **Bathsheba's** husband, a man named Uriah, was one of David's best soldiers.
- 17:13 After Uriah was killed, David married **Bathsheba**.
- 17:14 Later, David and **Bathsheba** had another son, and they named him Solomon.

Word Data:

- Strong's: H1339

2 Samuel References:

11:3; 12:24

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

2 Samuel References:

17:8

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

2 Samuel References:

11:27; 12:15; 12:24; 21:8

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

2 Samuel References:

6:3; 6:4; 6:13; 15:24

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

2 Samuel References:

21:10

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

2 Samuel References:

3:10; 17:11; 24:2; 24:7; 24:15

believe, believer, belief, unbeliever, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: believe, **apostle**, **Christian**, **disciple**, **faith**, **trust**)

Bible References:

- **Genesis 15:6**
- **Genesis 45:26**
- **Job 9:16-18**
- **Habakkuk 1:5-7**
- **Mark 6:4-6**
- **Mark 1:14-15**
- **Luke 9:41**
- **John 1:12**
- **Acts 6:5**
- **Acts 9:42**

- Acts 28:23-24
- Romans 3:3
- 1 Corinthians 6:1
- 1 Corinthians 9:5
- 2 Corinthians 6:15
- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- 3:4 Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- 4:8 Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- 11:2 God provided a way to save the firstborn of anyone who **believed in** him.
- 11:6 But the Egyptians did not **believe** God or obey his commands.
- 37:5 Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"
- 43:1 After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- 43:3 While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- 43:13 Every day, more people became **believers**.
- 46:6 That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- 46:1 Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- 46:9 Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- 46:9 It was at Antioch that **believers** in Jesus were first called "Christians."
- 47:14 They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

2 Samuel References:

21:intro

Benaiah

Definition:

Benaiah was the name of several men in the Old Testament.

- Benaiah son of Jehoiada was one of David's mighty men. He was a skilled warrior and was put in charge of David's bodyguards.
- When Solomon was being made king, Benaiah helped him overthrow his enemies. He eventually became commander of the Israelite army.
- Other men in the Old Testament named Benaiah include three Levites: a priest, a musician, and a descendant of Asaph.

(See also: **Asaph**, Jehoiada, Levite, Solomon)

Bible References:

- **1 Chronicles 4:36**
- **1 Kings 1:8**
- 2 Samuel 23:20-21

Word Data:

- Strong's: H1141

2 Samuel References:

8:18; 20:23; 23:20; 23:22; 23:30

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

2 Samuel References:

2:9; 2:15; 2:25; 2:31; 3:19; 4:2; 16:11; 19:16; 19:17; 20:1; 21:14; 23:29

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

2 Samuel References:

2:32; 23:14; 23:15; 23:16; 23:24

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

2 Samuel References:

3:34

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong’s: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

2 Samuel References:

22:24; 22:26

blemish, unblemished, defect

Definition:

The term “blemish” refers to a physical defect or imperfection on an animal or person. It can also refer to spiritual imperfections and faults in people.

- For certain sacrifices, God instructed the Israelites to offer an animal with no blemishes or defects.
- This is a picture of how Jesus Christ was the perfect sacrifice, without any sin.
- Believers in Christ have been cleansed from their sin by his blood and are considered to be without blemish.
- Ways to translate this term could include “defect” or “imperfection” or “sin,” depending on the context.

(See also: believe, clean, sacrifice, sin)

Bible References:

- 1 Peter 1:19
- 2 Peter 2:13
- Deuteronomy 15:19-21
- Numbers 6:13-15
- Song of Songs 4:7

Word Data:

- Strong’s: H3971, H8400, H8549, G34700

2 Samuel References:

14:25

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

2 Samuel References:

2:5; 6:11; 6:12; 6:18; 6:20; 7:29; 8:10; 13:25; 14:22; 18:28; 19:39; 21:3; 22:47

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

2 Samuel References:

22:15

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

2 Samuel References:

1:18; 1:22; 22:35

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called “unleavened bread” in the Bible. The ancient Israelites ate “unleavened bread” during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term “bread” can be translated more generally as “food.”
- The phrase “bread of the presence” refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The term “bread from heaven” refers to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the “bread that came down from heaven” and the “bread of life.”

(See also: **Passover**, **tabernacle**, temple, **unleavened bread**, **yeast**)

Bible References:

- **Acts 2:46**
- **Acts 27:35**
- **Exodus 16:15**
- **Luke 9:13**
- **Mark 6:38**
- **Matthew 4:4**
- **Matthew 11:18**

Word Data:

- Strong’s: H2557, H3899, H4635, H4682, G01060, G07400, G42860

2 Samuel References:

3:29; 3:35; 6:19; 9:7; 9:10; 12:17; 12:20; 12:21; 13:5; 16:1; 16:2

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

2 Samuel References:

8:8; 8:10; 21:16; 22:35

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

2 Samuel References:

6:17; 6:18; 24:22; 24:24; 24:25

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

2 Samuel References:

2:4; 2:5; 2:32; 3:32; 4:12; 17:23; 21:14

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

2 Samuel References:

1:7; 1:15; 9:2; 9:9; 11:13; 13:17; 13:23; 14:33; 15:11; 17:5; 20:5; 21:2; 22:7

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

2 Samuel References:

2:16; 5:9; 5:20; 6:2; 6:8; 12:24; 12:25; 12:28; 18:18

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

2 Samuel References:

2:26; 6:15; 15:2; 18:25; 18:26; 18:28; 20:16; 22:4

Canaan, Canaanite

Definition:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: **Ham**, **Promised Land**)

Bible References:

- **Acts 13:19-20**
- **Exodus 3:7-8**
- **Genesis 9:18**
- **Genesis 10:19-20**
- **Genesis 13:7**
- **Genesis 47:2**

Examples from the Bible stories:

- **4:5** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **4:6** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **4:9** "I give the land of **Canaan** to your descendants."
- **5:3** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **7:8** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G54780

2 Samuel References:

24:7

cedar, cedarwood

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: fir, pure, sacrifice, temple)

Bible References:

- 1 Chronicles 14:1-2
- 1 Kings 7:1-2
- Isaiah 2:13
- Zechariah 11:2

Word Data:

- Strong’s: H0730

2 Samuel References:

5:11; 7:2; 7:7

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

2 Samuel References:

1:6; 8:4; 10:18; 15:1

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

2 Samuel References:

8:18; 15:18; 20:7; 20:23

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

2 Samuel References:

6:2; 22:11

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

2 Samuel References:

6:21

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

2 Samuel References:

6:1; 10:9; 15:15; 16:18; 17:1; 19:38; 21:6; 24:12

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

2 Samuel References:

1:20

cistern, well

Definition:

The terms “well” and “cistern” refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A “broken cistern” happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people’s homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate “well” could include “deep water hole” or “deep hole for spring water” or “deep hole for drawing water.”
- The term “cistern” could be translated as “stone water pit” or “deep and narrow pit for water” or “underground tank for holding water.”
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: **Jeremiah**, **prison**, strife)

Bible References:

- **1 Chronicles 11:17**
- 2 Samuel 17:17-18
- **Genesis 16:14**

- Luke 14:4-6
- Numbers 20:17

Word Data:

- Strong's: H0875, H0883, H0953, H1360, H4599, H4726, H4841, G40770, G54210

2 Samuel References:

17:18; 17:19; 17:21; 23:15; 23:16

city of David

Definition:

The term “city of David” is another name for both Jerusalem and Bethlehem.

- Jerusalem is where David lived while he ruled Israel.
- Bethlehem is where David was born.

(Translation suggestions: How to Translate Names)

(See also: David, Bethlehem, Jerusalem)

Bible References:

- 1 Kings 8:1-2
- 2 Samuel 5:6-7
- Isaiah 22:8-9
- Luke 2:4
- Nehemiah 3:14-15

Word Data:

- Strong’s: H1732, H5892, G11380, G41720

2 Samuel References:

5:7; 5:9; 6:10; 6:12; 6:16

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

2 Samuel References:

14:7; 16:5

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

2 Samuel References:

18:18

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

2 Samuel References:

2:8; 3:38; 4:2; 10:3; 10:16; 10:18; 18:1; 18:5; 19:6; 19:13; 23:19; 24:2; 24:4

commit, committed

Definition:

In the Bible the terms “commit” and “committed” most often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”

(See also: adultery, sin)

Bible References:

- 1 Chronicles 28:7
- 1 Peter 2:21-23
- Jeremiah 2:12-13
- Matthew 13:41
- Psalm 58:2

Word Data:

- Strong’s: H0539, H0817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G02640, G20380, G27160, G34290, G34310, G38600, G38720, G39080, G41020, G41600, G42030

2 Samuel References:

19:19; 24:17

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

2 Samuel References:

3:8; 13:3; 15:37; 16:16; 16:17

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

2 Samuel References:

21:7

concubine

Definition:

A concubine is a woman who is a secondary wife for a man who already has a wife. Usually a concubine is not legally married to the man.

- In the Old Testament, concubines were often female slaves.
- A concubine could be acquired by purchase, through military conquest, or in payment of a debt.
- For a king, having many concubines was a sign of power.

Bible References:

- 2 Samuel 3:7
- **Genesis 22:24**
- **Genesis 25:5-6**
- **Genesis 35:21-22**
- **Genesis 36:12**
- **Judges 19:1-2**

Word Data:

- Strong's: H3904, H6370

2 Samuel References:

3:7; 5:13; 15:16; 16:21; 16:22; 19:5; 20:3; 21:11

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

2 Samuel References:

7:16

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

2 Samuel References:

8:11

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

2 Samuel References:

4:11; 18:8; 21:5; 22:38

courage, courageous, valor

Definition:

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance or when he faces the threat of emotional or physical pain with emotional strength.
- The expression “take courage” means “do not be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as “speak boldly” or “speak without being afraid” or “speak confidently.”

Translation Suggestions

(See also: encourage, confidence, fear, strength)

Bible References:

Word Data:

- Strong’s: H0553, H2428, H2865, G21140, G21150, G21740, G22930, G22940, G38700, G38740, G43890, G51110

2 Samuel References:

13:28

court, courtyard

Definition:

The terms “court” and “courtyard” refer to an enclosed area that is open to the sky and surrounded by walls.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The king’s court can refer to the physical location where legal and political matters were handled. It can also refer to the people who supported the king and carried out his decrees.
- The courtyard of a house was an open area in the middle of the house.

Translation Suggestions:

- The terms “court” and “courtyard” could be translated as “enclosed space” or “walled-in land” or “walled-in space” or “tabernacle grounds” or “temple grounds” or “temple enclosure” depending on the context.
- If it would be natural in your language the term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: Gentile,tabernacle, temple)

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9
- Jeremiah 19:14-15
- Luke 22:55
- Matthew 26:69-70
- Numbers 3:26
- Psalms 65:4

Word Data:

- Strong's: H1004, H1508, H2691, H5835, H7339, H8651, G08330, G42590

2 Samuel References:

17:18

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”

- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- 13:2 God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- 13:4 Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

2 Samuel References:

front:intro; 3:12; 3:13; 3:21; 5:3; 23:5

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

2 Samuel References:

7:15; 9:1; 9:3; 9:7; 22:51

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

2 Samuel References:

6:13; 17:29

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means, to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- If a person is "crowned" this could be translated as "a crown was put on his head."
- The expression, "he was crowned with glory and honor" could be translated as "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: **glory**, king, **olive**)

Bible References:

- **John 19:3**
- **Lamentations 5:16**
- **Matthew 27:29**
- **Philippians 4:1**
- **Psalms 21:3**
- **Revelation 3:11**

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

2 Samuel References:

1:10; 12:30

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

2 Samuel References:

13:19; 19:4; 19:28; 22:7

curse, cursed, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10

- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- 2:9 God said to the snake, “You are **cursed**!”
- 2:11 “Now the ground is **cursed**, and you will need to work hard to grow food.”
- 4:4 “I will bless those who bless you and **curse** those who **curse** you.”
- 39:7 Then Peter vowed, saying, “May God **curse** me if I know this man!”
- 50:16 Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

2 Samuel References:

16:5; 16:7; 16:9; 16:10; 16:11; 16:12; 16:13; 19:21

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: **holy place**, **tabernacle**, temple)

Bible References:

- **Hebrews 10:20**
- **Leviticus 4:17**
- **Luke 23:45**
- **Matthew 27:51**
- **Numbers 4:5**

Word Data:

- Strong’s: H1852, H3407, H4539, H6532, H7050, G26650

2 Samuel References:

7:2

cypress

Definition:

The term “cypress” refers to a kind of fir tree that was plentiful in the regions where people lived in Bible times, especially countries bordering the Mediterranean Sea.

- Cyprus and Lebanon are two places that are specifically mentioned in the Bible as having many cypress trees.
- The wood that Noah used to build the ark may have been cypress.
- Because cypress wood is sturdy and long-lasting, it was used by ancient peoples for building boats and other structures.

(See also: **ark**, **Cyprus**, **fir**, **Lebanon**)

Bible References:

- **Acts 11:19-21**
- **Genesis 6:14**
- **Hosea 14:8**
- **Isaiah 44:14**
- **Isaiah 60:13**
- **Zechariah 11:2**

Word Data:

- Strong’s: H8645

2 Samuel References:

6:5

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

2 Samuel References:

3:10; 17:11; 24:2; 24:6; 24:15

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

2 Samuel References:

1:1; 1:2; 1:3; 1:4; 1:5; 1:11; 1:13; 1:14; 1:15; 1:16; 1:17; 2:1; 2:2; 2:3; 2:4; 2:5; 2:10; 2:11; 2:13; 2:15; 2:17; 2:30; 2:31; 3:1; 3:2; 3:5; 3:8; 3:9; 3:10; 3:12; 3:14; 3:17; 3:18; 3:19; 3:20; 3:21; 3:22; 3:26; 3:28; 3:31; 3:35; 4:8; 4:9; 4:12; 5:1; 5:3; 5:4; 5:6; 5:7; 5:8; 5:9; 5:10; 5:11; 5:12; 5:13; 5:17; 5:19; 5:20; 5:21; 5:23; 5:25; 6:1; 6:2; 6:5; 6:8; 6:9; 6:10; 6:12; 6:14; 6:15; 6:16; 6:17; 6:18; 6:20; 6:21; 7:5; 7:8; 7:17; 7:18; 7:20; 7:26; 8:1; 8:2; 8:3; 8:4; 8:5; 8:6; 8:7; 8:8; 8:9; 8:10; 8:11; 8:13; 8:14; 8:15; 8:18; 9:1; 9:2; 9:5; 9:6; 9:7; 10:2; 10:3; 10:4; 10:5; 10:6; 10:7; 10:17; 10:18; 11:1; 11:2; 11:3; 11:4; 11:5; 11:6; 11:7; 11:8; 11:10; 11:11; 11:12; 11:13; 11:14; 11:17; 11:18; 11:22; 11:23; 11:25; 11:27; 12:1; 12:5; 12:7; 12:13; 12:15; 12:16; 12:18; 12:19; 12:20; 12:24; 12:27; 12:29; 12:30; 12:31; 13:1; 13:3; 13:7; 13:21; 13:30; 13:32; 13:39; 15:12; 15:13; 15:14; 15:22; 15:30; 15:31; 15:32; 15:33; 15:37; 16:1; 16:5; 16:6; 16:10; 16:11; 16:13; 16:16; 16:23; 17:1; 17:16; 17:17; 17:21; 17:22; 17:24; 17:27; 17:29; 18:1; 18:2; 18:7; 18:9; 18:24; 19:11; 19:16; 19:22; 19:41; 19:43; 20:1; 20:2; 20:3; 20:6; 20:11; 20:21; 20:26; 21:1; 21:3; 21:7; 21:11; 21:12; 21:15; 21:16; 21:17; 21:21; 21:22; 22:1; 22:51; 23:1; 23:8; 23:9; 23:13; 23:14; 23:15; 23:16; 23:23; 24:1; 24:10; 24:11; 24:12; 24:13; 24:14; 24:17; 24:18; 24:19; 24:21; 24:22; 24:24; 24:25

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

2 Samuel References:

1:1; 1:2; 2:11; 2:17; 3:17; 3:35; 3:37; 3:38; 4:3; 4:5; 4:8; 5:2; 5:8; 6:8; 6:9; 6:23; 7:6; 7:11; 7:12; 11:12; 12:18; 13:23; 13:32; 13:37; 14:2; 14:28; 16:12; 16:23; 18:7; 18:8; 18:18; 18:20; 19:2; 19:3; 19:19; 19:24; 19:34; 20:3; 20:4; 21:1; 21:9; 21:10; 21:12; 22:1; 22:19; 23:10; 23:20; 24:8; 24:13; 24:18

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

2 Samuel References:

3:25; 19:26

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

2 Samuel References:

1:4; 1:5; 1:6; 1:13; 1:20; 2:4; 3:23; 4:10; 6:12; 7:11; 10:5; 10:17; 11:5; 11:10; 11:18; 11:22; 12:18; 13:4; 14:33; 15:13; 15:28; 15:31; 15:35; 17:16; 17:17; 17:18; 17:21; 18:10; 18:11; 18:21; 18:25; 19:1; 19:6; 19:8; 21:11; 24:13

dedicate, dedication, established, devoted

Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”
- The terms “devote” and “devoted” often refer to something that is completely destroyed as a way of dedicating it to Yahweh.

(See also: commit)

Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

Word Data:

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

2 Samuel References:

5:12; 7:10; 7:16; 7:24; 7:26

deer, doe, fawn, roebuck, stag

Definition:

A deer is a large, graceful, four-legged animal that lives in forests or on mountains. The male animal has large horns or antlers on its head.

- The term “doe” refers to a female deer and a “fawn” is the name of a baby deer.
- The terms “buck” and “stag” refer to a male deer.
- A “roebuck” is the male of the specific variety called “roe deer.”
- Deer have strong, thin legs that help them jump high and run fast.
- Their feet have split hooves which help them walk or climb easily on most any terrain.

(See also: How to Translate Unknowns)

Bible References:

- 2 Samuel 22:34
- Genesis 49:21
- Job 39:2
- Psalms 18:33
- Song of Songs 2:7

Word Data:

- Strong’s: H0354, H0355, H0365, H3180, H3280, H6643, H6646

2 Samuel References:

22:34

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

2 Samuel References:

1:24; 15:26; 20:11; 22:20; 23:1; 24:3

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

2 Samuel References:

3:8; 12:7; 14:6; 14:16; 19:9; 22:1; 22:2; 22:18; 22:20; 22:49; 23:12

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

2 Samuel References:

2:24; 15:23; 15:28; 16:2; 17:16; 17:29

desolate, desolated, desolation, deserted, desolator

Definition:

The terms “desolate” and “desolation,” when used to refer to a place or location, refer to the state or condition of being ruined and left fully or partially uninhabited. The term “desolate,” when referring to a person or group of people, describes a state or condition of ruin, loneliness, and grief.

- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land that is partially deserted or abandoned and therefore has few people living there.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- Depending on the context, this term, when referring to a city or region, could be translated as “ruined” or “destroyed” or “laid waste” or “abandoned” or “deserted.”
- Depending on the context, this term, when referring to a person or people group, could be translated as “lonely and outcast” or “deserted.”
- A “desolator” is one who causes desolation.

(See also: desert, **devastate**, **ruin**, **waste**)

Bible References:

- **2 Kings 22:19**
- **Acts 1:20**
- **Daniel 9:17-19**
- **Lamentations 3:11**
- **Luke 11:17**
- **Matthew 12:25**

Word Data:

- Strong's: H0490, H0816, H0910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5352, H5800, H7582, H7701, H7722, H8047, H8074, H8076, H8077, G20480, G20490, G20500, G34430

2 Samuel References:

13:20

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

2 Samuel References:

1:14; 11:1; 11:25; 14:7; 14:11; 14:16; 20:15; 20:20; 21:5; 22:38; 22:41; 24:16

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

2 Samuel References:

2:26; 11:25; 20:19; 20:20; 22:9; 22:39

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

2 Samuel References:

6:19; 18:8; 20:22; 22:15

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

2 Samuel References:

13:29; 16:1; 16:2; 17:23; 18:9; 19:26

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

2 Samuel References:

11:13

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: How to Translate Unknowns)

(See also: **Daniel**, **free**, **Nebuchadnezzar**, **power**)

Bible References:

- 2 Samuel 1:23
- **Daniel 7:4**
- **Jeremiah 4:13-15**
- **Leviticus 11:13-16**
- **Revelation 4:7**

Word Data:

- Strong's: H5403, H5404, G01050

2 Samuel References:

1:23

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

2 Samuel References:

3:12; 4:11; 5:6; 7:9; 7:23; 9:10; 10:2; 12:16; 12:17; 13:31; 14:4; 14:11; 14:14; 14:20; 14:33; 15:4; 15:23; 17:26; 18:8; 18:9; 18:11; 18:28; 19:9; 20:10; 21:14; 22:8; 22:43; 23:4; 24:6; 24:8; 24:13; 24:20; 24:25

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

2 Samuel References:

6:10; 6:11; 6:12; 8:14

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

2 Samuel References:

7:6; 7:23; 23:21

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

2 Samuel References:

3:17; 5:3; 12:17; 17:4; 17:15; 19:11

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

2 Samuel References:

23:9

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

2 Samuel References:

6:14

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

2 Samuel References:

2:9; 13:23; 18:6; 20:21

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

2 Samuel References:

2:26; 3:28; 7:13; 7:16; 7:24; 7:25; 7:26; 7:29; 12:10; 22:51; 23:5

Euphrates River, the River

Definition:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called “the River.”

(Translation suggestions: How to Translate Names)

Bible References:

- 1 Chronicles 5:7-9
- 2 Chronicles 9:25-26
- Exodus 23:30-33
- Genesis 2:13-14
- Isaiah 7:20

Word Data:

- Strong’s: H5104, H6578, G21660

2 Samuel References:

8:3; 10:16

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

2 Samuel References:

3:39; 4:11; 12:9; 13:12; 13:13; 13:16; 13:22; 14:17; 16:8; 22:22; 23:6

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

2 Samuel References:

12:3; 12:4; 12:6; 17:29; 24:17

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

2 Samuel References:

22:47

exile, exiled

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian exile” (or “the exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to “exile” could also be translated as to “send away” or to “force out” or to “banish.”
- The term “the exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: Babylon, Judah)

Bible References:

- 2 Kings 24:14
- Daniel 2:25-26
- Ezekiel 1:1-3
- Isaiah 20:4
- Jeremiah 29:1-3

Word Data:

- Strong’s: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G39270

2 Samuel References:

15:19

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

2 Samuel References:

2:6; 15:20; 20:19; 22:26

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 8:1-2
- 1 Samuel 18:18
- Exodus 1:21
- Joshua 2:12-13
- Luke 2:4

Word Data:

- Strong’s: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

2 Samuel References:

12:11

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong’s: H3720, H7458, H7459, G30420

2 Samuel References:

21:1; 24:13

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

2 Samuel References:

1:12; 12:16; 12:21; 12:22; 12:23

favor, favorable, favoritism

Definition:

The term “favor” generally means approval. Someone who favors another person regards that person positively and approves of them.

- Jesus grew up “in favor with” God and men. This means that both God and others approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.
- The term “favoritism” means an attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.

Translation Suggestions:

- Other ways to translate the term “favor” could include “approval” or “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means to prefer above all others.

Bible References:

- 1 Samuel 2:25-26
- 2 Chronicles 19:7
- 2 Corinthians 1:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:5

Word Data:

- Strong's: H0995, H1156, H1293, H1779, H1921, H2580, H2603, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7521, H7522, H7965, G11840, G36850, G43800, G43820, G54850, G54860

2 Samuel References:

14:22; 15:25; 16:4

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

2 Samuel References:

1:14; 3:11; 6:9; 7:23; 9:7; 10:19; 12:18; 13:28; 14:15; 23:3

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

2 Samuel References:

3:20

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

2 Samuel References:

6:5; 6:21

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

2 Samuel References:

3:2

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

2 Samuel References:

7:8; 12:2; 12:4

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

2 Samuel References:

3:33; 15:31

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: **cornerstone**, **create**)

Bible References:

- **1 Kings 6:37-38**
- **2 Chronicles 3:1-3**
- **Ezekiel 13:13-14**
- **Luke 14:29**
- **Matthew 13:35**
- **Matthew 25:34**

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

2 Samuel References:

22:8; 22:16

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: **descendant**, grain, **grape**, Holy Spirit, **vine**, **womb**)

Bible References:

- **Genesis 1:11**
- **Matthew 7:17**

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

2 Samuel References:

16:1; 16:2

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

2 Samuel References:

15:7

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

2 Samuel References:

24:5; 24:11; 24:13; 24:14; 24:18; 24:19

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

2 Samuel References:

3:27; 10:8; 11:23; 15:2; 18:4; 18:24; 18:26; 18:33; 19:8; 23:15; 23:16

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

2 Samuel References:

1:20; 6:10; 6:11; 15:18; 15:19; 15:22; 18:2; 21:19; 21:20; 21:22

Geshur, Geshurites

Definition:

During the time of King David, Geshur was a small kingdom located on the east side of the Sea of Galilee between the countries of Israel and Aram.

- King David married Maacah, the daughter of Geshur's king, and she bore him a son, Absalom.
- After murdering his half-brother Amnon, Absalom fled northeast from Jerusalem to Geshur, a distance of about 140 kilometers. He stayed there three years.

(See also: Absalom, Amnon, Aram, Sea of Galilee)

Bible References:

- 1 Chronicles 2:23
- 2 Samuel 3:2-3
- Deuteronomy 3:14
- Joshua 12:3-5

Word Data:

- Strong's: H1650

2 Samuel References:

3:3; 13:37; 13:38; 14:23; 14:32; 15:8

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

2 Samuel References:

21:6; 23:29

Gibeon, Gibeonite

Definition:

Gibeon was a city that was located about 13 kilometers northwest of Jerusalem. The people living in Gibeon were the Gibeonites.

- When the Gibeonites heard about how the Israelites had destroyed the cities of Jericho and Ai, they were afraid.
- So the Gibeonites came to the leaders of Israel at Gilgal and pretended to be people from a far-away country.
- The Israelite leaders were deceived and made an agreement with the Gibeonites that they would protect them and not destroy them.

(See also: Gilgal, Jericho, Jerusalem)

Bible References:

- 1 Chronicles 8:29
- 1 Kings 3:4-5
- 2 Samuel 2:12-13
- Joshua 9:3-5

Examples from the Bible stories:

- 15:6 But one of the Canaanite people groups, called the **Gibeonites**, lied to Joshua and said they were from a place far from Canaan.
- 15:7 Sometime later, the kings of another people group in Canaan, the Amorites, heard that the **Gibeonites** had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked **Gibeon**.
- 15:8 So Joshua gathered the Israelite army and they marched all night to reach the **Gibeonites**.

Word Data:

- Strong's: H1391, H1393

2 Samuel References:

2:12; 2:13; 2:16; 2:24; 3:30; 20:8; 21:1; 21:2; 21:3; 21:4; 21:9

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

2 Samuel References:

2:4; 2:5; 2:9; 17:26; 17:27; 19:31; 21:12; 24:6

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

2 Samuel References:

19:15; 19:40

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

2 Samuel References:

6:14; 20:8; 21:16; 22:40

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

2 Samuel References:

2:27; 3:9; 3:35; 5:10; 6:7; 6:12; 7:22; 7:23; 7:24; 7:26; 7:27; 7:28; 9:3; 10:12; 12:7; 12:16; 14:11; 14:13; 14:14; 14:16; 14:17; 14:20; 15:24; 15:32; 18:28; 19:13; 19:27; 21:14; 22:3; 22:7; 22:22; 22:30; 22:31; 22:32; 22:33; 22:47; 22:48; 23:1; 23:3; 23:5; 24:3; 24:23; 24:24

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

2 Samuel References:

5:21; 7:23

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

2 Samuel References:

1:24; 8:7; 8:10; 8:11; 12:30; 21:4

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

2 Samuel References:

21:19

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- 23:6 The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”

- 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. This is the year of the Lord’s favor.”
- 45:10 Philip also used other Scriptures to tell him the **good news of Jesus**.
- 46:10 Then they sent them off to preach the **good news about Jesus** in many other places.
- 47:1 One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- 47:13 The **good news about Jesus** kept spreading, and the Church kept growing.
- 50:1 For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- 50:2 When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”
- 50:3 Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong’s: G20970, G20980, G42830

2 Samuel References:

4:10

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

2 Samuel References:

1:26; 2:6; 3:13; 3:19; 3:36; 7:28; 10:12; 11:2; 13:22; 13:28; 14:17; 14:32; 15:3; 15:26; 16:12; 17:4; 17:7; 17:14; 18:3; 18:4; 18:27; 18:31; 19:6; 19:18; 19:27; 19:35; 19:37; 19:38; 24:22

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

2 Samuel References:

12:22

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

2 Samuel References:

17:19; 17:28

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

2 Samuel References:

2:32; 3:32; 4:12; 17:23; 19:37; 21:14

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate to “be guilty” could include a word or phrase that means, to “be at fault” or “having done something morally wrong” or “having committed a sin.”

(See also: innocent, iniquity, **punish**, sin)

Bible References:

- **Exodus 28:36-38**
- **Isaiah 6:7**
- **James 2:10-11**
- **John 19:4**
- **Jonah 1:14**

Examples from the Bible stories:

- **39:2** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **39:11** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty**!”
- **40:4** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.”
- **49:10** Because of your sin, you are **guilty** and deserve to die.

Word Data:

- Strong's: H0816, H0817, H0818, H5352, H5355, H7563, G03380, G17770, G37840, G52670

2 Samuel References:

14:13

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

2 Samuel References:

22:6

Hamath, Hamathites, Lebo Hamath, Hamath Rabbah

Definition:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- Sometimes called "Hamath Rabbah" which means "great Hamath."
- King David defeated enemies of King Tou of Hamath, causing them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "person from Hamath."

(Translation suggestions: Translate Names)

(See also: **Babylon**, Canaan, **Nebuchadnezzar**, **Syria**, **Zedekiah**)

Bible References:

- **1 Chronicles 18:3-4**
- 2 Samuel 8:9
- **Amos 6:1-2**
- **Ezekiel 47:15-17**

Word Data:

- Strong's: H2574, H2577

2 Samuel References:

8:9

hang, hung

Definition:

The term “hang” means to suspend something or someone above the ground.

- In modern times, death by hanging is usually done by tying a rope around a person’s neck and suspending him from an elevated object until he dies. This elevated object can be any number of things, such as a tree or a gallows, that is, a platform built specifically for the purpose of hanging a person in order to kill him.
- In biblical times, however, ancient cultures may not have killed people by hanging in precisely the same way. For example, Jesus died while hanging on a wooden cross (sometimes called a “tree”), but there was nothing around his neck. The soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- Some ancient cultures “hung” a person by impaling him on a wooden pole in such a way that he was suspended above the ground so that he could not escape. The person would be left there until he died.
- For many references to death by “hanging” in the Bible, the specific means of death is unknown.

Bible References:

- 2 Samuel 17:23
- **Acts 10:39**
- **Galatians 3:13**
- **Genesis 40:22**
- **Matthew 27:3-5**

Word Data:

- Strong’s: H2614, H3363, H8518, G05190

2 Samuel References:

4:12; 17:23; 18:10; 21:6; 21:9; 21:12; 21:13

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

2 Samuel References:

6:5

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

2 Samuel References:

21:9; 21:10; 23:13

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

2 Samuel References:

18:9; 21:10; 22:8; 22:10; 22:12; 22:14

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

2 Samuel References:

2:1; 2:3; 2:11; 2:32; 3:2; 3:5; 3:19; 3:20; 3:22; 3:27; 3:32; 4:1; 4:8; 4:12; 5:1; 5:3; 5:5; 5:13; 15:7; 15:9; 15:10

heir

Definition:

An “heir” is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses “heir” in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God’s children, Christians are said to be “joint heirs” with Jesus Christ. This could also be translated as “co-heirs” or “fellow heirs” or “heirs together with.”
- The term “heir” could be translated as “person receiving benefits” or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: firstborn, inherit)

Bible References:

- Galatians 4:1-2
- Galatians 4:7
- Genesis 15:1
- Genesis 21:10-11
- Luke 20:14
- Mark 12:7
- Matthew 21:38-39

Word Data:

- Strong’s: H1121, H3423, G28160, G28180, G28200, G47890

2 Samuel References:

14:7

Hittite

Definition:

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

- Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
- Esau's parents were grieved when he married two Hittite women.
- One of David's mighty men was named Uriah the Hittite.
- Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
- The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: descendant, Esau, foreigner, Ham, mighty, Solomon, Uriah)

Bible References:

- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 23:11
- Genesis 25:10
- Joshua 1:4-5
- Nehemiah 9:8
- Numbers 13:27-29

Word Data:

- Strong's: H2850

2 Samuel References:

11:3; 11:6; 11:17; 11:21; 11:24; 12:9; 12:10; 23:39

Hivite

Definition:

The Hivites were one of seven major people groups living in the land of Canaan.

- All these groups, including the Hivites, were descended from Canaan, who was Noah's grandson.
- Shechem the Hivite raped Jacob's daughter Dinah, and her brothers killed many Hivites in revenge.
- When Joshua led the Israelites to take over the land of Canaan, the Israelites were tricked into making a treaty with the Hivites instead of conquering them.

(Translation suggestions: Translate Names)

(See also: Canaan, **Hamor**, **Noah**, **Shechem**)

Bible References:

- **2 Chronicles 8:7-8**
- **Exodus 3:7-8**
- **Genesis 34:2**
- **Joshua 9:1-2**
- **Judges 3:1-3**

Word Data:

- Strong's: H2340

2 Samuel References:

24:7

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

2 Samuel References:

23:2

honey, honeycomb

Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar.

Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: Simile, Metaphor)
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 6:3
- Exodus 13:3-5
- Joshua 5:6
- Proverbs 5:3

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G31920

2 Samuel References:

17:29

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

2 Samuel References:

6:20; 6:22; 10:3; 23:19; 23:23

horn, horned, shofar

Definition:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals or to call men for battle.
- This term should be translated with a word that is different from the word that refers to a trumpet, which is usually made of metal.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.

(See also: **authority**, cow, deer, **goat**, **power**, **royal**, sheep, **trumpet**)

Bible References:

- **1 Chronicles 15:27-28**
- **1 Kings 1:39**
- 2 Samuel 22:3
- **Jeremiah 17:1**
- **Psalms 22:21**

Word Data:

- Strong's: H3104, H7160, H7161, H7162, H7782, G27680

2 Samuel References:

2:28; 6:15; 15:10; 18:16; 20:1; 20:22; 22:3

horse, warhorse, horseback, stallion, steed, mare

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for war and for transporting people. A stallion is a male horse and a mare is a female horse. “Steed” is a poetic word referring to a horse that is powerful or fast.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon’s great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.
- Horses often wear a bit and bridle on their heads so they can be guided.

(See also: chariot, donkey, Solomon)

Bible References:

- 1 Chronicles 18:4
- 2 Kings 2:11
- Exodus 14:23-25
- Ezekiel 23:5-7
- Zechariah 6:8

Word Data:

- Strong’s: H0047, H5483, H5484, H6571, H7409, G24620

2 Samuel References:

15:1

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

2 Samuel References:

3:1; 4:5; 4:6; 4:7; 4:11; 6:3; 6:4; 6:10; 6:11; 6:12; 6:19; 9:4; 9:5; 11:4; 11:8; 11:9; 11:10; 11:11; 11:13; 12:15; 12:20; 14:8; 14:24; 14:31; 15:17; 17:18; 17:20; 17:23; 19:5; 20:3

house of David

Definition:

The expression “house of David” refers to the family or descendants of King David.

- This could also be translated as “descendants of David” or “family of David” or “King David’s clan.”
- Because Jesus was descended from David, he was part of the “house of David.”
- Sometimes “house of David” or “household of David” refers to the people in David’s family who were still living.
- Other times this term is more general and refers to all his descendants, including those who had already died.

(Translation suggestions: How to Translate Names)

(See also: David, descendant, house, Jesus, king)

Bible References:

- 2 Chronicles 10:19
- 2 Samuel 3:6
- Luke 1:69-71
- Psalms 122:5
- Zechariah 12:7

Word Data:

- Strong’s: H1004, H1732, G11380, G36240

2 Samuel References:

3:1; 3:6

house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh

Short Title: house of God, Yahweh's house, house of Yahweh

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The Bible often uses the phrases "your house" and "his house" to refer to the temple of Yahweh.
- The phrases "the house for my name," "a house for my name," and "a house of Yahweh" all refer to the temple of Yahweh.
- In some contexts, such as in 1 Chronicles 17:25 and 29:16, the phrase "a house" refers to the temple of Yahweh.
- In some contexts, such as in 1 Kings 8:44 and 2 Chronicles 6:4, the phrase "the house" refers to the temple of Yahweh.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells." The phrase "house of God" could be translated in a similar way.

(See also: people of God, tabernacle, temple)

Bible References:

- 1 Timothy 3:14-15
- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

2 Samuel References:

7:6; 7:13; 12:20

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:

2 Samuel References:

1:12; 2:4; 2:7; 2:10; 2:11; 3:1; 3:6; 3:8; 3:10; 3:19; 3:29; 6:5; 6:15; 6:21; 7:11; 7:16; 7:18; 7:19; 7:25; 7:26; 7:27; 7:29; 9:1; 9:3; 9:9; 12:8; 12:10; 14:9; 16:3; 16:5; 16:8; 19:20; 19:28; 21:1; 21:4; 23:5; 24:17

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: house dwelling structure, house descendants nation)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

2 Samuel References:

2:3; 3:6; 6:11; 6:12; 6:20; 9:2; 9:12; 12:8; 12:17; 13:7; 13:8; 13:20; 15:16; 16:2; 19:17; 19:18; 19:41

humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “do not be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: **proud**)

Bible References:

- **James 1:21**
- **James 3:13**
- **James 4:10**
- **Luke 14:11**
- **Luke 18:14**
- **Matthew 18:4**
- **Matthew 23:12**

Examples from the Bible stories:

- **17:2** David was a **humble** and righteous man who trusted and obeyed God.
- **34:10** “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong's: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

2 Samuel References:

6:22; 13:12; 13:14; 13:22; 13:32

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

2 Samuel References:

14:16; 20:1; 20:19; 21:3

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

2 Samuel References:

3:8; 14:9; 14:32; 19:19; 22:24; 24:10; 24:17

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

2 Samuel References:

3:28; 14:9

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

2 Samuel References:

2:1; 5:19; 5:23; 11:3; 16:23; 20:18

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

2 Samuel References:

12:31; 23:7

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

2 Samuel References:

1:3; 1:19; 1:24; 2:9; 2:10; 2:17; 2:28; 3:10; 3:12; 3:17; 3:18; 3:19; 3:21; 3:37; 3:38; 4:1; 5:1; 5:2; 5:3; 5:5; 5:12; 5:17; 6:1; 6:19; 6:20; 6:21; 7:6; 7:7; 7:8; 7:10; 7:11; 7:23; 7:24; 7:26; 7:27; 8:15; 10:9; 10:15; 10:17; 10:18; 10:19; 11:1; 11:11; 12:7; 12:12; 13:12; 13:13; 14:25; 15:2; 15:6; 15:10; 15:13; 16:15; 16:18; 16:21; 16:22; 17:4; 17:10; 17:11; 17:13; 17:14; 17:15; 17:24; 17:26; 18:6; 18:7; 18:16; 18:17; 19:8; 19:9; 19:11; 19:22; 19:40; 19:41; 19:42; 19:43; 20:1; 20:2; 20:14; 20:19; 20:23; 21:2; 21:4; 21:5; 21:15; 21:17; 21:21; 23:1; 23:3; 23:9; 24:1; 24:2; 24:4; 24:9; 24:15; 24:25

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

2 Samuel References:

23:1

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” in this sense refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone (See Numbers 11:29).

- The term “jealous” is used to describe the angry feeling that a person has toward their spouse when they suspect that their spouse has been unfaithful in their marriage (See Numbers 5:14).
- The terms “jealous” and “jealousy” are often used to describe God’s strong desire that his covenant people love him, remain spiritually faithful to him, and keep him foremost in their affections.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is “jealous” for his glory, desiring that he be treated with honor and reverence.

Translation Suggestions:

- Ways to translate “jealous” could include “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful or envious of someone else.

(See also: envy)

Bible References:

Word Data:

- Strong’s: H7065, H7067, H7068, H7072, G22050, G22060, G38630

2 Samuel References:

21:2

Jebus, Jebusite

Definition:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

- The Jebusites lived in the city of Jebus, and its name was later changed to Jerusalem when King David conquered it.
- Melchizedek, the king of Salem, was probably of Jebusite origin.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Ham, Jerusalem, Melchizedek)

Bible References:

- 1 Chronicles 1:14
- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 10:16
- Joshua 3:9-11
- Judges 1:20-21

Word Data:

- Strong's: H2982, H2983

2 Samuel References:

5:6; 5:8; 24:16; 24:18

Jehoiada

Definition:

Jehoiada was a priest who helped hide and protect King Ahaziah's son Joash until he was old enough to be declared king.

- Jehoiada arranged for hundreds of bodyguards to protect young Joash as he was proclaimed king by the people in the temple.
- Jehoiada led the people in getting rid of all the altars of the false god Baal.
- For the rest of his life, Jehoiada the priest advised King Joash to help him obey God and rule the people wisely.
- Another man named Jehoiada was the father of Benaiah.

(Translation suggestions: How to Translate Names)

(See also: **Ahaziah**, Baal, Benaiah, **Joash**)

Bible References:

- **2 Kings 11:4**
- **2 Kings 12:1-3**

Word Data:

- Strong's: H3077

2 Samuel References:

8:18; 20:23; 23:20; 23:22

Jehoshaphat

Definition:

Jehoshaphat was the name of at least two men in the Old Testament.

- The best known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
- He restored peace between Judah and Israel and destroyed the altars of false gods.
- Another Jehoshaphat was a “recorder” for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(Translation suggestions: How to Translate Names)

(See also: altar, David, false god, Israel, Judah, priest, Solomon)

Bible References:

- 1 Chronicles 3:10-12
- 1 Kings 4:17
- 2 Chronicles 17:1
- 2 Kings 1:17
- 2 Samuel 8:15-18
- Matthew 1:7-8

Word Data:

- Strong’s: H3092, G24980

2 Samuel References:

8:16; 20:24

Jericho

Definition:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, **Joshua**, **miracle**, **Salt Sea**)

Bible References:

- **1 Chronicles 6:78**
- **Joshua 2:1-3**
- **Joshua 7:2-3**
- **Luke 18:35**
- **Mark 10:46-48**
- **Matthew 20:29-31**
- **Numbers 22:1**

Examples from the Bible stories:

- **15:1** Joshua sent two spies to the Canaanite city of **Jericho**.
- **15:3** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- **15:5** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G24100

2 Samuel References:

10:5

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

2 Samuel References:

5:5; 5:6; 5:13; 5:14; 8:7; 9:13; 10:14; 11:1; 11:12; 12:31; 14:23; 14:28; 15:8; 15:11; 15:14; 15:29; 15:37; 16:3; 16:15; 17:20; 19:19; 19:25; 19:33; 19:34; 20:2; 20:3; 20:7; 20:22; 24:8; 24:16

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

2 Samuel References:

20:1; 23:1

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

2 Samuel References:

2:9; 4:4

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

2 Samuel References:

2:13; 2:14; 2:18; 2:22; 2:24; 2:26; 2:27; 2:28; 2:30; 2:32; 3:22; 3:23; 3:24; 3:26; 3:27; 3:29; 3:30; 3:31; 8:16; 10:7; 10:9; 10:13; 10:14; 11:1; 11:6; 11:7; 11:11; 11:14; 11:16; 11:17; 11:18; 11:22; 11:25; 12:26; 12:27; 14:1; 14:2; 14:3; 14:19; 14:20; 14:21; 14:22; 14:23; 14:29; 14:30; 14:31; 14:32; 14:33; 17:25; 18:2; 18:5; 18:10; 18:11; 18:12; 18:14; 18:15; 18:16; 18:20; 18:21; 18:22; 18:29; 19:1; 19:5; 19:13; 20:7; 20:8; 20:9; 20:10; 20:11; 20:13; 20:15; 20:16; 20:17; 20:20; 20:21; 20:22; 20:23; 23:18; 23:24; 23:37; 24:2; 24:3; 24:4; 24:9

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

2 Samuel References:

1:4; 1:5; 1:12; 1:17; 1:22; 1:23; 1:25; 1:26; 4:4; 9:1; 9:3; 9:6; 9:7; 15:36; 21:7; 21:12; 21:13; 21:14; 21:21; 23:32

Joram

Definition:

Joram son of Ahab was a king of Israel. He was also sometimes referred to as "Jehoram."

- King Joram of Israel reigned at the same time as King Jehoram of Judah.
- Joram was an evil king who worshiped false gods and caused Israel to sin.
- King Joram of Israel also reigned during the time of the prophets Elijah and Obadiah.
- Another man named Joram was the son of King Tou of Hamath when David was king.

(Translation suggestions: Translate Names)

(See also: **Ahab**, David, **Elijah**, Hamath, **Jehoram**, **kingdom of Israel**, Judah, **Obadiah**, prophet)

Bible References:

- **1 Chronicles 3:10-12**
- **2 Chronicles 22:4-5**
- **2 Kings 1:17**
- **2 Kings 8:16**

Word Data:

- Strong's: H3088, H3141, G24960

2 Samuel References:

8:10

Jordan River, Jordan

Definition:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

Examples from the Bible stories:

- 15:2 The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- 15:3 After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- 19:14 Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong’s: H3383, G24460

2 Samuel References:

2:29; 10:17; 17:22; 17:24; 19:15; 19:17; 19:18; 19:31; 19:36; 19:39; 19:41; 20:2; 24:5

Joseph (OT)

Definition:

Joseph was Jacob's eleventh son. He was Rachel's first son. The descendants of his two sons Ephraim and Manasseh became two of the tribes of Israel.

- The Hebrew name Joseph is similar to both the Hebrew word meaning "to add, increase" and the Hebrew word meaning "to gather, take away."
- A large portion of the book of Genesis is dedicated to the story of Joseph, how he remained faithful to God throughout his many difficulties and forgave his brothers who had sold him to be a slave in Egypt.
- Eventually God raised Joseph to the second highest place of power in Egypt and used him to save the people of Egypt and the surrounding nations in a time when there was little food. Joseph helped save his own family from starving and brought them to live with him in Egypt.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Ephraim, Manasseh, Jacob, Rachel)

Bible References:

- Genesis 30:22-24
- Genesis 33:1-3
- Genesis 37:1-2
- Genesis 37:23-24
- Genesis 41:55-57
- John 4:4-5

Examples from the Bible stories:

- 8:2 **Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- 8:4 The slave traders took **Joseph** to Egypt.
- 8:5 Even in prison, **Joseph** remained faithful to God, and God blessed him.
- 8:7 God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.

- 8:9 **Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- 9:2 The Egyptians no longer remembered **Joseph** and all he had done to help them.

Word Data:

- Strong's: H3084, H3130, G25000, G25010

2 Samuel References:

19:20

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

2 Samuel References:

1:20; 6:12

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

2 Samuel References:

1:18; 2:4; 2:7; 2:10; 2:11; 3:8; 3:10; 6:2; 11:11; 12:8; 19:11; 19:14; 19:15; 19:16; 19:40; 19:41; 19:42; 19:43; 20:2; 20:4; 20:5; 21:2; 24:1; 24:7; 24:9

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

2 Samuel References:

5:5

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

2 Samuel References:

2:1

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

2 Samuel References:

7:11; 15:4

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

2 Samuel References:

15:2; 15:4; 15:6; 18:19; 18:31; 22:23

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

2 Samuel References:

8:15; 15:4

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

2 Samuel References:

2:4; 2:7; 2:10; 2:11; 3:3; 3:17; 3:21; 3:23; 3:24; 3:31; 3:32; 3:33; 3:36; 3:37; 3:38; 3:39; 4:8; 5:2; 5:3; 5:4; 5:6; 5:11; 5:12; 5:17; 6:12; 6:16; 6:20; 7:1; 7:2; 7:3; 7:18; 8:3; 8:5; 8:8; 8:9; 8:10; 8:11; 8:12; 8:15; 9:2; 9:3; 9:4; 9:5; 9:9; 9:11; 9:13; 10:1; 10:5; 10:6; 10:19; 11:1; 11:2; 11:8; 11:9; 11:19; 11:20; 11:24; 12:7; 12:30; 13:4; 13:6; 13:13; 13:18; 13:21; 13:23; 13:24; 13:25; 13:26; 13:27; 13:29; 13:30; 13:31; 13:32; 13:33; 13:35; 13:36; 13:37; 13:39; 14:1; 14:3; 14:4; 14:5; 14:8; 14:9; 14:10; 14:11; 14:12; 14:13; 14:15; 14:16; 14:17; 14:18; 14:19; 14:21; 14:22; 14:24; 14:26; 14:28; 14:29; 14:32; 14:33; 15:2; 15:3; 15:6; 15:7; 15:9; 15:15; 15:16; 15:17; 15:18; 15:19; 15:21; 15:23; 15:25; 15:27; 15:34; 15:35; 16:2; 16:3; 16:4; 16:5; 16:6; 16:8; 16:9; 16:10; 16:14; 16:16; 17:2; 17:16; 17:17; 17:21; 18:2; 18:4; 18:5; 18:12; 18:13; 18:18; 18:19; 18:20; 18:21; 18:25; 18:26; 18:27; 18:28; 18:29; 18:30; 18:31; 18:32; 18:33; 19:1; 19:2; 19:4; 19:5; 19:8; 19:9; 19:10; 19:11; 19:12; 19:14; 19:15; 19:16; 19:17; 19:18; 19:19; 19:20; 19:22; 19:23; 19:24; 19:25; 19:26; 19:27; 19:28; 19:29; 19:30; 19:31; 19:32; 19:33; 19:34; 19:35; 19:36; 19:37; 19:38; 19:39; 19:40; 19:41; 19:42; 19:43; 20:2; 20:3; 20:4; 20:21; 20:22; 21:2; 21:5; 21:6; 21:7; 21:8; 21:14; 22:51; 24:2; 24:3; 24:4; 24:9; 24:20; 24:21; 24:22; 24:23; 24:24

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

2 Samuel References:

3:10; 3:28; 5:12; 7:12; 7:13; 7:16; 12:26; 16:3; 16:8

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

2 Samuel References:

14:33; 15:5; 19:39; 20:9

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

2 Samuel References:

1:5; 1:10; 2:26; 3:25; 3:26; 3:37; 3:38; 5:12; 7:20; 7:21; 11:16; 11:20; 12:22; 14:1; 14:20; 14:22; 15:11; 17:8; 17:10; 17:19; 18:29; 19:6; 19:20; 19:22; 19:35; 22:44; 24:2; 24:13

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

2 Samuel References:

9:10; 20:24

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

2 Samuel References:

1:17; 3:33; 11:26

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

2 Samuel References:

21:17; 22:29

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term “law” is used to mean a “principle.”

- A “law” is similar to a “decree,” but the term “law” is generally used to refer to something written rather than spoken.
- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: law of Moses, decree, command, declare)

Bible References:

- Deuteronomy 4:2
- Esther 3:8-9
- Exodus 12:12-14
- Genesis 26:5
- John 18:31
- Romans 7:1

Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

2 Samuel References:

7:19

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

2 Samuel References:

15:24

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

2 Samuel References:

1:23; 17:10; 23:20

Lord Yahweh, Yahweh God

Definition:

In the Old Testament, “Lord Yahweh” is frequently used to refer to the one true God.

- The term “Lord” is a divine title and “Yahweh” is God’s personal name.
- “Yahweh” is also often combined with the term “God” to form “Yahweh God.”

Translation Suggestions:

- If some form of “Yahweh” is used for the translation of God’s personal name, the terms “Lord Yahweh” and “Yahweh God” can be translated literally. Also consider how the term “Lord” is translated in other contexts when referring to God.
- Some languages put titles after the name and would translate this as “Yahweh Lord.” Consider what is natural in the project language: should the title “Lord” come before or after “Yahweh”?
- “Yahweh God” could also be rendered as “God who is called Yahweh” or “God who is the Living One” or “I am, who is God.”
- If the translation follows the tradition of rendering “Yahweh” as “Lord” or “LORD,” the term “Lord Yahweh” could be translated as “Lord God” or “God who is the Lord.” Other possible translations could be, “Master LORD” or “God the LORD.”
- The term “Lord Yahweh” *should not* be rendered as “Lord LORD” because readers may not notice the difference in letter size that has traditionally been used to distinguish these two words and it would look very strange.

(Translation suggestions: How to Translate Names)

(See also: God, lord, Lord, Yahweh)

Bible References:

- 1 Corinthians 4:3-4
- 2 Samuel 7:21-23
- Deuteronomy 3:23-25
- Ezekiel 39:25-27
- Ezekiel 45:18
- Jeremiah 44:26
- Judges 6:22

- Micah 1:2-4

Word Data:

- Strong's: H0136, H0430, H3068, G23160, G29620

2 Samuel References:

7:18; 7:19; 7:20; 7:22; 7:25; 7:28; 7:29

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

2 Samuel References:

1:6; 1:10; 2:5; 2:7; 3:21; 4:8; 9:9; 9:10; 9:11; 10:3; 11:9; 11:11; 11:13; 12:8; 13:32; 13:33; 14:9; 14:12; 14:15; 14:17; 14:18; 14:19; 14:20; 14:22; 15:15; 15:21; 16:3; 16:4; 16:9; 18:28; 18:31; 18:32; 19:19; 19:20; 19:26; 19:27; 19:28; 19:30; 19:35; 19:37; 20:6; 21:12; 24:3; 24:21; 24:22

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

2 Samuel References:

1:23; 1:26; 12:24; 13:1; 13:4; 13:15; 19:6

lowly, lowliness

Definition:

The terms “lowly” and “lowliness” refer to being poor or having low status. Being lowly can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- His birth was lowly because he was born in a place where animals were kept, not in a palace.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate “lowly” could include “humble” or “of low status” or “unimportant.”
- The word “lowliness” could also be translated as “humility” or “little importance.”

(See also: humble, proud)

Bible References:

- Acts 20:19
- Ezekiel 17:14
- Luke 1:48-49
- Romans 12:16

Word Data:

- Strong’s: H6041, H6819, H8217, G50110, G50120, G50140

2 Samuel References:

6:22; 22:28

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

2 Samuel References:

6:5

Maacah

Definition:

Maacah (or Maakah) was one of the sons of Abraham's brother Nahor. Other people in the Old Testament also had this name.

- The city of Maacah or Beth Maacah was located in the far north of Israel, in the region occupied by the tribe of Naphtali.
- It was an important city and was attacked by enemies on several occasions.
- Maacah was the name of several women, including the mother of David's son Absalom.
- King Asa removed his grandmother Maacah from being queen because she had promoted Asherah worship.

(Translation suggestions: How to Translate Names)

(See also: **Asa**, **Asherah**, **Nahor**, **Naphtali**, **twelve tribes of Israel**)

Bible References:

Word Data:

- Strong's: H4601

2 Samuel References:

3:3; 10:6; 10:8; 20:14; 20:15

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27

- Philippians 2:25-27
- Psalms 41:4-6
- Romans 12:1

Examples from the Bible stories:

- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- 19:17 He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- 20:12 The Persian Empire was strong but **merciful** to the people it conquered.
- 27:11 Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- 32:11 But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- 34:9 “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

2 Samuel References:

24:14

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

2 Samuel References:

2:5; 3:12; 3:14; 3:26; 5:11; 11:4; 11:19; 11:22; 11:23; 11:25; 12:27

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

2 Samuel References:

1:19; 1:21; 1:22; 1:23; 1:25; 1:27; 6:14; 10:7; 10:12; 13:14; 16:6; 22:18; 22:26

Moab, Moabite

Definition:

The term “Moab” refers to a people group that lived to the east of the Salt Sea. The book of Genesis describes this people group as the descendents of a man named “Moab,” who was the son of Lot’s elder daughter.

- In the book of Ruth, Elimelek and his family went to live in Moab because of the famine around Bethlehem.
- Ruth is called a “Moabite woman” because she was born in the country of Moab and was from that people group.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Judea, Lot, Ruth, Salt Sea)

Bible References:

- Genesis 19:37
- Genesis 36:34-36
- Ruth 1:1-2
- Ruth 1:22

Word Data:

- Strong’s: H4124, H4125

2 Samuel References:

8:2; 8:12; 23:20

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

2 Samuel References:

2:11; 5:5; 6:11; 24:8; 24:13

Most High

Definition:

The term “Most High” is a title for God. It refers to his greatness or authority. This title emphasizes God’s supreme authority and power over all creation.

- The meaning of this term is similar to the meaning of “Sovereign” or “Supreme.”
- The word “high” in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as “Most High God” or “Most Supreme being” or “God Most High” or “Greatest One” or “Supreme One” or “God, who is Greater than all.”
- If a word like “high” is used, make sure it does not refer to being physically high or tall.

(See also: God)

Bible References:

- Acts 7:47-50
- Acts 16:16-18
- Daniel 4:17-18
- Deuteronomy 32:7-8
- Genesis 14:17-18
- Hebrews 7:1-3
- Hosea 7:16
- Lamentations 3:35
- Luke 1:32

Word Data:

- Strong’s: H5945, G53100

2 Samuel References:

22:14

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as "the mountain that is east of Jerusalem."
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as "Olive Hill" or "Olive Tree Mountain."

(See also: Translate Names)

(See also: **Gethsemane**, **olive**)

Bible References:

- **Luke 19:29**
- **Luke 19:37**
- **Mark 13:3**
- **Matthew 21:1-3**
- **Matthew 24:3-5**
- **Matthew 26:30**

Word Data:

- Strong's: H2022, H2132, G37350, G16360

2 Samuel References:

15:30

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

2 Samuel References:

1:12; 1:24; 3:16; 3:31; 3:34; 11:27; 12:21; 12:22; 13:36; 13:37; 14:2; 15:23; 15:30; 18:33; 19:1; 19:2

Nathan

Definition:

Nathan was a faithful prophet of God who lived while David was king over Israel.

- God sent Nathan to confront David after David sinned grievously against Uriah.
- Nathan rebuked David in spite of the fact that David was the king.
- David repented of his sin after Nathan confronted him.

(Translation suggestions: How to Translate Names)

(See also: David, faithful, prophet, Uriah)

Bible References:

- 1 Chronicles 17:1-2
- 2 Chronicles 9:29
- 2 Samuel 12:1-3
- Psalm 51:1

Examples from the Bible stories:

- 17:7 God sent the prophet **Nathan** to David with this message, “Because you are a man of war, you will not build this Temple for me.”
- 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.

Word Data:

- Strong’s: H5416, G34810

2 Samuel References:

7:2; 7:3; 7:4; 7:17; 12:1; 12:5; 12:7; 12:13; 12:15; 12:25; 23:36

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

2 Samuel References:

7:23; 8:11; 22:44; 22:50

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

2 Samuel References:

24:7

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

2 Samuel References:

12:11

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

2 Samuel References:

18:9; 18:10; 18:14

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

2 Samuel References:

3:9; 3:35; 15:7; 15:8; 19:7; 19:23; 21:intro; 21:2; 21:7

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

2 Samuel References:

1:21; 14:2

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: command, covenant, decree, law, law, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

Word Data:

- Strong’s: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

2 Samuel References:

24:18

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

2 Samuel References:

1:6; 15:14

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

2 Samuel References:

5:8; 5:9; 5:11; 7:1; 7:2; 11:2; 11:8; 11:9; 11:27; 13:7; 15:16; 15:35; 16:21; 19:11; 19:30; 20:3

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

2 Samuel References:

6:17; 6:18; 24:25

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

2 Samuel References:

3:21; 3:22; 3:23; 8:10; 10:19; 15:9; 15:27; 17:3; 18:28; 18:29; 18:32; 19:24; 19:30; 20:9

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

2 Samuel References:

14:13

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

2 Samuel References:

22:31; 22:33

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong's: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

2 Samuel References:

1:27

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

2 Samuel References:

1:20; 3:14; 3:18; 5:17; 5:18; 5:19; 5:22; 5:24; 5:25; 8:1; 8:12; 19:9; 21:12; 21:15; 21:18; 21:19; 23:9; 23:10; 23:11; 23:12; 23:13; 23:14; 23:16

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

2 Samuel References:

3:26; 17:9; 18:17; 23:20

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

2 Samuel References:

24:13; 24:15; 24:21; 24:25

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

2 Samuel References:

1:4; 7:2; 13:13; 13:24; 13:25; 13:26; 14:2; 14:11; 14:12; 14:18; 16:9; 18:22; 19:37; 20:16; 24:2; 24:10; 24:14; 24:17; 24:23

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

2 Samuel References:

2:21; 3:22; 8:12; 12:30; 23:10

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: **worship**)

Bible References:

- **2 Corinthians 1:3**
- **Acts 2:47**
- **Acts 13:48**
- **Daniel 3:28**
- **Ephesians 1:3**
- **Genesis 49:8**
- **James 3:9-10**
- **John 5:41-42**
- **Luke 1:46**
- **Luke 1:64-66**
- **Luke 19:37-38**
- **Matthew 11:25-27**
- **Matthew 15:29-31**

Examples from the Bible stories:

- 12:13 The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- 17:8 When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- 22:7 Zechariah said, "**Praise** God, because he has remembered his people!"
- 43:13 They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- 47:8 They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

2 Samuel References:

14:25; 22:4; 22:50

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

2 Samuel References:

7:27

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

2 Samuel References:

8:17; 8:18; 15:27; 15:35; 17:15; 19:11; 20:25; 20:26

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

2 Samuel References:

20:20

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

2 Samuel References:

7:2; 12:25; 24:11

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

2 Samuel References:

1:2; 9:6; 9:8; 12:20; 14:4; 14:22; 14:33; 15:5; 15:32; 16:4; 18:21; 18:28; 24:20

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

2 Samuel References:

22:27

quench, quenched, unquenchable

Definition:

The term “quench” means to put out or stop something that is demanding to be satisfied.

- This term is usually used in the context of quenching thirst and means to stop being thirsty by drinking something.
- It can also be used to refer to putting out a fire.
- Both thirst and fire are quenched with water.
- Paul uses the term “quench” in a figurative way when he instructs believers to not “quench the Holy Spirit.” This means to not discourage people from allowing the Holy Spirit from produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people…

(See also: fruit, gift, Holy Spirit)

Bible References:

- 1 Thessalonians 5:19
- Ezekiel 20:47
- Isaiah 1:31
- Jeremiah 21:12

Word Data:

- Strong’s: H1846, H3518, H7665, G07620, G45700

2 Samuel References:

14:7

Rabbah

Definition:

Rabbah was the most important city of the Ammonite people.

- In battles against the Ammonites, the Israelites often attacked Rabbah.
- Israel's King David captured Rabbah as one of his last conquests.
- The modern-day city Amman Jordan is now where Rabbah used to be located.

(See also: Ammon, David)

Bible References:

- 1 Chronicles 20:1
- 2 Samuel 12:26
- Deuteronomy 3:11
- Ezekiel 25:3-5
- Jeremiah 49:1-2

Word Data:

- Strong's: H7237

2 Samuel References:

11:1; 12:26; 12:27; 12:29; 17:27

Rapha, Raphaites, the Valley of the Raphaites

Definition:

The term “Rapha” is the name for a group of inhabitants who lived in a location on the eastern side of the Jordan river. It is also used to refer to dead people or their spirits. The “Rapha” are called “Raphaites” or “Raphaim.”

- There was a valley named after this people group, “the valley of the Raphaites,” which is mentioned six times in the Old Testament.
- “Rapha” is an English transliteration of a Hebrew word. It is difficult to determine with certainty what the word “Rapha” means and consequently what type of beings the word “Rapha” refers to, whether a group of living people, spirits, or quasi-divine beings. For this reason many English translations have chosen to transliterate the original language (Hebrew) word as “Raphaites” or “Raphaim.” You may desire to do the same thing in your translation.
- In Job 26:5, Psalm 88:10, Proverbs 2:18, Proverbs 9:18, Proverbs 21:16, Isaiah 14:9, Isaiah 26:14, and Isaiah 26:19 the term “Raphaites” refers to people who are dead or to their “spirits.”
- In all other occurrences in the Old Testament the term “Raphaites” refers to the people group who were human beings who were alive and made up a specific people group.
- The people group the Ammonites called the Raphaites by the name “Zamzummites” (See Deuteronomy 2:20).
- The term “Rapha” refers to the living people group in every occurrence in the Old Testament except in 1 Chronicles 8:2 and 8:37. In each of these two verses it refers to the name of a man (a different man in each verse).

(Translation suggestions: How to Translate Names, Copy or Borrow Words)

Bible References:

Word Data:

- Strong’s:

2 Samuel References:

5:18; 5:22; 21:16; 21:18; 21:20; 21:22; 23:13

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also **admonish**, **disobey**)

Bible References:

- **Genesis 21:25**
- **Mark 1:23-26**
- **Mark 16:14**
- **Matthew 8:26-27**
- **Matthew 17:17-18**

Word Data:

- Strong’s: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

2 Samuel References:

22:16

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12

- Psalms 49:14-15

Examples from the Bible stories:

- 21:13 The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people's sin. His punishment would bring peace between God and people.
- 45:5 As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- 49:6 He (Jesus) taught that some people will receive him and be saved, but others will not.
- 49:10 When Jesus died on the cross, he **received** your punishment.
- 49:13 God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

2 Samuel References:

18:31

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

2 Samuel References:

7:23

refuge, refugee, shelter, sheltered

Definition:

The term “refuge” refers to a place or condition of safety and protection. A “refugee” is someone who is seeking a safe place. A “shelter” refers to a place that can protect from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term “city of refuge” in the Old Testament referred to one of several cities where a person who accidentally killed someone could go for protection from people who would attack them in revenge.
- A “shelter” is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes “shelter” means “protection,” as when Lot said that his guests were “under the shelter” of his roof. He was saying that they should be safe because he was taking responsibility to protect them as members of his household.

Translation Suggestions:

- The term “refuge” could be translated as “safe place” or “place of protection.”
- “Refugees” are people leaving their home to escape from a dangerous situation, and could be translated as “aliens,” “homeless people,” or “exiles.”
- Depending on the context, the term “shelter” could be translated as “something that protects” or “protection” or “protected place.”
- If it refers to a physical structure, “shelter” could also be translated as “protective building” or “house of safety.”
- The phrase “into safe shelter” could be translated as “into a safe place” or “into a place that will protect.”
- To “find shelter” or to “take shelter” or to “take refuge” could be translated as to “find a place of safety” or to “put oneself in a protected place.”

Bible References:

- 2 Samuel 22:3-4
- **Deuteronomy 32:37-38**
- **Isaiah 23:14**
- **Jeremiah 16:19**

- **Numbers 35:24-25**
- **Psalm 46:1**
- **Psalms 28:8**

Word Data:

- Strong's: H2620, H4268, H4498, H4585, H4733, H4869

2 Samuel References:

22:3; 22:31

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

2 Samuel References:

2:10; 3:21; 5:4; 5:5; 10:1; 15:10

remnant

Definition:

The term “remnant” literally refers to people or things that are “remaining” or “left over” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” also implies that there were other people who did not remain or were not left over.

Translation Suggestions:

- A phrase such as “the remnant of this people” could be translated as “the rest of these people” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

- Acts 15:17
- Amos 9:12
- Ezekiel 6:8-10
- Genesis 45:7
- Isaiah 11:11
- Micah 4:6-8

Word Data:

- Strong’s: H3498, H3499, H5629, H6413, H7604, H7605, H7611, H8281, H8300, G26400, G30050, G30620

2 Samuel References:

14:7; 21:2

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

2 Samuel References:

4:4; 13:30

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

2 Samuel References:

9:7; 12:6; 14:13; 14:21; 15:8; 15:25; 16:12; 19:10; 19:11; 19:12; 19:43

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

2 Samuel References:

4:10; 19:36; 22:21

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

2 Samuel References:

4:11; 8:15; 22:21; 22:25; 23:3

Rimmon

Definition:

Rimmon was the name of a man and of several places mentioned in the Bible. It was also the name of a false god.

- A man named Rimmon was a Benjamite from the city of Beeroth in Zebulun. This man's sons murdered Ishbosheth, the crippled son of Jonathan.
- Rimmon was a town in the southern part of Judah, in the region occupied by the tribe of Benjamin.
- The "rock of Rimmon" was a place of safety where the Benjamites went to escape from being killed in a battle.
- Rimmon Perez was an unknown location in the Judean wilderness.
- The Syrian commander Naaman spoke of the temple of the false god Rimmon, where the king of Syria worshiped.

(Translation suggestions: Translate Names)

(See also: Benjamin, Judea, Naaman, Syria, Zebulun)

Bible References:

- 2 Kings 5:18
- 2 Samuel 4:5-7
- Judges 20:45-46
- Judges 21:13-15

Word Data:

- Strong's: H7417

2 Samuel References:

4:2; 4:5; 4:9

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

2 Samuel References:

13:18; 13:19; 15:32; 20:8

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.

(See also: staff, sheep, shepherd)

Bible References:

- 1 Corinthians 4:21
- 1 Samuel 14:43-44
- Acts 16:23
- Exodus 27:9-10
- Revelation 11:1

Word Data:

- Strong’s: H2415, H4294, H4731, H7626, G25630, G44630, G44640

2 Samuel References:

7:14

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

2 Samuel References:

2:9; 5:2; 7:8; 23:3

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: How to Translate Unknowns)

(See also: **ash**, **camel**, **goat**, humble, mourn, **repent**, **sign**)

Bible References:

- 2 Samuel 3:31
- **Genesis 37:34**
- **Joel 1:8-10**
- **Jonah 3:5**
- **Luke 10:13**
- **Matthew 11:21**

Word Data:

- Strong’s: H8242, G45260

2 Samuel References:

3:31; 21:10

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

2 Samuel References:

1:21; 6:13; 6:17; 6:18; 15:12; 24:24; 24:25

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, **holy** 🔗, **set apart** 🔗)

Bible References:

- **1 Thessalonians 4:3-6** 🔗
- **2 Thessalonians 2:13** 🔗
- **Genesis 2:1-3** 🔗
- **Luke 11:2** 🔗
- **Matthew 6:8-10** 🔗

Word Data:

- Strong’s: H6942, G00370, G00380

2 Samuel References:

11:4

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

2 Samuel References:

1:1; 1:2; 1:4; 1:5; 1:6; 1:12; 1:17; 1:21; 1:22; 1:23; 1:24; 2:4; 2:5; 2:7; 2:8; 2:10; 2:12; 2:15; 3:1; 3:6; 3:7; 3:8; 3:10; 3:13; 3:14; 4:1; 4:2; 4:4; 4:8; 4:10; 5:2; 6:16; 6:20; 6:23; 7:15; 9:1; 9:2; 9:3; 9:6; 9:7; 9:9; 12:7; 16:5; 16:8; 19:17; 19:24; 21:1; 21:2; 21:4; 21:6; 21:7; 21:8; 21:11; 21:12; 21:13; 21:14; 22:1

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

2 Samuel References:

3:18; 8:6; 8:14; 10:11; 10:19; 14:4; 22:3; 22:4; 22:28; 22:36; 22:42; 22:47; 22:51; 23:5; 23:10; 23:12

Savior, savior

Definition:

The term “savior” refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel’s Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
- In the Old Testament, God appointed judges to protect the Israelites by leading them in battle against other people groups who came to attack them. These judges are sometimes called “saviors.” The Old Testament book of Judges records the time in history when these judges were governing Israel.
- In the New Testament, “Savior” is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

Translation Suggestions:

- If possible, “Savior” should be translated with a word that is related to the words “save” and “salvation.”
- Ways to translate this term could include “the One who saves” or “God, who saves” or “who delivers from danger” or “who rescues from enemies” or “Jesus, the one who rescues (people) from sin.”

(See also: deliver, Jesus, save, save)

Bible References:

- 1 Timothy 4:10
- 2 Peter 2:20
- Acts 5:29-32
- Isaiah 60:15-16
- Luke 1:47
- Psalms 106:19-21

Word Data:

- Strong’s: H3467, G49900

2 Samuel References:

22:3

scepter

Definition:

The term “scepter” refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as “ruling rod” or “ruler’s rod” or “king’s rod.”

(See also: authority, Christ, king, righteous)

Bible References:

- Amos 1:5
- Esther 4:11
- Genesis 49:10
- Hebrews 1:8
- Numbers 21:18
- Psalms 45:6

Word Data:

- Strong’s: H2710, H4294, H7626, H8275, G44640

2 Samuel References:

7:7

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: **law**, **Pharisee**)

Bible References:

- **Acts 4:5**
- **Luke 7:29-30**
- **Luke 20:47**
- **Mark 1:22**
- **Mark 2:16**
- **Matthew 5:19-20**
- **Matthew 7:28**
- **Matthew 12:38**
- **Matthew 13:52**

Word Data:

- Strong’s: H5608, H5613, H7083, G11220

2 Samuel References:

8:17; 20:25

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

2 Samuel References:

4:8; 7:12; 22:51

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

2 Samuel References:

3:17; 4:8; 4:11; 5:17; 12:16; 16:11; 17:3; 17:20; 20:19; 21:1; 21:2

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

2 Samuel References:

1:9; 1:11; 2:16; 2:21; 4:10; 5:7; 12:26; 12:27; 12:28; 12:29; 13:11; 23:21

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

2 Samuel References:

1:5; 1:6; 1:13; 2:12; 2:13; 2:15; 2:17; 2:30; 2:31; 3:18; 3:22; 3:38; 4:12; 6:20; 6:22; 7:5; 7:8; 7:19; 7:20; 7:21; 7:25; 7:26; 7:27; 7:28; 7:29; 8:2; 8:6; 8:7; 8:14; 9:2; 9:6; 9:8; 9:9; 9:10; 9:11; 9:12; 10:2; 10:3; 10:4; 10:19; 11:1; 11:9; 11:11; 11:13; 11:17; 11:21; 11:24; 12:18; 12:19; 12:21; 13:5; 13:17; 13:18; 13:24; 13:28; 13:29; 13:31; 13:34; 13:35; 13:36; 14:6; 14:7; 14:12; 14:15; 14:16; 14:17; 14:19; 14:20; 14:22; 14:30; 14:31; 15:2; 15:8; 15:14; 15:15; 15:18; 15:21; 15:34; 16:1; 16:6; 16:11; 16:19; 17:17; 17:18; 17:20; 18:7; 18:9; 18:15; 18:29; 19:5; 19:6; 19:7; 19:14; 19:17; 19:19; 19:20; 19:26; 19:27; 19:28; 19:35; 19:36; 19:37; 20:6; 20:11; 20:17; 21:15; 21:22; 22:44; 24:10; 24:20; 24:21

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

2 Samuel References:

10:5; 13:13; 19:3; 19:5

Sheba

Definition:

In ancient times, Sheba was an ancient civilization or region of land that was located somewhere in southern Arabia.

- The region or country of Sheba was probably located near what are now the present-day countries of Yemen and Ethiopia.
- Its inhabitants were probably descendants of Ham.
- The Queen of Sheba came to visit King Solomon when she heard the fame of his riches and wisdom.
- There were also several men named “Sheba” listed in genealogies in the Old Testament. It is possible that the name of the region of Sheba came from one of these men.
- The city of Beersheba was shortened to Sheba one time in the Old Testament.

(Translation suggestions: Translate Names)

(See also: **Arabia**, Beersheba, **Ethiopia**, Solomon)

Bible References:

- **1 Chronicles 1:8-10**
- **1 Kings 10:1-2**
- **Isaiah 60:6-7**
- **Psalms 72:10**

Word Data:

- Strong’s: H5434, H7614

2 Samuel References:

20:1; 20:2; 20:6; 20:7; 20:10; 20:13; 20:22

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

2 Samuel References:

5:2; 7:7

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

2 Samuel References:

1:21; 8:7; 22:3; 22:31; 22:36

Shimei

Definition:

Shimei was the name of several men in the Old Testament.

- Shimei son of Gera was a Benjamite who cursed King David and threw stones at him as he was fleeing Jerusalem to escape being killed by his son Absalom.
- There were also several Levite priests in the Old Testament who were named Shimei.

(See also: Absalom, Benjamin, Levite, priest)

Bible References:

- 1 Chronicles 6:17
- 1 Kings 1:8
- 2 Samuel 16:13
- Zechariah 12:12-14

Word Data:

- Strong's: H8096, H8097

2 Samuel References:

16:5; 16:7; 16:13; 19:16; 19:18; 19:21; 19:23

shrewd, cunning

Definition:

The term “shrewd” describes a person who is intelligent and clever, especially in practical matters.

- Often the term “shrewd” has a meaning that is partly negative since it usually also involves being selfish.
- A shrewd person is usually focused on helping himself, not others.
- Other ways to translate this term could include “cunning” or “crafty” or “smart” or “clever,” depending on the context.

Bible References:

Word Data:

- Strong’s: H2450, H6175, G54290

2 Samuel References:

13:3; 22:27

Sidon, Sidonians

Definition:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G46050, G46060

2 Samuel References:

24:6

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

2 Samuel References:

11:1; 20:15

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

2 Samuel References:

8:10; 8:11; 18:11; 18:12; 21:4; 24:24

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

2 Samuel References:

7:14; 12:13; 19:20; 24:10; 24:17

skin disease, leper, leprosy

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: **Miriam**, **Naaman**, **clean**)

Bible References:

- **Luke 5:13**
- **Luke 17:12**
- **Mark 1:40**
- **Mark 14:3**
- **Matthew 8:3**
- **Matthew 10:8-10**
- **Matthew 11:5**

Word Data:

- Strong's: H6879, H6883, G30140, G30150

2 Samuel References:

3:29

slander, slanderer, revile, insult

Definition:

A slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- To “slander” could be translated as to “speak against” or to “spread an evil report” or to “defame.”
- A slanderer is also called an “informer” or a “tale-bearer.”

(See also: **blasphemy**)

Bible References:

- **1 Corinthians 4:13**
- **1 Timothy 3:11**
- **2 Corinthians 6:8-10**
- **Mark 7:20-23**

Word Data:

- Strong’s: H1681, H1696, H1848, H3960, H5791, H7270, H7400, H8267, G09870, G09880, G12280, G14260, G26360, G26370, G30590, G30600

2 Samuel References:

19:27

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

2 Samuel References:

17:9

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

2 Samuel References:

1:9; 1:10; 1:16; 1:19; 1:22; 1:25; 3:30; 3:37; 4:7; 4:10; 4:11; 4:12; 8:2; 10:18; 12:9; 13:28; 13:32; 14:6; 14:7; 14:32; 18:15; 19:21; 19:22; 20:19; 21:1; 21:4; 21:9; 21:17; 23:8; 23:18; 23:21

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

2 Samuel References:

22:6

snow

Definition:

The term “snow” refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus’ clothing and hair were described as being “white as snow.”
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our “sins will be as white as snow” means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as “frozen rain” or “flakes of ice” or “frozen flakes.”
- “Snow water” refers to the water that comes from melted snow.

(See also: How to Translate Unknowns)

(Translation suggestions: Translate Names)

(See also: Lebanon, pure)

Bible References:

- Exodus 4:6
- Job 37:4-6
- Matthew 28:3
- Psalms 147:16
- Revelation 1:14

Word Data:

- Strong’s: H7949, H7950, H8517, G55100

2 Samuel References:

23:20

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

2 Samuel References:

17:8; 17:10; 20:7; 23:8; 23:9; 23:16; 23:17; 23:22

Solomon

Definition:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: How to Translate Names)

(See also: Bathsheba, David, Israel, Judah, **kingdom of Israel**, temple)

Bible References:

- **Acts 7:47-50**
- **Luke 12:27**
- **Matthew 1:7-8**
- **Matthew 6:29**
- **Matthew 12:42**

Examples from the Bible stories:

- **17:14** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **18:1** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy.
- **18:2** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **18:3** But **Solomon** loved women from other countries.…When **Solomon** was old, he also worshiped their gods.

- 18:4 God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

Word Data:

- Strong's: H8010, G46720

2 Samuel References:

5:14; 12:24

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

2 Samuel References:

3:21; 5:8; 11:11; 14:19; 17:8

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.

(See also: harvest)

Bible References:

- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong's: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

2 Samuel References:

7:10

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

2 Samuel References:

1:6; 2:23; 18:14; 21:16; 21:19; 23:7; 23:8; 23:18; 23:21

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

2 Samuel References:

22:11; 22:16

splendor

Definition:

The term “splendor” refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word “splendor” can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as “magnificent beauty” or “amazing majesty” or “kingly greatness.”

(See also: **glory**, king, **majesty**)

Bible References:

- **1 Chronicles 16:27**
- **Exodus 28:1-3**
- **Ezekiel 28:7**
- **Luke 4:7**
- **Psalms 89:44-45**
- **Revelation 21:26-27**

Word Data:

- Strong’s: H1925, H1926, H1927, H1935, H2091, H2122, H2892, H3314, H3519, H6643, H7613, H8597

2 Samuel References:

1:19

staff, clubs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: **Pharaoh**, **power**, sheep, shepherd)

Bible References:

- **Exodus 4:1-3**
- **Exodus 7:9**
- **Luke 9:3**
- **Mark 6:7-9**
- **Matthew 10:8-10**
- **Matthew 27:29**

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G25630, G35860, G44640

2 Samuel References:

3:29; 23:21

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

2 Samuel References:

22:23

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

2 Samuel References:

5:11; 12:30; 16:6; 16:13; 18:17

strife, disputes, quarrel, arguing, conflict

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

Bible References:

- 1 Corinthians 3:3-5
- Habakkuk 1:3
- Philippians 1:17
- Proverbs 17:1
- Psalms 55:8-9
- Romans 13:13

Word Data:

- Strong’s: H1777, H1779, H4066, H4090, H4683, H4808, H7379, H7701, G04850, G20520, G20540, G30550, G31630, G53790

2 Samuel References:

22:44

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

2 Samuel References:

5:7; 5:9; 5:17; 22:2; 22:3; 22:33; 22:46; 23:14; 24:7

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

2 Samuel References:

6:6

subject, be subject to, subjected, subjecting, subjection

Definition:

A person is the “subject” of another person if the second person rules over and/or leads the first. A person is the “subject” of a belief system or teaching if they believe it and therefore live according to it. To “be subject to” is to “obey” or to “submit to the authority of.”

- The phrase “put in subjection to” refers to causing people to be under the authority of a leader or ruler.
- Depending on context, the word “subjected” can be translated as “submitted” or “under the authority of.”
- Sometimes the term “subject” is used to refer to being the topic or focus of something, such as in, “you will be the subject of ridicule.”
- The phrase “be subject to” means the same as “be submissive to” or “submit to.”
- The phrase “were subject to tribute” means the same as “were forced to pay tribute” or “were forced to give tribute.”
- To “subject” someone or something to a particular experience means to cause that person to experience something negative, such as pain.
- The phrase “subject to weakness” in Hebrews 5:2 and the phrases “was subjected” and “having subjected it” in Romans 8:20 all refer to being caused to experience something negative. The phrase in Hebrews 5:2 can be translated as “encompassed with weakness”. The phrases in Romans 8:20 can be translated as “was placed under” and “having place it under” or as “was forced to experience” and “having forced it to experience this”.

(See also: **submit**)

Bible References:

Word Data:

- Strong’s: G52930

2 Samuel References:

22:40; 22:48

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

2 Samuel References:

1:12; 1:22; 2:16; 2:26; 3:29; 11:25; 12:9; 12:10; 15:14; 18:8; 20:8; 20:10; 23:10; 24:9

Tamar

Definition:

Tamar is the name of several different women in the Old Testament. There are also several cities or other places that are named Tamar in the Old Testament.

- Tamar was the daughter-in-law of Judah. After Tamar became a widow, Judah fathered a son with Tamar, who continued the family name of her dead husband. The son's name was Perez, who became an ancestor of King David and of Jesus Christ.
- One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate.
- Absalom also had a daughter named Tamar.
- A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea. There is also a "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: Absalom, ancestor, Amnon, David, ancestor, Judah, Salt Sea)

(Translation suggestions: How to Translate Names)

Bible References:

- 1 Chronicles 2:4
- 2 Samuel 13:2
- 2 Samuel 14:25-27
- Genesis 38:6-7
- Genesis 38:24
- Ruth 4:12
- Matthew 1:1-3

Word Data:

- Strong's: H1193, H2688, H8412, H8559

2 Samuel References:

13:1; 13:2; 13:4; 13:5; 13:6; 13:7; 13:8; 13:10; 13:19; 13:20; 13:22; 13:32; 14:27

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

2 Samuel References:

7:5; 7:7; 22:7

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

2 Samuel References:

6:17; 7:6; 11:11; 16:22; 18:17; 19:8; 20:1; 20:22

the sea, the Great Sea, the western sea

Definition:

In the Bible, the “Great Sea” or “western sea” refers to what is now called the “Mediterranean Sea,” which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by: Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the “western sea.”

(Translation suggestions: Translate Names)

(See also: Israel, people group, prosper)

Bible References:

- Ezekiel 47:15-17
- Ezekiel 47:18-20
- Joshua 15:3-4
- Numbers 13:27-29

Word Data:

- Strong’s: H0314, H1419, H3220

2 Samuel References:

22:16

thorn, thorn bush, thistle

Definition:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

2 Samuel References:

23:6

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

2 Samuel References:

6:6; 24:16; 24:18; 24:21; 24:22; 24:24

throne, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” can also be used to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: **authority**, **power**, king, reign)

Bible References:

- **Colossians 1:15-17**
- **Genesis 41:40**
- **Luke 1:32**
- **Luke 22:30**
- **Matthew 5:34**
- **Matthew 19:28**
- **Revelation 1:4-6**

Word Data:

- Strong’s: H3427, H3676, H3678, H3764, H7675, G09680, G23620

2 Samuel References:

3:10; 7:13; 7:16; 14:9

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong's: H3956, G11000, G12580, G20840

2 Samuel References:

23:2

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

2 Samuel References:

7:10; 17:2; 18:33; 22:8; 22:46

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

2 Samuel References:

5:1; 15:2; 15:10; 19:9; 20:14; 24:2

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

2 Samuel References:

24:14

tribute, contribution

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations. A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.

- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: gold, king, ruler, tax)

Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 9:22-24
- 2 Kings 17:3
- Luke 23:2

Word Data:

- Strong’s: H1093, H4061, H4503, H4530, H4853, H6066, H7862, G54110

2 Samuel References:

8:2; 8:6

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

2 Samuel References:

4:9; 19:7; 22:19

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2 Samuel References:

6:12

Tyre, Tyrians

Definition:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: How to Translate Names)

(See also: Canaan, cedar, Israel, **the sea**, **Phoenicia**, Sidon)

Bible References:

- **Acts 12:20**
- **Mark 3:7-8**
- **Matthew 11:22**
- **Matthew 15:22**

Word Data:

- Strong's: H6865, H6876, G51830, G51840

2 Samuel References:

5:11; 24:7

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

2 Samuel References:

14:17

Uriah

Definition:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

- Uriah had a very beautiful wife named Bathsheba.
- David committed adultery with Uriah's wife, and she became pregnant with David's child.
- To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
- Another man named Uriah was a priest during the time of King Ahaz.

(Translation suggestions: How to Translate Names)

(See also: Ahaz, Bathsheba, David, Hittite)

Bible References:

- 1 Kings 15:5
- 2 Samuel 11:3
- 2 Samuel 11:26-27
- Nehemiah 3:4

Examples from the Bible stories:

- 17:12 Bathsheba's husband, a man named **Uriah**, was one of David's best soldiers. David called **Uriah** back from the battle and told him to go be with his wife. But **Uriah** refused to go home while the rest of the soldiers were in battle. So David sent **Uriah** back to the battle and told the general to place him where the enemy was strongest so that he would be killed.
- 17:13 After **Uriah** was killed, David married Bathsheba.

Word Data:

- Strong's: H0223, G37740

2 Samuel References:

11:3; 11:6; 11:7; 11:8; 11:9; 11:10; 11:11; 11:12; 11:14; 11:15; 11:16; 11:17; 11:21; 11:24; 11:26; 12:9; 12:10; 12:15; 23:39

virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: **Christ**, **Isaiah**, **Jesus**, **Mary**)

Bible References:

- **Genesis 24:15-16**
- **Luke 1:27**
- **Luke 1:35**
- **Matthew 1:23**
- **Matthew 25:2**

Examples from the Bible stories:

- **21:9** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **22:4** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **22:5** Mary replied, “How can this be, since I am a **virgin**?”
- **49:1** An angel told a **virgin** named Mary that she would give birth to God’s Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: H1330, H1331, G39320, G39330

2 Samuel References:

13:2; 13:18

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

2 Samuel References:

7:17

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

2 Samuel References:

17:13; 23:30; 24:5

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

2 Samuel References:

13:34; 18:12; 18:25; 18:26; 18:27; 20:10

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

2 Samuel References:

4:6; 17:28

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

2 Samuel References:

13:28; 16:1; 16:2

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- 2:5 She also wanted to be **wise**, so she picked some of the fruit and ate it.

- 18:1 When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- 23:9 Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- 45:1 He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

2 Samuel References:

14:2; 14:20; 20:16; 20:22; 21:intro

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

2 Samuel References:

7:4; 12:9; 16:23; 22:31; 24:11

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

2 Samuel References:

22:16

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

2 Samuel References:

11:20

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

2 Samuel References:

12:11; 12:18; 15:14; 17:14; 18:13; 18:32; 20:6; 24:16

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

2 Samuel References:

1:12; 1:14; 1:16; 2:1; 2:5; 2:6; 3:9; 3:18; 3:28; 3:39; 4:8; 4:9; 5:2; 5:3; 5:10; 5:12; 5:19; 5:20; 5:23; 5:24; 5:25; 6:2; 6:5; 6:7; 6:8; 6:9; 6:11; 6:12; 6:14; 6:16; 6:17; 6:18; 6:21; 7:1; 7:3; 7:5; 7:8; 7:11; 7:18; 7:24; 7:26; 7:27; 8:6; 8:11; 8:14; 10:12; 11:27; 12:1; 12:5; 12:7; 12:11; 12:13; 12:14; 12:15; 12:22; 12:24; 12:25; 14:11; 14:17; 15:7; 15:8; 15:21; 15:25; 15:31; 16:8; 16:10; 16:11; 16:12; 16:18; 17:14; 18:19; 18:28; 18:31; 19:7; 19:21; 20:19; 21:1; 21:3; 21:6; 21:7; 21:9; 22:1; 22:2; 22:4; 22:7; 22:14; 22:16; 22:19; 22:21; 22:22; 22:25; 22:29; 22:32; 22:42; 22:47; 22:50; 23:2; 23:10; 23:12; 23:16; 23:17; 24:1; 24:3; 24:10; 24:12; 24:14; 24:15; 24:16; 24:17; 24:18; 24:19; 24:21; 24:23; 24:24; 24:25

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

2 Samuel References:

2:10; 2:11; 4:4; 5:4; 5:5; 11:1; 13:23; 13:38; 14:26; 14:28; 15:7; 19:13; 19:32; 19:34; 19:35; 21:1; 24:13

Zadok

Definition:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(Translation suggestions: How to Translate Names)

(See also: ark of the covenant, David, **Jotham**, **Nehemiah**, reign, Solomon)

Bible References:

- **1 Chronicles 24:1-3**
- **1 Kings 1:26-27**
- 2 Samuel 15:24-26
- **Matthew 1:12-14**

Word Data:

- Strong's: H6659, G45240

2 Samuel References:

8:17; 15:24; 15:25; 15:27; 15:29; 15:35; 15:36; 17:15; 18:19; 18:22; 18:27; 19:11; 20:25

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: metonymy)
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, Bethlehem, Jebusites)

Bible References:

- 1 Chronicles 11:5
- Amos 1:2
- Jeremiah 51:35
- Psalm 76:1-3
- Romans 11:26

Word Data:

- Strong’s: H6726

2 Samuel References:

5:7